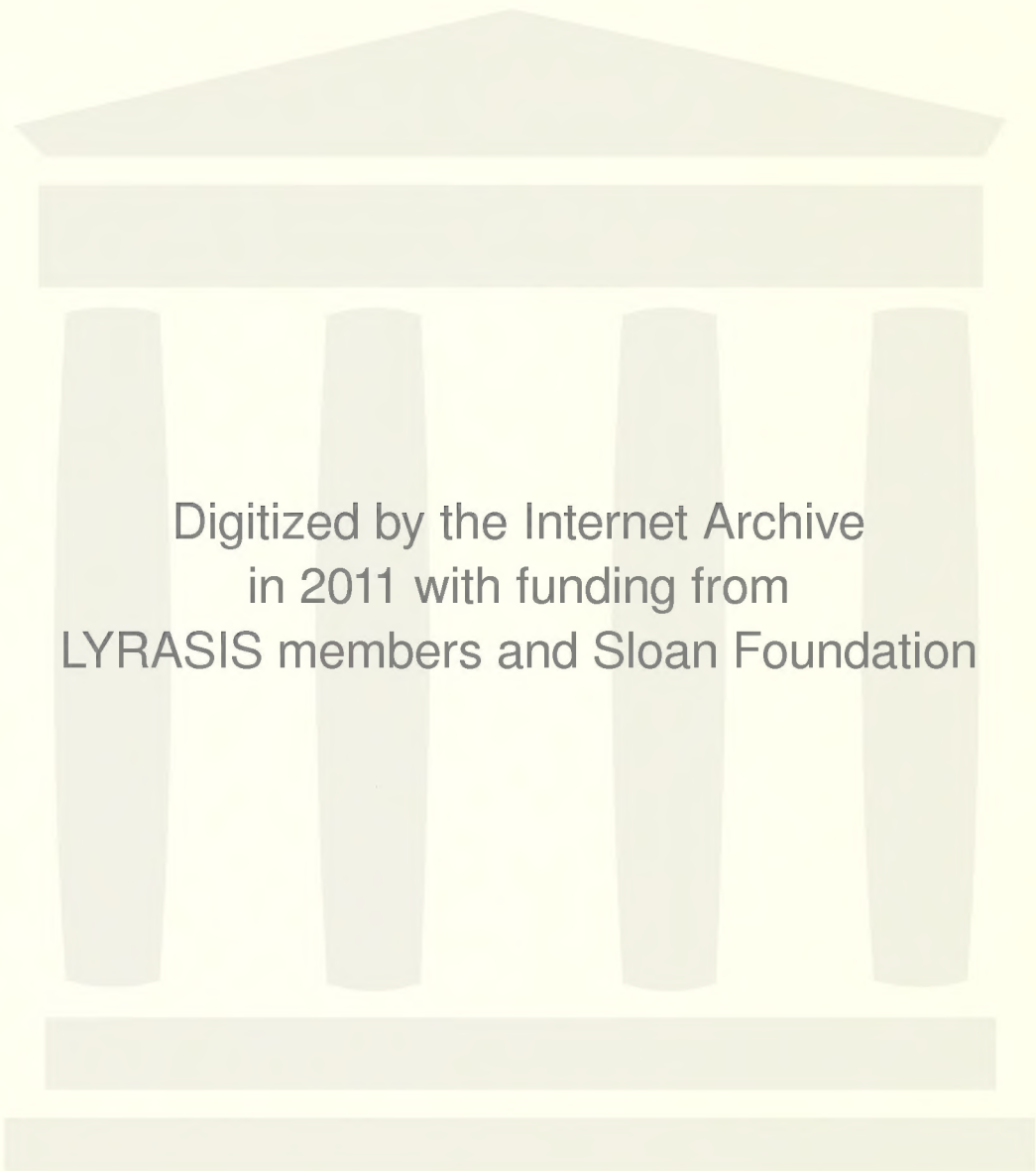
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The BRETHREN EVANGELIST

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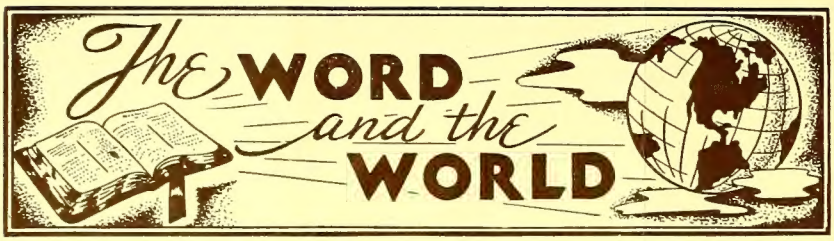
A New Year's Wish

What shall I wish thee this new year?
Health, wealth, prosperity, good cheer,
All sunshine, not a cloud or tear?
Nay, only this:

That God may lead thee His own way,
That He may choose thy path each day,
That thou mayest feel Him near alway,
For this is bliss.

To know He rules, come loss or gain,
Sorrow or gladness, sun or rain;
To know He loves in ease or pain,
Is perfect rest.

—Selected.



By ALVA J. McCLAIN

The Radio and Dictatorship

According to an Italian Facist, "There could be no completely effective modern dictatorship without the radio. Otherwise, you would achieve merely the old fashioned despotism, maintained by the fear of the knout and the sword. Radio enables modern governments to build up a far more complex and enduring dread. The Voice of the ruler penetrates your home; his disembodied presence lives with you. Wherever you turn or hide, he can talk to you, until you vagely fear that maybe he can **see** you, and **hear** you, too. If you own a radio, you cannot turn it down when he is speaking, else you will become a suspect to your neighbors. Governments make it possible for even poor families to own radios. Besides, loudspeakers are turned on always in public and semi-public places—stores, parks, lobbies. **All day we inform our people toward right thinking; and we can, by interference, blot out the reception of subversive material from abroad.**"

In the next war, says this same authority, "There will be less escape from words than from shells. Minds will have to be tougher than bodies. It will be made a death offence for a citizen to listen to enemy broadcasts."

Those who are old enough to remember the terrific barrage of propaganda which beat upon our ears unceasingly during the World war will be able to imagine what it will be like now that we have the radio. At the outbreak of war, governments will immediately take over the radio, and you will hear nothing except what they want you to hear.

Then suppose that one power should secure control over all the broadcasting of the entire world, which is doubtless the very thing which will come to pass when the "Beast" reaches the summit of his awful authority (cf Rev. 13).

Perhaps this is why in the following chapter (Rev. 14) God resorts to **flying angels** for the purpose of conveying His warnings to the inhabitants of the earth, especially to those who worship the Beast and his image. Puny man, after all, cannot shut out the message of the eternal God.

When Will It Begin?

A correspondent of Collier's, reporting on conditions in the Spanish war, asked one of the foremost diplomats of that unfortunate country the following question: When will the next great European war break out?

The answer was: **"The war has already begun.** Do you still think of war as something to be officially declared? Alas, that sort of thing belongs to the past, when there were more gentlemen than thugs in the chancelleries of Europe; to the age of chivalry, and not to these days of ganster government. In your country, gangs declare war by dumping corpses from automobiles, or leaving them propped up on the doorstep of the rival. In Europe, the first intimation our nation will have that another country is warring on us is when a thousand bombs drop upon our homes."

As to the truth of this prediction, we might ask the Chinese. They know. Some of the bloddiest fighting of history is going on in China, involving the loss of hundreds of thousands of lives, yet no declaration of war has been issued.

The Loneliness of the Liar

Recently a noted newspaper reporter remarked of a certain politician, **"He trusts nobody, and nobody trusts him."** If you wonder how a man could get himself into such a tragic plight, the answer is that this politician has perhaps made more solemn promises and broken them recklessly than any other politician in American history.

Such men may be popular at first, but in the end they tend to isolate themselves. The liar is the true antisocial. No society can endure unless men trust one another. Broken promises pave the road to anarchy. The lie is worse than the bomb.

There are many men who would not dream of repudiating a note or a contract which they had signed, but who break with impunity their verbal promises. They make promises easily, but are very careful what they sign. The only kind of truth that is sacred to them is the kind which is collectible in a court of law.

In the Realm of Higher Education

At the University of Wisconsin, one of the intellectual centers of America, it is entirely proper to appear before the art class without benefit of clothing, but you must first prove that you are not a registered student of the university.

University authorities discovered a student posing before the art class in the nude, and ordered her to put her clothes on. The professor in charge explained that he did not know that the girl was a student, which apparently satisfied the officials. After this, however, all who wish to pose before the art class in the nude must register their intentions one week in advance so as to give the university time to make sure they are not students. The authorities might try stamping all students with indelible ink, like the hospitals do in the case of newly born babies. Thus the art professors could keep out of trouble, and at the same time go on with what they call "art."

In the fifth chapter of Mark's Gospel the story is told of how our Lord cast a whole host of devils out of a poor lunatic, and after the man was cured we read that the people saw him **"clothed** and **in his right mind"** (15). The Bible seems to suggest a rather

(Continued on page 17)

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"THE LAST GREAT STAND OF PAGANISM IN NORTH AMERICA"

The most important work being done among the American Indians is being done by the Presbyterian church. Among the Indians this church has a total membership of 7000 gathered out of 40 tribal groups and into 130 churches and 39 preaching stations. There is a Sunday School enrollment of 6,700. Twenty-eight white and fifty-three native ministers compose the ministerial staff.

The hardest Indians to reach are the Navajos. After many years of work among them, there are only six congregations with a total membership of 790 members. Three churches of the Northern Arizona Presbytery received 25 Navajo converts last year.

The Navajos of northern Arizona are referred to as "the last great stand of paganism in North America"; however, we feel this is rather unjust to the Navajos. Webster, in his latest dictionary, says that a pagan is "one who is neither a Christian, a Mohammedan, nor a Jew." Taking Webster's definition to be correct, we are ready to say that the universities of the United States are certainly vying with the Navajos in Northern Arizona for the honor of making "the last great stand of paganism in North America."

Satan is certainly striking at a strategic position when he strikes to capture the schools in which the youth of America is being trained. There s no greater need in America today than the crying need for a truly Christian school in which Jesus Christ is exalted and His Word believed, and His attitude toward the world maintained.

As our schools become more and more pagan we can realize that the day may be close at hand when it will be again as it was in the days of Noah and the days of Lot. The mass of people will be neither Christian, nor Mohammedan, nor Jewish. That condition, if the prophets are to be believed, will herald a day of judgment for the world and the return of Christ to establish His kingdom.—B.

THE NEGLECTED CONTINENT

South America is often referred to as the neglected continent, and such it is. Neglected because so many Christian churches have the notion in their heads that the Roman Catholicism of that great continent is a presentation of at least a form of Christianity to those people; however, the Romanism of South America is nothing short of a mere paganized Christianity.

We are creditably informed that, among the Indians of Brazil and other states, Roman Catholic missionaries convert these Indians simply changing the names of their idols to St. Peter, St. Paul, St. Joseph, St. Mary, etc., Genuine Paganism may parade itself under Christian names, and indeed does so all over the word.

While we are speaking of South America, a broader term (Latin America) takes in all of that territory lying south of the Rio Grande.

After a century of evangelistic effort in Latin America it is estimated that more than 2,000 people are connected with the Protestant churches. This number seems rather negligible; nevertheless, there has been a tremendous increase in freedom of thought and expression throughout all Latin America.

In that part of Latin America in which The Brethren Church is most interested; namely, Argentina, over 2,000 Christian young people have undergone training for Bible School work. If our Lord shall tarry, there is a brighter future for that benighted priest-ridden land.—B.

JEWS MIGRATING TO SOUTH AMERICA

It is a matter of interest that, since 1933, more than 10,000 Jews from Germany have entered Argentina, 8,000 have entered Brazil, 600 have entered Uruguay. These three republics

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had the largest Jewish population in South America even before the year 1923. It isn't assuring to the Jews, however, that German Nazi agents are very active in Brazil, especially within the large German population.—B.

KOREA In these days, when Japan is very much in the public eye, Christians must be interested in the millions who dwell under the sway of that unregenerate Fascist government.

One of the most interesting parts of the world under Japanese dominion is Korea. The evangelization of Korea is a task far from complete. Protestant Christians in Korea number something over 400,000. The Roman Catholic Church has a membership in the neighborhood of 160,000. There are more than 300,000 children enrolled in the Bible Schools conducted by the Methodist and Presbyterian churches. These two denominations, which do the largest part of the Protestant work in Korea, have between them nearly 4,000 Sunday schools with mroe than 30,000 teachers.

It is interesting to know that the Korean Christians who have little of this world's goods have contributed within a year over 2,000,000 yen (a yen amounts to .75 gram pure gold U. S.). Valued in day's wages, this means that the Japanese Christians have contributed more than 2,000,000 days' wages. This compares very favorably indeed with the generosity of Christians in the United States. Foreign Missions pay!—B.

JAMES DALHOVER — "No. I BANDIT"! WHY ?

"I'd probably do it again," said the "kill-crazy" bad-man, the chief lieutenant of the notorious Brady gang, James Dalhover, in Indiannapolis a few days ago when an officer of the law asked him what kind of a life he would follow if he could l ive over the last four weeks. Then the man who has held the unsavory title of "Bandit Number One" since the days of John Dillinger, went on to say: "A young fellow nowadays hasn't got a chance!" What this young fellow meant was that thousands of young fellows are unable to get a job that will save them from that "degrading thing" which is known as "relief" or the "dole"; and, that they prefer to take a gun and go out and get what they want. Of course that is a silly decision on their part; nevertheless it is well to know what a lot of young men are thinking. We have fallen on sad times indeed when young fellows "haven't got a chance" and old fellows can't get jobs because of age. What a world!

However, when looking deeper into the influence that made James Dalhover, ever since the days of John Dillinger, the position as America's Number One Bandit, we learned that Dalhover was the victim of divorced parents. Nine out of ten of the boys and girls that go wrong are the children of divorced parents or of quarrelsome parents who, through their lack of love for each other, in bitterness and hate, turn the home that ought to be a haven for children into a veritable hell. The young fellow who "hasn't a chance" is usually out of such a home.—B.

SPIRITUAL REDEMPTION OR SOCIAL REFORM Lord Tweedsmuir, Governor General of Canada, in an address at Montreal before the General Council of the Reformed Churches, on June 24, 1937, made a statement which, coming from such a source, is worthy of the thoughtful consideration of every Christian. He said:

"We dare not give our Christian faith any narrow political or economic interpretation. The, gospel is concerned primarily with spiritual redemption, not with social reform, and those who draw from it any special political creed do violence to its majesty. We have a right to demand the Christian spirit in politics but we have no right to call this or that (political) creed specifically Christian."

It is really refreshing to read a statement like this from the lips of the Governor General of Canada in these days when the "spiritual redemption" of the individual is about forgotten in the strenous efforts of ministers to socially re-form the mass.

The Governor General went on to declare that "moral anarchy" stalks abroad over the earth, due

FOR BETTER OR FOR WORSE

"All over the world, old institutions and habits are dying, new ideas are working like a leaven among masses of people who are quite unequipped to test their worth. The full meaning and direction of these changes are still hidden from us: what seems certain is that the paths trodden by the footsteps of ages are being broken up and 'like an unsubstantial pageant faded' the old life is passing away. Some of the assumptions and beliefs from which the missionary enterprise has derived its inspiration are being questioned by many, even by those who may be its keen supporters on other grounds. .Mankind is no longer able to remain within the fabric of habit laboriously built up. Into the East and Africa, thousands of new ideas, are pouring, bringing with them a train of new desires and new sensations. The fire has been kindled and the dry wood is burning fiercely in the wind."—Kenneth G. Grubb, "The Modern State and Missions," World Dominion, October, 1937, p. 338.

to the fact that (as Mr. Baldwin, Britian's Prime Minister, has put it) men and women seek to elevate every desire, however obscene, into a good because it is desired"; and stating further that that "may be the way of all flesh, but it is not the way of the Cross."

Lord Tweedsmuir further declared that, as for the "promises of Utopias in the future where life shall be rationalized, scientific and padded with every material, I cannot find in them much satisfaction for the immortal part of man." He declares that these Utopias are but "glossy millenniums, infinitely remote from the realities of life." He said further: "What we need is a new and wiser Puritanism We need a quickened sense of sin.....No one can study modern literature and modern art without being conscious of disintegration." He wisely advises mankind to return to the faith of our fathers. He said: "Our fathers had certain props to conventional ethics, such as the tradition of church attendance, of Sabbath observance and of Bible reading." **What props have we left today?**—B.

"DEALERS IN SHIRT TAILS" Drew Pearson and Robert S. Allen, **"The Nine Old Men"**, relate that a ladies' church auxiliary in Iowa, in their desperation to raise money to help pay the preacher's salary, wrote a letter to Chief Justice Hughes of the United States Supreme Court, containing the following paragraph:

> "In order to raise money for the church, our members are making aprons from the shirt-tails of famous men. We would be so pleased if you could send us one of your shirt-tails. Please have Mrs. Hughes mark them with your initials and also pin on them a short biography of the famous occasions in which they have been intimately associated with your life."

They say that Mrs. Hughes framed the letter in ivory as the Chief Justice's "dearest possession." Well, we have heard of the dear, well-meaning sisters doing a good many things to raise money to help along the Almighty God, maker of heaven and earth, even to charging for a supper a nickel an inch for the number of inches that are in the waist measure of his lady love, but this shirt-tail business about caps the climax! What a sad commentary upon the faith of a pastor and his church, when it permits a bunch of silly women to stoop to practices like these, instead of tapping the infinite resources of a loving Omnipotence through prayer. The church that, by prayer, challenges the "Mighty God, the Everlasting Father," to make good His promises, is the church whose every actual need is ever provided.—B.

"FOR IT WE PRAY" Dr. Harry Emerson Fosdick, writing of "The Meaning of Prayer", relates that, in the foothills of the Himalayas, among the Khondo of North India, the natives pray:

"O Lord, we know not what is good for us. Thou knowest what it is. For it we pray."

But why should such prayer be thought strange, and known only to a strange, off-the-track-of-the world people? Do not we all read a Book wherein it is written:

> "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
>
> And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
>
> And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 26-28).

What a comfort it is that when we pray amiss —when we pray for the thing we would not pray if only we could truly know the way we take—there is One who prays prevailingly for us, and prays for the thing for which we would pray, if we could know the future.

And Christian, when you quote for your own comfort and the comfort of others, the beloved passage, "We know that all things work together for good to them that love God", remember that the reason why all things are working out for your good, is because God is graciously refusing to grant you the things for which you are praying, and is answering the prayer of your great Intercessor, the Holy Spirit, who is asking God to bestow upon you the direct opposite of the thing you ask. But remember that direct opposite is the thing for which you would pray, if only you could know.

We shall never forget that once upon a time, we took our little six year old son, Glenn, into John Wanamaker's great store in Philadelphia. Passing through the confectionery department, he wanted candy, nuts, "soda pop", and every other thing that had proven to be "upsetting" to his little stomach. It was hard to say "No!" "No!" and constantly explain, "You know it is not good for you!" We lead the crest-fallen little chap away into the toy department. There he saw for the first time a little toy automobile, big enough, however, for him to sit in and propel with his little feet. We saw his eyes bulge. He looked at us. The look was enough. We bought it. Then en route home, he suddenly exclaimed: "Pop, you know what's good fer a little feller, don't you, Pop?"

That God, our Heavenly Father "knows what's good fer a little feller", and sees to it that there is One who ever intercedes for us according to His perfect will.—B.

"It Shall Not Return Unto Me Void"

By Rev. Clarence L. Sickel, Rio Cuarto, Argentina

There is no limit to what God can do through a copy of His Word. The quiet operation of God's Word by the Spirit works deeply on the heart of the one who reads it. Often a preacher's words fail to make any impression on the hearers, but God's own Word printed in the tongue of the reader, be he black, or white, red or yellow, does not return unto Him void.

Some time ago we wrote you of the Carino family. Their only instruction in spiritual things had been through the working of the Holy Spirit and the Word of God. "God who commanded the light to shine out of darkness, hath shined in (their) hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). A short time ago, mother and son came to us for baptism. This had long been the mother's desire, but though the father was becoming more and more interested in the gospel, he would not give his consent to making such a break with the faith of his fathers. So her coming was a definite victory for the Lord, for it meant that the husband himself had come far. Her very clear answers to the questions put to her and the boy before their baptism showed how well taught they had been, in spite of having attended but two public services in their lives. Her joy and ours on that baptismal day was very great.

"The entrance of Thy words giveth light: it giveth understanding to the simple" (Psalm 119:130).

A member of the Rio Cuarto church had had a Bible hidden away in his trunk for twenty years. A passing colporter had insisted that he buy a copy, and he finally did so in order to be rid of the man. He was not even sufficiently interested to open it, and he put it away out of sight in his trunk. There came a day when his wife was taken away from him and he was left with several small children. He sought in various ways to throw off his sorrow and to find some interest in life, but in vain. At this time the words of a friend brought to his mind the long forgotten Bible. Thinking that he might possibly find something in it to ease the ache in his heart, he opened it for the first time. The reading of the Word of God, the Sword of the Spirit, which is able "to make wise unto salvation" gave him joy and peace. Today he is rejoicing in the power of God to save and to keep, and he is one of the most faithful members of the Rio Cuarto church.

Such is the power of the gospel as manifested today in all parts of South America. The printed Word has already carried the gospel to thousands unreached by the missionary. Many Christian groups, among them our own church of Tancacha, owe their origin to the reading of a portion of Scripture, sold or given by a passing colporter or missionary.

Distribution of the printed Word of God is the work of our Bible Coach, which is already in the field for the summer campaign. We are handicapped again by lack of workers. Even if each one of our little band of workers were to do even beyond his means, the present plans for the summer's work can scarcely be carried out. We covet your prayers. The need is extremely urgent for the day of opportunity is quickly waning. All signs point to the solemn fact that the days are drawing to an end when liberty to preach the gospel will be obtained. Not an hour should be lost in speaking forth the gospel message.

This situation constitutes a call to prayer. The forces of the evil one are fiercely opposing all aggressive work of evangelism. Prevailing prayer, energized by the Spirit of God will accomplish great things, both as to the speedy circulation of the Scripture and the sending forth of workers into the field which 'are white already unto harvest.' We rest upon His promise:

"Ye have not chosen me,
But I have chosen you;
and ordained you;
That ye should go and bring forth fruit,

And that your fruit should remain;
That whatsoever ye shall ask the Father
In my Name.
He will give it you."

IT IS BETTER

To be safe in the furnace of fire with Him
Than to walk in the light alone;
It is better to walk in the dark with God
Than to sit on a royal throne.

It is better to live, and love, and serve
In the faith of the risen Lord;
To walk in the way of His blessed will
And to rest on His plighted Word.



Bankrupt



By R. G. LeTourneau, founder and president of
R. G. LeTourneau, Inc., Peoria, Ill.

(NOTE:—A few weeks ago, the editor, en route from Philadelphia to California, made an overnight stop in Peoria, Ill. For the night, he and his wife were the guests of Mr. and Mrs. Ralph Snively, who are members of The First Brethren Church of Long Beach. Brother Snively is the right-hand man of Mr. R. G. LeTourneau, the founder and president of a large, prosperous manufacturing business making heavy road machinery. In conversation with Mr. LeTourneau, we asked him if he would be willing to give us his testimony for publication in the missionary number of The Brethren Evangelist; for, a man who can march in a few months from utter bankruptcy to the ownership of a large concern capitalized at many millions of dollars, must have a story worth telling. Mr. LeTourneau said that he would be glad to see that we received his testimony, which we present below.

One Sunday evening nearly two years ago, Mr. LeTourneau spoke for us in our pulpit in Long Beach. At that time, the quartet, of which he speaks in his testimony, sang. We are sure this marvelous testimony of a man who runs his business for the sole purpose of prospering God's work, and who is placing hundreds of thousands of dollars upon the altar for Christ and His church, should spur more of us to take God into our temporal affairs.—L.S.B.)

Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee" (42:5).

What we need is to see God. It is too bad that we wait many times until trouble swoops down upon us before looking up to God. As I look back upon my life, at the times of stress, God has always been there and I have seen Him and seen His hand work in a marvelous way. I would like to tell you about four times in my life when I really saw God.

Moral Bankruptcy

At the age of sixteen I found myself on the verge of moral bankruptcy. I had been brought up in a Christian home and I knew the way of salvation, but the devil was fast getting the upper hand. Just to show you the direction in which I was headed, my chum with whom I ran continuously, landed in jail shortly after God saved me and snatched me as a brand from the burning. But I became very troubled about my soul and I knew hell would be worse for one who had had the light as I had seen it. One night I responded to the appeal of the evangelist. He said to me, "If your father promised to do a certain thing for you, would you believe Him?" And I said, "I certainly would." He said, "Then why don't you believe God?" I couldn't seem to grasp it. I went home and went to bed, but had only slept a few minutes when I woke up with the thought on my mind, "I am still on my way to hell! I must do something!" And right then and there I said, "I will believe God. I can't afford to take the chance of going any further without Him." Realizing that the Savior was mine because I had trusted Him, immediately the joy of salvation burst in upon my soul and I jumped out of bed and ran to tell my mother, thinking that perhaps she might be still awake praying for her wayward boy. And that night although I had heard about the Savior all my life, I saw Him, and others saw the change in me.

Spiritual Bankruptcy

I went on for another sixteen years or so living as many Christians do. I knew I was saved and on my way to heaven. I was trying to serve the Lord but was making a very poor job of it. I wasn't exactly what you would call a backslider, but I came to realize that my life was not counting for Jesus. I was on the verge of spiritual bankruptcy.

My younger sister used to say to me, "Bobby, don't you **love** Jesus?" And I realized that she had a love in her heart for her Savior, a passion, that I did not have. Her love was strong enough to take her out to the Indians in Arizona to tell them about her Savior, and then to China.

I knew that I ought to be witnessing for my Lord, as He had done so much for me. I tried to speak for my Savior, but I seemed unable to do it. The man working along side of me in the shop would take the name of my Lord in vain, and I would say nothing. I said to myself, "If someone made fun of my mother or my sister, I would not stand for it, and yet I am allowing the name of my Lord and Savior who died for me on Calvary to be taken in vain and I make no protest." Then one night I went to the altar again. I said, "Lord, I need victory. I know the love that ought to be in my heart is not there. If you will give me the backbone that I need and fill me with your Spirit so that I can witness for you, I'll do whatever you ask me from this day on." And my Savior took me at my word. Once again He heard my prayer and I saw Him face to face that night. I arose from my knees feeling that God had heard and answered. You may call that experience by any name you wish, but I say God heard and answered my prayer.

It was so real to me that I went to the pastor the next morning and said, "Brother, do you think I should go as a missionary?" For I had two sisters

in China at the time and our people believed in missions, believed in getting the gospel out to those who had never heard. I said, "I suppose I am too old, but I promised God last night I would do what He wanted me to do and I want to make good that promise." My pastor said, "Let's pray about it." After we had prayed he said, "You know God needs businessmen, too"; and I replied, "All right, I'll try to be God's business man." I have been trying to carry out this commission ever since, and I find it a glorious life to live. I believe if every business man could realize what an opportunity he has to serve God in business, things would be different, because I believe God has a place for everyone of us, whether it be serving Him in business, in the work shop, in the home, behind the sacred desk, or on the foreign field, and we will be happiest if we find that place. How things did begin to go in the business after I made it God's!

Financial Bankruptcy

I sought to honor the Lord with my substance in a new way, and I found that I could not beat Him at giving. I proved the fact: "God will not be any man's debtor." Everything went fine for several years until one year I failed Him again. Again, it was not a case of backsliding, but I got off on the wrong track. I said, "I will take all my finances to handle the program I have set this year, and next year I'll have a lot of money for the Lord." I was wrong, because God wants the first fruits. It doesn't take much faith to count up what's left and give God a portion of it. God expects us to let Him have the first fruits and trust Him that the harvest will be sufficient to meet the needs, for we are told that without faith it is impossible to please Him. You can guess the result: At the end of that year, and by the way it was right at the beginning of the depression, I found myself with several thousand dollars of debts to pay and no way to get the money. Many firms who were in better than I was, went down, never to rise again. But as I struggled along, not knowing from one day to the next whether the sheriff was going to put the lock on the door or not, on the verge of financial bankruptcy, once more I met God face to face. I said, "Lord, how can I pledge for missions now when it is all gone and no chance to get the money to pay it?" But the still, small voice said, "Better make the old pledge again and trust Me."

At that time we had stalled the material men until we couldn't hold them off much longer. We were running a small factory and the pay roll was about five weeks behind. I made a little deal with God that whenever I was able to meet the pay roll, I would save out His part. Strange as it may seem under the circumstances, within a few weeks the payroll was coming through on time. What a wonderful God we have! Why don't we believe Him more?

Physical Bankruptcy

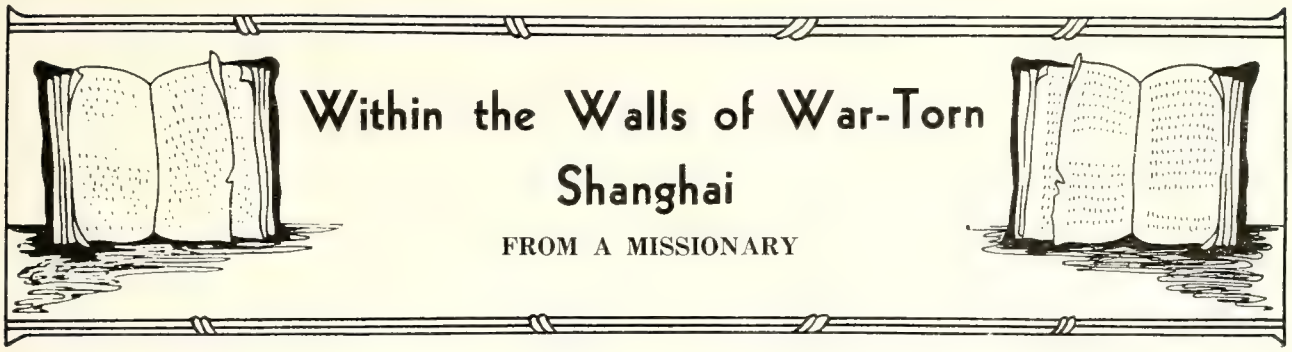
I have been very much interested in the book of Job these last few months and I don't know whether the devil got to saying things about me like he did about Job or not; but I do know that five and a half months ago, I found myself once more in desperate circumstances, this time on the verge of physical bankruptcy.

We were traveling along the highway in Tennesee on the way to a service to give my testimony. I had a marvelous male quartet with me, and my wife, six of us in the car. But a head-on collision occured which killed out-right five of the nine occupants of the two cars, three in the other car and two of the quartet in ours. There was no excuse for the accident. It happened in the middle of the day on a good road, no turns and no traffic. We had a good driver, and when I say a good driver, I speak from experience on the race track and all. But the man in the other car, driving a Chevrolet at a furious rate of speed, turned around to talk to the folks in the back seat and swung over on our side of the road. Our driver took the shoulder to the right intending to give him the road to let him pass, but he shot clear over to our shoulder and there was a head-on. One member of our party was practically unhurt, the only one of nine. He dragged me out of the wreckage first—one foot crushed, leg broken, both hips out of joint, pelvic bone fractured, a piece of bone broken off the side of the hip socket, and chest crushed. One would not believe it possible, but strange as it may seem, I did not lose consciousness. Then he laid my wife unconscious on my right hand side. She was bruised and cut from head to foot. Then he laid the other living member of our party with broken arm and collar bone, unconscious, on the other side.

I looked up to heaven and said, "Lord, this could not have happened if You had not permitted it because I know 'all things work together for good to them that love God'." And I said, "Lord it's all right with me. Though I may not understand, I have confidence enough to know that it will be all right."

God was so near that I wasn't anxious or worried and simply began to give orders to Bill to do his best to see that the six children would all go through for God if Evelyn and I went to be with Jesus. Then the thought came across my mind, "Why should I complain? My Lord suffered more than this for me." His presence continued to be so very real that, once again, I could say with Job, "Lord I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee."

Today I stand as a living witness that the Lord Jesus Christ, who intercedes for me at the right hand of God, is sufficient for body, soul, and spirit; and finances, too!



Within the Walls of War-Torn Shanghai

FROM A MISSIONARY

(NOTE:—Recently a letter reached us from G. B. Halleck, D. D., a missionary in China, giving us some of the terrible experiences that he passed through in Shanghai. Rev. Halleck is a great lover of the little yellow lads and lassies for whom Christ also die. Since this letter was written, the Japanese juggernaut has rolled completely over Shanghai and is now rolling over other cities in China. The Japanese hordes are at the gate of Nanking as these words are being written, and doubtless the next few weeks will witness in Nanking the horrible scenes witnessed in Shanghai.

How earnestly Christians should pray for the coming of our Lord and Savior Jesus Christ, to sit down on David's throne and take authority over the nations. When that happy hour arrives, "the sword will be beaten into the plowshare, and the spear into the pruning hook, and nations will learn war no more." Come, Lord Jesus, come!)

We quote from the letter aforementioned:

This is a very sad time in Shanghai. We are in the midst of terror; terror among the Chinese, whose troops are fighting for their country's liberty; terror among the Koreans, who unwillingly belong to Japan; terror among English, who are neutral; terror among Americans, who in their hearts are for the Chinese; terror among the Hindus, the Filipinos, the Germans, the Spaniards, and the rest. All are in trouble, all are running here and there, seeking safety and finding none. All are distracted, sleeping in discomfort; many in one room with beds on the floor; many sleeping on porches; many in narrow alleys close to sheltering walls, hoping the wind will not blow rain on them. Many are sleeping on side walks or in parks, fortunate to have shelter under a tree; anywhere so as not to be in the districts under the savage Japanese control and so escape their too ready bayonets and their playful machine-gun toys, cruel beyond compare! Oh, the slaughter! I dare not—!! The Bible says, "Pray that your flight be not in winter." It is well that this trouble is not in winter, for hundreds of thousands would starve or freeze to death.

Why do they all so fear? Chinese and Japanese planes are flying overhead and anti-air-craft guns shoot them down on our heads and hundreds are killed at a time among the refugees cowering in the streets. The Japanese planes drop bombs in many places killing many. Oh, I dare not tell you all, it is indescribably horrifying! and all for nothing but to please the civilized, barberous, savage Japanese military clique who wish to show their prowess, put to use their mechanized military forces to crush China to her knees, take her in preparation for devouring England and America after gobbling up China. This is no dream; but is Japan's much talked of plan.

America and England tell us citizens, "We will protect you, run for your life! We keep 24 hour watch and we make protests!" They have sent ten thousand Americans and British to Hongkong and Manila; but have done practically nothing to protect the citizens that remain. American and British property goes up in smoke. American war vessels and merchant ships are bombed and the British Ambassador is shot, yet nothing is done but making empty protests and as empty warnings! We Christians have the Bible comfort in taking "joyfully the spoiling of your goods." But most business men and property owners, who have not in heaven a better and enduring substance, do not like such enjoyment!

The Christ of No Compromise

"Think how the fire of Christ tears asunder and separates. Think of the intolerance of Jesus. His divisive demands, His stern demands, His sevenfold woes to the Pharisees of His day. The words in the twenty-third chapter of Matthew would stir a great conference today if we dared to use those words to ourselves, and to one another, which Christ used to the ministry of the Jews in Jerusalem. The very presence of Jesus demands division. He divides men and women, and cleaves humanity eternally, horizontally, perpendicularly, to the right, to the left, to the highest heaven, and to the lowest separation from God—in Christ joy and peace; without Christ, without hope, without God."

The Night Cometh

By Clarence L. Sickel, Missionary to Argentina

When Mexico legislated a number of years ago to exclude all foreigners from the teaching of religion within her borders, the aim, no doubt, was to limit the political intriguing of the Roman Catholic priests. The extension of the prohibition to exclude Protestant missionaries would be a gesture of impartiality on the part of the Mexican government.

Later news came that Venezuela was about to follow in the footsteps of Mexico and that all teaching of religion by foreigners was to be forbidden in that country also. In 1934 the entrance of men missionaries, new and old, except those who might hold **las,** was forbidden.

The present government in Ecuador is not sympathetic to religion. In order to avoid suspicion of partiality towards Protestant missionaries, it has obliged them to comply with the same laws as those which limit the activities of the Catholic priests.

In view of this trend of affairs in many of the South American republics, we are called upon to face the fact that sooner or later a similar action may be taken in Argentina.

The present Argentine Government is giving more and more to the power of the Catholic Church. She, in turn, feeling sure of her power, is attacking on every hand. Especially bitter are her attacks on the evangelical churches of Buenos Aires. A law recently passed forbids the holding of evangelical meetings within two blocks of a Catholic church. The First Methodist Church of Buenos Aires, a splendid new edifice, has two Catholic Churches within the limit established by this law, and just what that will mean remains to be seen. In Buenos Aires and Rosario restrictions have already been placed on open air meetings. The entire message must first be submitted to the authorities for correction or extraction, and only what is left may be given to the people. Election returns tell us that the same party will continue to be in power for another six years. This will no doubt mean greater restrictions in the future.

We believe that verily the night cometh. Pray the Lord of the harvest that He raise up faithful native helpers and evangelists, fill them with the Holy Spirit, and then send them forth with fire and unction from on high to take the message of the only Savior, the living Savior, to their own people.

Thistledown

By D. M. Panton

Do we realize the extraordinary dynamic of the printed page? Dr. Goodell, of the American Board of Missions, passing through Nicodemia in 1832, having no time to stop, left with a stranger a copy of **The Dairyman's Daughter** in the Armenian-Turkish language. Seventeen years afterwards he visited Nicodemia, and found a church of more than forty members, and a Protestant community of more than two hundred. Dr. Griffith John tells of eight churches in China reared by tracts alone. Sir Bartle Frere, traveling in India, was amazed to find a small town in which the idol shrine and temples were empty, but the townsfolk professed the Christian faith. It transpired that some years earlier, one of the townsfolk had been given an old garment by an English resident, in a pocket of which, forgotten, lay a Gospel portion with eight or nine tracts in the vernacular. The Life is not in the sower, but in the seed. Even if an infidel scattered the Scriptures, he would only be exploding his own battlements.

For **in scattering divine literature we liberate thistledown, laden with precious seed, which, blown by the winds of the Spirit, floats over the world.** The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead. The printed page is a visitor which gets **inside** the home, and **stays there;** it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool.

Another powerful reason for using literature is that the printed page will reach those otherwise utterly unreachable, and may be the only chance they will ever have of eternal life. Someone once gave four copies of H. L. Hasting's lecture on the Inspiration of the Bible to four infidels at different times. All four were converted, and became ministers of the Gospel in four different denominations.

Many decades ago, a lady gave some leaflets to two actors. One of the actors, led by this tract to attend church and so becoming converted, was Dr. George Lorimer, pastor of Tremont Temple, Boston. Through his influence, Russell H. Conwell was led into the ministry. Thus the Baptist Temple in Philadelphia, together with the work of the Tremont Temple, and the personal influence of these two notable pulpit speakers, is traceable to one little leaflet in the hands of a woman.

Nor can any limit be put to the extent of its possible influence. Luther wrote a pamphlet on Galatians which, falling into Bunyan's hands, converted him; and the 135th translation (an African) of **Pilgrim's Progress** has just been issued. More than 150,000,000 copies of Spurgeon's sermons have gone into circulation. Nor is even its political influence measurable. A young Frenchman who had been wounded at the seige of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand—Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who pentitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man re-acted upon the whole continent of Europe, for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.

The printed page is deathless: you can destroy one, but the Press can reproduce millions: as often as it is martyred, it is raised: the ripple started by a given tract can widen down the centuries until it beats upon the Great White Throne. Its very mutilation can be its sowing. When Leigh Richmond was once travelling by coach, passengers got out to walk and he began to give a tract to every wayfarer he met. One of his fellow-travellers smiled derisively as he saw a tract treated contemptuously by the receiver, torn in two, and thrown down on the road. A puff of wind carried it over a hedge into a hayfield, where a number of haymakers were seated; and soon they were listening to the tract, read by one of their number who had found it. He was observed carefully joining together the two parts which had been torn asunder, but were held together by a thread. The reader was led to reflection and prayer, and subsequently became an earnest Christian and tract distributor himself; and of the rest, within twelve months three became active Christian workers.

Nor let us forget the enormous electric voltage prayer can put behind the tract. God's thistledown enters doors locked to the evangelist; it can be enclosed in every letter; its economy places it within the reach of all; it preaches in the factory, the railway carriage ,the kitchen; it visits the hospital ward and the workhouse, and whispers in the ear of the dying. For prayer—that is, God—is behind it. "On every tract or copy of the Holy Scriptures which we give," says George Muller, "(1) we should as much as possible ask God's blessing. (2) We should expect God's blessing upon our labors and confidently expect it; yea, look out for His blessing. (3) We should labor on in this service, prayerfully and believingly labor on, even though for a long time we should see little or no fruit; yea, we should labor on as if everything depended on our labors, whilst, in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless, by His Holy Spirit, our efforts for the sake of the Lord Jesus."

The final—and almost incredible—incentive is that the opportunity is rapidly passing. The printing and distribution of godly literature in Russia is now impossible; and in countres so near us as Italy and Germany, it is sharply limited. It may soon be over for us.

The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!
The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must in fervent haste proclaim.

—Reprinted from The Morning Star, Jan., 1935.

WANTED—PECULIAR PEOPLE

I have heard it said, "Yes, he is a good man, but peculiar." I should like to find a church made up of peculiar people—that church would shake the world. Christ said we were to be peculiar, zealous (on fire), full of good works. Elijah was peculiar, but he was worth more than the hundred thousand around him. Enoch — I suppose all pointed to him; and Daniel was the most peculiar man Babylon ever had. When God has a great work to do, He will call some peculiar man to do it—a man who sets his back to the world and his face towards heaven like a flint. And the eyes of the Lord run to and fro to find such an one! —*D. L. Moody.*

A Statement

It is almost impossible to believe that "Brethren" can be found who will wilfully originate, by voice or by pen, such malicious rumors and utter falsehoods as are being bandied about over our Brotherhood these days to the extent that they compelled the printing of the statement in The Brethren Evangelist (Dec. 18th) by R. Paul Miller, Secretary of The National Home Mission Board; and, now also makes necessary this similar statement by the Secretary-Treasurer of The Foreign Missionary Society.

We had not heard until we read Brother R. Paul Miller's statement entitled, "We Regret," that the Home Mission Board was being made the victim of such absurd and utterly baseless rumors as the one which Brother Miller denied. It is not only amazing that such a rumor could be floated among Brethren professing to be saved (either temporarily or eternally), but it is even more amazing, even as Brother Miller states, that Brethren especially Brethren ministers, can be found who will give credence to the rumors. Imagine any sane person believing "that after the Thanksgiving offering for Home Missions is in, the Secretary plans to turn all the funds over to the Grace Theological Seminary, at Akron, Ohio" ! If that were a true report then let sympathy, not criticism, be extended Brother Miller, for something has snapped in his head and he should be in an asylum getting medical help!

Recently, when in the east, we heard that various reports were afloat concerning our Foreign Mission Board. Some felt that we, in our official position, should take cognizance of them, and issue a public denial. This we did not do, for the reports were so utterly unbelievable by any sane man that we felt it needless, and beneath the dignity of our office to issue a denial. Like Brother Miller, "We were inclined to ignore them as the wild and senseless vagaries of gossip which they are." And, again, as in his case, "As more of our representative ministers reported continued rumors. . . . and that it was disturbing certain of their members we have felt compelled to issue a statement."

The writer is sure that Brother Miller will join him in apologizing to the readers of The Brethren Evangelist, especially to those who are not members of the Brethren Church, that such statements as these of ours must appear in print. As it is, we refrained from making this statement until two letters, coming from the authoritative and responsible sources they did, explaining the real seriousness of the situation, moved us into action.

The first of these letters came from one of the outstanding leaders of the Woman's Missionary Society, informing us as to the nature of the reports as they affect the Foreign Board. A summary of these reports would be—

1. That the Foreign Board has "selected" only missionaries that are on one side of the present Ashland College controversy. It is stated that people are asking: "Is this policy going to continue?"

Now, if the people who are asking will think just twice, they will know that the Foreign Board never had any such "policy." The board cannot "continue" what it has never done. Every missionary on our foreign fields was unanimously chosen by the Foreign board; and, so far as we know, was unanimously approved by the National Conference of the past, *before the present unhappy division over the college issue was even a dream.* Now, missionaries have a right to think, as well as the rest of us. The board is not responsible for what they are thinking as to the college controversy, and is not penalizing them for their thinking one way or the other. To state, however, that the board has had a "policy" in this matter, is only to reveal the falsity of it, and causes us to ask, Who are the authors of such reports, and what are their motives?

2. That the Foreign Board expects to keep Charles F. Yoder from doing deputation work among the churches.

In reply, we can only say that Brother Yoder has been doing deputation work under the direction of the Board ever since he came home. He is required, by contract, to give at least six months of his furlough in the homeland to doing deputation work. The deputation director of the Foreign board has arranged for his deputation work on the Pacific Coast to begin "about the middle of February." He will speak in the writer's church while on the coast. As before stated, the board cannot compel the thinking of any missionary in the matter of the college controversy. But the board must request **all** of its missionaries, when out in deputation work, to confine their activities to the work whereunto they have been sent.

It should also be stated here, in all fairness to the board, that it can only **request** all pastors to kindly receive all of its authorized missionaries, when they are out in deputation work. Our church government is congregational. And no board in the church can compel any local pastor or church to receive its field representatives. We cooperate because we are

"Brethren"—not because of any super-ecclesiastical powers.

3. That the Treasurer of the Foreign Board is loaning money to pay off the mortgage on the church at Ellet (Akron), Ohio, which church is housing Grace Theological Seminary, inasmuch as the holder of the mortgage threatens trouble. (This report, however, did not come to us in either of the "two letters" above-mentioned.)

Now, the writer happens to be the Treasurer of The Foreign Missionary Society, and he challenges any human being on earth to produce one scintilla of evidence in support of this report. Utter nonsense! Why, when we first heard this report, we did not know that the church at Ellet owed any one a dollar. We never even received the faintest suggestion from any source that the Foreign Board might commit suicide in this manner.

4. That the Foreign Board plans to sell the Missionaries' Home at Ashland.

This report seems to have permeated all the eastern wing of the brotherhood. We quote from a letter just received directly from the Secretary of the Sisterhood of Mary and Martha, which organization furnished the funds for building this Home:

> "I am writing this to you....in behalf of the organization I represent.....It seems things have come to the point where I must have some information, if you care to give it, so that I may intelligently answer the questions that have been coming to me.
>
> Has the Foreign Missionary Board listed the Missionaries' Home for sale? If not, do they anticipate doing so in the near future? If they do, do they expect to purchase one in Akron to be used by the missionaries, or do they propose to sell the home in Ashland and use the money derived therefrom for the support of the Grace Theological Seminary?"

We shall now quote from our letter now on its way, to calm the fears of any of the fine girls who, by their loving sacrifices, have made this home possible:

> "Sister,....is it possible that you could believe that the Foreign Board would commit such a breach of trust as to do the things that you say it is reported that we are about to do?.... Now, in reply to all your questions, let me say this: The Foreign Board has never discussed any change of the present status of the Missionaries' Home. As to the individual members of the board, I know of none that entertain any such ideas as those that are afloat. As for myself, the thought never entered my head, until some one told me of the rumors afloat.
>
> I therefore reply to your inquiry as follows: The Foreign Board has most certainly **not** listed the Missionaries' Home for sale. They do not anticipate doing so in either the near or distant future. They most certainly do not intend to purchase such a home in Akron, nor anywhere else. If the home were to be sold, I would never agree to placing it at Akron, unless the Sisterhood itself should so decide. To ask me if the money derived from the sale of the home, were it even to be sold, is to be used for the support of Grace Theological Seminary, is a question (pardon me!) too foolish to require even a denial. Sister,....does any one of those who are asking such questions, think that we are stark crazy?

Now, may I add this to my denial of every one of these reports: If ever the Missionaries' Home is to be sold, or changed from Ashland while I am on the board, without the full knowledge and practically unanimous consent of the Sisterhood girls, it will be done over my head. I would leave the board were the rest of the members to do so foolish a thing as that—so unworthy of the trust the Sisterhood girls have placed in them. I know that there is not a member of our board that would do differently from myself. I have not asked them; but I know them, and know that they would not stoop to do so unethical a thing as that.

I consider the Missionaries' Home, though the legal title may be in the name of our board—yet the Home is held by us as a sacred trust from the S. M. M. And, with all the facilities at your command, I feel that it is your dutp, as secretary of that organization, to deny these reports that are not only false, but malicious.....

Personally, I would like to know the name, or names, of the persons responsible for these malicious rumors that are being circulated, not only about the Missionaries' Home, but about other boards and institutions of the church. No matter which 'side' they may be on, they merit some sort of chastisement. And, if God is just, they will get it.....

I am publishing in The Brethren Evangelist, a denial of these rumors, which I hope will be sufficient. And may the Lord forgive those who are doing untold injury to the cause of Christ by yielding themselves to scattering falsehoods. Were such rumors to be scattered about Ashland Seminary, I would instantly deny them; for, while I have differed with some of my brethren in Ashland, and while some of them love me not, I would not for a moment entertain of them the idea that they would betray their trust to the extent that some seem to believe the Foreign Board is doing in the matter of the Missionaries' Home.

> Assuredly, the days are evil! How I long for the coming of our Lord back to this earth to restore justice and peace among the warring factions in church, home, society and state. I believe He is coming soon, and then we shall know

and understand each other better, for which hope I praise His dear name."

Need we say more?

Once more we ask, just what spirit is back of these utterly false and baseless rumors being circulated throughout the Brethren Church—rumors in which Brethren ministers and laymen, true and tried through the years, are being accused of nearly everything short of murder? And just who are the originators of these reports? One thing sure, all must realize that no sane friend of Grace Theological Seminary can be guilty. And, if they believe themselves to be friends of Ashland College and Seminary, then we say they are friends that Ashland College and Seminary can afford to get along without. **They are friends to no good cause.** They work only toward division and destruction of all our work. And, in an hour of fearful apostasy, when the testimony of The Brethren Church could mean so much for Christ and His church, how Satan must rejoice at the division and destruction that are being wrought. We too, have heard rumors. But God forgive us, if, to secure revenge or to obtain our ends, we should give ourselves to believing all we hear that might work and destroy the work of the church our fathers left to us as a rich spiritual heritage, while his Satanic Majesty exults with glee!

Brethren, the time is here, if The Brethren Church is to survive and fulfill her mission under God, that some men must be found on both sides of the present unhappy controversy, who are big enough to let the Spirit of God find some place within their bosoms—who are big enough to see, and possibly sympathize with the other fellow's viewpoint — who are big enough to rise above their prejudices, their own selfish interests, their own little precincts, to forget the bitterness, and to sit down together around a table before God; and, under the direction of His Spirit, prayerfully map out some program that will bring healing to the sadly wounded church that is, in its present state, a spectacle for men and angels to behold. God raise up unto us such men from somewhere, for our present salvation!

LOUIS S. BAUMAN.
Secretary-Treasurer.
THE FOREIGN MISSIONARY SOCIETY
OF THE BRETHREN CHURCH
Long Beach, California.

FOLLOW THE RULES—THEY WORK

A minister once met a free-thinker who twitted him for putting faith in the Bible, since he said the authorship of some parts is the question of debate.

"Look here," said the minister, "Who wrote the multiplication table?"

"I don't know," confessed the skeptic.

"What a man you are!" said the minister. "You believe it and you use it, and yet you don't know who wrote it."

This placed the skeptic in some difficulty, but thinking he saw a way out of the difficulty, he repled, "But the multiplication table works!"

"Doubtless," was the triumphant retort of the preacher, "and so does the Bible!"

Biblical rules, when followed correctly, work in life problems just as well as the multiplication table in arithmetic problems.—Herbert Spaugh.

ON HOLDING THE BALANCE LEVEL IN ARGENTINA

The final results of the Presidential Election were announced at the beginning of October. As was expected, Dr. Ortiz, who represents the National Coalition, was elected. No great change in the policy of the Argentine Government need, therefore, be expected. It is interesting to note, that in the province of Santa Fe evangelicals have been obliged to protest to the educational authorities against the fact that pupils have been obliged to take part in patriotic celebrations which have had Roman Catholic services as an essential part of the ceremony. They point out that toleration has been one of the essentials of the Constitution and that if evangelical children are to be taught toleration through attending Catholic celebrations, in like manner, the Catholic children should be taught toleration through attending religious services by other churches. This protest has received considerable publicity.

—World Dominion Press.

MY GOAL IN LIFE

I want to live closer to Jesus,
That to my soul He's more real every day.
To do just those things that please Him,
And not lead some other astray.

I want to live each fleeting moment,
In remembrance of dark Calvary
Where Jesus in deepest of anguish,
Atoned for my sin on the tree.

And no time would I be found in the theatre,
Polluting my mind and my soul,
But, Lord, help me tell others of Jesus
Who, alone has power to make whole.

I could not live close to my Savior
If I'd spend my time at the dance,
In using His time for the devil
There trying to win someone by chance.

As a follower of Christ, my Redeemer,
And a partaker of His grace,
I want Him to purge out any fleshy desires
That I may meet Him unashamed face to face.

—Geneva Kuhn.
Gal. 5:25; Phil. 4:8, 9.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH FINANCIAL REPORT—NOV., 1937

General Fund:		
West Kittanning, Pa., per Ira Bennett	$15 00	
Subscriptions to Brethren Evangelist, per Miss Clara Hendley	2 00	
Mr. and Mrs E. B. Manley (Long Beach 1st)	1 00	
Virginia Selleck (Long Beach 1st)	2 00	
Highland S S, Marianna, Pa	3 28	$ 23 28
African General Fund:		
Mrs. Elizabeth Bolling (LaVerne, Cal.)		10 00
African Hospital Fund:		
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African Leper Fund:		
Primary and Junior Dept. of S. S., No. Manchester, Ind.		13 10
African Native Evangelist Fund:		
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Gribble Fund:		
Johnstown, Pa. (1st)	*40.48	
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Philadelphia (1st) (outfit)	5 00	
Philadelphia (1st) YPCE (outfit)	10 00	
Long Beach (2nd) W. M. S. (outfit)	1.00	49 67
Miscellaneous:		
Mr. and Mrs. R. D. Blomberg for Belgian Gospel Mission	2 00	
Mr. and Mrs. E. B. Manley for Inland Mission	1 00	3 00
South American Bible & Tract Fund:		
Mr. and Mrs. W. W. Heltman (Turlock, Cal.)	20 00	
Mr. and Mrs W. W. Heltman (for Bible House of Latin America)	25 00	45 00
South American General Fund:		
Receipts by Charles F. Yoder:		
Smithville, Ohio	10 00	
Waterloo, Iowa	23 26	
Garwin, Iowa	1.75	
Pleasant Grove, Iowa	7 00	
Milledgeville, Ill	10 00	
Lanark, Ill.	4 79	
Dallas Center, Iowa	3 50	
Leon, Iowa	4 70	
Mulvane, Kans	8 30	
Waynesboro, Pa.	19.25	
St. James, Md	3.85	
Linwood, Md.	4 50	
Masontown, Pa.	20.00	
Juniata, Pa.	6.55	
Altoona, Pa.	7.01	
McKee, Pa.	3.00	
Sergeantsville, N. J.	5 00	
Calvary, N. J.	5.00	
Allentown, Pa.	8.15	
Philadelphia (3rd)	2 50	
John Locke (Bethlehem Church, Va.)	15.00	
Bethlehem, Va.	71.34	
Roanoke, Va	6 70	
Hollins, Va.	6.42	
Covington, Va.	3 00	
Mathias, W. Va.	4.37	
Maurertown, Va	13 07	
Washington, Md.	12 80	
Mr. and Mrs. J. C. Jensen (for Mrs R Wagner)	5 00	
Mr. and Mrs. Frank Larson (for Mrs. R. Wagner)	2 00	
Mr and Mrs H C. Larson (for Mrs. R. Wagner)	10 00	
Mr. and Mrs Wm Coplin (Long Beach 1st)	16.85	324 66
Taber Fund:		
Allentown, Pa. (outfit)	5.00	
W. M. S. (Phila. 1st) (outfit)	5.00	
Primary Dept. (Long Beach 1st)	13.50	23 50
Total Receipts for November		$600.91

LOUIS S. BAUMAN, Sec'y-Treas.

NO WONDER that David Livingstone was great and greatly used of God. Read his life's purpose, and then make it your own:

"I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interest of that kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."

—David Livingston.

THE PREACHER OR CHRIST?

An American Christian in London went to hear Dr. Parker in the morning and C. H. Spurgeon in the evening. His morning comment was, "Grand preaching, marvellous pulpit oratory." His evening comment, "Oh, what a wonderful Savior is Jesus!" The preacher is in his right place when hiding behind the Cross.

"Time is the gift of God, its duration uncertain, its loss irreparable, therefore spend it to the glory of God."

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Topic for January 16, 1938

IS PROPHECY TO BE UNDERSTOOD LITERALLY?

I Kings 21:17-19; 22:33-40

Suggestions for the Leader

How are we to understand prophecy? If we are to take it literally, then the prophets meant what they said and said what they meant. A literal interpretation means that it is according to the letter and not metaphorical. There are many reasons why we believe that prophecy should be accepted in its literal sense. Sometimes symbols or other figures of speech appear in the Bible but these are usually explained. A good rule to follow in Bible study is to take everything in its literal sense unless told to do otherwise. For example, the seven stars and seven candlesticks in Revelation 1:20 are said to be angels and churches.

Fundamentalists all over the world hold to the literal interpretation of prophecy. Liberalists are more apt to deny that and hold to a figurative explanation. Just the reverse for each is true also. Those starting off with a literal treatment of the Bible, will come out right. Those using their own judgment in classifying certain prophecies as spiritual or figurative eventually fall in with the modernists.

We ought to be consistent in our study of the Word. If we admit that the prophecies concerning the coming of the Lord to Bethlehem, were literal; then His second coming likewise should be accepted as literal and personal.

1. Prophecy and Israel. Gen. 15:18; Isa. 52:1-8.

Some prophecies that were made to Israel do not involve the church at all. Likewise those pertaining to the Gentile nations of the world are not meant for the church. In our consideration of the meaning of the prophecy we must first determine to whom it was given.

The Abrahamic covenant was literal. It spoke of children, land, rivers and Egypt. These were real places and things. Up to the present time not all of the covenant has been fulfilled; but it shall be fulfilled in the future. Israel will go back to their land and rebuild the broken-down places. God will make good His word in blessing His people.

The Old Testament prophets either wrote of things to happen before the Church age or after it. Their message was to the Jews.

2. Were the Messianic Hopes Mistaken? Zech. 14:16; Acts 1:6-7; 15:13-17.

The fondest hopes of the prophets centered in the coming of the Messiah. They looked for Him and expected Him to come and set up a kingdom. The prophecies concerning His reigning were more pleasing to the people than those concerning His suffering. Gradually the Jews came to disregard the unpleasant prophecies and emphasize Messiah's right to rule. As a result, when He came, He did not fit the expectation of the people or rulers.

The right to rule in the kingdom has never been given up. Jesus will rule during the Millenium; and it will be a personal and visible appearance of the Messiah. The Jews were mistaken when they insisted upon the immediate establishment of the kingdom. Jesus had a far greater mission to perform first. There was a sin question in the world. Jesus set His face as a flint toward Calvary to die for our sins. The matter of the establishing of the kingdom would come later. The Messianic hopes were not mistaken but delayed.

3. The Controversy About the Second Advent. John 14:3; Acts 1:11.

The second advent is a reference to

the return of Christ to the earth in person. Some people do not believe that He is ever coming back again. The tremendous amount of scripture, however, indicates that He will return in person and people will see Him.

Those who object to our Lord's return frequently say that He is already here and dwells in our hearts in a spiritual way. It is true to say that He dwells in the heart of every Christian, but in another real sense He will come from heaven to the earth, and be in the form of flesh. Those prophecies pointing to the birth of Jesus in Bethlehem were literal and real; so are those pertaining to His return.

The modernists worship a small Christ. He does not feel his need for a Savior as we do. In respect to the future work of Christ, he believes that man can help Him or do some of it for Him.

4. The Question of Symbolic and Poetic Expression. Dan. 7:2-14.

A symbol is something that stands for something else. There are prophecies given in terms of symbols but had a fulfillment in real affairs of life. Daniel saw four animals in his vision that represented four great kingdoms. The characteristics of these animals were like the nations. The lion with eagle's wings stood for the world empire of The leopard was Greece. The unnamed beast was Rome. This does not mean that all of prophecy was given in a symbolic sense. A well-rounded study of the Bible will help us to determine the meaning of symbols. Daniel interprets his own visions. In Dan. 7:17, he plainly tells us that they are three kings of great nations.

The poetical interpretation is dangerous. It really says that the writer was wildly imaginative and did not mean his words to be taken literally or seriously. Some teachers hold to this sort of Biblical interpretation. They try to find the spirit of the writing, but are not willing to accept the letter.

5. The Last Things. Rev. 21:5.

Most everyone wonders about the future. Questions asked by honest persons frequently deal with the condition of the things. They wonder whether or not we will have real bodies, if heaven is a real place, if there is a literal fire at the place of punishment, if we will be active forever and many other things.

Revelation 21 and 22 tells us about the new things. We ought to hold to a literal view of all of these things until properly convinced that they are not. There is no reason for us to deny that the city, New Jerusalem, will have gold streets and precious stones in the gates.

The literal interpretation of future things makes things more reasonable and understandable. A figurative or metaphorical interpretation confuses the matter for us.

Questions to be Answered

1. What is an objection some have to the literal interpretation of prophecy? How would you answer it?
2. Name some of the events surrounding the birth of Christ that were fulfillments of prophecy.
3. If people believed in the inspiration of the Bible, would they be more apt to hold to a literal interpretation of prophecy or some other interpretation?
4. What are some of the things to happen in the future that will be literal or actual fulfillments of prophecy?

JUNIOR C. E. TOPIC

January 16, 1938

LEAVING GOD OUT

(Aim: To show the tragedy of life without God. To show the folly of a Christian doing things without consulting God.)

Suggested Program

Quiet Music
Call to Worship—Psalms 95:6-7..
Song—Near to the Heart of God.
Scripture—Psalms 1.
Prayer

(Lesson may be worked out on blackboard).

Leader:—

Three travelers start out on the journey of life. They all start out on the same road from the same place.

One traveler does not have God in his life. When he starts on the journey he takes with him only those things he thinks he will need. He feels he does not need God. He believes he is able to take care of himself.

The second traveler is a Christian. He believes in God. He believes that God will help him on this journey. He takes with him the things that God would have him take. He consults Him as he makes ready for the journey, but as he travels he forgets God at times and depends on himself.

The third traveler is a Christian. He not only consults God before starting on the journey, but he takes Him with him and talks with Him each day. He depends on God for guidance all along the journey. We want to follow each one of these travelers as they travel on this road.

First Traveler

What are some of the things he takes with him? Ambition, confidence, courage, etc.

As he travels he comes to a road marked "Ambition." He pauses for a little while to decide whether or not he should continue on the straight road or take this side road. He thinks, "If I take this side road, I can become rich, or perhaps great." It will take only a little longer and then I can come back to this main road. I know this road is direct and will take me to my destination. But he decides to take the side road which he believes will lead him to riches and greatness. He gets farther and farther away from the main road. He comes to another crossroad "Pleasure" which leads him in another direction. The roads are all winding. Finally after many years of travel he thinks of the journey he started so long ago. He realizes he must hurry if he is to reach his destination. He starts to go back but cannot find the way. He realizes he is lost. He asks others the way but they too are lost and cannot direct him.

(Make personal application showing this traveler represents the boys and girls without Christ and how they too will be lost if they depend on themselves.)

What does God say in His Word about this kind of man:

Prov. 28:26 (Foolish to trust own heart). He thought he knew what was right.

Prov. 12:15 (Right in own eyes). But was wrong.

Prov. 14:12 (Ends in death). Traveler on right road, chose to take another and was lost.

Discuss Psalms 14:1-3 and Romans 3:10-12 (Apart from God none doeth good).

Story: Result of failure to turn from wickedness before flood or how the Egyptians suffered because they rejected God and His Way.

Second Traveler

What are some of the things he takes with him? Word of God, the Holy Spirit.

As he starts on his journey he asks God's advice as to what he should take along. God shows him the road and tells him to keep his eyes on Jesus Christ His Son and he will arrive safely at his destination. With these instructions he starts on his journey. He too comes to the first crossroad "Ambition". But he remembers the instructions given him and passes by and continues on his journey. He comes to another crossroad "Pleasure". He thinks, "It won't make any difference if I stop for just a little fun." So he wanders down this road. But he doesn't enjoy himself as much as he thought he would. He keeps thinking of God and his instructions, he keeps thinking of the journey. He knows he isn't on the right road and that he isn't where God wants him to be. So he stops and asks God's forgiveness for his disobedience and God hears his prayer and answers it by leading him back to the right road where he continues on his journey.

(Show how this is the Christian who does not live in daily contact with God, who wanders away and is not in the place that God wants him to be.)

Third Traveler

This man not only consults God before he starts out on his journey but consults Him daily. He lives close to his Savior Jesus Christ. He keeps his eyes on Him. He tries to do what God would have him do. His journey is direct. He may stumble from time to time but he arises and continues on his journey. He keeps his eyes on Jesus Christ; he reaches his destination and

wins his reward. He is like Paul and can say as in II Timothy 4:7.

(Make personal application — Show how Christians can be in center of God's will.)

The story is told of a little girl and a little boy who were lost in a woods. They had been told they must not enter these woods but the little girl disobeyed and went to play there. Her older brother seeing her from a distance went after her and both became lost. They followed first one path then another and each time they ended up in the same place. They just traveled in circles. The little boy had been taught to talk with God each evening. He asked God to make him brave so that he would not frighten his little sister and to please show him the way home. After this he was no longer frightened. They sat there in the woods for some time and finally they noticed the sun shining through the trees. It kept sinking lower in the trees. All of a sudden the little boy remembered that each evening his father and mother watched the sunset from their porch. Then his home must be between him and the sun, since the woods were directly behind the house and the sun went down directly in front of it. He took his sister's hand and said, "Come we are going home. See the sun. Our home is over there. Let's go and find it." The little boy kept his face turned toward the sun and soon they were safe at home.

(Show how this is just another picture of those who love Jesus and are His own. How if they keep their eyes on Jesus Christ the Son of God, they too will be kept on the path which leads to home.)

Closing program.

WORD AND THE WORLD

(Continued from page 2)

definite relationship between insanity and nudist tendencies.

The so-called higher education of today is gradually passing under the power of Satan the "prince of demons," a tendency which will reach its final consummation in "Babylon the Great" ruling with an iron hand over the thinking and actions of men. When destroyed under the judgment of God, it is found to be a "habitation of devils, and the hold of every foul spirit" (Rev. 18:2). Much of its so-called intellectualism will be found to be a kind of moral insanity, induced by demons from the pit.

The university intellectuals, of course, would laugh heartily at the notion of "demons" out of "the pit," and also at the Bible which teaches such ideas. They regard the Fundamentalists, who believe such things, as crazy. But at least we have sense enough to sit at the "feet of Jesus" in these matters, which is still one of the clearest marks of a "right mind" (Luke 8:35).

W. I. DUKER, President, Goshen, Ind.
E. L. MILLER, Vice President, Maurertown, Va.
NATIONAL SUNDAY SCHOOL ASSOCIATION
Editor for January
S. M. Whetstone
N. V. LEATHERMAN, General Secretary, Berlin, Pa.
L. E. LINDOWER, Treasurer, Ashland, Ohio

CHRISTIAN TEACHING

After nearly twenty years in the active pastorate the writer of this article desires to proceed along a line of thought which has come very largely as a result of close observation. We desire to exalt the place of Christian teaching in our Bible schools. It is a high position—a mighty important position, a position which no man could over emphasize. Let me proceed by asking a number of quite pointed questions.

To those who are teachers in our Bible schools: Do you feel that you have been called to do Christian work? This is fundamental. You cannot hope to succeed in any degree that you should without the feeling that you are one of God's own and called to do this bit of work for Him. Just why are you doing what you are doing in your Bible school? Were you almost pressed into this work against your own will? Are you holding on to the job because you hesitate to resign and quit? Has it been a case that someone just had to do it, and you took it? We have known in a few cases that a teacher has been in his position so long that it has only developed into a habit. There are some worthy habits, which we ought to form, but when it comes to a matter of working for the Lord we should not be guided by mere habit. We must really feel that God has a place for us and that we are in our place doing His work. Otherwise the work will bring no joy and satisfaction. What I am seeking to ask is, just what does it mean to you to be an officer or teacher in your Bible school?

Let us think of the task that is before us—that of serving in our Lord's church. It is the highest privilege we will ever find in this life. Service! What a Word! Webster says, "Service is being in the employ of another," and "to wait upon others." What a wonderful position is that of a pastor, superintendent, secretary, teacher, or officer when such a definition is applied. In the light of such a statement the smallest task becomes great and important. No wonder the Psalmist has said, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

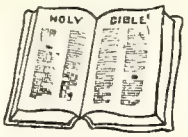
Have you ever taken time to consider the work which you are doing in your local church? Perhaps it is only passing the books, or acting as usher, or serving as secretary, or building fires, or putting the house in order. Whatever your part may be, do it because you are in the service of your Lord, and for no other reason. Thus your task will look entirely different and you will do it with more dignity and freedom and understanding.

Notice, too, the second part of our definition, "to serve is to wait upon others." It was only a few years that our Lord lived in the flesh, but how those few years were filled with service! He was busy because the needs of that day were so great! My, how we need to dedicate our hands, our feet, our voice, our all, that He may have our whole life to use in service today. Just before our Master went away He commanded that His followers should carry on for Him in His name. Much of His time was given to teaching.

Did you ever sit down and list the different jobs in the work of the church? There are many tasks to be done; someone must preach; some must teach; some must fill offices; some must sing; and so on, and each task is important. Any task done in the name of Jesus is an important one. Many of us need to study carefully Paul's letter to the Romans, especially the twelfth chapter. We should never be satisfied just merely to get by. Any task that is worth doing should be done well.

The early Christian church made progress, though it began in the midst of a pagan world. It did this because every convert began at once to do his best as a Christian worker. There has never been a place in the Christian church for drones, though many congregations do have an abundance of them. Every Christian certainly ought to show his or her faith in service. If a girl really loves her mother, she does not go about all the time telling how much she loves her, but she does something to show her love for her mother —helping with the work, running errands, doing kindnesses for her. Likewise, if we love Christ, we will show our love by our works.

Whatever may be wrong with the church today will find its source in our lack of readiness to let God have his way. He has always manifested His mightiest work in the world when He is able to enlist men and women to help Him. Into every home, into every community, into every church, He is bringing little children, and he is trying to enlist fathers and mothers, preachers, Sunday school teachers, and others to work with Him in leading these growing lives into His wonderful grace. It is to this task that He calls you. He wants you to devote every energy to the one big task of leading souls to Christ.



NEWS FROM THE FIELD



WATERLOO, IOWA TO LOUISVILLE, OHIO

A successful five year pastorate was closed at Waterloo Sept. 1, if the writer is any judge of the matter. They were hard years, yet happy and fruitful. We shall not enter upon a detailed report, since it has been our practice to report at least once or twice a year.

A very beautiful farewell reception was held just before we departed for national conference. At this time, and all leather Gladstone Bag, made in Waterloo and no no better on the market, was presented to the pastor. To Mrs. Riddle, beautiful gifts were given, one being a very artistic and attractive memory book, with pictures and gems of appreciation, sponsored by the woman's organization but included nearly all of the ladies of the church. Other gifts were given to the family.

The last day of our five year period was spent in Waterloo, since we were called back to Waterloo from Winona Lake, to conduct the funeral services of our dear brother and friend, C. D. Flickinger.

Louisville, Ohio

On the above mentioned day, we received a wire from this congregation, extending a unanimous call for us to come back to this church. Of all compliments this was our greatest, since we had served this church for a period of three and one half years, having left fifteen years ago. There are many changes to be sure. The town had almost doubled in size, the church rebuilt, a new parsonage, and many new members added to the membership. Then it was a note of sadness to miss so many who had been taken on to glory. On the other hand it was encouraging to find so many active in the organizations of the church, who were also enthusiastic workers fifteen years ago.

We have just had a wonderful time preaching the Word in a special series of meetings for two weeks (report to follow after baptism). This church is strictly fundamental and are as nearly of one accord, we believe, as any we have known for sometime. They love the Word and have a loyal fervent interest in the church as a whole.

The pastor and family are happy in the new field and judging from the response, in filling the fruit cupboard, special offering for our evangelistic services, and kind appreciative words, the congregation must be happy, too. Now if any brother doubts that we received 75 glasses of jellies and fruit, just drop in for a call and we will "spread it on," at least some!

Brother Whitted and his family served this church for nine years and some very nice work was done under their leadership. We remember them in prayer in their new field and also Brother Benshoff and his family who followed us at Waterloo, Iowa.

Greetings to all readers,

E. M. Riddle, pastor.

THE GRACE OF GOD

Nothing is lacking for the salvation of men. God has provided all. He has not left the garment almost long enough, but needing that we should add a fringe; nor has he proved a feast almost sufficient for us if we bring at least another loaf; nor has he built a house of mercy almost completed, but leaving us to add a few more tiles to the roof. No, no. The work is finished, and from top to bottom salvation is of the Lord.—Spurgeon.

McKEE, PA.

December 2 to 12 was a time of refreshing from the Lord, for the McKee Brethren church, as we were led in a series of evangelistic services by Brother Wm. Clough, of Uniontown, Pa.

Brother Clough's messages were strictly scriptural and since it pleases God by the foolishness of preaching (not foolish preaching) to save them that believe, we are not surprised to witness a quickening of the congregation and a convicting of the unsaved that will lead to solid fruit in the future.

Souls gave their hearts to the Lord from time to time and especially on the last evening did we have a blessed time when several came forward for public confession. Several await baptism on next Lord's Day afternoon.

Brother Clough is a graduate of the Philadelphia School of the Bible, and I of the Moody Bible Institute, thus it was a time of fellowship that Bible School students can experience together.

The definite loyalty to the Word of God and teaching of its wondrous message will do two things. It will enrage the enemies of the Lord and encourage His believers. "Think not that I am come to send peace on the earth," warned our Lord (Matt. 10:35). And yet how sad that so many Brethren congregations must struggle on from year to year. To keep peace, a new minister must be called from time to time to satisfy the demands of a few whose tongues are set on fire of hell (James 3:6), while in the New Testament (which we claim to be our rule of faith and practice) there is ample authority, yea command, that such be put out of the church. A few of our Brethren congregations do practice discipline and God is blessing them.

Brother Clough went to Uniontown to shepherd a small and struggling group of people. Recently, during a ten-day Bible Conference in his church, I found a marvelous transformation. A spacious auditorium has recently been built and beautiful class rooms. A fine congregation of earnest souls greeted me, expecting nothing less and wishing for nothing more than to be fed upon the Word of God. My first Sunday in their midst found over two hundred in the Sunday School. May the Lord continue to bless both pastor and congregation as they thus labor together to witness for the Lord Jesus Christ, until He come.

Brother and Sister Raymond Blood, of Aleppo, paid us a very welcome visit on the first evening of our meetings. We were also glad for the presence, one evening, of Brother and Sister Sibert and son, Dean, with his little 'heaven' tracts. Brother Wm. Gray also paid us a short visit on the last Sunday afternoon.

Brother Clough has a fine helper in the person of Wm. Shoemaker who is a graduate of the Moody Bible Institute and among other things, he helps edit the church bulletin, in which he reveals a remarkable knowledge of the Bible and ability to make it known.

Morrison's Cove is one of the most fertile spots in this part of Pennsylvania. It is very religious, but lacking much in the solid fundamental testimony. This last fall a Monthly Bible Conference Association was formed, to bring to the Cove noted Bible teachers. As there were no Cove pastors on the board, it was a question as to where the meetings might be held. We were happy to have Brother Stanley Hauser and his congregation of Martinsburg, to open their doors to this new venture of faith. It is an easy matter to lay claim to sound faith, but quite a different matter when it comes to taking a firm stand as Brother Hauser did.

Believe it or not, it is an interdenominational conference, although for the first conference the president, the speaker, the pastor and church where it was held, were all of the Brethren faith. Brother Alva J. McClain was scheduled to be the first speaker, but owing to ill health, he sent a substitute in the person of Brother Herman Hoyt. Brother Hoyt was well received by the people of the Cove; one man even bearing public testimony in his home church of the blessings he had received. Broth-

S-130744

er Hoyt also spoke to a large congregation in our church at McKee. Dr. Frank Gaebelein was our last speaker and we were glad for him also to speak to a large congregation in the McKee church.

Another event of quite a consequence in the lives (or death) of my chicken flock, was the presence in our home of Brother and Sister Hauser, Brother and Sister Rogers, Brother James Cook and Brother Wm. Steffler for dinner one day last fall. It was a time of glad fellowship together.

Brother Yoder also paid us a very welcome visit in our home, and spoke in our church one evening.

An old friend of Moody days was in our home and spoke at the church one evening; Rev. and Mrs. Walter Teeuwissen of the Belgium Gospel Mission.

We thank God for the many young lives that have presented themselves to the service of the Lord, in our church at McKee. My daughter, Mary Elizabeth, is now in the Moody Bible Institute; another, Miss Geneveive Replogle, plans to go in January. Two others are students in the Altoona School of the Bible, of which I am one of the instructors, while some twenty others await opportunity to likewise prepare themselves in the service of their Lord.

A wave of unemployment has struck our congregation and our Home Mission offering was not what we hoped it might be. Some thirty little banks did their 'bit' to make it as large as it was.

Some years ago we voted to secure our Sunday School literature from the Union Gospel Press of Cleveland, Ohio. It is very fine literature and we thank God for it. However, the time has come when we feel that we can stand wholeheartedly for the Brethren literature; thus we recently changed the source of our supplies.

Grace be with all them that love our Lord Jesus Christ in sincerity.

R. I. Humberd.

ALEPPO, PA.

It has been a long time since a report has been sent from this group of churches in the hills of Green County. The Lord has been doing wonderful things for us, and so we want to praise His name for the blessing we have received in the last several months.

We would not want to pass this opportunity of expressing our gratitude to the people of the Limestone, Tenn. congregation for their expressions of kindness toward us. We spent the best days of fellowship of our Christian experience with these people. We are happy that they have called so capable a leader as Walter Lewis to be their pastor.

We were called to Aleppo to hold a series of meetings with the Brethren there. The Lord wonderfully blessed the meetings. While there were only two that made the good confession at the meeting, new life came into the church, after many discouraging experiences. We accepted the call to serve the Aleppo circuit of churches, which consists of Aleppo, Quiet Dell, and Sugar Grove churches, and began our work with these people in June. This was the first time we have had the privilege of serving as pastor to more than one church at the same time. After returning from national conference we immediately started a series of meetings in the Quiet Dell church. The Lord richly blessed this effort. Five, very fine young ladies confessed their faith in Christ as Savior at this meeting. Night after night many came in the heat of those September nights to hear the Word. Many were under the conviction of the Spirit, and like many meetings, it closed with some still turning away from the Lord.

We observed Home Coming and Rally Day at Aleppo Sunday, October 3. We had the privilege of having as our guest speaker for the day, Brother J. C. Beal. This was our first time to have close fellowship with Brother Beal, and we were surely blessed with the fine messages that he brought, and his deep consecration to the Lord. Dinner was served at the church at noon. We had the pleasure of having Brother Clough and a group from the First Church of Uniontown with us in the afternoon service. Our people have not had enough of Brother Beal, and I am sure that we will have the privilege of his fellowship at a later date for a longer period of time.

On our return home from our district conference at Uniontown, our meetings at the Sugar Grove church were started. Rain held down the attendance at these meetings several nights. The Lord blessed these meetings, while in visible results, only one was claimed for Christ, but we are happy to be assured that much blessing was received in the meetings by those who came night after night.

We were invited to Highland church to bring several messages prior to the fall Communion service. We enjoyed the fine spirit of the people of the Highland church. We wish to commend them on the fine attendance at their Communion service. Although it was snowing and blowing and very cold, the tables were full, and a deep spiritual blessing was gained by all that attended. Brother Harold Parkes, the pastor officiated at the service assisted by the writer.

Returning again to Aleppo, we were planning for meetings with Brother R. Paul Miller as evangelist. These meetings were planned for with much prayer. The meetings had an interest from the beginning. Being the first time that an evangelist had been invited into Aleppo in many years. Many came out of curiosity at first, to see what it was all about. But when we advertised the meetings, we stated that if they would hear this man once they would come again. This proved to be true. We had a very attentive group to the services every night. Brother Miller worked hard with the people of the community. Brother Miller is one of the best personal workers that I have ever met, and he is bold and fearless not regarding the person or excuse of any for not accepting Christ. Every one said that they were blessed by coming in contact with this man who has a passion for the souls of men. There was plenty of conviction throughout the meetings, but none came out until the night before the meetings closed. Then the flood gates of blessing opened and before the closing benediction of the meetings, 32 had come out to make the good confession, either for the first time or in reconsecration. People shouted for joy, and tears of joy filled the hearts of the people. Truly Aleppo was seeing the answer to the prayers of those that gathered nightly before the meetings in the pastor's home, fervently emptying their hearts before the throne of grace. Praise the Lord for a God who answers prayer! Again we wish to express our appreciation for the fine spirit shown by the folks of Uniontown and their pastor Brother Clough. Five different times they were at the meetings. They brought special music with them, and the messages in song were truly a blessing to our meetings. Each time they came, they had to drive a hundred miles a round trip. Thank God for people who are willing to drive five hundred miles in ten days to hear the gospel. A group from Highland church came over one night; special messages in song were enjoyed from this group.

The following Lord's day night, December 12, eleven of those that made the confession for the first time were taken through the waters of baptism.

One of the finest results of this series of meetings, was the starting of one of the largest Bible classes ever conducted in this community. We want every one to rejoice with us in this wonderful victory for the Lord. We want every one to pray with us that the same may be repeated in many places, while the Lord tarries. Pray for this work down in Aleppo, beloved. New life has been injected into the work and we believe that the Lord has much blessing in store for this place. The Highland brethren have given the writer the call to serve as pastor of their group. This will include the Highland church in the Aleppo circuit. Any addressing the pastor of the Highland church may address the writer.

We are looking forward to our communion services at Aleppo, to be held Friday, December 17th. Will you keep us on your prayer list?

RAYMOND BLOOD, Pastor.

MEXICO, INDIANA

In the name of our Redeemer, we send greeting to the Evangelist family.

Our pastor, Brother J. G. Dodds and family arrived on the field the first of

last June. We were very happy to welcome them in our midst. Brother Dodds is a man of faith and prayer. He has already proven himself to be a real shepherd to our flock.

The first Sunday in October we had our Rally and Homecoming Day.

Bountiful meal at the noon hour. Sweet Christian fellowship and spiritual uplift during the entire day. Our communion was held November first.

Brother W. R. Deeter from Roann church assisted our pastor in the very impressive service and we sure felt the presence of the Holy Spirit as we participated in the ordinances instituted by our Lord and Master.

We had two weeks' revival services in November. Our pastor was the evangelist and Mr. London Imhoff the song director.

God's word was preached with earnestness and convicting power.

Visible results were a mother and a young man who accepted Christ as their personal savior. They were baptized and received into the church following the meeting. The church was inspired to deeper consecration and thus better fitted to do more effective work in the Master's vineyard.

Brother Harold Donaldson is our efficient Sunday School superintendent. Miss Mariam Chapin is president of our Sisterhood and Mrs. Harold Donaldson is their patroness. Under their leadership, the girls are doing a good work.

The W. M. S. had its public service December 12.

Mrs. U. J. Shively gave us a message that inspired us to be more earnest in our W. M. S. work and gave us a challenge to live closer to God.

Offering taken to be given to General Fund of Flora Home. Mrs. Dodds, the pastor's wife, has charge of the Signal Lights. We are very grateful to her for her untiring efforts in leading and training our children for greater service to Him who said: "Suffer the little children to come unto me."

Last, but not least, we are happy to say that our boys, young men and older men have organized and will be affiliated with the national laymen's organization. Brother James Ault is their enthusiastic president. They will have a meeting December 14, and Brother Clarence Stewart, Bryan, Ohio, will be the speaker. At present our church is well organized. Every member, young and old, has an opportunity to work for the Master.

Yes, the church is well organized for good work, but Satan is working, too, so brethren, pray for us that victory may be ours, Christ exalted and God glorified.

Mrs. C. H. Black,
Church Correspondent.

MUNCIE, INDIANA

Last year we served in a meeting at Muncie which was very helpful but this year attendance and response was better and although the result was quite gratifying and the church will receive some splendid new families which means real growth and increase, we do believe another week would have been fruitful of quite a large increase. However the pastor will no doubt receive others whose lives we touched with the gospel. The pastor is entitled to most of the credit, for the evangelist merely assists in the harvest of the field the pastor has faithfully sowed and cultivated during the year. It was indeed a pleasure to work with Rev. Flora again. We were not privileged to live in the home this year as a young man had just come to live with them, which required some special attention and with Mrs. Flora's mother and the two other boys, their room was well taken. However, we were very hospitably cared for in the E. W. Garret home. Mr. Garret is quite an eminent musician and of course that means harmony. We enjoyed our stay with them and every thing was done for our comfort and convenience. The Church of the Brethren in west Muncie began their meeting after one week of ours. Their evangelist, Rev. G. O. Stutzman was invited to dine with us in the Garret home, when we discovered our fathers were first cousins and we both began our career in Macoupin county, Illinois, at about the same time. His grandmother being a Studebaker and a sister of my grandfather. This may not be interesting to my readers, but this phase of it should be, he was preaching the same gospel, seeking to lead me to accept the same Christ, his church was so much like the one in which I serve, you can hardly discern the difference. He was just as fundamental in his faith. Ties of blood and ties of faith and a common history make me love the Church of the Brethren and long for the day when personalities and policies can be overlooked and united in one loving family as church of Jesus Christ, preaching his gospel, and living it in every social relation of life as this church has historically emphasized.

Muncie is a thriving city of $50,000. Our church is well located in a section of modest homes of largely working people. The large percentage of those coming to the city are from the south and a splendid type of people who are of Protestant faith, which are good prospects for the church. This is a large field of opportunity. Their building is adequate so far as room goes, but it will be a step forward when they proceed and finish the last unit of their church. The first story is complete and paid for. They have $2000 in their building fund, which is increasing continually. They purchased a splendid parsonage this year, which settles the problem of a home for the preacher, which was a real problem in that city as it is in others. I think they can soon go forward and finish their fine church so well begun. Rev. Flora is doing a splendid work there, not spectacular but sound and constructive progress is being made. He maintains a lovely home and family life and has the confidence and respect of all. We bespeak for him and his good people a splendid increase in numbers and strength in the near future. I would like to mention names and thank those kind and faithful people, but might miss some. I do thank them. They invited me to return for another meeting next year, which I would be glad to do but other places I have served insist that I return for other meetings, and my time off from pastoral duties is quite limited. Rev. L. V. King, now pastor at Oakville, 7 miles from Muncie, was in for several meetings and some of his congregation. I have held three meetings with Rev. King and that fine family of girls are almost nieces, or some relation anyhow. If we could have squeezed the time we would have served with him again this year. He is doing a good piece of work at Oakville. May God richly bless these two fine congregations andtheir pastors, "Laborers together with God."

Pittsburgh

During our absence Rev. M. C. Meyers and his good wife are always ready to serve most graciously. The Gospel Team from Ashland College was present for one Sunday and our people were delighted with them. Benshoff, Berkshire, and Davis were the personnel. They are talented, strong in faith consecrated in their service to Christ our Lord, and enthusiastic about Ashland College and Seminary. The future of the church is secured with young men of this type in training for her ministery. We believe our church here is doing the finest work in her history. The past year has given us some unusual experiences which could easily have greatly hindered a church. We believe God gave wisdom and out of it all there is the finest harmony and workers who love our church and her doctrines and we believe there is a much better day for our beloved church in this place. We have improved the house of worship in the last year by painting outside and the inside will soon have its turn, new floor covering on the first floor, some remodeling, floor covering for balcony S. S. rooms, a new furnace has been installed, new fence for the rear, parsonage painted, which totals quite a substantial sum of money. Our work is moving along nicely but we have plenty of room for improvement. People every where needing salvation and unless we touch them with the gospel of Christ by taking it to them they may never hear it. May God bless every one of our churches and preachers and keep them true to our gospel message. Certainly in this day of revolt against law and order our church with her emphasis on implicit obedience to all the commands of our Lord is greatly needed.

Claud Studebaker,
5002 Dearborn St.,
Pittsburgh, Pa.

Vol. LX, No. 2

George Ronk [illegible]y 1938
Lanark, Illinois

January 8, 1938

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER

The Anvil of God's Word

Last eve I paused before the blacksmith's door,
And heard the anvil ring the vesper chime,
Then looking in, I saw upon the floor
Old hammers, worn with beating years of Time
"How many anvils have you had?" asked I,
"To wear and batter all these hammers so?"
"Just one" he said. And then with twinkling eye,
"The anvil wears the hammers, you know."
And so, I thought, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet through the noise of falling blows is heard
"The Anvil is unharmed, the hammers gone."

Selected.

The Story of My Conversion

By the late James M. Gray
(Many years President of Moody Bible Institute).

I was a member of a Christian household and brought up in a Christian family—nominally so, at least.

My life as a boy was normal and obedient, and I regularly attended church. At fourteen years of age when I knew "the creed, the Lord's Prayer, and the Ten Commandments," I was "confirmed in the most holy faith" by a bishop of my church, and was taught in my catechism that I had then become "a child of God, a member of Christ, and an inheritor of the kingdom of heaven."

But this I do not now believe, nor have I believed it since I was converted.

That happy event took place about seven or eight years after my confirmation. I had passed my majority, and already had my face turned toward the Christian ministry, not as a divine calling, but a human profession, before I really knew Jesus Christ, or was saved. And I cannot but believe that had I died during the intervening period, moral youth that I was, and church member besides, I should have died in my sins.

My conversion was like this: I was reading a book—did space permit, I should like to describe the exceeding unlikely circumstances that I should have been reading that book at such a time, but it was part of the mysterious and unmerited favor of God to me. The author was Rev. William Arnot, of Edinburgh, and the title, "Laws from Heaven for Life on Earth." It was a series of brief homilies upon the book of Proverbs addressed to young men. I did not care for my Bible, but this book had a strong attraction for me.

On a memorable night, in the quiet of my own room, after an exciting evening among worldly people, my eye fell on this sentence: **"Every soul not already won to Jesus is already lost."**

It was an arrow of conviction to my soul. Quicker than I can express it, an overwhelming sense of my lost and hopeless condition fell upon me. I knew that I was not won to Jesus, and yet I knew that I ought to be. There was nothing in my life, professedly Christian and outwardly clean as it was, to indicate that I belonged to Him, or that He possessed or controlled me. Hell seemed open to receive me, and my soul was hanging over the abyss. I was condemned, and realized the justness of the condemnation. I had absolutly no plea, but mercy.

Daily had I said my "prayers" since childhood, but that night, like Saul of Tarsus, I **prayed.** The prayer of the publican came to me, the prayer the blessed Savior placed upon my lips: **"God be merciful to me a sinner!"** I am not ashamed to say that in agony I uttered it with my face upon the floor.

And God heard it. He always hears that prayer. He put the everlasting arm under me that night. He lifted me out of the miry clay, and planted me upon a rock, and established my goings. He put a new song in my mouth, which I have been singing ever since, even salvation unto my God!

Logically, as the result of this experience, I believe souls are saved only by the regenerating grace of God, and that salvation comes to them when penitently they cast themselves on the divine mercy as exemplified in the work of our Lord Jesus Christ. I believe, too, that men **know** when they are saved. Not that they are able always to give the date or the attending circumstances, but that in one way or another

'The Spirit answers to the blood
And tells me I am born of God."

We turn our back upon our old habits, our old haunts, and our old companions of the world. We begin to take an interest in the Word and work of God. We have a sense of great relief, not only in the thought of futurity, but the working together for good of all things in the present time. We have peace, and happiness, and rest inexplicable on other grounds. Beyond all, we have the sure Word of God to lean upon, feeling or no feeling (John 5:24).

Morality or human righteousness does not produce this; a profession of Christianity does not produce it; the sacraments of baptism and the Lord's Supper do not produce it; church membership does not produce it; acts of kindness and benevolence do not produce it. Nothing but a change of heart produces it. And a change of heart is a miracle of divine grace. But miracle as it is, God works it in the life of every man when he receives Jesus Christ as his Savior, and through Him obtains authority to become a son of God (John 1:12).

I spoke of my experience as teaching this, but it is the Word of God that teaches it, and my experience simply bears witness to its truth.

THE BIBLE

An old Professor of Biology used to hold a little brown seed in his hand. "I know just exactly the composition of this seed. It has in it nitrogen, hydrogen, and carbon. I know the exact proportions. I can make a seed that will look exactly like it. But if I plant my seed it will come to naught; its elements will simply be absorbed in the soil. If I plant the seed God made, it will become a plant, because it contains the mysterious principle which we call the life principle." This Bible looks like other books. We cannot understand altogether its marvelous power. Planted in good ground, it shows that it has the life principle in itself; it brings forth spiritual life; it bears fruitage.

HE IS ABLE!

By Hy Pickering, London, England

In every tragic moment of every Christian's life the same voice may be heard, the same deliverance granted, and the same note of triumph— the Lord will provide—past, present, and future. Hence as we keep treading the unknown days and months we continue to re-echo the hopeful note: "What God hath promised He is able to perform" (Rom. 4:21).

Ebenezer—whatever the past—"hitherto has the Lord helped us." Jehovah-Nissi—however circumstanced today—"the Lord my banner." Jehovah-Jireh, whatever the danger or dilemma—"the Lord will provide"; all certified to every saint by the promise of the God "who cannot lie," saying: "surely blessing I will bless **thee**" (Rom. 6:17). "He is able."

Many a man thinks he is head of the house, when he is merely chairman of the ways and means committee.—Sel.

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"LET ME GUIDE YOU"

On the billboards across the country has been pictured a broad-faced, red-nosed chap, a benevolent Santa Claus sort of creature. He holds in his hand a popular brand of whiskey. Then as motorists pass by, the jovial creature appears to say with hilarity, "Let me guide you." Of all the ridiculous, incredible and lying propaganda, this is some of the worst. It is significant to note that the billboard does not tell where this happy faced, deceiver promises to guide you. Perhaps it might be to the ditch, to a tree, a telephone pole, or some on-coming innocent motorist. But, in any case, ultimately it is to a Christless grave and an eternity in hell. The unshakable Word of the living God has something to say to those who are guided by liquor, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Isa. 5:22).

MY COUNTRY

The prolific poet, H. I. Phillips, has produced a parody on "My County 'tis of Thee."

"My country 'tis of thee,
Sweet land of industry,
Of thee I sing!
I love thy easy loans,
Gained over telephones;
Rush me some building stones
For the new wing."

This reminds us that the nation has gone money mad. We have spent millions on men's bodies and pennies for their souls. We have talked about economic recovery, but not much about spiritual revival. After all, it is not the economic system, the social system, or even the rocks and rills and templed hills, which make our country great. Our nation is as great as its homes. We have talked much about putting new furniture in the homes when we should have talked about putting new men on the furniture. Prosperity may build a palace but it will not build a home. The things which make any nation great are the things of the heart. If, while sending out the P. W. A. army to bring economic recovery, we could send an equal sized army to bring spiritual recovery, carrying the gospel to the least and the last of the souls of our nation, God would give us a new country.

It has been said many times that there are only a few possibilities for the future. Either there must be great spiritual awakening and revival within the church to send God's people out in a world-wide wave of evangelism, or there will be world-wide chaos. A third possibility is that since the end of the age is certainly near, our Lord may soon come back to the earth. Although we are inclined to think that the latter is the strongest probability, we are willing to give all the energy we possess to bring about the first. A great spiritual awakening in the hearts of men to stir them for a world-wide revival would bring certain results.

HOLDING BACK THE KING

A writer has recently stated, "The prince of peace will hardly come again while he is still liable to be welcomed with a military salute." The writer apparently feels that the Prince of Peace, the Lord Jesus Christ, can not come back to earth again until everything is pleasant and rosy. He seems to think that it would be disastrous if the Prince of Peace were to be welcomed with a military salute. If this writer would spend a little time reading his Bible, he would discover that the coming of the Prince of Peace will be at a time when there is great military activity upon the earth. The Prince of Peace is revealed in the Word of God to establish Himself as King of Kings and Lord of Lords when the nations of the earth are gathered together against Jerusalem to battle. God's Word tells us that at the proper season the Lord will "gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into cap-

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tivity, and the residue of the people shall not be cut off from the city. **Then** shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." It is perfectly clear from this that the coming of the Prince of Peace, when His feet shall stand upon the Mount of Olives, shall be in a time of war when the nations are gathered together against Jerusalem to battle. See Zech 14:1-4.

Revelation 19 gives us a picture of the battle. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords" (Rev. 19:15-16). When the smoke and blood of this great battle shall have cleared away and the Lord Jesus Christ shall have established Himself as King of Kings and Lord of Lords, then shall be brought to pass the saying which was written by the Prophet Isaiah, "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." All this shall take place when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3-4).

Yes, the Prince of Peace will yet come. He will yet be King of Kings and Lord of Lords, and His coming **will** be in the midst of unprecedented military activity. What the final outcome of the present war in the Orient will be, we would not venture a guess. We can say that perhaps the greatest war of all the ages may be just ahead of us. If so, it might end in Armageddon and the coming of the King of Kings and Lord of Lords. When He becomes the King, then the kingdom for which God's people have prayed through the centuries shall be set up. Even so, come Lord Jesus.

CARRIED AWAY TO HEAVEN

There is no hope in this old world. God does not expect His people to place their hopes either in the things of this world or the things of this earth. Our citizenship is in heaven and we will never be finally at home until we are there. Some may doubt the possibility of the Lord being able to take His people, millions of whom have died, home to Himself in glory. The Apostle Paul in Phil. 3:21 tells us that, when our blessed Lord returns, He shall change the present bodies of humiliation of those who belong to Him that the body "may be fashioned like unto the body of His glory." This is to be done "according to the working whereby he is able even to subdue all things unto himself."

Many of our readers have doubtless been to Niagara Falls. If so, they have seen the mighty torrents of water, weighing hundreds of tons drop off over the edge of the rock and fall into the river below. This great deluge sweeps on until it finally reaches the sea. But God does not leave it there. When the rays of the sun shine on the water by the power of God it is lifted back up into the heavens. This would be indeed a great mystery if it were not so common and well understood by certain laws with which we are familiar. If our God is able to lift tons and tons of water back up into clouds that they might fall again and repeat this year after year and millenium after millenium, He is likewise able to fashion our bodies that they may be like unto the body of His glory. The coming again of our Lord is the blessed hope to God's people; a time of resurrection, a time of going home to glory. To the unregenerate, Christ-rejecting, war-loving nations of the earth, His coming will be a day of judgment.

Editorial Notes and News

THE ANNUAL PROGRAM of the Young People's Bible Conference of the church of Whittier, Calif. has just been held from Dec. 27 to Jan. 2. Arrangements for the conference were made by the young people of the church. Speakers included Herbert Tay, Roy Laurin, W. E. Pietsch, L. S. Bauman, Harold A. Eaton and Paul Bauman. One of the special features of the conference was the young people's banquet at which about 75 were present.

AN INTERESTING CHURCH CALENDAR has come from the Congregational Church of Lucas, Ohio where Clarence Fairbanks, student at Ashland College, is the pastor. The church calendar indicates that a desperate effort is being put forth to cause the people of the congregation to read Christian literature.

NEWS HAS JUST COME to us that Dr. L. S. Bauman has finished a successful Father and Son evangelistic compaign at the Second Church of Los Angeles, where Paul Bauman is pastor. Over sixty decisions were made in the meeting. It is reported that another Father and Son campaign is to be held in the First Church of Long Beach, with Paul Bauman as evangelist.

IT IS REPORTED from the Warsaw, Ind. church, where Brother George Pontius is pastor, that the church now has a successful program which includes a Junior church for boys and girls every Sunday. The congregation is making an effort not only to secure but to hold boys and girls. This is most commendable.

WE ARE GLAD to hear of the excellent reports concerning the Thanksgiving offering which are coming in from all parts of the brotherhood. Truly we should be thankful to the Lord that he is blessing the program of Home Missions in such a remarkable way.

THE FIRST BRETHREN BAPTISMAL SERVICE to be held in the city of San Diego, California, was conducted a few weeks ago when seven people were buried with Christ in the waters of baptism by Paul Bauman, pastor of the Second Church of Los Angeles. Paul has been holding regular meetings there for some months and this is some of the fruit of the work. You will hear more about the work of San Diego later.

God's Comfort for His Children

By Mrs. Harold L. Dunning

II Corinthians 1:3-4.

(Mrs. Dunning is better known as Marguerite Gribble, daughter of the late Rev. James S. Gribble, pioneer Brethren missionary to French Equatorial Africa and Dr. Florence N. Gribble a medical missionary in that field.—Editor).

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

This text speaks about something that is needed by every Christian—comfort. The Christian life is not easy; there are many hard things which a child of God must face every day. But then:

"God hath not promised skies always blue.
Flower-strewn pathways all our lives thru,
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

God hath not promised we shall not know
Toil and temptation, trouble and woe;
He hath not told us we shall not bear
Many a burden, many a care.

God hath not promised smooth roads and wide,
Swift, easy travel, needing no guide;
Never a mountain, rocky and steep,
Never a river turbid and deep.

But God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love."



"Weeping over Jerusalem" by Sir Charles Eastlake. Our Lord had an infinite sufficiency of both salvation and comfort for the sinful "holy" city. But men would not turn to Him. He can neither save nor comfort those who are determined to reject Him."

The Lord Jesus bids us to take up His cross and follow Him. It is a difficult journey, but He has promised to be with us. He helps us over the rough places, He bids us lean on Him. Comfort is sorely needed by the person travelling the Christian way. The devil trips us; we are bruised and buffeted by the world. Christianity would be too unutterably hard without the comfort promised by God. It is this comfort of which Paul speaks in these verses quoted above. Let us look more closely into the content of these two verses and see what is to be found there. There are three main things which we shall consider: the source of this comfort, its nature, and its purpose.

1. The source of this comfort is God.

There could be no other comfort for the Christian than that which comes from Him. On closer observation, we see that this verse tells us three things concerning the source of our comfort.

First, He is "the Father of our Lord Jesus Christ." And Christ is the **channel** through which the comfort comes or flows from God, its source, to us. This channel is none other than our Lord Jesus Christ. Although the comfort comes from God, if it were not for Jesus, it could never reach us. We have been not only created by Christ, not only redeemed by His own precious blood not only adopted into His family and made joint heirs with Him, but we have also the way provided in Him by which God's comfort can reach us. Just as Jesus said He was the way to the Father, so is He the way God's comfort

has come to us—the only channel.

The second of these titles given to God, the source of our comfort, viz. the "Father of mercies," reveals to us the **reason** He bestows comfort upon us. God is merciful because He is the God of love. This is the only explanation for His withholding of wrath and His showering of blessings and comfort upon us. Psalms 86:15 tells us: "But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." Certainly, there is no reason within ourselves, no loveliness or winsomeness, that would cause the eternal God of the heavens to long to comfort our hearts. His mercy and grace alone account for the lovingkindness He shows us. Because God is merciful, He comforts. If he were an evil god, such as the heathen worship, there would be no comfort, for he would not even see the need of it. How wonderful to know that our Father God, because of His great mercy and compassion, has saved us and now comforts us at every moment when there is hardship, sorrow, or discouragement.

Now we come to the final title given to God, the source of our comfort. It reads, "the God of all comfort". This reveals to us the **capacity** of His comfort—**all** comfort. Here is no exaggeration. God is able to comfort us in every sorrow that ever has been known. In every perplexity of life He can offer the only solution. He is a great God. Because He is infinite love and wisdom, He is the God of all comfort. It is impossible to make it any clearer than the Holy Spirit has Himself done here. "All" means the **whole** absolutely. There is no comfort that cannot be included in "all comfort." The comfort He gives is the very thing needed in every instance, and there is no occasion for comfort which the Lord cannot supply. Psalms 146:7-9 tells us that God executes judgment for the oppressed, gives food to the hungry, looses the prisoners, opens the eyes of the blind, raises those who are bowed down, loves the righteous, preserves the strangers, and relieves the fatherless and the widow.

Thus we have seen that the God of mercy is the source of all comfort, which He bestows upon us through Jesus Christ, His only begotten Son.

2. Let us notice in the next verse the nature of this comfort.

The verse reads, "who comforteth us in all our tribulation." The marginal reading gives us the word **"encouragement"** for "comfort". Not only Paul, but also the other New Testament writers give this same meaning to the word in their use of it. The comfort of God is His encouragement to His children. It is His strength imparted in the time of weakness. God does not do things in the weak way that we do them. Our comfort, though tender, is weak. God's comfort is not only tender, but strong. Real comfort never comes from trying to drown one's troubles in pleasure. This never brings comfort to one's soul, even though it causes forgetfulness for a time. Some vainly seek comfort in philosophy. Others try to deaden their feelings and dull their sensibilities, but do not find comfort. Man's comfort is exceedingly feeble compared to that which is found in God. When God comforts us, He puts energy into us, He gives us courage to go on and do.

"Just a little talk with Jesus,
How it smooths the rugged road,
How it seems to help me onward
When I sink beneath my load."

Yes, that is the comfort of God. But how do we know this comfort is promised to us?

The first part of verse four tells us that God comforts **us.** This is not merely a literary term for me, nor does it mean merely Paul and Timothy. It includes the Corinthians who were closely united with Paul because of their common faith in Jesus Christ. Paul does not claim this blessing of comfort for himself alone, but also for the whole Corinthian church because of their relation to each other. We who have believed in Christ can claim the same blessing on the same grounds. Therefore, this verse applies to us, God comforts **us** in all our tribulation.

Paul says so much in so few words! He tells us in the same words that we are comforted in **all** our tribulation. We have hitherto found God to be the God of **all** comfort, and now we see that because He is the God of all comfort, He is able to comfort us in **all** our tribulations. Exery one meets trials and afflictions. Sickness, death of a loved one, financial loss, and slander are all troubles with which we all have come in contact. In all of these, and countless others, our God is able to, and does comfort. Look at the afflictions or tribulations which Paul endured. There was hunger, cold, nakedness, imprisonment; he was beaten with stripes; his life was endangered "from perils by sea and land, from robbers, from the jews, and from the heathen." Paul seems to sum this all up by saying that he died daily. Besides those things that are without," Paul writes, that "I have—that which cometh upon me daily, the care of all the churches." In II Corinthians 12: 7 we find Paul also had a "thorn in the flesh, a mes-

(Continued on Page 9)

We may live in a tent or a cottage,
And die in seclusion unknown;
But the Father who seeth in secret,
Remembers each one of His own.

We shall shine as the stars of the morning
With Jesus the crucified one;
We shall rise to be like Him forever,
Eternally shine as the sun.

Ye Also Ought

By J. Paul Dowdy, Missionary to Argentina

The subject of the feet washing as related to the message of the Brethren ministry might be approached from various angles. The purpose may be to defend our position against the scoffer; or it may be to present sound reasons for the observance of the ordinance, for the benefit of those who seriously desire to know. On the other hand, the subject might be taken up for the purpose of reminding the believers of the importance and value of this ordinance for their own lives.

There have been times when it seemed necessary for the Brethren to defend their position on this teaching. Doubtless, such occasions will continue to arise. Then too, there will always be those who may seriously desire sound reasons for keeping an ordinance which is not known in many denominations. All Brethren ought to be able to present Scriptural reasons for their belief in this doctrine, and the other doctrines as well. With respect to the importance and value of the ordinance for believers, it is certain this teaching should be given its proper place and emphasis in the message of The Brethren Church. It will be the purpose of this article to review the subject of "the washing of the saints' feet," from the standpoint of its importance and value for saved people.

An Important Occasion

That this teaching cannot be regarded lightly, should be very evident from the occasion on which it was given, and the events to which it is so clearly related. Attractive as is the earthly life of our Lord, a life without sin, and more than that, a life of positive manifestation of His divine goodness and wonderful teaching; yet these things do not constitute the crowning purpose of His presence among men. Though His sinless life shone with surpassing moral glory in the darkness of this world; though the multitudes were astonished at His teachings; and the poor, the lame, and the blind, were blessed by His divine touch; yet it was not to live, but to die, that "the Word became flesh and dwelt among us."

Inasmuch then, as the death of the Lord Jesus Christ, was the chief purpose of His earthly ministry, the events which center around His departure are most sacred and solemn. His hour had come. The occasion was solemn. The time was short. His every word and action would be laden with sacred import. No word, no action, that came from the Lord of glory on that solemn night can be regarded lightly. The very seriousness of the occasion lends a considerable measure of importance to the events that took place there in that upper room.

In view of this fact alone, apart from other reasons, it is amazing to note that this important ordinance is entirely neglected by the greater part of professing Christendom today. There is no doubt but that the Brethren have been blessed through the sacred service of the washing of the saints' feet. The service presents a testimony of obedience. It serves to turn the thoughts back to that night when the Lord washed the feet of His disciples. It draws us closer to our Lord, and produces a finer regard for one another. However, we may find greater joy and blessing in the keeping of this ordinance if we bear in mind its importance as a command from our Lord, and also its purpose and value for believers.

A Forceful Command

The importance of the doctrine of the feet washing as a command from our Lord is not admitted by many Bible scholars. The fact that the teaching on this subject is confined entirely to a few verses of a single chapter of the Gospel according to John, may lead some to believe that it is not very important. It may be true that in the affairs of men, only those things which are discussed at great length and repeated often, are important. But this need not be true of the Bible which is the work of the Holy Spirit, and not of the mind of man. Even if the instruction "to wash one another's feet" could be regarded as only a gentle request, it ought to be carefully followed.

However, the command carries all of the force it is possible to give a command. It may seem that a short direct command introduced by "thou shalt" would be stronger than that which is given in John 13:14. Nevertheless, it is difficult to see how a command could possibly be stronger. The words "ye also **ought** to wash one another's feet" actually mean, ye are **under obligation** to wash one another's feet. To be under obligation is to be bound by duty or necessity to do something. There is only one way to discharge an obligation and that is to do what is demanded. The command therefore, could not be stronger, and when taken as a whole with the first part of the verse it certainly possesses more warmth, kindness, and appeal, than a short, direct "thou shalt." This is true because our Lord bases the obligation upon His own act of washing the feet of

His disciples. Blessed are those believers who have learned to yield in unquestioning obedience to even the slightest request of our Lord. To obey because of the apparent force of a commandment is good, but there is greater joy in obedience that grows out of love. Our Savior said, "If ye love me ye will keep my commandments." This command is not grievous, but it does impose an obligation upon all of those who acknowledge Christ as Lord.

Moreover, the command "to wash one another's feet" raises a question other than that of obedience. The fact that this instruction is the conclusion of a forceful logical argument presented by our Lord, causes the inquiring mind to reverently ask: Why? What is its purpose? It is certain that He has not laid upon "his own" any useless obligations. We should seek to know the purpose of this ordinance, and also its value for believers.

Purpose And Value

Now the only proper place to look for the purpose of this ordinance is in the Scriptures which deal with this subject. It is evident that the Lord did not state in just so many words, the purpose of the obligation "to wash one another's feet." But He did not need to. Had He not said to Peter only a few moments before in the presence of them all: "If I wash thee not, thou hast no part with me," and also: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, ye are not all clean."

From these verses the following conclusions are obvious.

1. The feet washing has something to do with cleansing .

2. This is a spiritual cleansing without which the disciple can have no part with his Lord.

3. To have "part" with the Lord is not, in this passage, a reference to eternal salvation. These are evident from the statements of verses 10 and 11, quoted above, for here it is said that they were all clean except the betrayer. That is, Judas was the only one of the group who had not received "the washing of regeneration" to which the Lord referred when He said, "he that is washed." Therefore, to have "part" with the Lord can here refer only to the believer's fellowship with Him.

The purpose and value of the ordinance are quite clear from the foregoing considerations. We noted that the feet washing has something to do with cleansing. Since, however, this is a cleansing which is necessary if the believer is to have "part" or fellowship with his Lord, it cannot be effected by the mere physical washing of the feet. It is, of necessity, a spiritual cleansing which must be accomplished by the Lord Himself, and applies only to saved people. The ordinance of the communion of the bread and the cup serve to remind the believer of the wounded body and shed blood of our blessed Savior. This ordinance of the feet washing is also a symbol, an objective reminder of our daily need of cleansing from the faults and stains by which our hearts are defiled in His holy sight. Inasmuch as the Christian life is referred to in the Word of God as a "walk," a more appropriate symbol than the washing of the feet could scarcely be found. Being the symbol of such an important spiritual cleansing, this ordinance has great value for all who are striving to "walk worthy of the Lord."

Living as we do in a physical universe; being necessarily occupied to a certain extent with the affairs of this world; we are in constant danger of forgetting for an hour, for a day, or even longer, that we belong to the Lord. The cares of this life are continually pressing in upon us, demanding our time, attention, and energy. It is highly important therefore, that every born-again person be ever conscious of the daily need of the cleansing of our hearts by the Lord. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But do we confess all our sins? Are we always aware of the fact that each time we sin, our souls are stained? Doubtless, there are sins of which we are guilty and of which we are not conscious, but they defile the heart just the same. It is very likely true that too often, sins are regarded in the same way as the violation of a state law or a city ordinance. When the guilty is pardoned or has paid the penalty, the account is considered closed. But concerning sins in the life of a Christian, it is not only necessary to be forgiven, it is necessary also that the heart be cleansed from the defilement caused by the sin.

The ordinance of the washing of the saints' feet serves to forcefully remind us of the cleansing which our Lord accomplishes in us daily. It is therefore, a means by which the believer is enabled to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," winning the victory over sins as we labor for Him and watch for His coming.

WHEN BEECHER MET INGERSOLL

The infidel Ingersoll called on Henry Ward Beecher one morning, so the story goes. The maid said Mr. Beecher was busy and could see no one.

Undaunted, Mr. Ingersoll handed her his card and said "Take my card to him. He will see me." Sure enough, the maid soon returned and said Mr. Beecher would see him.

Entering the study, Mr. Ingersoll said, "I was sure you would see me, Mr. Beecher."

"Yes," responded Mr. Beecher, "these other friends of mine I can see some other time, if not in this world, in the next, but, Bob, if I don't see you in this world, I'll never see you."—Selected.

GOD'S COMFORT

(Continued from page 6)

senger of Satan to buffet" him. In all these many and terrible afflictions Paul was comforted by the Lord. He received the promise of Christ: "My grace is sufficient for thee; for My strength is made perfect in weakness."

"Therefore I take pleasure in infirmities, in reproaches, in distresses for Christ's sake, for when I am weak, then am I strong." As only the comfort of God could help Paul—only that can encourage and strengthen us. It is wholly sufficient for every tribulation or trouble we can have. What a wonderful God is our God! Truly the hymn writer knew this comfort when he wrote:

"Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share,
Moment by moment I'm under His care.

Never a heartache, and never a groan,
Never a teardrop and never a moan;
Never a danger but there on the throne,
Moment by moment He thinks of His own."

Thus we see that the God of mercy, the source of comfort, has through His Son poured out on us the soothing balm for all our tribulation.

3. We find by reading further in the verse that God has a purpose in comforting us. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Let us consider first what it is not, or the negative side. The Lord never gives us things merely that we may keep them for ourselves. God has a good purpose in all His doings. He could not think of comforting us so that we might sit down and gloat over how happy we are and how good we feel. In fact, this destroys the very meaning of comfort as we have come to understand it. God's comfort or encouragement always urges on. It cannot be an end in itself.

The **positive** purpose of God's comfort to His people is "that we may be able to comfort them which are in any trouble." Just as we are saved in order to manifest the Lord Jesus, so does He comfort us that we might pass this blessing on to others. We have seen how Paul was comforted and encouraged. Let us now see how he was used to encourage Timothy. Paul tells him not to be ashamed of his youth or of the testimony of the Lord. He instructs Timothy that God has not given him the spirit of fear, but of power, and of love, and of a sound mind. Peter also gives a splendid example of showing comfort to others. The Christians were being persecuted, and, without doubt, many were downhearted, depressed, and discouraged. Peter then calls to their remembrance the lively hope of an inheritance incorruptible and undefiled which is theirs because of the resurrection of Jesus Christ.

God always makes sure that His purpose will not be distorted or hindered by inferior methods. He tells us **how** we are **to comfort** one another. These inspired words of Paul tell us we are to comfort others "by the comfort wherewith we ourselves are comforted of God." God takes us into the valley of tribulation, and with the timber of adversity builds for us a classroom in which to teach us the meaning of comfort that we may go out into a bruised world and bathe the wounds of its people. So we discover that the very afflictions and accompanying encouragement which we experience teach us how to be more sympathetic and truly helpful to others. How well we know from experience that it is impossible to comfort others when we ourselves have never met their particular trouble. We do not know the comfort which really helps and encourages.

Captain James Mallis of India said that in his early ministry he found no real power to get next to and to comfort those in deep sorrow. He would pray, "Lord, bless me in regard to this thing," never dreaming of the way the Lord would use to answer his prayer. One day his dearest treasure on earth, his wife was taken from him in death. At first his life was filled with bitterness. Finally he realized his great mistake and allowed the Lord to draw near and to comfort him. Then it was he realized he had the answer to his prayer. Then the Lord could use him to reach those who needed to be comforted.

We can see the whole text summed up in this testimony of Captain Mallis. He had found the source of comfort was in God, brought through the channel of Jesus Christ because of God's mercy. He learned there was no other comfort. God's comfort was all, was perfect. He knew then the meaning of God's comfort, that it was true encouragement to himself and at just the time when he needed it most. Although he saw the rest of it, the **purpose** of this comfort was the outstanding part to Captain Mallis. He realized that the comfort he had been longing to bestow was the comfort he himself had received from God.

Annie Johnson Flint has written a poem which aptly shows the Christian's need and supply of comfort.

"Oh, there's many a thorn on the Jesus way,
Many a thorn I know;
There is grief and loss and the pain of the cross
Wherever my feet may go.
But the Lord will heal all the wounds I feel
When the thorns have pricked me sore;
And He's planted a rose where the briar grows,
For He's walked this path before.

Oh, there's many a storm on the Jesus way,
Many a storm I see,
When black is the cloud and the wind is loud,
And waves go over me.
But the Lord Himself is in my little ship,
And the storms obey His will;
At the word He hath said, "Be not afraid,"
My heart and the sea grow still.

Oh, there's many a foe on the Jesus way,
Many a foe to fight;
And all the day we must watch and pray
To keep our armor bright.
But the Lord forever will be at my side
The tempter's wiles to meet;
Though the foe be strong, and the strife be long,
He can never know defeat."

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C. E. Topic for Juniors

January 23, 1938

BEING MORE THAN A CONQUEROR

(Aim: To show that victory in every phase of life is possible only through Jesus Christ and the power of God).

Suggested Program

Quiet Music
Call to worship—Psalms 98:1.
Prayer
Memory verses from Juniors
Song service

Leader

When we think of a conqueror, we think of one who is victorious. We think of battles and we think of games. Since the world was created there have been wars. Only a few hundred years during this time have been peaceful. In each conflict there has been one who conquered and one who lost.

We do not have to go to war to wage a battle. When we live the Christian

life, we are soldiers of the cross and we fight a battle daily. Our enemy is Satan. He brings his armies out to fight us and unless we are prepared we are defeated. He wants to destroy us and he will do everything within his power to bring this about.

For discussion

The adversary.

What is he like? Eph. 5:8.

What power does he have?

Can he destroy us?

How much of us does Satan want?

He wants our ears. Whenever we listen to bad words, lies, evil, the devil has our ears and he has conquered.

He wants our eyes. He deceives us. Wants us to see evil.

He wants our mouth. Whenever we speak sharply and unkindly, whenever we are sassy to parents, whenever we take God's name in vain, whenever we tell lies, whenever we lose our temper, and whenever we say mean things, Satan is the victor.

He wants our hands. Stealing, etc.

He wants our feet. Whenever they take us places we should not go, Satan has won.

He wants our hearts. When he has our hearts, we have rejected God's own Son, Jesus Christ, and Satan is happy.

He wants all our lives.

It is true Satan wants all of our lives, but God also wants our lives. He wants our lives so much that he has provided a means whereby we can be victorious over Satan. If we go to battle alone, we will be defeated. But if we take Jesus Christ with us, we can never be defeated. In Romans 12:1 we are told to present our bodies a living sacrifice, holy, acceptable unto God. When we do this Satan can not get our lives. He is defeated. God has provided us with an armor. If we take this armor no harm can come to us.

What is an armor? A protective covering. Yes, there are many kinds of armor. Have you ever noticed a duck swimming around in the water? God has given him armor. No matter how long he stays in the water he never gets wet. A certain oil comes out of his body and causes the water to run off his back and thus he is kept dry.

God has also given the bears who live far in the frozen north armor. It is so cold that you and I could not live there, but the bears have been provided a heavy armor of fur to protect them from the cold.

Then there is the armor with which we are probably more familiar. The ancient soldiers wore this iron armor to protect them from the bullets and arrows of their enemies. It was composed of a breastplate for the breast, iron fittings for the feet, a shield for the hand, a helmet for the head, and a sword.

The armor which God has provided for the Christian is likened to this armor. The Christian armor is made of the following as recorded in Eph. 6: 10-18.

Girdle of truth.

Breastplate of righteousness.

Fittings for feet—gospel of peace.

Shield of faith.

Helmet of salvation.

Sword of the Spirit which is the Word of God.

Prayer.

When we are protected by this armor, the devil must fail, for we are beyond his reach. The devil has a large army made up of slaves whom he captured because they were not protected by the armor God provided.

Victory comes through God the Father, Jesus Christ the Son and the Holy Spirit.

I Cor. 15:57 (God gives victory).

Phil. 4:13 (Can do all things through Christ).

Col. 3:17 (Do all in name of Lord Jesus Christ).

Gal. 5:16-17 (Walk in Spirit and not fulfil the lusts of flesh).

Gal. 5:22-23 (Fruit of Spirit).

I Cor. 10:13 (Victory over temptation).

Important Notice

C. E. STEREOPTICON PICTURES GOING WEST

For the greater part of the year 1937, our set of steropticon slides, illustrating the "Projects and Goals of the Brethren National C. E. Union", have been shown in many churches in the east, covering many points in the Southeastern, Pennsylvania, Ohio and Indiana Districts. Now the set is on it's way west to California.

The lecture has been revised and made up to date, and 30 new slides have been added, making the total lecture consist of 81 slides. They graphically describe our Home and Foreign Mission work, Jewish evangelism, life in five of our summer camps, etc.

The lecture will be given at the following points on the way west. Perhaps some of you can get to these central places to see it.

January 9—Canton, Ohio.

January 16—Peru, Indiana.

January 21—Waterloo, Iowa.

The set should be in California by February 1st. All western churches desiring to see and hear this lecture should communicate with our vice-president, A. H. Kent, 210 E. First St., Long Beach, Calif. C. E. Societies in the east desiring to have the lecture later should write directly to me. We only ask that you pay the express one way, receive an offering, deduct the amount you expended for express charges, and send the remainder of the offering to Rev. Leo. Polman, our Executive Secretary. I am praying that 1938 will be a banner year for all our C. E. Societies.

R. D. CREES, President

Heb. 7:25 (Able to save to uttermost).

Story: How Job remained true to God in spite of Satan's efforts to overcome him. (True Stories from the Long Ago, Lesson 8—Year 1, Part 1.)

How God gave Gideon victory. (True Stories from the Long Ago, Lesson 45 —Year 1, Part 4.)

C. E. Topic for Young People

Topic for January 23, 1938

TIMES AND SEASONS OF BIBLE PROPHECY

Suggestions for the Leader

The time element in prophecy is a fascinating subject. It is interesting to know when certain things are going to happen, but beyond satisfying our curiosity, it is more important to know the times and seasons of prophecy in order to be consistent in Bible interpretation.

Confusion and disappointment come to those who get hopelessly lost in Bible chronology. For example, it is a mistake to apply prophecies of the Millenium to the present age. It is our business to study the Bible in such a way that we can determine the meaning of prophecy in relation to time. Any text that might appear to be confusing ought to be treated in light of the well known texts.

There are systems of Bible interpretation. Your idea concerning the return of Christ will largely influence all other thots on prophecy. Right here is the proper place for us to begin. After we are convinced that Jesus is coming back, we must discover the time element in relation to other events. The most reasonable, scholarly, and Biblical teaching is that He will come again for His church at the close of the church age and prior to the revelation of the antichrist and horror of the great tribulation.

In the talks tonite we shall see how the time element has been wonderfully accurate. It will be pointed out that the dispensations are times when God deals in a special way with His people.

1. Certain Time Elements Enter into Prophecy. Daniel 9:24-27.

Daniel, the prophet, was definite and specific in prediction. He told of seventy weeks that would come upon his people. The 'seventy weeks' meant *seven years each* or 490 years in all. He said that from the time of the "going forth of the commandment to restore Jerusalem" until the coming of Messiah the Prince, would be 483 years. Neh. 2:1-8 tells when the commandment was given. With this minute prophecy the Jews should have been watching all the more for the coming of Messiah.

One more Jewish week (or seven years) remains to be fulfilled. This has been *set aside* until the tribulation. It will be the time of "Jacob's trouble" and when the antichrist will make the temple desolate in Jerusalem.

A test by history indicates that the 69 weeks of years have run their course. The major part of the Book of Revelation enlarges upon the 70th week.

2. The First and Second Advents of Christ and the Time Element. Isa. 61:1-2; Luke 4:16-21.

Did you ever stand on a railroad track and look down the rails for several miles? They seemed to run together; but you knew that they did not. The explanation to this is that because of an optical illusion, our eyes made the tracks appear together. Frequently Bible prophets wrote of two events so far away that they seemed as one event. That is to say they wrote of the two advents of Christ as though they were one. Isaiah wrote this way in chapter 61. He spoke of proclaiming the acceptable year of the Lord (Isa. 61:2). This was done by our Lord when He came many years ago. He also spoke, in the same verse, of the day of vengeance of our God. However, this will take place when Jesus comes back to the earth as Lord of Lords and King of Kings.

We know now that a long time lies between the two comings. Already more than 1900 years have passed. Jesus knew about this when he read the prophecy in the synagogue in Nazareth. He did not read beyond the "acceptable year" because He wanted to say in commenting that "this day is this scripture fulfilled in your ears."

3. The Dispensations. Col. 1:25; I Cor. 9:17.

The dispensations are periods of time during which God dealt with man in a special or particular way. Some people object to breaking up the Bible into dispensations on the ground that they are man-made. It is true that the names of the dispensations are suggested by man; but regardless of the names, the Bible does indicate different ways that God dealt with man.

A study of these periods of time are convenient for a systematic survey of the Bible. They are usually mentioned as seven in number but not always the same terms. First was the dispensation of innocence, prior to the fall. The second was the dispensation of conscience, from Adam to Noah. The third was that of human government or family, from Noah to Abraham, during which time God spoke to men thru the heads of the family. The fourth dispensation was patriarchal or of the clan, from Abraham to Moses. The fifth dispensation was legal, from Moses to the birth of Christ. The sixth is the dispensation of grace, in which we live—that time bounded by the two advents of our Lord. The seventh dispensation and last is the millenium, or the golden age of 1000 years.

Heb. 1:1 tells us that there were dispensations in the past. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

4. The Dispensation of Grace and the Time Element. Eph. 3:2; I Thess. 5:1-6.

Paul wrote more about the dispensation of grace than any other Bible writer. Several times he used the exact terms "dispensation of grace" or its equivalent. Paul was given the great task of organizing the early church. He explained to the people the significance of the transition from the time of law to the time of peace. Of course God always showed favor and grace to man but never before was it so pronounced.

The Old Testament prophets did not see the church age or dispensation of grace in their prophetic visions. There was a real purpose for witholding this information. The offer of the kingdom would have been ridiculous, had the church age been prophecied to follow close to the period of law.

We are of all people, the most blessed. We live on this side of Calvary and during this dispensation receive many special favors from God that have been denied others.

5. The Approaching End of the Dispensation of Grace. Matt. 24:32-34; Luke 21:25-32; Dan. 12:10; 2 Tim. 3:13.

Christian people do not look for the development of signs prior to the return of Christ for the church. We believe that no sign ever stood in the way of a sudden return. This phase of the return of Christ will be as quiet as the entrance of a thief. He will come to take the church away. However there are numerous signs now developing that indicate another great event or phase of the return of Christ. During the tribulation these signs will increase in numbers and intensity. Following them, Christ will come back *to the earth to reign.* Among these signs are: The return of the Jews to their land of Palestine; distress in political chambers; horrible immorality in the world; a break down of the family relations; evil men getting worse and worse; the falling away of the members of the visible church. There are many other signs.

What should we do about it? What attitude should we take? "Watch ye therefore and pray always that ye may be accounted worthy to escape" (Luke 21:36). "Love His appearing" (I Tim. 4:8). Finally, live such a life that is becoming a Christian. "Every man that hath this hope in him purifieth himself" (1 John 3:2-3).

Questions to be Answered

1. What reason can you give for us determining the time element in prophecy, apart from merely satisfying our curiosity?
2. Why is our knowledge of prophecy limited in respect to times and seasons? Acts 1:7.
3. How is the period of grace different from the period of law? Gal. 3:21-24.
4. What is meant by the expression, "Prophetic time is definite enough to give full warning, but indefinite to the extent that it does not give satisfaction to mere curiosity?"
5. Can you give a reason for the silence of the prophets in respect to the church?
6. Even though the dispensation of grace lies outside of the periods of time set by the prophets; does this indicate that God's clock has stopped?
7. In what way has history proven the accuracy of prophecy in relation to the time element?

W. I. DUKER, President, Goshen, Ind. — E. L. MILLER, Vice President, Mauertown, Va.
NATIONAL SUNDAY SCHOOL ASSOCIATION
Editor for January
S. M. Whetstone
N. V. LEATHERMAN, General Secretary, Berlin, Pa. — L. E. LINDOWER, Treasurer, Ashland, Ohio

THE SUNDAY SCHOOL WORKER

S. M. Whetstone

It goes without saying that they who work in the Sunday School are expected to produce something. They will of necessity have to be always adding to their knowledge and experience in order to be fruitful. Facts are, the Christian life is a growing life, and a growing life is a fruitful life. Our Lord had much to say about fruit bearing. Matthew records Jesus saying, "By their fruits ye shall know them." We know a tree by the kind of fruit it bears; just so we know a Christian by what comes out of his profession.

So important is this fruit bearing that the apostle Peter writes a letter to the early church in which he set down some things which he said they would have to add to their lives if they would become fruitful. Perhaps there were some in that day who thought that all there was to it was merely to accept Christ and get their name on the church records. But Peter writes something about "great and precious promises," and he tells them that they must add something as they go along if they are to become successful workers. Before one can be a successful Christian worker he must be a successful Christian. Peter's teaching as recorded in 2 Peter 1:5-7 is as vital today as it was when he wrote it.

Notice that Peter begins with "faith." Faith as a word is very often misunderstood. Just to say that I have faith is not enough. My faith must be directed toward some person or something, because faith is active. There is

no such thing as a dead or inactive faith. Faith means to believe or trust accompanied by action. Above everything else the Christian worker must have faith in Christ, faith in Christ's church, faith in men, and faith in himself. Think that statement over well for a moment.

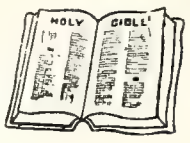
Faith in Christ. That He is really your personal Lord and Savior. That He lived and taught men that He is the only way to God, the Father. That He suffered the cross for your guilt. That He arose from the grave. That He lives and guides His followers — faith in a living, personal Christ.

Faith in the Christian church. The church is made up of men and women who are often weak and sometimes not what they ought to be. No, it is not a perfect church, still it is the institution founded by our Lord and He still uses it as the channel through which He gives His Word of saving grace. It is the divine institution through which Christ seeks to minister to the needs of mankind.

Faith in others. If we are to bear fruit we must have faith in our fellow man. Sometimes we may be disappointed in them, but if we let distrust and doubts separate us from our fellowman, we can never hope to do him much good. Our Father wants us to have faith in each other. It must have been because our Lord had faith in His disciples that they became men of courage and did such a wonderful work for Him. If any one ever had reason to lose faith in his fellow man, Jesus did. But he did not lose it. He encouraged faith in them.

Faith in ourselves. Many a one would be a glowing success in the work of the church if he had faith in himself to believe he could do it. There is no such a thing as "I can't" in the vocabulary of God's child, for "we are workers together with Him," and "I can do all things through Christ." Oh, no, we are not to think more highly of ourselves than we ought to think, but we need plenty of faith in ourselves to do what we set out to do.

Faith is the "miracle word" of the Bible. Read the eleventh chapter of Hebrews and see what wonders faith has accomplished. It is just as much of a miracle word today as it ever was in Hebrew times. It will do many things for the Christian; it brings freedom from sin; "oneness with Christ;" "sonship with the Father." Faith enables the Christian to "stand," to "walk," and to "fight the good fight." In fact, it enables the Christian to so live as to "obtain a good report." These are all promised to those who have faith, but James adds "faith without works is dead." Therefore our faith must be put to work if we are to bear fruit. Whatever our position may be in the church let us do our best in His name and for His sake.



NEWS FROM THE FIELD



FLORA, INDIANA

It was a real privilege that we enjoyed from November 29 to December 13 inclusive when I assisted Brother James S. Cook, pastor of the Flora, Indiana, First Brethren Church in a two weeks' series of special meetings and concluding with the regular semi-annual Communion services on Monday evening, December 13th.

This congregation is a fine large group of Bible-loving people whose testimony is a growing influence in the town and large community which it represents. A large number of the membership live in the surrounding territory and many have quite a distance to travel to attend the services. The congregation has a fine commodious church building for the regular services as well as the Sunday School and other departments of the church.

Brother Cook is a faithful pastor and preacher of the Word as well as an efficient personal soul-winner. Brother and Sister Cook adopted me as one of the family while laboring together and our fellowship was most precious in the Lord and in the home. May the Lord richly bless Brother and Sister Cook and their family in their chosen calling and give the health to continue in the work till Jesus comes.

Services were conducted every evening and the order of the days was continuous visitations in the homes of the members and others. About 115 different homes were visited including a few where we had the opportunity of dealing with unsaved individuals. The cold wave and disagreeable weather with accompanied sickness very much hindered the attendance during the closing week of the meetings, but we had a great season of fellowship in the Lord despite these handicaps.

This congregation is blessed with a goodly number of consecrated and efficient workers and as the Lord tarries we may expect a real Bible testimony to be maintained and strengthened in that part of the brotherhood.

We also had the privilege of visiting in the Brethren Home at Flora, and sitting at the table at a noon day meal. We enjoyed the hospitality and fellowship of those in charge as well as those who have made their home there. May the Lord direct and bless this institution in a way that it will be an honor to his holy name.

Geo. W. Rogers.

CLAYSBURG, PENNA.

Dear Brethren:

Greetings from the Leamersville Brethren. Our little band of workers opened up a church here in July, 1936. Our membership then was about 130, many of whom were aged folk or lived at a distance from the church and had no means of transportation. Thus our active body was much smaller. Although our attendance at Sunday School has gone over the one hundred mark many times, we average about 65 in attendance. Our church attendance, too, has been good considering we live in a rural section.

At first we were given the use of what had once been a brick school building, but was then privately owned. The interior was painted and papered and new pews put in and we were ready for service. In the spring we purchased the building and grounds. Most of the money for this was borrowed. For a while we held special offerings for the payment of this debt.

In July, 1937, we held a combination dedication and first anniversary service and at this time we received a substantial sum in cash and pledges toward the payment of the debt.

In October we were privileged to have Brother Cook from Flora, Indiana with us for a two weeks' meeting. We were wonderfully blest by his spirit-filled messages and several were added to the fold by baptism. In all there have been about 25 who have received the rite of baptism since the beginning of our church here and several more are now receiving preparatory instruction.

We are truly thankful to God for the good shepherd that he has provided for our little flock here. Rev. George Rogers, a mighty man of God, has been our leader. Both he and Sister Rogers are untiring in their efforts to lead souls to Christ. At the present time Sister Rogers is helping us with a Christmas program which we hope to present for the glory of God on the Sunday evening following Christmas.

We ask a share in your prayers for our work here is still new and we still have some difficulties to overcome but through His grace our foundation has been built upon a solid rock, Christ Jesus and we know that He will see us through.

Elizabeth M. Lewis,
Correspondent.

To Do God's Work we must have God's power;
To have God's power we must know God's will;
To know God's will we must study God's Word. —Selected.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Our Command—"Forward With Christ"

Bethlehem and Nazareth

Rev. Fred C. Vanator

As We Accepted the work assigned by the Editor, who steps from the realm of wife and companion into the office of "Boss" for this particular task, we had a desire to have a foundation laid upon which we might build the superstructure. This foundation has been well laid in the opening study by Rev. W. E. Ronk in his masterly article, "Physical Geography of Palestine," found in the last program.

It is our purpose through the months before us to study the country, the borders of which mark the confines of the territory through which our Lord walked; performed his miracles; spoke words of light and love; sent forth warnings of irreparable loss because of unbelief and rejection; taught the Way of Salvation—yea, more than taught, for himself was that Way.



Rev. F. C. Vanator

It will not be our thought to deal with this land, with its cities, its rivers and its mountains, so much historically, but rather geographically. True we cannot keep entirely aloof from history and prophecy, and we would not give these studies merely a material content. For it is useless to study a land aside from its spiritual significance and its religious influence. Consequently these studies will probably develop into a strange mixture of all these elements.

For the next three months we will treat the subject with relation to the chief cities, those having to do more particularly with the life of Jesus. They will fall into the following order: 1. Bethlehem and Nazareth, the cities of the nativity; 2. Capernaum and Samaria; and, 3. Jerusalem. We will then turn to the study of rivers and mountains and their significance. All this with but one thought in mind, that we might make our studies bring to us a deeper understanding of the Word of God.

BETHLEHEM

About six miles south of Jerusalem, tucked away among the hills, is the little town of Bethlehem, made sacred by the birth of our Lord.

Bethlehem was not a new town that we find springing up to meet the conditions prescribed surrounding the birth of Jesus. It was an old established settlement long before the children of Israel wandered those forty years in the wilderness. It was in existence before the memorable story of the estrangement of Jacob and Esau. For way back in Genesis 35:19 we meet the first reference to this place as we find Rachel, the beloved wife of Jacob, being buried in its near vicinity. Here in this verse we find the original name of the town to be Ephrath. But in order that confusion regarding it might be eliminated, because of another Ephrath in Zebulun, it is also called Bethlehem-judah, as in Judges 17:7, 8. Also we find the designation, Bethlehem Ephratah, as in the great prophetic utterance of the prophet Micah concerning Christ's birth in Micah 5:2. As usual with the towns and cities of Judea it had its walls with its gates as a protection against invasion. It was an ideal place of residence, since it was close to the great city of Jerusalem and gave its advantages without the complexity of city life. Surrounded by vineyards and orchards of fig and olive trees, it was a place of pleasant and profitable residence. Though stony the fields were fertile and the grain of good quality. We find a fine comment on the fertility of the ground in the story of Ruth, the Moabite maiden, who became an ancestor of the

Lord, and particular mention of the town in Ruth 1:1, 2 19, 22; 2:4; and 4:11.

By consulting Luke 2:11 we find that it is the birthplace and ancestral home of David and is known as "the City of David." We also find reference to its fall into the hands of the Philistines in II Samuel 23:14, 15. Read carefully this touching story of the longing of David for his native city.

But we are most interested in this place because it is the birthplace of our Lord. Here again we meet the significance of prophetic utterance. When Herod, the king, was troubled by the visit of the Wise Men, he knew where to turn for information as to the birthplace of the king. We read this story in Matthew 2:1-18. What a story surrounds this "little town of Bethlehem."

And it still exists, in the modern Palestinian village of Beit Lahm. The houses are well built. A little east of the town is a church built by Helena, the mother of Constantine. It is built over a cave, said to be the location of the stable in which the Christ Child was born. Truly a place of many sacred scenes is this little town, famed in song and story.

NAZARETH

As Bethlehem has been remembered as the Birthplace of Jesus, so is Nazareth remembered as the place of his childhood and youth. We realize that it was either too small to be of much interest; or too unimportant to be mentioned; or of too late an origin to be referred to in the Old Testament. But there must have been something significant about the place before the birth of Christ for we read in Matthew 2:23 that, "He came and dwelt in a city called Nazareth: that it might be FULFILLED which was spoken by the PROPHETS, He shall be called a Nazarene."

Situated some seventy miles north of Jerusalem and six miles west of Mount Tabor, it stands upon a hill, plainly visible to those who approach. No doubt Jesus had Nazareth in mind when he said, in Matthew 5:14, "A city that is set on a hill cannot be hid." Here it lies, surrounded by the secluded valleys of lower Galilee. It is only a little north of the great plain of Esdraelon, and is only about fifteen miles from the blue waters of Lake Galilee.

Here again we find a fertile territory. It was here we believe, that Jesus learned so much about nature — the birds, the flowers the beasts of the field and the ripened and winnowed grain. It was here that he learned his lessons in the manner of the Hebrew children, schooled in the synagogue; taught the trade of a carpenter at the side of Joseph. It was to Nazareth he returned and was subject to his parents after that great scene in the Temple at the age of twelve. What a story might be written if the walls of that city, which housed the Master of all mankind, could talk.

Go through the Gospels and Acts and mark the times he is referred to as, "Jesus of Nazareth." It was found in the words of Pilate which were placed above the cross, (John 19:19); it was in the name of "Jesus of Nazareth" that the impotent man was caused to walk, (Acts 3:6). Turn to Luke 2:52 and 4:16 and see how his neighbors felt toward him. How many things happened in that city, yet how strangely silent is the Word with respect to them.

Nazareth still exists under the modern name of En Nasira. It is a town of appreciable size, having nearly 10,000 population. In the midst of this city is a fountain, called the Fountain of the Virgin, where no doubt Mary, the mother of Jesus, obtained her water supply.

Host to the King of Kings and the Lord of Lords for nearly thirty years this city indeed bears a unique place in the annals of history. But only time and the understanding of God can write the final story of the privilege it was afforded.
Fremont, Ohio.

New Year's Greeting

The Lord, he it is that doth go before thee; he will be with thee; he will not fail thee, . . . Deut. 31:8.

Another New Year Greeting, Dear Sisters:

WE ARE GLAD to see another New Year Day. But we wonder as we enter this new year, just what 1938 will bring. Indeed we know that all of our hearts and minds are deeply concerned. This new year holds mystery, yes, and danger on every side. We find ourselves part of an extremely troubled world. Crime on every hand, war all about us. Any moment our nation may be plunged into another great conflict. Even the Church,—Satan is busy going up and down seeking whom he may devour, deceiving if possible the very elect, stirring up strife among God's people. Everywhere there are factions and divisions which weakens and breaks down the advancement of Christ's cause. And Satan laughs and laughs.

Sisters, forget not our Word of Command, "Forward With Christ." Let us begin this new year on our knees in consecrated prayer. Christ loves us. He calls us to a complete surrender of our wills to His holy will. He wants us to cooperate with Him in the working out of His plans according to His purpose. He calls us to separate from the world and the things of the world. He tells us to empty

ourselves of all vanity, of all selfishness or jealousy and to humbly depend on Him, having charity, one for another, as we remember our strength and talents come from above.

This should be a year of earnest prayer with every W. M. S. member. Let it be a definite work. Prayer is the most important work in the kingdom of God. Nothing can be accomplished without it. Our Prayer Bands should make the matter of prayer a special study and practice.

Of all times, now is the time to give, to tithe, to pray, that the testimony of our church may not be hindered.

As never before, we should read and study God's Word with prayer that we may "Show ourselves approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Our Mission Study Classes should be prayerfully conducted, that as these conditions of other mission fields are brought before us, we may bring these precious souls before the Throne of Grace.

Our opportunity comes with the W. M. S. Public Service. We must not miss it. We can bring our W. M. S. projects before the church revealing the source through which our strength and successes have always come. Only through the prayers of our dear women, and the surrender of our wills to His will, and our complete dependence on Him, which accounts for the harmony and cooperation which have always existed in our organization, without these, our accomplishments would have been impossible. This service should increase the W. M. S. membership.

Need I mention our Mission Support? I am sure every member is praying earnestly and we will all do our part to hasten the spreading of the "good news" in our Brethren Mission Fields. No sacrifice is too great for those who love the Lord and revere His Word, whose passion is to make Christ known, whose hope is "the glorious appearing of the great God and our Saviour Jesus Christ.

The darker the night for the world, the brighter the Light of the world shines for us and the deeper should be our heart's desire to save the lost who walk in darkness. There is darkness everywhere in our own land and our gratitude for the Light should cause us to thankfully place our offerings in these little Thank-Offering Boxes and send them forth to spread our Gospel message through our homeland.

My New Year wish for you, is that the Heavenly Father's richest blessing be upon you as you take up the Word of Command and "Go Forward with Christ" through the coming year.

MRS. H. L. BRISCOE.

Sidney, Indiana.

How Africa Strikes a Beginner

Wm. F. G. McCulloch

OUR OUTWARD VOYAGE from Liverpool was one of pleasure and helpfulness, for we not only had fine weather and a calm sea, but enjoyed also the company of a large number of missionaries on board. Every morning we gathered for half an hour of united fellowship with the Word of God and in prayer, and on Sunday evenings there were open services of testimony.

Coming up country by rail from Lagos we were surrounded on either side by tropical splendour. A variety of beautiful foliage and blossoms met the eye, and one could not help thinking, "Where every prospect pleases . . . "

On my way to Gindiri I spent a few days at Vom, and I attended my first African service in the church there. The thrill that passed through my soul cannot be described, as I listened to the large company of Africans singing hymns in their own languages to old familiar tunes. Had I dreamed of joining with such a company in Africa? Yes; but now for it to be an actual reality was more than I could comprehend. I could only lift my heart in praise and adoration to the Saviour Who made it possible.

Since arriving at Gindiri, one of the most interesting features of mission work which I have observed is Gospel-preaching in the market-place after the usual Sunday morning service. Gindiri, being a trading centre, the market is visited by people from many different tribes. This Sunday market-day is an important part of life in Gindiri. All day long people are coming and going; those who live near by on foot, with cattle, donkeys, goats and various loads, which are sold or exchanged for the things found in the market-place. The Hausas are natural traders, and all find something to sell; even the youngest count their *anini* (tenth of a penny) as they dispose of their goods. Although this market is a convenience to the people here, who depend so largely on native produce, we are concerned about the difficulty of getting the folk to come into the house of the Lord to learn to worship Him and reverence His day.

While I stood in the market with those who were testifying I observed many types of Sudanese garb, ranging from that of the overdressed Mohammedan to the simple loin-cloth worn by the pagan. Some

Fulani girls stood listening to the speaker, and their gracefully erect forms and pretty faces might well vie with the belles of our own race! They were dressed in typical oriental costumes, decorated with glittering beads, tinsel and bracelets.

It was very interesting to watch the Fulani men, who were admiring themselves in a small mirror. I noticed that they had painted nails, and their curls were just like those of a small girl at home.

As I considered this crowd, I saw, as it were, a panorama of the past history of these Africans—generation following generation and passing away, while the Church of Christ tarried and brought not the glad tidings, and I wondered if some of these men, gathered in the market place would respond to the appeal of the Gospel and carry the Message home to their various tribes.

Of all the beautiful things I have seen in Africa, one excels. It is the light of peace and grace, kindness and satisfaction, which glows in the faces of some of the African Christians. What a contrast between this and the expression of the Mohammedan or pagan! As I behold the face of such a one, and hear him proclaiming salvation in his own tongue to his fellowmen, my heart rejoices exceedingly, and I thank God that He has granted me the privilege of making Christ known in the Sudan.

The acquiring of a strange language seems, at first, an impossible task, but the seeming impossibility serves as an incentive, and makes one realize that the very first thing to do is to "buckle down" and get the language. Every service attended and every contact made, causes the new worker to press on. We long to tell these people of the love of the Lord Jesus, and we know that only by diligent study and entire dependence on God will the day come when this goal will be reached.

THE LIGHTBEARER.

Loving and Giving

God loveth a cheerful giver. II Corinthians 9:7.

There are plenty of good reasons why you should give cheerfully:

1. Because cheerful giving does you so much good yourself. It enlarges your life and love and makes you a fitter person for God to love.

2. Because what you give you can never lose. "He is no fool who gives away what he cannot keep, that he may gain that which he can never lose." One day on a Pennsylvania train two ladies were in conversation across the aisle. One said, "I lost everything I had." The other answered, "I did not lose mine, I gave it." "Well you did the wiser thing," responded the first lady.

3. Because you can lay up treasures in heaven which will be yours forever and ever.

4. Because "where your treasure is there will your heart be also," and it helps to keep your heart in the right place.

5. Because it gives you a chance to use what God has put into your hands in a way so good and satisfying that you do not regret it when you come to the end.

6. Because money is your concentrated self and through it you can go and work for God anywhere you please. You can give to your coins and paper bills the wings of the morning and send them flying over lands and seas to bless and help your fellow men.

7. When you give cheerfully it shows that your heart goes along with your gift.

"All that I have is the Lord's. . . .
And only so far can I make it mine, as in giving,
I add my heart to whatever is given."

God loves a cheerful giver and so do we all. "An ounce of cheerfulness is worth a pound of sadness to serve God with" anywhere. Cheerfulness puts the heart in tune to praise God, it lightens every load and casts no shadow on the pathway.

Perhaps you cannot give gifts that loom large in human statistics but you can put just as much good cheer into it as those who give their thousands. What you lack in your hand you can supply with your heart. "He gives most who gives best."

"She gave as the morning that flows out of heaven;
Gave as the waves when their channel is riven;
Gave as the air and sunshine are given,
Lavishly, utterly, joyfully gave.
Not the waste drops of her cup overflowing;
Not the faint sparks from her hearth ever-glowing;
Not a pale bud from the June roses blowing;
She gave as He gave—that others might live."

"Here in this solemn hour I raise
My heart to Thee in thankful praise
For all the good that crowned my days
Throughout the old year gone.
Into the new I cannot see,
I know not what 'twill bring to me,
I only know Thou lovest me,
And Thou wilt lead me on."

HELEN K. EMMONS.

From Doorstep to Chair!

Doris Spencer

ADAMU WAS OUR MAIL-BOY. When we first went to Kulere he seemed to be one of the fiercest of the "Tofs." His hair was long and thickly smeared with earth and oil; he had a metal disc fixed in the center of his forehead; he had pieces of bamboo through his ears, nose and lips; he had teeth filed down to points; his knife was always by his side; he was unclothed save for the strings of blue and white beads round his neck, and his speech was so violent and his temper so quick that one could have associated him with any blood-curdling deed. He came to our services to try out whether or not the Word was sweet to him. Finding it to his liking, he continued to come, and made profession of faith. His witness was so keen that many of his friends were brought to Christ, and though his outward appearance had not altered one whit, he was in very truth a new creation. It was at this stage that he became our mail-boy. The post office was thirty miles away, and Adamu had to sleep there one night before making his return journey next day. He found that the people there had short hair and clothed bodies; he found, too, that his primitive appearance made him an object of scrutiny and curiosity, and that he was dubbed "one of the eaters of men." And how difficult it was to find a place to sleep in! No one wanted to house him; his country had a reputation for head-breaking and head-hunting.

Gradually the change came. His ornaments were removed, his hair was cut, he bought a ha'penny-worth of soap and put on a garment. He found, too, that with his Primer I in his hand he was no longer looked upon as an animal of the bush but as a rational human being.

During our furlough the postmaster was changed, and when Adamu began to work again he was not known. We had the story of what transpired from his own lips. He had gone into the office with his box in the late afternoon, left the letters, and asked where he could sleep. The postmaster said he was busy, and that Adamu must wait outside.

Adamu withdrew and, sitting on the step, drew out his precious little booklet "Allah Ya Yi Magana" ("God Hath Spoken") and began to read—aloud, of course. Interested, the postmaster came towards him.

Postmaster: "Can you read that properly?"
Adamu: "Yes."
P. M.: "Are you a Christian?"
A.: "Yes."
P. M.: "And are you really a Mission boy?"
A.: "Yes."
P. M.: "Have you left beer-drinking and lying?"
A.: "Yes."
P. M.: "And have you left stealing?"
A.: "Yes."
P. M.: "Then come into my house." "Behold, here is a chair for you to sit on, and there is a mat to sleep on."

He told us the story the next evening. That was our social hour, for the boys on the compound, after a hymn and prayer, would exchange anecdotes with us on the happenings of the day. How delighted he was when he came to the "Behold a chair," and how the others laughed—neither he nor they had ever sat on a chair before!

How our hearts warmed within us, because we knew his testimony was true. Beer-drinking, adultery, lying and stealing had been put out of his life, and the fruit of the Spirit was more and more being shown. And no longer did he feel an outcast among others, for he has been brought into fellowship with men everywhere, far beyond the limits of his own small tribe. He was one with them in Christ Jesus.

The former things had passed away: behold all things had become new.

Selected from "The Lightbearer."



A Group of Native Boys

Worship Program

February Topic:
Life With and Without God

CALL TO WORSHIP: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

SONG: "Break Thou the Bread of Life."

Break thou the bread of life, dear Lord to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page I seek thee, Lord;
My spirit pants for thee, O living word.

O send Thy Spirit, Lord, now unto me,
That He may touch my eyes, and make me see:
Show me the truth concealed within thy word,
And in thy book revealed I see the Lord.

Thou art the bread of life, O Lord, to me,
Thy Holy Word the truth that saveth me;
Give me to eat and live with thee above;
Teach me to love thy truth, for Thou art love.

SCRIPTURE: Col. 3:1-4; John 15:5.

PRAYER.

BUSINESS.

SONG: "Guide Me, Oh Thou Great Jehovah."

Guide me, oh thou Great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand;
Bread of heaven, feed me till I want no more.

Open now the crystal fountain
Whence the healing waters flow;
Let the fiery, cloudy pillar
Lead me all my journey through;
Strong deliverer, be Thou still my strength and shield.

BIBLE STUDY: "Bethlehem and Nazareth."

PRAYER.

SONG: "I Need Jesus."

I need Jesus, my need I now confess;
No friend like Him in times of deep distress;
I need Jesus, the need I gladly own;
Though some may bear their load alone,
Yet I need Jesus.

CHORUS:

I need Jesus, I need Jesus
I need Jesus every day;
Need Him in the sunshine hour,
Need Him when the storm clouds lower;
Every day along my way,
Yes, I need Jesus.

I need Jesus, I need a friend like Him,
A friend to guide when paths of life are dim;
I need Jesus when foes my soul assail;
Alone I know I can but fail,
So I need Jesus.

TOPIC: "In the Secret of His Presence."

SOLO: "In the Secret of His Presence."

TOPIC: "Separated From Christ."

POEM: "The Life That Counts."

TOPIC: "Separated to Christ."

MEDITATION: "When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the House of God, with the voice of joy and praise, with a multitude that kept Holyday." Psalm 42:4.

BENEDICTION: The Lord bless thee and keep thee,
The Lord make His face to shine upon thee and be gracious unto thee;
The Lord lift up his countenance upon thee and give thee peace. Amen.

In the Secret of His Presence

Mrs. Kenneth Ronk

IN DEALING with this topic, we shall endeavor to bring to observation first, a life with God or separated to Christ, and secondly, a life without God or Separated from Christ.

To consider a life with God, according to scripture, we are reminded of Colossians 3:1-4 "if ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in Glory."

A life risen with Christ seeks the heavenly things, where Christ sitteth on the right hand of God. It is continually in the presence of God resting beneath the shadow of his wings. What a hiding place! The Psalmist says, He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty, and in time of trouble He shall hide me in his pavilion, in the secret of his tabernacle, He shall hide me. Is that true in every Christian life, do we flee to Him when trials come, and unload our burdens? It is the Father's will that we do, and He is ever willing to gather us beneath his Everlasting arms, and give us Peace. Only the experienced one can testify to this. Those who are in doubt as to the path they should follow, just enter into thy closet when thou hast shut the door, pray to thy Father, which is in secret, and thy

Father who seeth in secret shall reward thee openly.

"In the secret of His presence, How my soul delights to hide, Oh! how precious are the lessons, that I learn at Jesus' side, Earthly cares can never vex me, Neither trials lay me low, For when Satan comes to tempt me, To that secret place I go."

After casting our cares on Him, then we can enjoy helping others bear their burdens, as the Saviour has taught us in, "Bear ye one another's burdens, and so fulfill the law of Christ." What a blessing comes to us in such sharing!

In the secret of His presence, there is no fear, for perfect love casteth out fear. Surrounding us are countless conditions to fear,—wars, kidnaping, accidents, burglars, sickness, earthquakes and cyclones —yet nothing can separate us from the love of God in Christ Jesus.

Praise Him for such salvation, for in Him we live, and move, and have a precious hope. David said, "I sought the Lord and He heard me and delivered me from all my fears, and the angel of the Lord encampeth "round about them that fear Him and delivereth them." Therefore, if we acknowledge Him in all our ways, He shall direct our paths. Truly set your affections on things above, ever trusting Him, for He shall supply our every need, according to His riches in glory in Christ Jesus.

Perhaps many Christians spend entirely too much time with earthly possessions, even though Christ pleads with us, to lay up for ourselves, treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break in and steal. Then, following this, He continues by saying, "Where your treasure is, there will your heart be also."

Jesus Christ is our treasure, seated at the right hand of God the Father. He intercedes for us continually. But when Christ shall appear, then shall we also appear with Him in glory. That really is the most thrilling part of life for the separated ones. We are just hiding in Him, waiting for His appearing, listening for the trumpet sound. Then in the twinkling of an eye, the dead in Christ shall be raised incorruptible, and we shall be changed for this corruption shall put on incorruption, and this mortal shall put on immortality. Thanks be unto God, who giveth us the victory over death.

But a life without God, separated from Christ, is a different one. John 15:6 we read "If a man abide not in me, he is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned." To him there is no hope after death but destruction in fire. It is said death in fire is the most horrible of all. To the life without God, there is no peace, but it continually seeks contentment in pleasure or other worldly things, ever to be disappointed. No wonder we read of so many suicides. They are lives seeking peace and rest, yet, we know they will not find it, for it is written, "Thou shalt not kill." Separation from God is an unnatural life. Was it not created after the image of God, and therefore, craves a higher power to worship and depend upon?

Indeed, yet there are multitudes who still exist separated from Christ and without God, even in our own Christian land rejecting this free gift of love from the Heavenly Father, too stubborn to believe His word and trust in Him. How can it be? God only knows. No doubt we are not living, as separated ones should. Let us strive daily to dwell in that secret place of the most High. Then our life can be moulded into a pattern pleasing to Him, and a shining example to those without Christ.

Stockton, California.

Separated From Christ

Mrs. E. L. Miller

"And Peter Followed afar off." That was the beginning of a very miserable day. There was no need for such action on the part of the ambitious and impetuous Peter. He was stampeded and lost control of his feet. Sometimes we wonder whether many would-be followers of Jesus are not stampeded at times. Their actions tell us that if they are still of His company they are following afar off. It was not proper for Peter to act thus after He had said that even though all others forsook the Master, yet would not he. Maybe being a little too sure of ourselves does lead us into by-path meadows that are not for our good. And John followed all the way to the cross and instead of having any serious hurt come to him, he had the blessed privilege of taking Mary, the mother of the Master, to his own home and caring for her. So we see here already at the very beginning there were those who left the Master because they were afraid of hurt to their physical bodies.

Now having this glaring example of defection befor us, we are forewarned and so forearmed against such action ourselves. It brings no good for the deserter, and neither does it bring any good to the group of believers with which the deserter might have been associated. Our defections do hurt us

personally very much, but do we stop to think what opportunity such actions give to the enemies of the Christ and the cross to cavil and lambast the church and the members thereof? As the Master says, "If we abide in Him," we shall bring forth much fruit. And that does not mean a sort of up-and-down, in-and-out kind of religion. It means steadfastness, loyalty, firmness. But when we get out of touch with Him, when we permit the flesh to control, when we admit by our actions that we no longer abide in Him, then we may rest assured that blessings will cease to come from the Giver of every good and perfect gift.

Being separated from Christ means to be without God in the world. But being joined to Him by saving faith means to be dead to sin. If we are separated we are doubly dead and where He is we shall never come so long as we permit the slightest thing to come between Him and ourselves. We know that concrete will not knit if there is the slightest layer of dust or other material between the material laid and that to be laid upon it. Neither will the tree or vine bear fruit if there is the slightest separation of the branch from the parent tree or vine. So it is with us when we are separated from Christ. It may be that we feel He is the greatest and most wonderful Person that ever lived. We may feel that the church is His own blood-bought institution. And we may pay our dues and keep in GOOD STANDING in the church. But yet, if we are not vitally and inseparably joined to Him, we are not going to bear fruit to His glory. We may stir about a lot, we may make a great noise in profession, we may do many kinds of charitable and social work yet if separated the least from Him who is our strength, we will be really powerless to do anything that He will own or which will be credited to us in glory. Remember, by their fruits ye shall know them, but by their profession, possession and separatedness from the world, while vitally joined to Him, does the Lord of glory know them?

All kinds of good can and will come to those who are united to Him, or separated *to* Him, but likewise all manner of evil can and will come to those separated from Him. He is the source of all our strength, and as Phil. 4:13 puts it, "I can do all things through Christ who strengtheneth me." But as the motor cut off from the power line is unable to function, or the water wheel with the water turned off in the sluice will not turn to grinding the grist or even the most powerful locomotive without steam cannot move its wheels, let alone pull additional load, so the church member without that close up connection with Jesus will be unable to have even his own soul saved, let alone pull others out of the miry clay, or influence them for God and good. Let us then move up close. Remember John got along real well when not stampeded, and Peter had an awful day of it. Deep penitence and tears of remorse were Peter's, and that will be our portion too if we try following afar off, or even a little way off. Surely as members of the W. M. S. we want to be fruit-bearers, and no other way can that be done than by keeping ourselves closely attached to the main stem of the vine, which is Jesus Himself. We can prosper, we can progress, but it will be only by loving Him and loving one another. For if we say we love Him and love not our fellows sisters or brothers in the church, we do not tell the truth and the end of the fabricator, or as the Word says it, the liar, is not a nice one to contemplate. So separation from the world and separation to Christ are recommended to us, while separation FROM Christ is to be feared. It is deadly and those living in such a state are on the most dangerous grounds. Let us pray that the Lord of Hosts will keep us close to Himself and give us strength and courage to bring back into the fold the straying ones.

Maurertown, Va.

God respecteth not the arithmetic of our prayers—
How many they are;
Nor the rhetoric of our prayers—
How neat they are;
Nor the geometry of our prayers—
How long they are;
But the divinity of our prayers—
How heart-sprung they are.

HAINES.

The Life That Counts

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross, the rod;
But walks with joy where Jesus trod—
This is the life that counts.

A. W. S.

Separated to Christ

Mrs. F. C. Vanator

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. Romans 1:1.

IN THIS FIRST VERSE of the first chapter of Romans we find Paul referring to himself as an apostle separated unto the gospel of God. He is conscious of being set apart from other men for a certain specific task to which God has called him.

On the road to Damascus, Paul not only received light from above which was so bright that it blinded him, but he received a light which was far greater. The light of life shone into his heart and allowed him to see Jesus, whom he had been persecuting, as the only Saviour of the world. Not only did he receive the light of Christ as the Saviour of the world but he received the assurance that he was to proclaim the good news to all the world. He was made conscious of the fact that God had set him aside as an ambassador of good news to the gentile world.

This was only a beginning of a series of such calls which came to Paul. This first call was of a general nature but it sent Paul into a period of preparation. Paul must have been conscious of the importance of this service for he entered willingly. He seemed to realize the need of years of preparation and did not hesitate to embark upon the same. His work, his great ambition from this time forth was to win men to Christ; to see other men separated to Christ as he himself had been. Paul was aware of this separation having been in the mind of God even before his birth for he tells us in Gal. 1:15 16, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son to me that I might preach him among the heathen; immediately I conferred not with flesh and blood." Paul sees a divine plan in God for every life. He is not blind to our ability to frustrate or entirely upset such a plan but he was sure of its working in his own life after his conversion.

Acts 13:2 again records a call. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The first separation was of a broader content and covered a lifetime of service in preaching the gospel of Christ. This second call was just as definite and required the same fortitude of purpose as the first. Here we witness the setting apart of the first missionaries. In the preceding verses we are given a picture of this church at Antioch. There is nothing said here about the size of the church or about the amount of offerings they gave to the various offerings but there was evidently a wealth of man power that was worthy of comment. A church may have every facility with which to conduct a splendid church and school but if it does not have a group of MEN separated unto Christ it is poverty stricken. The church that possesses a group of men and women separated unto Christ, filled with piety, genius intelligence and enthusiasm may work in poverty and still be a mighty power for God. We note in the third verse of this same 13th chapter of Acts that they fasted and prayed and laid their hands upon them and sent them out. We note they did not precede the Holy Spirit but neither did they lag behind. When God called the church acted and Paul and Barnabas went forth on their mission.

Order is heaven's first law and in the church Paul admonishes us in I Cor. 14:40 to "Let all things be done decently and in order." This church had become fired with the love of Christ. It would have been fatal to this church had all their men gone forth to carry the gospel message of the Christ abroad so they used God's plan and selected two of their best preachers and sent them forth to represent their church to the unsaved world. We cannot imagine that church forgetting these two men on their task, no, they only became more interested and the more active in their praying, fasting and giving. A church cannot live for itself alone and truly represent Christ here among men.

From this complete separation to Christ must come our sense of completeness for in each of us there is a sense of incompleteness. Even the greatest scholars are aware of their ignorance and the most devout saints feel a moral weakness in the presence of the matchless perfection of Christ. But this knowledge should not discourage the Christian for we are ordained to growth and Jesus has definitely challenged us to strive for perfection. The urge of soul that stirs us to a passion for a higher, better life, is one of the best proofs of the validity of our faith. My own spiritual growth depends in a large measure upon my unselfish effort to arouse in the heart of others a passion for an infilling of the Spirit in their lives.

A life that is separated to Christ cannot be an inactive life. He separates us to certain tasks and these must be performed if our life is to be complete in him. Barnabas and Saul were called out of a busy church and it would be unthinkable that they were called to a life of inactivity. No, they were

called to an even more arduous task; that of establishing new churches in untried fields. We often excuse ourselves from taking on other duties by saying our time is completely occupied. We need look with care into these tasks to see if there are some Christ would have us leave for others while we take up the more difficult one for which we are fitted and called. At no time does he call us to separate ourselves from the world that we cannot work in it for the calling out of his church. The monk in the monastary or the ascetic who shuts himself away from the world can never be of any definite service to God. He can only keep his own soul clean but never lead another to Christ for that cleansing.

In the high priestly prayer of our Lord in John 17, he asks God not to take his chosen ones out of the world but to keep them from the evil. Christ was praying for Christian fortitude for his followers that they might be strengthened by resisting temptation. James admonishes us in James 1:2-4 to "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

It is only as a man separates himself to any task today that he may become really efficient. Man is just coming to a full realization of the truth which Christ gave to the world so long ago. In business today men are demanding specialization. In the professions of every type men are specializing for more efficient service. If we are really to become efficient in our service to God we must become more like him. John assures us in his gospel that we should be like him. The features of Christ will be reflected or expressed in the personal life of the Christian. We should so live that when anyone would think of us they would think of the Christian virtues, unselfishness, purity, goodness, meekness, long-suffering—and Christ.

We should meditate on the things of Christ so earnestly that we will give ourselves completely to them.

"Forgetting the things which are behind, and stretching forward to the things which are before, I press on." Phil. 3:13, 14.

Fremont, Ohio.

FORGIVE

O Father, forgive us if we do not pray
In all humility, from day to day.
For often 'mid the stress of worldly cares,
We forget a Lord who bears
Our lives so gently in his hand;
Who watches over us where'er we stand
And Father, teach us how to pray—
For praying not, we fall along the way.

HENRY VAN DYKE.

The Children's Hour

[Signal Lights]

Program for February

Mrs. H. L. Briscoe

SONG: "Who Is On the Lord's Side?"

PRAYER: That every Christian boy and girl will be faithful witnesses for Christ and will pray for the other children in both the Homeland and the Foreign Fields.

BIBLE READING: Luke 8:4-15.

BIBLE LESSONS: The Tempter—Lesson 6.

31. What is the name of the man by whom sin came into the world?

Ans. His name is Adam, the first man of the human race.

32. Who tempted or deceived Adam?

Ans. "That old serpent called the Devil, and Satan, which deceiveth the whole world." Rev. 12:9.

33. Who is Satan?

Ans. Satan is the Evil One, the chief of the evil spirits, or bad angels. "God spared not the angels that sinned, but cast them down to hell." 2 Pet. 2:4.

34. What is Satan's chief business?

Ans. It is to keep men from obeying, loving and serving God. "The Devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8.

35. Does Satan usually show the worst side of his character?

Ans. He does not; "For Satan himself is transformed into an angel of light." 2 Cor. 11:14.

36. When boys and girls hear the word of God, what does Satan often do?

Ans. "Then cometh the devil, and taketh away the word out of their hearts lest they should believe and be saved." Luke 8:12.

MEMORY WORK: Repeat Psalm 1.

OBJECT LESSON: What satisfies the Heart.—Text: Eccl. 2:11. Psalm 17:15.

OBJECTS: Two hearts painted on cardboard one black and one with a picture of Christ in it, and various pictures clipped from magazines.

The wisest man in all the world was sick at heart. He had spent years searching for something that would satisfy his heart, but he could not find it. He tried seeing things, and possessing things, only to find that they were all vanity and vexation of spirit.

This black heart is a good illustration of Soloman's natural heart. It is black which represents sin. It not only represents Solomon's heart, but the heart of every unsaved person on earth.

The heart tells us that it will be satisfied if we get certain things. Here is a picture of a pair of skates. The heart of a boy tells him that he will be satisfied and happy if only he can get a pair of skates. The skates do not fill the heart, and the heart soon swallows them, and is looking for other things. (A flap in the heart will allow the picture to fall from sight behind the card board)

A girl's heart will tell her that it will be satisfied if she can get a new dress. Here is the dress, but it too fails to fill the heart. It is soon forgotten, and the deceitful heart is asking for something else.

If it were possible for us to get everything that the eye could see, the deceitful heart would still be dissatisfied. Solomon discovered this fact. Here is a satisfied heart. What is in it? It is a picture of Jesus. Jesus said "Behold I stand at the door and knock. If any man hear my voice and open the door I will come in and sup with him and he with me." This heart has not tried to be satisfied with things, but has opened the door and let Christ come in. You will notice that it is filled with sunshine. The rays of sunshine do not stop with the heart, but radiate to those around it.

Boys and girls, your hearts will tell you that you can find satisfaction in getting things, but the Bible tells us that we find peace and joy alone in Christ. When we accept Christ as our Saviour, He comes in to dwell in the heart, making the heart satisfied.

SONG: "Into My Heart."

STORY: As the cruel war continues in the far east and our thoughts center around China, we will have another story about that country. Let us go back before this dreadful war and take a peep at some of the "Children in Blue and What They Do."

We will visit two little girls in blue. If we go very early in the morning, we will find them just hopping out of bed, although you will be surprised to hear that the bed is built of bricks! The night before they wrapped themselves snugly in a quilt and lay right down on the bricks. Being February it is very cold so a fire is built under the bricks. Maybe their bed is not very soft, but it is nice and warm! Grown-up people sometimes call China "The land of the blue gown," because almost everybody wears blue, so when I tell you about these little children in blue and what they do, the very first thing will be about their jackets. February is such a cold month that when little Ling Te jumps up from her brick bed she shivers and says to her sister: "B'rrr! It is five jackets cold today!" You see there is no furnace in the house with the green tile roof so Ling Te piles on as many jackets as she thinks she needs —five jackets today—until she is stuffed out as round as a pincushion. Toward noon, when she feels warmer, she will peel off a layer or two, and begin to look positively thin!

You might almost think Ling Te was a boy from her trousers, but the baby tied on her back shows she is a girl, at once, for Chinese sisters take care of their tiny sisters and brothers that way. It seems a risky thing to be a Chinese baby! Not only because it looks rather dangerous to be bounced around all day tied on sister's back, while she plays exciting games called, "Going to Town" or "Hawk and Dove," but the baby's mother has queer notions about the harm evil spirits may do to her precious baby boy. She is afraid the spirits will envy her happiness in having a wonderful baby boy, so she pretends he is only a girl and calls him "Suey Sin Fan," a girl's name which means, "Lily Flower." She puts an earring into his ear, too, and pretends to slap him and call him an ugly little spider ("Kom Loi")!

Chinese families really don't want to have daughters. Let me tell you about dear little Ling Te! When she was born, everybody from the grandmother-who-always-has-her-own-way to the stupid old cook, shook their heads dolefully and said: "Oh, what a pity! She's only a girl! No good at all!" Her father said: "Call her 'Ling Te'!" which means in English, "Lead-Along-a-Brother." So you can just imagine how disgusted they all were when the second cute little baby was a girl, too!

This story of "Children in Blue and What They Do" will be continued next month.

SONG: "Jesus Saves."

ROLL CALL.

REPORT of the Doing Without Boxes.

SENTENCE PRAYERS for the African School and the South American National Workers' Children.

OFFERING.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SIGNAL LIGHTS' BENEDICTION.

To redeem the past, enrich the future.

PRAYER AT SUNDOWN

This day in which we have lived wends to a close
And as its sun sinks slowly in the west
In humble gratitude we give thee praise
For every way in which we have been blessed
Throughout the busy hours of its stay.
Forgive us, Father, for the sinful deeds
That make a blot on our page of the day,
Forgive our slighting of somebody's needs
Forgive our doing things the careless way,
And give us wisdom, Father, judgment sound—
Oh, give us understanding that we may
See clearly where our duties shall abound
In moments of the days which are to come
And as we forward look, this be our aim:
Let us grow worthy of thy tenderness—
This, Father, we would ask in Jesus' name.

CARMEN MALONE.

Mrs. Bessie Warvel Perry

An Appreciation



Mrs. Bessie Perry

We have but recently learned of the passing of one of the pioneers in the women's work of the Brethren Church. As an acquaintance of many years' standing, and as her one-time pastor, the writer has been requested to write a few words of appreciation.

It was the writer's privilege to visit the Perry home in North Manchester, Indiana the first time in August, 1893, at the close of a canvassing trip among a number of Indiana churches soliciting funds to liquidate the debt on Ashland College, the Corinth church of which Brother Perry was then the pastor, being the last church on my canvassing list.

Some years later while I was attending Manchester College, and for a brief while the pastor of the No. Manchester Brethren church it was my privilege to be in the Perry home many times, and during this time I had opportunity to observe the interest Sister Perry took in the progress and work of the number of young men who were in attendance at Prof. Perry's private school devoted to the training of young men for the ministry in the Brethren church.

I presume there is no one in the Brethren church at the present time who can appreciate what it meant to be in this Christian home more than our brethren W. H. Miller and D. F. Eikenberry who were at this time under the influence of Brother and Sister Perry.

A few years later it was my happy privilege, while serving as pastor of the Brethren church in Milledgeville, Illinois, to have some part in the selection of both a superintendent and a teacher in the Milledgeville high school and we secured the services of Prof. and Mrs. Perry, who served in this capacity many years. Here Sister Perry not only demonstrated her great ability as a high school teacher, but also as a most zealous Christian worker. Almost immediately she identified herself with the work of the Milledgeville church and Sunday school, and proved to be capable and devoted in every way.

Being denied children of her own she had great affection for children of others, and the writer distinctly remembers her demonstrations of affections toward our own older children who were very little girls at that time.

While her work locally was among the children of the home church and Sunday school, she had a deep concern for the Women's work of the church, and served this larger field most efficiently for a period of time; but the women of the W. M. S., especially the older ones, will remember more of that than the writer can.

Sister Perry lived to a good old age, being in the eighties at the time of her passing, and I am sure all who knew her and her husband, Elder W. C. Perry, will join us in extending our sincerest sympathies to our Brother in his bereavement.

R. R. TEETER.

"WHEN I READ THE BIBLE THROUGH"

I supposed I knew my Bible,
 Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
 Now a snatch of Genesis;
Certain chapters of Isaiah,
 Certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs,
 Yes, I thought I knew the Word.

But I found a thorough reading
 Was a different thing to do,
And the way was unfamiliar
 When I read the Bible through.
You who like to play at Bible,
 Dip and dabble here and there,
Just before you kneel a-weary
 And yawn out a hurried prayer;
You who treat the Crown of Writings
 As you treat no other book—
Just a paragraph disjointed,
 Just a crude, impatient look—
Try a worthier procedure,
 Try a broad and steady view—
You will kneel in very rapture
 When you read your Bible through!

AMOS R. WELLS.

Cycle of Prayer

PRAISE:

1. Let us thank God for the many prayers which he has answered for us this past month.
2. Let us praise Him for the privilege of worshipping God as He has led us.
3. Let us offer thanks for the peace of mind that He has given to each one who has given Him first place in his life.

PETITION:

1. Let us ask God to bless our W. M. S. that we may know His word better at the close of this year's study.
2. Let us petition Him to so occupy the hearts and lives of the leaders of our church that we may present a united front to the hosts of Satan.
3. Let us pray God's blessing upon the work that is being done among the lepers in our African work that there may be many healed and brought to Christ.

In Memory of Dr. Mary Laughlin

1.
Oh how badly do I miss her
 When some question I would ask
For with wisdom and sweet patience
 She helped lighten every task.

2.
She would never say, "I'm busy,
 Come again some other time."
Her profession gave us hearing—
 Always in her happy prime.

3.
If some urgent call were pressing,
 And a trip she needs must make,
Many times she said, with welcome,
 "Will you too the journey take?"

4.
She was ever, always ready
 Of her best to pass along;
With a highly valued service
 She helped the weak and made them strong.

5.
"If at first you don't succeed, Tackle,
 Try again with firmer hold;"
This she preached, and daily practiced,
 Peaceful, yet in great things bold.

6.
Faithfully she served her Master!
 Loved but *goodness, beauty, truth;*
Made her life a worthy pattern
 Sound for adults—safe for youth.

7.
So farewell, beloved sister,
 We shall meet another place,
And the while we'll serve the Master
 Whom you now see "face to face."

By her sister-in-law,
MRS. J. ROYER LAUGHLIN.

Workers' Exchange

WARSAW, INDIANA

So many interesting blessings have been showered upon us in our W. M. S. that we feel we must share them with you.

"Go to Church Sunday" was recognized in all the Warsaw churches but our Brethren church decided to make October "Go to Church Month." This they did by having a reception for the new pastor, Rev. George Pontius, and then under his leadership planned special meetings for each Sunday of the month, also placing special stress on the regular prayer meeting on Thursday nights, which is church night in Warsaw. (I wish we might digress and tell you about these prayer services but this is a W. M. S. letter.) Our president, Mrs. Ethel Schade, asked for the last Sunday morning of the month for our Woman's Day Program. We used the regular devotional program, doing our best to make it a model meeting. It proved very successful and our offering of $22.00 was by unanimous vote given to our Seminary at Ashland.

We followed this meeting with a tea at which we entertained all the women of the church. Later we invited the women to unite with us for our mission study and we used the book "Mecca and Beyond." Eight ladies, four from each society, presented the study in an impressive manner.

We had planned a reciprocity meeting with the Milford W. M. S., so on Dec. 1st, their president, Mrs. Fred Mathews, who was formerly a member of our Warsaw organization, came with the other Milford ladies and presented the December devotional in a very pleasing manner. We in turn will go to them in April. We would like to voice our appreciation of the fellowship we enjoy with the nearby W. M. S. organizations.

The local goals are stressed by those who have them in charge at each meeting. A gain in membership has been made. We are planning to make our Bible reading more worthwhile by having a short resume with questions at the meetings.

We have sent clothing to Kentucky.

We labor as "unto the Lord" on our journey "forward with Christ" thanking Him for our countless blessings.

In His Service,
MRS. JENNIE BENNETT, Cor. Sec.

GOLDEN ADVICE

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

If you say "Thank you" with your tongue and not with your thoughts, your gratitude is only half spoken.

Although a man may give up hope for himself, God does not give up hope for him.

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2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 820 South St., Fremont, Ohio.

1. All material for publication in the W. M. S. Department of the church paper.

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1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.

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2. Your District Missionary Support of $1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

Juan Torres

Florence N. Gribble

A true story of a dread disease. Part 1 (Historical)

"JUAN, JUAN TORRES!" An old Mexican woman is standing with arms akimbo in the door of her small abode hut on the Texas prairies, at the edge of a small town that shall be nameless near the Mexican border.

Juan, an overgrown boy of perhaps fifteen years, turns reluctantly from the little flower garden he is tending. Juan does not love work but he loves flowers and for love of them he labors incessantly —except when interrupted by the querulous voice of the old woman whom he calls "Mother." His feeble mind has learned to yield to that voice a placid obedience, swift or slow in exact proportion to the tenseness of the voice.

"Juan—Juan, must I be always telling you how to work? Did you water the chickens?—Not yet—Then go at once!" Mechanically Juan obeys. His sordid task done, he would have turned again to his flowers, had not the same sharp voice reminded him: "Did you gather the eggs!" Eggs! truly Juan had forgotten, but now he obeys, searching not only in the accustomed nests, but impelled by a mechanical memory, seeking also in one or two spots where he has sometimes found a stray egg. If he had more than the usual number, a dull sense of hunger reminds him, then "mother" will give him a wonderful treat—an egg fried in the little Mexican frying pan over the open fire.

Juan has never been to school, but some one, years ago before "mother" found him, taught him to count. And still greater marvel, if you slip a pencil into that puffy, misshapen hand, he will write on the very lowest line of the sheet in letters not too illy formed, each of them standing out by itself —"Juan Torres".

Juan is back at his flowers again. "Mother" is talking with a neighbor Mexican, a woman older and more hideous than herself. "But what can I do?" she is saying, throwing out her hands in wild gesticulations. "Can I turn him out to die?" "Die!" sniffed the other contemptuously. "Some day you will die, and *then* who will take hideous Juan?" The other was silent. She had pondered oft the same question. At night as she bowed before the image of Mary she prayed that the Holy Virgin would help her to provide for Juan while she lived, and to be more patient with him. Ever since that day eight years ago when Juan's leprous mother had died leaving her seven year old child alone in the world —ever since she had taken him to care for in her weak, inefficient way, Juan had been so hideous, so stupid, so repulsive. If some one could have taken him from Zambocina at birth, so the school-teacher had told her, he might have been saved. But now, nothing could be done. No, the teacher couldn't take him in school, it wasn't safe for the other children. Besides, he was feeble-minded. "But he can count to ten and write his name," pleaded his new mother. But the teacher was inexorable.

Juan had deep liquid eyes, and black curly hair. But his face was too brown even for a Mexican and covered with hideous tubercles. And his body—"one mass of ring-worm!" so thought "Mother." And those ugly hands!—Only the palms were free from hideous lumps. And his feet—if she could only keep him in shoes, perhaps he would less often stub his toes, and have those dreadful ulcers. Somewhere the new "mother" had heard there was a hospital for lepers, but where? Anyway she would miss him so. After all, she was old, but she might live many years yet. So five years passed.

* * *

There was consternation in the little country village. "Mother" did not call Juan from the little lean-to bed-room in which he slept. The sun rose high before a neighbor woman passing found Juan asleep, and "mother" lying dead upon her simple couch in the living-room. On the stand beside her bed was an image of the heart of Jesus and on it the simple legend: "Whosoever permits My blessed heart to rest within the home shall be blessed in life or death." The devout neighbors buried her. But Juan, now twenty years old, let him forage for himself! He should have done it twelve years ago! For in all the country-side there was not another like the one whom Juan had so long called "Mother."

The neighbors looked at the house with covetous eyes. And the pretty garden, the labor of Juan's

loving hands, 'twould all bring a tidy sum. After all, Juan had no right he was not even legally adopted. In his feeble-mindedness he could not defend his supposed rights. "Be off with you," said one old hag. "What right have you here?" said another. Juan looked sorrowfully at his beautiful flowers, then with a feeling half love—half vengeance—he gathered those luxurious blossoms, and laid them all on "Mother's" grave. The house they could have, but not the flowers, so he feebly reasoned. And so, not too feeble-minded to perceive the hatred of all mankind, he commenced his wanderings in the deserts and fields, in the canyons and mountains of the Mexican-Texas border. Sometimes a frightened woman would give him food to leave her door-yard. Sometimes another would say, "Go gather wood, and you will find a plate of food on the door-step." It was always a paper plate!

But the nights! How he dreaded them! Only occasionally was he permitted to sleep in a barn. never in a house away from human habitations. Nature was kinder to him. A hollow log, a hidden cave, a recess in a cliff,—these places sheltered him at night. His clothing and the one blanket which he had carried with him were soon worn to shreds. He must beg food, for which he offered to work. More often he was given the food as a speedy riddance. Sometimes a kindlier eye than usual would fall upon his rags or the shreds of his blanket, and beside his food on the door-step would be placed an old sweater, a pair of partially worn trousers, or a patched shirt. A piece of soap brought him a childish joy, as he bathed, alas, in mountain streams or stagnant pools. And so he wandered for three years, from 1934 to 1937, for this is not ancient history. Some instinct led him toward Dallas, but he dared not enter the city. It was early in the month of June, when a police officer found him early one morning still sleeping in the culvert which had afforded him meager protection during the night. Juan spoke but little English, mostly his Mexican Spanish, but the police officer understood him. He was not a diagnostician and did not recognize the dread disease of leprosy. But he knew Juan was a sick man and lost no time in taking him to the free clinic of one of the Dallas hospitals. And here the expert doctors diagnosed his disease. They seemed kind and interested. Some way he thought of "Mother" and did not fear them, even when they began to speak of "Carville," where they said he must go. Through three long years of wanderings, feeble-minded Juan had evaded as by instinct that dread thing called *jail*. But Carville is not a jail, the doctors assured him, but home where food is good, and beds are clean, and flowers are beautiful. "Flowers!" Juan ceased to resist. "That must be home like Mother's!"

That night on his clean bed in the detention ward of the hospital he dreamed of flowers and home, and "mother." The next morning a doctor whom he had not seen before, tall and blonde and with a smiling face stood by his bedside with the other doctors. It was Dr. Blank from Carville. "Come, Juan," he said kindly as though he had known him always, "Come, Juan, we are going home!" And so in a special compartment, subject to fumigation, Juan travelled in a strange, weird thing, called a train, from Dallas to New Orleans and from New Orleans to St. Gabriel. The doctor looked in smilingly on him from time to time, the porter brought him food, on paper dishes, too, and such food! The half-starved lad could scarce believe it was meant for him, so good, so much!

Carville at last in a special car reserved for leper service which met the train at St. Gabriel. And what a beautiful place, flowers in profusion, beautiful trees, covered board walks between pretty cottages, kind doctors and nurses and other patients. For Juan found out that he is not the only leper in the world, and in his private room in one of the cottages for men of his own race and language his feeble mind began to brighten, his diseased body to rally from its years of hardship and wanderings. Good food, abundant recreation, and that *needle* are restoring Juan to a brighter mentality. The needle is the only thing he dreads, so long, so terrible, and thrust twice a week into his poor diseased body. Why must it be? But some of the patients have told him that when they came they had more tubercles than he, and now because of all this treatment, including the needle, they are almost ready for that wonderful thing they call *parole*—going home under medical supervision. Twelve successive "negative tests" and the patient may be paroled. Juan does not wish parole but he does wish healing.

PART 2 (PROPHETICAL—Therefore fictitious as to certain statements.)

In the midst of a beautiful grove on the grounds of Carville stands a beautiful white chapel. A devoted chaplain is in charge, and not only preaches on Sundays and Wednesdays but spends his time devotedly in pastoral work during the week. His sweet young wife, a graduate musician, proficient both in voice and instruments, nobly assists him. Juan from the first has deeply touched their hearts. For him they have prayed, but for him they have been able to do but little. For Juan does not attend the Protestant chapel, but the more imposing and pretentious Catholic Church. He does not understand English, but must be reached through another patient who interprets into his mother tongue, that soft liquid language that Zambocina taught him, and that "Mother" spoke! He does not even read this language, much less English. How then can he be reached and saved? Must the Virgin Mary sup-

plant the Lord Jesus? Must superstition displace the sweet influences of the Holy Spirit? The chaplain and his wife have faith in God. They are not seeking to "proselyte," but to win souls, and yet with Juan Torres their hands are tied. Not so their prayers which ascend daily, almost hourly, for him to the Throne of Grace.

And the Heavenly Father who hears and answers prayer chose a tiny missive, light-winged as a bird to be the messenger of grace not only to the darkened heart of Juan Torres but to that of his friend and interpreter as well. A visiting missionary distributed tracts one morning after the usual Sunday sermon. The tracts were in various languages, some English, some French, some Spanish. But Juan alas was not there, nor was his friend Luis. Yet God directed one of these Spanish tracts to the very cottage where Juan and Luis were rooming. Lying on the table in the little living room Luis spied it and read it. It was a translation of a tract put out by *Moody Colportage Association* entitled: "Have you heard the news?" Such a beguiling title for one like Luis interested in all that was going on in the world about him! And so he opened it and read that precious news—that gracious news—of Jesus the Son of God, His Savior, not a mere image but living, loving, interceding. Could it be? Through the sweet influences of the Holy Spirit, Luis that day accepted the "news" of His Savior!

And then and there, was born in his heart a great and mighty longing that Juan Torres might know Christ not as a mere image, nor as the virgin's overshadowed Son, but as he, Luis, had come to know Him, one who lives, loves, and intercedes for His chosen ones. Often he read to Juan in the long evenings after their early supper. And now what joy was his to read to him of Christ! Of Luis and of Juan it may be truly said as of Lydia of old, "Whose heart the Lord opened." For Juan saw Him now in His beauty. And, as in his childish way he remembered his past, he realized that it was his tender Shepherd's hand which had permitted "Mother" to rescue him after Zambocina's death, which had led her, (perhaps in the midst of Catholicism possessing dimly the Light), to love him and to care for him throughout the years! Whose but his Shepherd's hand had guided him throughout his three years of wandering in the wilderness? Whose but his Shepherd's hand had brought him to Dallas, to Carville, to Luis, to Christ?

Conclusion

Dear girls, may the Holy Spirit use this simple story in your lives in stirring you to intercession for lepers at home and abroad. For Part 2 is indeed prophetical, a prophecy not yet realized. Juan Torres is not yet saved. *Your* prayers are needed to make possible the realization of the prophecy of his conversion. And for the lepers abroad your prayers are needed too, for their physical distress, for their spiritual destitution you must plead alike.

And if the story of Juan Torres has touched your heart, you shall have other stories later, stories of the ravages of this dread disease in dark Africa. God grant that to your tender hearts may be revealed the depths of the need of unfortunate lepers there, and the greatness of the possibility of ministry, as He shall lead, in prayer, in service, in blessing.

Decorations of the Consecrated Girl

Mrs. S. M. Whetstone

The Name Christian was first used at Antioch, shortly after the days of Christ, as a name for His followers. Since only Christians can know what Christian living is, it is important to be sure that we know what it is to be a Christian. It is most important to know that Jesus Christ is our Savior and Lord. Then believe His Word that you are a child of God now and live as the child of the King. Christian living is living Christ—letting Christ live in us and through us so that men may glorify our Father in heaven.

There are only two kinds of human life: first, life apart from Christ; and second, life a *part* of Christ. The latter, of course is called the Christian life. What then must we do to live this life? We must have a life surrendered to Christ and consecrated to His will. We find many people who think because their name is on a Church roll that they are Christians. Others, who through form, carry out the worship of the Church. Others who think Sunday is the day to be a Christian and then do as they please the other days of the week. We find in the Scriptures many times where people are rebuked for doing the outward forms of worship and neglecting the inner part.

Christian living is happy living. Be a sunny faced Christian with a song in your heart and a smile on your face. If we have this song in our heart we will have a spirit of love—love to others, brothers, sisters, our associates and all we come in contact with. The spirit of love will banish our getting proud and puffed up and envying others. We will not think evil of some act done by a friend when it was not meant. We will not listen to unkind gossip which is so detrimental to all.

Peace in our inner life will cause our worried

look to disappear. In the 18th chapter of Matthew we have Christ's message which admonishes us to be kind and forgiving and to not want to be above our fellow man. Then in Romans 12 we are told to give our bodies a living sacrifice which is acceptable unto God.

Let us see what we can be adorned with. What about our tongue? The Bible says it is a fire. We know it is headstrong and many times unmanageable. It dashes furiously on, smashing truth and jeopardizing the reputation, not only of the person talking, but also of others. A lack of self-control and a sign of weakness is shown when we talk too much. There is a time to speak and a time to keep still. The idle tongue is one which says nothing but does a lot of talking. Listen and wait for your turn to talk. The mischievous tongue tattles and gossips and tells stories that hurt. It is said that every one should have a cemetery in which he buries things he hears that are not worth repeating.

The false tongue is the one that tells lies. The poet said in Psalm 119: 163, "I hate and abhor lying." The Hebrew child was taught the sin of lying by their parents and then in the synagogue. A maxim which was accepted by all, "A poor man is better than a liar." One of their prayers was: "Deliver my soul, O Lord, from lying lips and a deceitful tongue." The Spirit of Falsehood says, "Lying is common and therefore cannot be bad." That was the way Eve was tempted in the garden of Eden. We cannot play with a lie any more than we can play with a hornet or a mad dog. They just will not play. Any lie, whether we call it big or little is the same size. They involve the character and destiny of an immortal soul and you never know what the harvest will be. Let us not confess our inferiority by lying. It stunts the moral growth for it devours the spirit. Christ said, "I am the Truth," and we should follow Him. The third, fifth, sixth, eighth and ninth commandments can be broken by the tongue. One of our greatest tasks is to educate our tongue. Let us use it for the work of God.

Life is made up of so many little things. The routine of the day is just a group of little things. The artist paints a picture with little gobs of paint. Our feelings are coloured by little things. Christmas is made a happy time by little gifts. Character is made beautiful by the faithful doing of little things. Happiness of the home is built on little things. Prayer and Bible reading are little things of our every day life. And the little voice we must listen to each day which guides us. Our words are little things but when rightly said it will spread the kingdom of love and peace and joy. God looks at the little things we do and our reward is an eternal home in Heaven.

The Spirit of evil is both a lion and a serpent. So many open and hidden dangers are in the world. Those who drink, swear, and steal, are the lion. They roar and we know how dangerous they are. The well dressed, well behaved person who lives in a fine house on a fashionable street but cares nothing for God, the Bible or Church is the serpent for he will bring others to his level. Two kinds of danger are along our way: the open and the hidden. The Psalmist in chapter 91 and verse 13 promises to protect us from both.

Anger and drunkenness are the lion type while passion for money and covetousness and dishonesty are the adder type. Christ overcame the lions and adders and He is the perfect pattern of the strong and victorious. Look to Him for help and live near Him and share His strength.

Two roads are on our way through life, the narrow road and the broad road. The narrow, obedience and the broad, disobedience. The narrow road has attention, helpfulness, consciousness, working, while the broad road has inattention, indifference, loafing, and tearing things to pieces. Those who gain the high places in life must work to get there. The ball player, the singer, the artist all must go the narrow road. They must stay by their work to succeed. Christ went through the narrow road and overcoming all passed through the narrow gate saying, "FOLLOW ME." Let Him be our example.

Then preparedness is one of the great virtues of the Christian. Christ's command is "WATCH." So many of His parables were on preparedness. The ten virgins; the talents; the pounds and others. We are commanded in Paul's writings to be a good soldier. If so, we must eat the food which will make us strong; we must bring our mind under control; we must discipline our spirit and be ready to suffer hardships for the Master's sake.

The first twenty years of our life we lay the foundation for the rest of life. May we have found in our foundation such stones as obedience, courage, self-sacrifice, humility, kindness, patience, justice, peace, joy, faith, hope and love. These can all be gained by keeping close to Jesus of Nazareth.

Take me now, Lord Jesus, take me,
Let my youthful heart be thine;
Thy devoted servant make me,
Fill my soul with love divine.

Let me do thy will or bear it,
I would know no will but thine;
Should'st thou take my life or spare it,
I that life to thee resign.

May this solemn consecration
Never once forgotten be:
Let it know no revocation,
Registered, confirmed by thee.

Thine I am, O Lord, forever
To thy service set apart;
Suffer me to leave thee never;
Seal thine image on my heart.

—BURTON.

Goshen, Indiana.

Marred, But He Made It Again

Mrs. Paul A. Davis

THE WORD WHICH CAME to Jeremiah from the Lord, saying, "Arise, and go down to the potter's house, and there I will cause you to hear my words."

Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it.

Then the word of The Lord came to me, saying, "O house of Israel, cannot I do with you as this potter?" saith the Lord. "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Jer. 18:1-7.

This is an illustration which the Lord showed to Jeremiah concerning Israel, how He desired to make them according to His will. The Lord still desires to mold us as He sees fit.

Girls, who have professed Christ as your Lord and Savior, and who have offered yourselves, as clay in the "Potter's" hand, let us consider how He would have us molded. Now let each of us look into our heart and life, and see if we find there the vessel Christ desires us to be.

What kind of a vessel does Christ desire? I am sure we are not all to be of the same pattern, size or use. The potter makes many varieties of vessels and even different varieties for the same purpose, and of different shapes and sizes, each suited for their particular service. Remember the story of the Fox who invited the Crane to dinner and prepared soup served on a shallow platter. The Crane stood by while the Fox lapped up all the soup; but the next day returned the invitation to the Fox for dinner. The Crane also served soup, in a very deep bowl. The Fox now sadly sat by while the Crane ate all the soup. There was nothing wrong with the vessels—it was the use. Thus you see the Lord needs various vessels for various services.

Just as the potter molds particular vessels for definite service our Lord will mold us for definite service, if we only permit.

The vessel of the potter does not know what its particular service is to be, likewise we may not know for what particular service we are being molded, but this should not hinder us from letting Him have His way with us. Just as vessels of the potter may be misused, so may we try to serve in mistaken places and find ourselves as inconvenienced as the Crane and the Fox. Thus we are of no use to our Maker or our Fellow men; however, this is no fault of The "Potter."

No, we are not all molded alike, but this we know, there is a place of service for each vessel and by asking the "Potter" we may know where and how to serve.

First of all, we must yield every selfish desire, no matter how insignificant it may seem. We dare not keep one thing between us and our Maker. We will need to continually seek His help to keep in a yielded condition, a true consecration to our Lord.

Secondly, we must have Faith in our "Potter" to trust Him that He is able to use us, although we see our weakness in His sight. We must feel His omnipotent power to use even us.

Thirdly, we must seek to know the service He would have us render. Here we must again fall at His feet in prayer and earnestly petition His guidance and the leading of the Holy Spirit. We dare not expect to see the way revealed in completeness, but again we must place a childlike trust in the "Potter." If we will take each step as He directs we will at last have been a vessel used of Him and will have accomplished the service for which we were molded. What more can we ask? He asks nothing more.

Some He will use in full time service as missionaries or as ministers, or as minister's wives, others to witness for Him, in their field of labor whether it be in the office, home, factory, farm school, or as a nurse or any other of the many occupations of life, it may be yours to fulfill. Let me say this latter class is by no means inferior or less important than any service into which you may be called. Many times our ministers and missionaries work is hindered and made much more difficult because those in other walks of life who profess to be Christians are not witnessing for Him at all.

They have no testimony because they have become broken cisterns, Jer. 2:13, "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Again we read Heb. 6:8, "That which beareth thorns and briars is rejected, and nigh unto cursing; whose end is to be burned." Let us keep in mind all these are still professers of God. Titus 1:16 "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."

Now that we have each looked honestly into our own hearts, 2 Cor. 13:5-7, "Examine yourselves, whether ye be in the faith; prove your own selves.

Know ye not your own selves, how Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates? Now I pray to God that ye do no evil; not that we would appear approved, but that ye should do that which is honest, though we be as reprobates," perhaps we find we are a cracked pot, or vessel, thus a castaway. I Cor. 9:27 "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Remember we can not change these broken vessels, neither can we mend them, just as the Ethiopian can not change his skin or the leopard his spots. Jer. 13:23. The only one who can change our marred vessels is Christ the "MIGHTY POTTER," so let us humbly submit our marred vessels to "THE POTTER" that He make them again, as it seemeth good to Him.

Have Thine own way, Lord! Have Thine own way! Thou art the Potter; I am the clay, Mould me and make me After Thy will, While I am Waiting, Yielded and still.

Clay City, Indiana.

Senior Devotional Program

Topic for February: Highland Heritage

HYMN: Somebody.

Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Bright'ning the sky the whole day long,—
Was that somebody you? Was that somebody you?

Somebody tho't 'tis sweet to live,
Willingly said, "I'm glad to give;"
Somebody fought a valiant fight,
Bravely he tried to shield the right,—
Was that somebody you? Was that somebody you?

Somebody made a loving gift,
Cheerfully tried a load to lift;
Somebody told the love of Christ,
Told how His will was sacrificed,—
Was that somebody you? Was that somebody you?

Somebody filled the days with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely His life shall never cease,—
Was that somebody you? Was that somebody you?

PRAYER: Pray God's blessings upon this Mission study and that we might see anew the field of service among our own mountain people; Thank Him for each and every one that has made it possible for you to know Him; pray for your own church, its leaders and members; Pray for your pastor that he may lead at all times within His will; pray His special blessing upon your Sisterhood and the national organization.

MISSION STUDY: Highland Heritage—Chapter V. "Because Someone Cared."

HYMN: It Pays To Serve Jesus.

The service of Jesus true pleasure affords,
In Him there is joy without an alloy;
'Tis heaven to trust Him and rest on His words;
It pays to serve Jesus each day.

It pays to serve Jesus whate'er may betide,
It pays to be true whate'er you may do;
'Tis riches of mercy in Him to abide;
It pays to serve Jesus each day.

Tho' sometimes the shadows may hang o'er the way,
And sorrows may come to beckon us home,
Our precious Redeemer each toil will repay;
It pays to serve Jesus each day.

CHORUS:
It pays to serve Jesus, it pays every day,
It pays every step of the way;
Tho' the pathway to glory may sometimes be drear,
You'll be happy each step of the way.

SCRIPTURE: Psalm 45.

BIBLE STUDY: Psalms 42-72. Some appointed person will take charge of this study. For devotional thought and meditation we suggest that you dwell upon the outline as given of Psalm 45.

HYMN: I'll Live For Him.

My life, my love I give to Thee,
Thou Lamb of God who died for me;
Oh, may I ever faithful be,
My Savior and my God!

CHORUS:
I'll live for Him who died for me,
How happy then my life shall be!
I'll live for Him who died for me,
My Savior and my God!

O Thou who died on Calvary,
To save my soul and make me free,
I'll consecrate my life to Thee,
My Savior and my God.

BUSINESS: Check on Bible Reading goal; remind of Thank Offering which will be received in April; have you planned for your membership project? have you sent your pledge to the Mission Home Fund? are you stressing and leading towards the last step in our Five-Year program, that of consecration?

BENEDICTION: Psalm 145:1, 2.

Junior Devotional Program

Topic for February: Doorways

HYMN: I Would Be True.

I would be true for there are those who trust me;
I would be pure for there are those who care;
I would be strong, for there is much to suffer;
I would be brave for there is much to dare,
I would be brave for there is much to dare.

I would be friend of all, the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift,
I would look up, and laugh, and love, and lift.

PRAYER: Thank God for the missionaries who have gone to many lands, and pray that they may be kept from harm and danger to tell many boys and girls of Jesus; thank God for the Lord Jesus and His love for us, and also for His Word which we can read in our Bibles so that we may learn and know Him and what He would have us to do for Him; pray for the boys and girls in our mission fields of both South America and Africa, as well as the Molsem world, that they may learn to love, serve, and be true to Him.

MISSION STUDY: Doorways—Chapter V. Doorway of Friendship.

Suggested Procedure—(Begin with conversation as follows): I am thinking of a man who lived in Bible times. I will tell you three things about him and then I want you to guess who he is. If you can not guess at first, you may ask questions that I can answer by yes or no.

This man owned flocks of sheep and goats. He had one son, two grandsons, and twelve great grand sons. He left the place where he was born so that he could worship God in his own way.

When the children have guessed Abraham, ask where Abraham was born. Have Ur of the Chaldees located on the map and tell how the ruins of Ur have been discovered recently. These ruins are in now what is known as the country Iraq.

Have someone tell in their own words the story of Chapter V. Talk about friendliness and how it helps with people we know at home and in our community and with people of other lands and customs and languages. As a summary, bring out that just being friendly to other people is one of the finest ways of helping them to see how Jesus wants us to live together in this world. Long ago when He lived and talked with His friends He tried to show them that it didn't matter how different a person was in the way he spoke or dressed, but if he was in need, we should help. Here is the story He told. Have some one read the story of the Good Samaritan.

SCRIPTURE: Luke 10:30-37.

Chapter VI. The Doorway that Nearly Closed.

Have some good and interesting reader read aloud the story to the group.

HYMN: Come Thou Almighty King.

Come, Thou Almighty King,
Help us Thy name to sing,
Help us to praise:
Father, all glorious,
O'er all victorious,
Come, and reign over us,
Ancient of days.

Come, Thou Incarnate Word
Gird on Thy mighty sword,
Our prayer attend:
Come, and Thy people bless,
And give Thy word success:
Spirit of holiness
On us descend.

To the great One in Three
Eternal praises be
Hence evermore.
His sov'reign majesty
May we in glory see,
And to eternity
Love and adore.

BIBLE STUDY TOPIC: A Beauty Lesson.

CHORUS: Let the Beauty of Jesus Be Seen in Me. (sing prayerfully and softly)

Let the beauty of Jesus be seen in me
All His wonderful passion and purity
O, Thou Spirit divine, all my nature refine
'Till the beauty of Jesus be seen in me.

BUSINESS: Remember the Bible Reading goal; remind the girls that Thankoffering boxes are due in April; have you done your best in pledging to the Mission Home? have you had a bandage rolling?

BENEDICTION: Psalm 145:1, 2.

Through the Years

(This poem was written by Helen Steiner of the Rittman, Ohio Sisterhood and read at the seventh birthday anniversary of their society.)

Just seven years ago today,
A group of girls knelt down to pray
To their dear Master, so kind and good,
"Help us to organize a Sisterhood!"

So with the slogan, "Do God's Will",
They began their task in the Brethren Church on the hill.
They met once a month during that year
Just a small group, but they had no fear.

The dues each month were just a dime;
The girls made offerings of prayer and time

That millions of others might know the love,
Of Jesus Christ, our Savior above.

Down through the years this society grew,
And now the number on the roll is about twenty-two.
"Christian Fellowship" is their challenge in this year
Toward the end of the Five-year Program they are drawing near.

"Spirit of Sisterhood" is their song
And they are so happy all day long
Trusting in His help, endeavoring to be
Unto their Master, a living testimony.

There are officers and a Patroness too:
Each member has something special to do.
Rolling bandages is such fun!
But that's just a part of the work to be done.

Boxes are packed for the poor girls and boys,
With lots of clothing and also some toys.
Then there is a "Penny Box" too,
That will help pay the pledge to the Mission Home when it's due.

A Thank Offering is always turned in
For the many blessings which they receive from Him.
Certain goals must be met, it is made clear
For the society to be banner every year.

Their Bible study has such an appeal
What wonderful truths it does reveal!
The Mission study is interesting too,
Each year the text chosen is something new.

A delegate is sent to National Conference every year
For those who've had the pleasure of attending, 'tis a memory dear.
Their Sister, Dortha Dowdy, is now working on the foreign mission field
They know greater sacrifices are needed and more of their services they must yield.

Their mothers are guests at their meeting held in May
To them they owe a debt which they never can repay.
Each one of their meetings may count for eternity
Dear Lord, may they always be good stewards for Thee!

The Listening Ear

Studies in the Psalms 42-72

Marie Eberwein

Paul wrote to Timothy (2 Tim. 3:16, 17) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect (or complete), thoroughly furnished unto all good works." Peter said (2 Pet. 1:21) "holy men of God spoke as they were moved by the Holy Ghost."

With that in mind, let us list the authors, the "holy men of God", who wrote the Psalms. By far the greater number of those whose author is known are ascribed to David, "the sweet singer of Israel." There are 150 Psalms, 47 of which are anonymous, although it is probable that the last mentioned author wrote the Psalms which have no heading until another author is mentioned. It is also possible that David wrote the Psalms below ascribed to the sons of Korah, as their titles read "for" rather than "by" the "sons of Korah."

David—75 Psalms: 3-9, 11-41 except 33, 51-70, 86, 101, 103, 108-110, 122, 124, 131, 133, 138-145; Psalm 2 by Acts 4:25 and Psalm 95 by Heb. 4:7.

Asaph—12 Psalms: 50, 73-83.

Sons of Korah (see note above)—12: 42, 44-49, 84, 85, 87, 88.

Solomon—2: 72, 127.

Heman the Ezrahite—1: 88.

Ethan the Ezrahite—1, 89.

Moses—1: 90.

We see from this list that the Psalms were written over a period of several centuries, extending from Moses to the Exile. How did they get into the present order, which is not chronological? Why is Moses' Psalm placed at the opening of Book IV rather than at the beginning of Book I?

We do not know definitely, but we believe that Ezra, guided by the Holy Spirit, arranged the Psalms in their present order according to the subject. For instance, many of our hymnbooks today have the hymns grouped under various headings, as "Prayer," "Consecration," "Invitation," etc. So we believe Ezra was guided by the Holy Spirit in compiling the Psalms. This was no haphazard arrangement, but an orderly and careful setting of precious truths in the chain of revelation.

If we see that the Psalms were so arranged, we shall be more careful to study each Psalm as it relates to the preceding and succeeding Psalm rather than to study each with no thought of what went before it or what follows. We saw one instance of it in our study last month in Psalms 22, 23, 24. Psalm 22 sets forth the Good Shepherd and is the Psalm of the Cross; Psalm 23 sets forth the Great Shepherd and is the Psalm of the Crook; Psalm 24 sets forth the Chief Shepherd and is the Psalm of the Crown.

As we mentioned before, Book II is the Exodus portion, setting forth the God in Israel as the great Wonderworker. Exodus began with the people of God in bondage, recounted their deliverance from that bondage by the power of God, and closed with the glory of God filling the tabernacle. Book II of Psalms begins with the remnant in the endtime oppressed and crying to God, recounts their deliverance by the King's coming, and closes with His glory filling the earth. This is the prophetic scope of the Book. The historical setting is given with each Psalm as we know it.

Psalms 42-49. Experience of remnant during Tribulation; their deliverance by King's coming.

Psalm 42. Instruction for some sons of Korah. Longing after God.

Psalm 43. Anonymous. Cry to God.

Psalm 44. Instruction for the sons of Korah. The first phrase of title of Psalm 45 apparently belongs to this Psalm and recalls the deliverance from Egypt at the Passover. Compare Ex. 3:7, 9; Deut. 26:7. Increased cry for deliverance as memory recalls God's past deliverance.

Psalm 45. Instruction for sons of Korah, a nuptial ode (see Rev. 19:7-9); the answer to the cry for deliverance in the coming of the Deliverer, Messiah. A Messianic Psalm speaking of Christ's second coming with His Bride, the Church.

46. For the sons of Korah. The deliverance — "God is our refuge and strength, a very present help in trouble."

47. For the sons of Korah. Praise for deliverance.

48. For the Sons of Korah. Septuagint translation adds it is for the Temple worship on Monday.

49. For the sons of Korah. A meditation.

Psalms 50, 51. God's righteousness provokes confession of man's sinfulness.

50. Psalm of Asaph.

51. Psalm of David. Occasion, 2 Sam. 11, 12. As it was David's confession of his sin with Bathsheba, so it will be the confession of Israel's sin when they see their guilt in rejecting Christ.

Psalms 52-68. Cover various aspects of Israel's deliverance.

52. Psalm of David. Historical setting is given in I Sam. 18:6, 7, when David returned from killing Goliath, and the women danced before him.

53. Instruction of David. See also Psalm 14.

54. Instruction of David. Historical setting is in I Sam. 23:19 when Ziphites contracted to deliver David to Saul.

55. Instruction of David. Probably recalling his experiences during Absalom's rebellion, II Sam. 15-19. Note verses 12 to 14.

56. Prayer of David for deliverance, when Philistines took him in Gath (I Sam. 21:12).

57. Prayer of David when he fled from Saul in the cave (I Sam. 22:1). The expression used in the title, "destroy not," is the same used by Moses in Deut. 9:26 where he plead with God, "Destroy not thy people and thine inheritance."

58. Prayer of David.

59. Prayer of David when Saul sent and they watched the house to kill him.

60. Prayer of David when he was establishing his kingdom, as recorded in 2 Sam. 8:3-13.

61. Psalm of David. See note on Psalm 38.

62. Psalm of David.

63. Psalm of David when in the wilderness of Judah.

64. Psalm of David.

65. " " "

66. " " "

67. " " "

68. Psalm of David recalling the Passover Feast. Messianic, verse 18, quoted by Holy Spirit (Eph. 4:7-16) of Christ's ascension.

Psalms 69-72. Christ, suffering and rejected, becomes Christ, triumphant and reigning universally.

69. Psalm of David. Messianic, speaking of Christ suffering and rejected.

70. Psalm of David. To bring to remembrance the events of Psalm 69.

71. Anonymous. Israel's song of Hope.

72. Psalm for (or of) Solomon. Messianic, speaking of Christ's universal kingdom and its righteousness.

In Book II, Psalms 42-72, there are six Psalms distinctly Messianic—45, 46, 47, 68, 69, 72. Of these we shall look closely at the first, the 45th, because it speaks particularly of the King, the Lord Jesus, and His Bride, the Church; not so much of His kingdom or His work, but of Him in His second advent. The first nine verses speak especially of the King; verses 10 to 15, of the Bride of the King; verses 16 and 17, of the King's universal fame.

Of the King, the Lord Jesus Christ, the Psalm speaks of His grace, His majesty, His garments. The psalmist says: "grace is poured into thy lips." In Luke 4:22, speaking of the Lord Jesus, it is recorded: "And all wondered at the gracious words which proceeded out of his mouth." Returned from His baptism and temptation to His boyhood home of Nazareth, on the first Sabbath He entered the synagogue and read from Isaiah, then turned to the people and said the prophecy as far as He had read was fulfilled that day. And they "wondered at the gracious words which proceeded out of his mouth." True, a few minutes later they disliked what He said and attempted to take His life; but at first it was His gracious words which enthralled them. He is gracious.

He has majesty. In what does that consist? The Psalmist tells us: "because of truth (He who is the truth—John 14:6) and meekness (picture Him before Pilate and the angry crowd of Jews) and righteousness" (He who could demand of His antagonists, "Which of you convinceth me of sin?" and get no answer, because there was none who could answer affirmatively). The Psalmist continues: "Thou lovest righteousness, and hatest wickedness (or lawlessness); therefore God . . . hath anointed thee with the oil of gladness above they fellows." He is majestic in righteousness.

His garments smell (or are) of myrrh and aloes and cassia. The familiar hymn "Ivory Palaces" speaks of these spices as well as of the ivory palaces from which our Lord came. But in Exodus 30:23-33 we learn that olive oil, myrrh, and cassia were used as ingredients of the holy anointing ointment, and that this was not to be used for any other purpose than that of sanctification of parts of the tabernacle and of the priests. Yet of Christ it is said, "ALL thy garments smell (or are) of myrrh and aloes and cassia."

For such a King, a Bride of much grace and majesty must be chosen, to match His grace and majesty. She must be arrayed in glorious garments to match His. And just such a Bride does God the Father prepare and bring to His Son. The Church (or Bride) is a child of God the Father by the new birth. She is bidden to forget her own people and her father's house; so shall the King greatly desire her beauty. His majesty, His righteousness, are given to her. Rev. 19:7, 8 tells us that she "hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." And who is that righteousness? Christ, our righteousness!

In view of His grace, His majesty, His glorious holy garments; His provision of grace, majesty, and garments for His Bride, as set forth in Psalm 45, we must say as does the Psalmist in closing: "Therefore shall the people praise thee for ever and ever." Do we know these beauties of our Saviour and Lord? Are we praising Him for them, both by word and by life?

A Beauty Lesson

Mrs. Ruth Blomberg

To the leader: Prepare an array of beauties of the most extreme screen idol type and of the true Christian character type. Cut out pictures from magazines and the Evangelist, use pictures of men and of women. Mount the pictures on small pieces of cardboard and number them. Before the meeting set them up around the room.

Today we are going to study the fundamentals of true beauty. Now I know that none of you would mind particularly if you were ravishingly beautiful, so each one of you will surely find this lesson interesting. First of all I would like to know something of your knowledge of true beauty. I have prepared a simple test for you to discover how great your knowledge of true beauty really is. Around the room here you will see that I have arrayed a number of beauties of various types. I want you to take a pencil and paper and list these pictures as I have numbered them here, and judge them for their beauty. Perhaps you may not think that some of these beauties are really beautiful. Be frank in your judgment and tell why you don't think they are beautiful or just what you see in them that makes them beautiful. You will have ten minutes to work, so do it quickly and quietly. (At the end of the ten minutes compare the judgments and comment on them.)

Well, I see that all of you could stand to learn a little more about what makes a person truly beautiful. Let us examine one of the greatest beauties of the Bible, one whose very name means beauty, and see whether our opinions of the beautiful will not be somewhat altered. Turn with me to the book of Ruth, and let us read the first chapter.

Let us turn back in our story now and look at the first verse. What are the opening words? "Now it came to pass in the days when the judges ruled, and there was a famine in the Land." Now whenever you find those words in the Bible, "there was a famine in the land," you may always be very certain that that famine didn't just happen, but that God sent that famine in judgment for sin. Why do you suppose God sent a famine upon the little town of Bethlehem, the place that next to

Jerusalem He must have loved more than all the wonderful cities in the world, the town whose very name means "house of bread and praise"? The very first words of this verse tell us, don't they—"in the days when the judges ruled"—those evil days when "there was no king in Israel: every man did that which was right in his own eyes," (Judges 21:25). The last part of this verse introduces us to a certain man and his family who lived in Bethlehem. What did these people do when God sent the famine? They went over into Moab to live. They left the country where God's people were, and went to dwell among a very wicked, idolatrous people, a people who were descended from Lot. (In presenting this part of the lesson the leader should read Gen. 19:37 to herself for the early history of this people to gain an understanding of their wickedness.)

The second verse tells us the names of the members of this little family. Let's get well acquainted with them so that when we see them up in heaven we can go right up to them and say, "Well, how do you do, I'm so glad to meet you, I learned a lot about you and your suffering in the awful famine. I know you from my early Sisterhood days." Then you can sit down for a hundred years or so and have a nice little chat together just like old friends. First of all the man's name is given. What is it? Elimelech, a little difficult to pronounce, isn't it? Well, you go home and practice saying his name so that when you see him in heaven, you won't be embarrassed about it. Do you know what his name means?—"My God is king." That's a wonderful name, isn't it? Suppose you take that name, "my God is king," and set it up as your own personal Sisterhood goal for this year. Let God be your king. I'm sure that this is just exactly what Elimelech did. I'm sure that he was the kind of a man who gathered his family around him at the breakfast table for morning worship and thanksgiving. I'm very sure that he was the kind of a man who told other people about the Lord, a man whose home was made bright and sweet with the love of the Lord. He was a man who stayed true to God even when he was living among ungodly people, for he left a lasting testimony with his daughter-in-law. Then there was Naomi, his wife, her name means "pleasant," surely she would have cause to be pleasant always with such a fine husband, don't you think so? But the two sons, Mahlon and Chilion, their names mean "sick" and "pining." They were born in a time of famine and trouble. When we see them in heaven, we can learn all about the awfulness of the famine in Palestine.

After the family had settled themselves in Moab, and Elimelech had become established in his business, God began to speak to them through misfortune. He may have been calling them to go back to Bethlehem. What was the first thing that He did that brought sorrow to the family? Elimelech died leaving Naomi a widow. To become a widow in those days meant real sorrow for a woman. She could not train herself to earn a living as women can today. She was left without protection from wicked men in the city. However, Naomi was comforted, for she had two married sons to care for her, and to bring her joy in giving her grandchildren through whom the family name might be perpetuated.

These two sons, Mahlon and Chilion, married Moabitish women. What were their names? Orpah means "hind" or "fawn"; that is a lovely name for a girl, isn't it? Ruth means "beauty" or "friendship"; that is a lovely name, too. Which name would you rather have? We all love the beautiful name, Ruth, because of this young woman whose life showed such radiant beauty and such sweet friendship.

After a period of time, God spoke to the family again through misfortune. How did he speak? He took the lives of Mahlon and Chilion. Naomi's sorrow was multiplied. She longed to return to her people, "for she had heard that the Lord had visited his people in giving them bread."

Now we have come to the important part of the chapter. Let us skip over the story, and read together verses 16-18. In these verses is shown the true beauty of Ruth. What do you like about these verses? What did Ruth say that stands out in these verses? Look at the last part of verse 16. What was Ruth willing to sacrifice in order to go with Naomi? What did she expect to gain from going with Naomi? Do you think that it took courage for her to make this decision? Orpah wasn't willing to make such a decision, was she?

Orpah and Ruth give us a picture of people in the world today. They are like the people who come to an evangelistic service and hear the minister tell of the wonderful love of God who gave His own precious, beloved Son that through His blood shed on Calvary their sins might be washed away and they enter into the wonderful joy of becoming a very child of the almighty God. They hear the invitation to leave their gods and their own sinful way and to go with other saved ones in the happy way the Lord has prepared for them. Some who hear, like Orpah desire to go, but their pleasures and their own way of living are too precious to them; they leave the meeting to go back into the old, sinful life. Others who hear, like Ruth, have no heart for the vain things of the world but desire rather the wonderful blessings that God can give them; they leave the meeting to go into a new life. The Orpahs go out into life without Christ, without hope of living after death. The Ruths go out with Christ, with joyous hope of living forever with Him in glory. Throughout the rest of this story Orpah's name is not even mentioned, but Ruth's name is written again and again not only in this story, but even in another also, the beautiful story of the birth of our Lord. Just so all the Orpahs go out of life to die forever, but all the Ruths have their names written in God's Book of Life to live forever.

Which of these two girls pictures your life today? Won't you let God be your King? He will make a princess royal out of you as our Bible says, "The king's daughter is all glorious within." What more beauty could you desire?

Washington, D. C.

Pennsylvania District S. M. M. Conference

(This report came in late and was just a bit too late to go in last month's paper. However, we are glad to print it, and you may all know that this district is working to be a banner district this coming year.)

October 4—Monday

After the regular session the Sisterhood girls met for a get-together. The president of the Uniontown society, Eva Jean Cole presided in the absence of the district secretary. The meeting was opened by singing "Spirit of Sisterhood" and other songs. Romans 12 was read for the scripture lesson. Sara Moser led in prayer. Then followed a time of getting acquainted after which the meeting was closed with a friendship circle.

October 5—Tuesday Evening.

About forty girls attended our S. M. M. banquet this evening. Dr. Yoder was our guest speaker and we enjoyed his messages very much. We had very little time this evening, so the business was left until Thursday evening.

October 7—Thursday.

Miss Eva Jean Cole was in charge of this meeting also. In the business session we decided to send $40 to the Mission Home Fund. Also some girls from Grafton asked us to help them start a society there.

The devotions were in charge of the Masontown society.

Scripture—Mable Wilson.

Vocal Solo—Lenora Helmick.

Dr. Yoder then gave another inspiring talk.

The meeting was then adjourned by singing "God Be With You."

These minutes were graciously recorded by Sara Moser and Evelyn B. Barber of the Uniontown Society.

Submitted by,

ELIZABETH MILLER, Pa. Dist. Secy.

On Bended Knee

Pray for Sisterhood societies throughout the country, that in all things and all undertakings they may be constantly kept within His will and obedient at all times to His leading.

Pray for your own church that the need for winning others to Christ and for growing more Christlike may be met, and that lives may be yielded to Him so that more may be used in doing His will.

Pray for Sisterhood girls who are away from your society at school and college that they may be true to their Sisterhood ideals. Pray for our Sisterhood girls attending Ashland College and others who may be in preparation for life work in other places.

Pray that this year of Consecration may be one of a deep and rich experience to every Sisterhood girl as well as every society.

Pray for the Sisterhood national organization in this 25th year of work that we might catch the vision of service such as those knew who were leaders in our organization twenty-five years ago.

By the Way

We trust that you are enjoying the study of Highland Heritage. It may be that after you have learned more about the opportunities for service among the mountain people of our country some society will feel led to aid some mountain girl in some way. There would be no finer thing to do if our study has meant anything to us.

Are you meeting your goal in regard to Bible reading and study? Both Juniors and Seniors will find very helpful studies and outlines. We are greatly indebted to Miss Eberwein and Mrs. Blomberg for these worthwhile studies.

Have you had your bandage rolling yet? Now is the time to meet that goal, rather than waiting until the busy summer months.

Without the silence of life there can be no true greatness, and no man can be great in the hours of expression and daily activity unless he has first been great in the silent places of his individual life.

—Theodore Lyman Frost.

Sisterhood Goals for 1937-38

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. ½ members covered assigned Bible reading: Book of Psalms for Seniors; Ruth and Judges for Juniors; with study in connection with each.
4. Membership project.
5. Annual cabinet meeting.
6. Bandages sent to District Secretary.
7. Benevolent work other than bandages.
8. Statistical report sent to District Secretary by August 10.
9. National dues sent to Financial Secretary in January and July.
10. Thank offering received in April and sent to Financial Secretary by July 31.
11. Gift to Bethany Home Fund sent by July 31.
12. District dues sent to District secretary by May 31.

JUNIOR GOALS

All goals but No. 12.

HONOR GOALS

1. A delegate to either District or National conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Available district funds sent to the Bethany Home Fund by July 31.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
National Patroness—Mrs. F. B. Frank, 7434 Rockwell, Ave., Philadelphia, Pa.
President—Miss Dorothy Whitted, 1223 E. Main St., Louisville, O.
Vice President—Miss Leah Robinson, 2145 Tuscarawas East, Canton, O.
General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.
Financial Secretary—Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
Literature Secretary—Miss Mary Elizabeth King, Oakville, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President—Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.
Secretary-Treasurer—Bernice Baker, Lydia, Maryland.
Patroness—Miss Mabel Donaldson, 531 Fourteenth St., S. E., Washington, D. C.

Pennsylvania

Secretary-Treasurer—Elizabeth Miller, 751 Thomas Ave., Johnstown, Pa.
Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.
Patroness—Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer—Allegra Richmond, 504 E. Walnut St., Nappanee.
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Illiokota

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Vol. LX, No. 3 January 15, 1938

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



LOOKING FOR MY SAVIOR

By D. W. Early

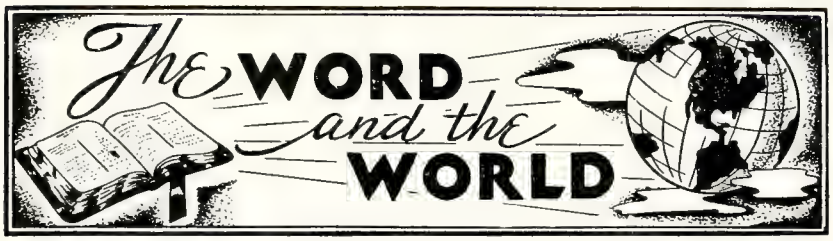
I am looking for my Savior—
Looking anxiously each day;
With the signs I see around me
Seems He must be on the way.
Don't you see the streamlets rushing
From the melting ice and snow?
Don't you see the buds a-pushing
And the green begin to show?

Clouds of springtime hover o'er us,
Soft their hue and tinted red;
Signs of summer drawing near us
And we know what's just ahead.
He is coming! He is coming!
See the signs just anywhere,
For His coming I've been longing,
To enjoy His love and care.

See, the glory light is gleaming,
Gleaming, gleaming everywhere;
This old world with signs is teeming—
Seems you feel it in the air.
Trim your lamps, and don't be sleeping;
Time is short; 'tis short, beware.
Put your life into His keeping,
Then you'll meet Him in the air.

There to be with Him for ever,
Face to face before Him stand!
There to be, to see and know Him—
See His smile and clasp His hand!
Oh the joy (I cannot tell it)
When I pass within the gate!
For that day I now am longing,
Praying as I watch and wait.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).



By ALVA J. McCLAIN

Within 48 Hours

Human life, especially in large cities, has become amazingly complex. Most of us have become so used to certain services that we forget what might happen in case of a break down in these matters. New York City buys over six hundred garbage trucks each of which will haul 37,000 pounds. Mayor La Guardia comments, "If the Department of Sanitation of New York ceased its activities for 24 hours, traffic would stop and the city would be at a standstill. In 48 hours the life and health of the people would be threatened."

And this is **only one** of the many dangers that will threaten the dwellers in large cities in the event of war or a major catastrophe. If you do not have to live in such places, be thankful. Everything goes fine until someone throws a monkey-wrench into the complex machinery. And there are plenty of monkey-wrenches.

Mockers with Mockery

A college teacher of science recently went out of his way to pay his respects to what Christians call the "signs of the Lord's return." A student who sat in the class reports that he 'ridiculed" people who look for such things, and also the preachers who preach them.

Well, this is nothing new. The wise of this world have been at the business for a long time. What the professor does not know, however, is that **he himself** is a "sign" of the coming of the Lord. The Apostle Peter, who had reliable information in such matters, once wrote that "There shall come in the last days scoffers...saying, Where is the promise of His coming?" (2 Pet. 3:4). The man who scoffs at the imminent return of our Lord, and the predicted signs which indicate its nearness, is really scoffing at himself unwittingly. His very "scoffing" is one of the signs. The informed Christian regrets that men should scoff at the blessed hope, but he is not discouraged by the scoffing, for he sees in all these things that the time is near "at hand."

The pity is that such scoffing should be tolerated in colleges which claim to be Christian. We live in a generation which is badly mixed up.

Marriages that are "successful"

Things have become so bad morally and spiritually that men are getting to the place where they no longer **expect** much. Instead of working to change matters, they change their standards to fit the degradation of morals. Even our vocabularies are being adjusted to fit the new situations.

There was a time when to speak of marriage as **"successful"** meant that it was happy and permanent. But now Dr. Popenoe, head of the Los Angeles Family Relations Institute, an authority in the field of marital sociology, redefines the term. In investigating the matter of second marriages, he reports that eighty per cent of these are "successful." Then the noted scholar explains that by "successful" he means that the marriage lasted **five years** or more.

It should be noted that Dr. Popenoe lives very close to Hollywood. Perhaps the next development will be a marriage ceremony substituting **"five years"** for the ancient words **"until death do part"**. And doubtless preachers could be found to use it.

In Line of Duty"

Along with most of the people of the United States, I suppose, I read the other day that laconic report made to this government by the commander of the ill-fated Panay. The report was impressive for its brevity and utter absence of any attempt to stir up an emotional reaction. The writer simply tells what happened. But there was one eloquent line in his paragraph No. 34, as he reports "That Edgar C. Hulsebus, coxswain, died at 6:30 a. m., Dec. 19, at Shanghai, China, from wounds received during the bombing of the U. S. S. Panay, and that his death occured in line of duty."

"His death occurred in line of duty" —that is all we know about Coxswain Hulsebus. We do not know what his duties were. We do not know what he was doing when the bombs struck. We know nothing about what he may have said, or how he felt. Perhaps this will be the last mention of his name in public print, and tomorrow the world will have completely forgotten it. But he died doing his "duty".

It seems to me, entirely apart now from the conflict of human warfare, that nothing finer than this could be said of the Christian worker when at last he crosses "the bar". Whether or not it can be said depends not on how much worldly attention and success we gain, but on doing what God has called us to do in the "good fight" of the faith. For each one of us this is "the line of duty."

Sex Outrages

According to reliable reports it is apparent that a veritable epidemic of sex crimes has been sweeping the country. The problem of what to do has been discussed far and wide. Authorities differ as to the causes, and also as to the remedy. A Chicago public prosecutor declares that "the use of liquor is responsible for a majority of the crimes." If this be so, then the politicians who have brought the great flood of liquor back in this country will have something to answer for.

But there is another cause for these

(Continued on page 16)

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EXCUSES

It is said that Sambo was late to work one morning. When at last he arrived, the boss said, "Well, I see you are late. Is there a good reason?"

Then Sambo replied, "Well, sah, it waz lak dis. When ah looked into de glass dis morning ah couldn't see maself there, so ah thought ah must hab gone to work. It was two hours after dat ah discovered de glass had dropped out of de frame."

Whether or not we think that Sambo had a good reason, he certainly had an excuse. When we go out to win men to Christ, and to tell them of the great love wherewith Christ loved us and thus to bring them to a definite decision for Christ, we are usually confronted with all kinds of excuses. It is well to note, however, that although men give scores of excuses why they do not come to Christ, they never have a single reason. Our God has challenged the mental power of men, when He has designed a way of salvation which is perfectly reasonable. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

THE AUTOMOBILE AND THE MOVIE

If a man does not use his automobile to go to church, it is not the fault of the car. It is quite likely to go where he drives it. The auto does not make men evil or send them away from the house of God. It only shows the desire of the heart and gives the driver the right to exercise his own desires. If he wants to drive away from the church, he may do so. If he wants to drive to the church, he may do that.

The same is true of moving pictures. There is nothing wrong with the mechanical features of a moving picture. These mechanical features might be used for good or for evil. If the moving picture industry could be controlled by God's true Bible believing, praying and Christ loving people, it could be used as a great influence in Christian education. However, under our present system of civilization, there seems no probability that the industry can ever come under the control of the people who love God. It is a well known fact that from the bottom to the top, the industry is controlled by those who love not our Lord Jesus Christ. Some people think it is all right to attend the movies because they only select the good ones. If it were possible to find a good movie, that is, one in which there was no evil, and one which was thoroughly true to the Scripture, the money paid to see that show would only go into the pockets of those who produce a hundred evil shows to the one possible good one. As long as the industry is in the control of men who are without faith and without a love for the Lord, Christian people should spend their money elsewhere. If it is true that a few dollars will carry the gospel to the hundreds in foreign lands who have never heard it before, it is only the part of wisdom that we use our money for that purpose instead of turning it over to the godless movie producers. The world could be evangelized with the money which church members now throw into the pockets of the godless movie producers. God's people need to be reminded that there is a judgment day ahead when they must give an account of their stewardship.

GOSPEL BROADCASTER GOES UNION

We have recently heard that in Los Angeles, one who regularly broadcasts a gospel program was informed that only union musicians could be used on his program. Although he insisted that only his own pianist could fill the requirements, the edict stood. As a result he has to pay a union musician by the week to sit in idleness while the regular pianist, who does not belong to the union, does the work. The Scripture tells us of the time when no man can buy or sell unless he has the mark of the beast. It appears that even now some are not supposed to work unless they have the mark of the union. We wonder if there is any connection.

61,000,000 PEOPLE

It is said that 61,000,000 people in the United States are not connected with any church. This means that without touching any individual who is

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already a member of any church, one out of every two persons we meet is a challenge to us to bring that one to Christ. The responsibility resting upon God's servants is far more than most people ever suppose. It was to a servant of God that God said, "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

When the Apostle Paul thought upon the need of unsaved people about him and the responsibility which God had placed upon him, and that he would face his own record of faithfulness in judgment, he cried out, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11).

The wisest man of earth said, "He that winneth souls is wise."

The prophet Daniel said, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

It is as true today as when our Lord walked the paths of earth, "The harvest truly is ripe, but the laborers are few."

WORLD EVANGELISM

We hear much these days about the world being evangelized and the supposed increase in church membership. We recently discovered, according to statistics that the world is growing more heathen at a rate of six million a year. In the period from 1890 to 1935, Christianity is supposed to have made a net gain of 200,000,000. But in that same time the heathen population of the world made a net gain of 470,000,000. A thoughtful evaluation of these figures will remind us that we do not dare to ask how long it will take at the present rate for the world to be converted. We would have to ask how long it will take until the world will become paganized. We are certain that the statistics quoted above are quite lenient in favor of a large church membership. When we stop to consider the fact that only a portion of those who belong to the churches know anything about salvation, it makes the picture even darker.

We wonder how long it would take with the present movements of civilization for man to discover after all that it is not within the power of man to guide his own footsteps. The world turned loose ends in chaos. These discouraging facts would certainly cause us to be pessimistic were it not for the fact that we have a hope—a blessed hope. Our hope does not rest upon the wisdom or ingenuity of men to pull themselves out of chaos or to perfect a new social order. Our hope rests in an all-powerful, infinite Christ, Who is not only able to subdue the kingdoms of this world unto Himself but Who has promised in His good time by His own personal presence to do so.

Editorial Notes and News

A RECENT NOTE from Brother John Parr of Berne, Ind. announces that Brother R. Paul Miller is to begin an evangelistic campaign in the church at Berne, Ind. January 18. Brother Parr asks the prayers of the whole brotherhood in behalf of this evangelistic effort.

"AN "ANTI-MOTH BALL SOCIETY" has been organized in Philadelphia to oppose the modern trend of suspending church operations in the summer. It advocates church services morning and evening and on Wednesday evening. It also suggests "a stunt night, flag day program, Wednesday evening socials, inter-church tennis tournaments, a tree planting commission, an employment agency, and folk dancing."

The society started with 110 lay and six clerical members, representing six denominations and twelve churches," according to the United Presbyterian.

If some one would only speak the word perhaps the new organization might put forth some effort to cure flat feet and dandruff.

At any rate we are in favor of the churches remaining at the proper task summer as well as winter, but we have noticed that the churches which really preach and teach the Word of God consistently nine months of the year do not have any trouble staying open the other three months. Of this fact the new organization should take note.

THE SECOND CHURCH of Long Beach is now in an evangleistic campaign with Brother Britton Ross as the evangelist. The meeting is scheduled to close January 30. Brother Ross is well known to our churches in southern California having held a number of successful meetings in that district.

IT IS APPARENT that not all the brethren (and sisters) love us. Recently we received a letter stating, "The Evangelist has become less than valueless to me and I feel that I must put my $2.00 to better use." This is quite a startling evaluation placed upon the magazine and those who have written for it in the past several months. Considering the fact that our magazine has been praised by many for its devotion to God's Word and the absence of the things which tend toward modernism, the evaluation becomes even more startling. However, we have received a much greater numbers of letters of commendation. The following statement more than compensates us for the former: "We pray regularly for you brethren at the Publishing Company. The Evangelist was never better in the thirty years or more that I have been an eager reader. The Evangelist has never been so good in my estimation." So it seems that our readers do not always agree.

BROTHER E. W. REED, pastor at Sunnyside, Wash. is continuing his union weekly Bible class which he has taught for a period of about a decade. The class is made up of those from many different churches who have a love for the truth of God's Word.

A RECENT NOTE from Brother Ferd V. Kinzie states, "We are now living in the center of the gold rush of '49 (the fever again on the revival), a territory rich in California's history but utterly poverty stricken in things eternal—a veritable spiritual desert. We are holding two services a week locally, one at Georgetown (a hardened mining center), and just beginining to get a foothold in Placerville. We feel that the Lord has led us here." We suggest that our readers remember this testimony in a desert place before the throne of grace.

A FORECAST -- 1938

What can we expect to face among the nations, within the church, and in our individual lives?

By Conrad Sandy, Pastor, South Gate, Calif.

A better description of our times cannot be found than the one God gave Ezekiel in these words: "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house" (12:2). Surely, the church of Jesus Christ is living in perilious times; but we still have a wonderful Lord. As we look forward through another year, what can we expect, provided our Lord shall tarry thus long in His coming for the church, His Bride?

Concerning the **political situation among** nations just prior to His return, Jesus said: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom" (Matt. 24:6-7). We can expect the continuance of war and war threats, for there will be no peace until the Prince of Peace returns in His glory to establish His kingdom. On December 6th, 1937, Vice-Premier Vlas Chubar of Russia very pointedly declared: "It is known that Polish and German Fascists are sharpening their rapacious teeth at sight of Soviet Ukraine. We have enough planes, tanks, tractors, trucks, and other arms so that not a single enemy will cross the border of holy soviet land."

PERHAPS TODAY

Perhaps to-day, with mighty nations arming,
With darkest fear and dread on every hand;
With signs and sounds so solemly alarming;
With growing race distrust on every land.

Perhaps to-day—with evils growing stronger;
With awesome hatred shown 'gainst God and Christ,
The longed for shout perhaps will stay no longer;
The Blessed Lord may come and keep His tryst.

—J. DANSON SMITH.

The world is in arms as never before in history, and the race at armament continues at feverish pace. The so-called League of Nations is crumbling, with Italy, Germany, and Japan traveling their own way. Spain's internal turmoil continues. England and France are in the midst of the race, torn by indecision and lost in bewilderment. Russia continues to lie concerning her internal conditions. America spends millions to keep in the race. The whole world seems to be dangling helplessly over a raging volcano. The eruption threatens to increase rather than decrease. "Why do the heathen (nations) rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands assunder, and cast away their cords from us" (Psa. 2:1-3). This we can expect to continue throughout the year, for the world seems determined to march on to Armageddon.

But as in the days of Jeremiah and in days that are in the immediate past, we will hear many voices, old and new, crying: "Peace, peace!" This they will do in spite of the fact that "there is no peace." The war-lords constantly call for war and they are bound to have it at any cost as is seen in Japan's invasion of China. Wars will continue and not peace.

Next we must ask ourselves: What can we expect in **the realm of the church?** Jesus said that prior to His return believers should "take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:4-5). The east has its "Father Divine" and the west its "Father Riker," both of whom are making many blasphemous and fantastical claims. Their kind shall continue on the increase. False cults rise and grow on ignorance; and concerning religion many people are willing to be ignorant or to let another think for them. This has produced much muddled thinking on the part of the multitude.

Much controversy has raged over the question: Are people more religious now than in former generations? We are willing to grant that they may be more religious; but not for one moment will we concede that they are more spiritual nor more Christian. Atheism has become a religion. Stalin has said: "One must explain the harmfulness of religion to the young with patience, and give them a materialistic outlook as the only scientific one." Also consider this statement from a Communist paper: "Religion is a tremendous evil which is ravaging the laboring class. In order to heal a gangrene which has

infested a member, one does not hesitate to apply to it a red-hot iron or to make an amputation. Similarly, in our fight against the church, in order to annihilate this gangrene all methods must be used! even those of sword and fire! Yes, we are atheists. There is no God, and we wish to do away with religion, to destroy it, to annihilate it, completely, entirely, totally. . . . Long live atheism!"

That is the trend, and some even dare to advocate the religion of Communism for these United States. Do away with the church for it acts as a restraint against sin. This struggle will continue till Jesus comes for His redeemed.

Much effort toward effecting a universal church will continue. Loose and careless thinking is leading away from the Bible and Christ. Hence, there is an effort to make one great church to include the Jew, the Mohammedan, the Buddhist, the Confucianist, etc., along with the Protestant and Catholic. This is but a step in preparation for the antichrist and the anti-holy Spirit. In the confusion of the Babel of tongues the church must stand out as distinct and separate. Our Lord is one and His church is one; but not one with unbelief.

Briefly, to remain within the confines of this paper, may we note a few things we may expect in **individual lives.** All attempts to rule out God will make it that much harder to win souls to the Savior. Paul wrote: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3-4). It will be Satan's great attempt to keep men in darkness, sin, and death. He will cause them to feel self-sufficient in themselves, to "be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof:" to which statement the Spirit adds the admonition, "from such turn away" (2 Tim. 3:2-5).

We can expect some who profess Christianity to reveal their true character of never having been born again by turning back to the world. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

Satan and the world will continue to make it harder to live a separated life; to be a peculiar people unto our God. All manner of inducements and seemingly harmless things are presented to turn our allegiance from our blessed Lord, all of which makes this a great year to be alive—spiritually alive. Never before has the individual Christian had the opportunity to live for Christ and to show His keeping power like we have this year. Praise the Lord for our eternal redemption draweth nigh!

CAN YOU IMAGINE—

1. The early Christians seeking an evangelist who could "pull the crowds!"
2. The apostle Paul using wire pulling methods to get into a coveted pulpit!
3. Philip the evangelist depending upon the Samaritan Gazette and catchy window cards to advertize his evangelistic campaign!
4. The Thessalonian church off to the bathing beach for their annual picnic!
5. The early preachers giving one another flowery introductions to new audiences!
6. The Jerusalem church putting on a bake sale to "make up the preacher's back salary!"
7. The Ethiopian eunuch or the Philippian jailor being satisfied to sign a card indicating their faith in Christ!
8. The early preachers having an eye to salary, popularity and advancement when going to a new field!
9. The church at Antioch putting itself under a burdensome indebtedness in order to erect an up to date house of worship!
10. The apostle Paul closing a service with a modern loose 57-variety invitation! —L. W. Beckley.

FORGIVENESS

By Anga Garber

O Lord, forgive the unkind words
My lips did freely say,
Against Thy children Thou has bought,
For I am weak as they.

Help me to look within my life
And see the sins forgiven,
How black they were, and what they cost
Thy precious Son from heaven!

They've yielded to temptations great
As I have, o'er and o'er;
Forgive and strengthen, blessed Lord,
Help me to love them more.

Christ died for all this sinful world,
For each has sinned, 'tis true;
Then why should I His love forget
And tell what others do?

So help me, Thou most Holy One,
In all I do and say;
And when I see my brother sin,
Not criticize, but pray.

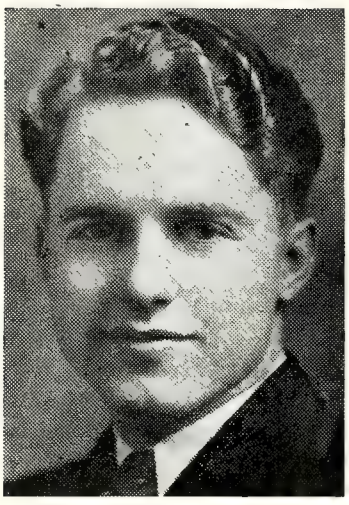
EARLY RETURNS

FROM THE THANKSGIVING OFFERING

The office of the National Home Mission Board has been laden with requests for information regarding the progress of the Thanksgiving offering. Because of the unusual conditions prevailing this year, considerable interest has developed about the success of the offering. While no fair estimate of the final total can be had at the present time, yet the information at hand may prove satisfying to inquirers. Most reports are but partial.

Dayton has sent in a partial report with $1075.00, a slight increase over last year. Canton, Ohio has sent in $456.00, an increase over last year, with more coming. Danville, Ohio has sent in $33.50, which is double that of last year. Homerville, Ohio has sent in $175.00, an increase of nearly fifty dollars. Pleasant Hill, Ohio gave $72.75, an increase of fifty per cent. Berne, Indiana has increased the offering by nearly $100.00, to $350.00. Clay City, Indiana increased the offering to $129.00. Flora, Indiana raised the offering to $223.00. Sidney, Indiana has increased the offering to $136.00. Aleppo, Penna. nearly doubled the offering to $95.00. Conemaugh has this year gone up to $1000.00. Kittanning, Penna. trebled the offering to $87.00. Uniontown, Penna. has increased the offering nearly fifty per cent to date with $300.00 and more coming in. Washington, D. C. sent in the first installment of $668.00. Philadelphia, 3rd, sent in their first report with $615.00. Beaver City, Nebraska has increased to $94.39. Morrill, Kansas has increased to $35.00. Dallas Center arose to $47.10, double of last year. Williamsburg, Iowa increased five times to $41.10. Tracy, California trebled to $52.75 for this mission point two years old. Fillmore, Calif. arose to $103.00, the largest. First installment from First Church, Los Angeles, $375.00.

Many words of information have come to indicate that some most remarkable increases have been made in many churches that so far have sent in no report at all. We are confidently trusting that when the offering is all in, we will have reached our goal of $30,000.00 which we so greatly need to keep our national work in a strong and growing state. We hope this bit of advance information partial though it is, may answer some of the inquiring thoughts in many hearts.



What Would Be My Prospect for the Future if Home Missions Were Allowed to Decay

Rev. Robert Ashman, Pastor, Peru, Indiana

Every living organism has a heart. The Brethren Church is a living organism. It's head is Jesus Christ. Its heart is Home Missions. Home Missions is in the plan of God for His church. In Acts 1:8, Christ says, "Ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." He certainly is here giving a definite command which includes Home Missions. If Home Missions were allowed to decay the prospects for the future will be anything but encouraging. To this some may answer that there was a time in the history of our church when there was no such organization as Home Missions. To this we reply that The Brethren Church has always had home missions whether through an organization or through the vision and initiative of the indivdual churches. Today we need the cooperation of every one in this great work. There has never been a time when a strengthened home base and an enlarged vision of our task was more necessary than today. Should we, as a group of believers in Christ, allow Home Missions to decay there are at least three prospects I see for our future. We will see:

1. A Brethren Church Without a Purpose

The primary task of any church is the evangelization of those who are not among Christ's followers whether at home or abroad. "Where there is no vision the people perish."

This scripture suggests also that where there is no **purpose** the church becomes lifeless. With our motto "The Bible, the whole Bible and nothing but the Bible", we hold a unique position among the churches today. There is no other excuse for our existence than for the purpose of enlarging our boarders at home and abroad by the salvation of lost souls. If we allow Home Missions to decay by non-support, we will become a church without a **purpose.** Without purpose we then become:

II. A Brethren Church Without Power

The secret of **power** in any church is in the measure of its surrender to the will of God. Home Missions is in the will of God, therefore if they are allowed to decay there will be no **power.** It has been said that prayer is the **power** of the church. This being true, it is missionary zeal which forms the basic motive for that prayer. The secret of **power** in the Brethren Church lies in its missionary vision of which Home Missions is an important part. Francs E. Clark, the founder of Christian Endeavor, once said, "The more I see of America and the world, the more convinced I am that the home missionary holds the key to the situation."

The church which meets the challenge of society today must do it with **power** from above. Prayer may invoke that **power,** but home missions are necessary for its working. The outcome of home missions in the year to come will determine the growth and progress of The Brethren Church. Thus the decay of Home Missions will also produce:

III. A Brethren Church Without Progress

As there are those who see not the vision of lost souls across the seas, just so there are those who see not the necessity for Home Missions. The former group is shortsighted. The latter group has forgotten that "the light that shines farthest shines brightest at home." Without the establishment of new Brethren churches in America it is hopeless to broaden our field of foreign activity. Then too, we must meet the challenge of the unchurched population of our cities; the un-Christian and un-American institutions in our land as well. This is progress. Without Home Missions it will not be realized. If we are to be a church satisfied with things as they are, with no new fields of service we do not need Home Missions. However, if we are anxious for a progressive program, Home Missions are a burning necessity. They will save the nation, and nothing else can. Schools will not save us, society will not, war will not, indifference will not, but the whole gospel preached and taught will accomplish God's purpose.

Therefore we must support Home Missions this year as never before and trust the Lord for:

A Brethren Church with purpose, a Brethren Church with power, and a Brethren Church with progress.



GREETINGS FROM KENTUCKY

We are off on our second year of service for our Lord in this part of His vineyard. The Lord has been blessing us in many ways. There is a definite spiritual atmosphere in our services that will bring results to His glory.

We have our regular church services here at Krypton. Miss Carter has charge of the Intermediate and Senior C. E. Societies. Mrs. Hulburt is doing a fine work with the Jr. C. E. which meets before our Sunday School. We have three Sunday Schools out on the creeks besides the one in the church. This involves the simple matter of walking a mile or two through mud, snow, or rain, but we feel well repaid when we arrive at a schoolhouse and find a group of young people gathered around a big stove waiting to hear the Word of Life.

The Lord has opened a new field of service which gives us a real opportunity to witness for Him. We visit six public schools once each week. We have about one half hour in each school. We teach Bible verses, choruses, and give a Bible story. This means that we must walk about 12 miles to reach these schools. Miss Carter has charge of two schools while I attend to the other four. We may get more of this type of work in the near future.

The clothing room, (distribution of clothing) requires about two days of our time each week. This is our busiest time with the clothing. People need things to keep warm. We try to point them to the spiritual things, the robe of righteousness, the Lord Jesus Christ. Fifteen minutes before we open the room we have a brief service in the church where we try to give them the way of salvation in a simple manner.

In addition to these various methods of reaching the people with the gospel, we have been visiting the homes of some of the folks who for various reasons are unable to attend our church services. We go to these homes on Tuesday or Friday nights and hold a regular gospel service there. This has been a real help to these people. They invite us to their homes and then invite their neighbors and when we get there we find about 18 to 25 people who are waiting for the gospel. We have to travel about three miles across a steep hill to reach one of these homes. There is only a footpath to guide us sometimes it is through the creek bed, when the creek rises we have a bad time of it. Sometimes the creeks get so high that it is impossible for the people to get across to Sunday School. It is real work to travel to these homes in the kind of weather we have been having but the Lord is blessing us in it. It is a real opportunity to reach these people with a positive gospel message.

Pray for us that we may receive physical strength to carry on this work to His glory. Pray that we may be given wisdom and understanding to meet the problems of this work. Especially pray for our Vacation Bible Schools which will begin February first. The Lord blessed us mightily last year in our four schools with 39 confessions. We plan to hold four and possibly six schools this year. There is a real need for prayer for this work. We need a good evangelist to hold a revival for us. We have been praying for this for some time now. The devil is trying to hinder the work here but that is just an evidence that God is blessing.

Pray for my Grandmother please. She has been seriously ill for several weeks now and we do not know how much longer she will be bedfast. We are praying that the Lord may have His way in all phases of this work.

May the work here be a means of bringing many lost souls to Christ.

Yours in His glorious service,

FRED M. WALTER.

WINCHESTER, VIRGINIA

The Brethren Church in Winchester has a wonderful opportunity that is not afforded to the majority of churches. This church is located in one of the finest sections of the city and where new homes are being built frequently.

The place is historic; it was taken and retaken seven times in one day, during the Civil War. Now in these days, we ought to take it for the Brethren Church.

Winchester is located close to the Sky Line Drive and the beautiful Shenandoah Valley. The community is filled with apple orchards. During the Fall of the year, especially, many of our people work in the canning factories. The one discouraging factor in this is the miserably low salary given to them for hard work. However, the main source of income is

the Woolen Mill. It has nearly ceased operation for the present, due to small orders and the death of one prominent executive.

Brother Rohart resigned the work after several years of faithful and commendable endeavor. He did a good work and was untiring in his efforts to win men for Christ. All of the people speak highly of his sincere devotion and determination to live close to the Lord. They reflect his fundamental and Biblical teaching and preaching in their uncompromising stand for the truth, He has a talented and consecrated companion in Mrs. Rohart. She has contributed and is contributing to the general progress of the church. They are living in the community now, but ought to be used more definitely in full time service where a church is without a pastor.

Since the home board has accepted Winchester as a mission point, the people have agreed to push ahead for a large work. Three Christian Endeavor societies have been started: an Adult Society, a Young People's Society and a Junior Society. There were sixty-five present on the night of organization. The Sunday School has taken on signs of new life, although we have some problems of grading that need to be solved. After January 1st, some changes will take place and the teachers will be better adapted to their work. The Superintendent, Mr. Alva Frye and his assistant Mr. Maynard Rogers, are progressive and loyal to their duties. They are working on a plan that will bring about a happier arrangement for all of us.

The church has done better in the response to the Home Mission offering than ever before. We set a goal for 100 dollars and reached it. This was a considerable increase over previous offerings, when one remembers the lull in the mill and the unemployment situation.

Seven new members have been received into the fellowship of the church. Three persons had been baptized by Brother Rohart, shortly prior to my arrival. Four others came in by letters. Three who have accepted the Lord Jesus are to be baptized soon.

We needed some new equipment in the church. Two pulpit chairs were given by one family. A piano was purchased by the church. Two book cases were loaned for an indefinite time. The entire basement was rewired for better lighting effects.

Our prayer meetings have been encouraging to all interested in prayer. Best of all is the proportion of young people joining in this service. They also make up the choir in the two worship services.

On Dec. 25th, a pageant, "The Greatest Gift" was given. We are looking forward to a C. E. Rally in January. There will be campers at Bethel next summer. More interest is shown in the Brethren conferences in the district and at Winona Lake. Visitors are coming in to worship with us and are returning again.

NORMAN H. UPHOUSE.



The Sunday School at Winchester, Virginia.

COVINGTON, VIRGINIA

"What ways and means do you employ to get such a high percentage of your members to attend Bible study and prayer meeting?" This is one of the questions that we have been asked lately in connection with the Home Mission work here, and we would like to take this opportunity to answer this question.

The answer is that we have employed no worldly ways and means to get our people out to the midweek services. We have, however, continually

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ALEPPO, PENNA., CAMPAIGN

After a period of heavy work at the office we left for Aleppo, Penna. to begin a series of meetings there. It was the first time we had worked in this community of which we had heard so much. Here is one of the oldest churches in the brotherhood, founded by the late Elder W. F. Murray, once one of the leading men in our ministry. This church has had many rough roads to pass over, the effects of which have not yet been entirely eradicated. At times the very continuance of the church has been in doubt, when, without a pastor, discouragement would take hold of many. But through the years there have always been a few who would not think of giving up due to present troubles, and who ever lived in the days ahead when a faithful pastor would be secured and the work would once more prosper. All these are now a thing of the past. The faith of the few has once more been rewarded. A pastor has been secured to care for the church, for several years at least, in the person of Brother Raymond Blood who did such a fine piece of work at Limestone, Tennessee.

We found that although Brother Blood has been upon the ground but a short time, he has acquired a fine grasp of the field. He seemed to know many people and where to find them, and especially those who were out of Christ. We did a great deal of house to house visitation. We found that he had been there before us and had prepared the ground, which is a very essential part of preparing for a successful revival. When it becomes necessary for the evangelist to spend time visiting those who have had no previous approach made to them, there is much time lost during the vital days of a meeting. But our visitation at Aleppo was very profitable and effective.

The attendance was always good when the weather was such as to allow people to get out at all. Their interest in the Word of God was fine. We do not recall preaching to people who seemed to love the Word more than these did.

A finer spirit of hospitality would be hard to find than these people showed. We were out in the homes each day, and found a fine spirit of fellowship, and loyalty to the church. Our home, while in Aleppo, was with Brother and Sister Blood, and it was a pleasant experience indeed. This makes the third meeting held for Brother Blood in his pastorates, and it has always been a pleasure to work with him, and to enjoy his home life. The family has grown up a lot since our first meeting was held together, but there is the same spirit of devotion to the Lord.

Few pastors enjoy a higher esteem in the hearts of their people than Brother Blood holds in the hearts of the people at Aleppo. There was a contagious spirit of confidence that the work was going to accomplish real things now in the immediate future under his leadership. We believe their confidence is worthily placed. There is a real work to be done in this community that has never yet been done. We expect to see much greater things accomplished in the days just ahead.

STOCKTON MISSION PROGRESSING

These people have gone right ahead and have gotten a nice building fixed up for services in a good section of the city, and have been holding services for several weeks. Brother George Richardson has been driving over from Tracy and teaching a Bible class one night each week. This Bible class averages around twenty in attendance and is growing right along. Young People's meetings and Sunday School are being held each Sunday, and preaching services will be held as soon as a pastor can be obtained. The section in which they are now located is a newer part of the city and is one in which other churches will soon be locating unless the Brethren Church gets this new work established promptly. It is a great opportunity. May we not fail to make the most of it.

THE CLAYTON REVIVAL

On the seventh of December we came to Clayton, Ohio, to open a campaign for two weeks of evangelism. It was our first time in this field, and we had the privilege of learning to know many new people. And to say the least we found some folks among the laymen whom we hope will prove to be very valuable in these days of testing for the work of Christ. Here at Clayton there is a most unusual opportunity for The Brethren Church. With no strong church work of any kind going on in the community, our church has the field at her hand to take. God has been patient with The Brethren Church to hold it open for us so long when we have failed to rise up and take it for Him. A church twice the size of the

one we have could surely be established there. A pastorate of not less than seven years duration under a man who was capable, and who had nothing else to do but care for the church would do it without question. May this church soon realize such a situation.

We worked with Brother Cashman once before out in California when he was pastor of the Second Brethren Church in Los Angeles. So it was no new experience to work together again. Brother Cashman is doing a fine work here in view of the fact that he is giving but part time to it. He knows the field well, and he is well liked. Everywhere there is a feeling that the church is about to accomplish real things under his leadership. He is held in the finest regard by all both in and out of the church.

No people could have treated an evangelist finer than these folks treated me. We got into more different homes among the membership during the time there than in any meeting for a long time. It was a great pleasure to share their hospitality. Our home while there was with Brother and Sister W. A. Siefer, and what a home it was! We shall never forget it. A more pleasant home could not have been provided. It will be a pleasure to return to Clayton some day, depend upon it.

DAYTON, OHIO After the close of the Clayton meeting we drove to Dayton, Ohio, for a short consultation with Brother Roy A. Patterson, member of our National Home Mission Board, and also our board's attorney. Several matters arising in our work called for legal advice and so we stopped to get it. Brother Patterson has proved to be a most valuable man on the Board and will prove to be more so as the days pass in our ever increasing program of expanding the gospel here in America.

GLENDALE, CALIFORNIA Word from this field declares that the Sunday School annex, erection of which was held up last summer due to the uncertain trend things took last year, is now about to be started with the expectation of having the structure finished within ninety days after beginning. Things in the building line move fast in California. We hope to have a picture of this new structure for publication in the magazine before long.

FORT SCOTT, KANSAS This church has been without a pastor ever since Brother L. G. Wood passed away. Sister Wood has been striving nobly to hold things together until a new minister can be obtained for the work. As yet, the Executive Committee has been unable to agree on a leader for this work.

OAK HILL, WEST VIRGINIA Brother Everett Niswonger, who has been pastor of this church for two years, and who has done an excellent piece of work in lifting the church out of a spirit of discouragement and defeat, has resigned to take over the First Brethren Church of Canton, Ohio. We are glad to see young men serving in our mission churches chosen for influential pulpits in our brotherhood, but are sorry to lose them from our organization for they will be sorely missed. There is a real shortage of young men of ability and zeal with which to meet the expanding needs of our growing denomination. We trust that the Oak Hill pulpit will not long be vacant. This field suffers quickly without a leader.

COVINGTON VIRGINIA

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stressed the need of these meetings, and the importance of attending them. Also we have always tried to have an interesting and constructive Bible study for each meeting. Every one of our people brings a Bible, and all take part in the Bible study. We are more than ever convinced, that if we give the Word of God a chance, it has ways and means all its own to get people who know the Lord to the services where Christ is honored.

Another question that has come to us lately is concerning our financial program. Some one wants to know what method we use to carry on our financial program successfully? The answer to this question is somewhat lengthy.

The writer has gone through quite an experience with financial problems in the church. When we finished our building program here last fall, we found ourselves with an indebtedness of close to $4000.00, all of which was carried by a faithful few. Then the Lord began to bless our work, and souls were saved through the preaching of the Word. Our membership began to increase, and all looked well. But strange as it may seem, our offerings increased very little. Before much could be done about it, a labor strike made matters worse, and our income in the church dwindled to almost nothing. During the period of financial depression, due to the strike, we got busy, and after much prayer worked a systematic program, designed to secure the much needed increase in our church finances. More emphasis was laid upon God's teaching in His Word concerning giving. Tithing was stressed as being God's plan for the Christian. Our people were asked continually to pray about the financial work of the church, and soon they began to be burdened with the need. Then finally we mailed a letter to each member, presenting the need of the work, the won-

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FINANCIAL REPORT

OF THE THANKSGIVING OFFERING FOR HOME MISSIONS

(Partial)

(Note: All amounts are for the General Fund except those designated as follows: (L) Literature; (K) Kentucky; (E) Evangelism; (I) Indianapolis; (Wi) Winchester; (Pe) Peru; (Co) Compton; (Cl) Cleveland; (Tr) Tracy; (H) Huntington; (St) Stockton; (L.C.) Lyda Carter; (Kr) Krypton; (Cv) Covington; (Cu) Cumberland;

Miss Freda Smith, Minneapolis, Minn. (In memory of Mother, Mrs. Elizabeth Smith.)	10.00
Mr. & Mrs. Kenneth Winterowd, Kansas City, Mo. (Member of Garwin, Iowa Church)	5.00
Mrs. Grace Hurley, Sunol, Calif. (I)	5.00
Mr. J. R. Brower, Brethren, Michigan (K) (Gen)	5.00
Mrs. Lucy Metz, Ocheyeden, Iowa	5.00
Mrs. Ada M. Salyer, Clifford, Ky. (E)	1.00
Saville Deaner, Schellsburg, Pa.	1.00
Mrs Ed. Warnock, Bristol, Indiana	5.00
Mr. W. R. Ronemous, Charleston, S C.	5.00
Edith R. Hall, Williamsport, Pa. (K)	5.00
R. R. Boon, Durham, Calif.	15.00
Mr. & Mrs. E. E. Focht, Richmond, Ind.	10.00
Mr. & Mrs. Oscar Stiger, Port Angeles, Wash. (Member of Harrah, Ch.) (E)	5.00
Mrs. Sarah C. Yoder, Covina, Calif.	5.00
Miss Agnes Bowers, Fostoria, Ohio	2.00
Mr & Mrs. L. L. Funk, Needmore, W Va. (Gen) (L) (K)	10.00
A Friend, New Jersey	10.00
Mrs. R. R. Beach, Kenton, Ohio. (Member of Muncie Church)	1.00
Mrs. Vesta Cobb, Neihart, Mont.	5.00
Dr. & Mrs. J. W. Tibbals, Panora, Iowa	10.00
Elizabeth Steele, Ruffsdale, Pa.	2.00
Mr. & Mrs. Emanuel Grise, Damascus, Ohio	7.00
Mr. & Mrs. H. Beckner, Norwood, Ohio (E) (L)	5.00
Mrs. Norman McClure, Du Quoin, Ill.	2.00
Mrs. Thomas Corner, Fostoria, Ohio (E)	1.00
Mrs. Jesse Metzger, Alvada, Ohio (E) (K)	2.00
Mrs. H. S. Enslow, Ottawa, Kans.	2.50
Mr. James R. Keadle, Mapleville, Md. (Gen) (K)	6.00
E. Agnes Senseman, Tippecanoe City, Ohio	5.00
Mr & Mrs. Frank Coover, Harbor Springs, Mich.	2.00
Mrs. Bessie E. Petrie, Stephens Citv, Va.	2.00
Mr. & Mrs. E. C Moser, Claysville, Pa.	7.00
Mrs. Beckie C. Smith, Bedford, Pa.	10.00
Clara Beckner Bair, Rochester, Ind.	6.00
Mrs Louisa J. Miller, Wabash, Ind.	2.00
Mrs Margaret Hartman, Wakarusa, Ind	3.00
Clara Berkebile, Mifflin, Pa. (K)	2.00
Mrs. E. G. Goode, Harrisonburg, Va.	8.00
Annie C. Martin, Waynesboro, Pa.	5.00
Mrs. A. J Long, Central Citv, Pa. (E)	4.00
A Friend	5.00
Mrs. G. Cornes, Toledo, Ohio	5.00
Mrs. J. B. Paul, Cedar Falls, Iowa (Member of Roanoke, Ind. Ch.) (H)	5.00
Mr. & Mrs C. B. Sheldon, French Equatorial Africa (L.C.)	5.00
Mrs. Mattie Klinzman, Bagley, Iowa	2.00
Isabella Mast, Spooner, Wis.	5.00
Mrs. Lizzie Shank, Hudson, Iowa	5.00
1st Brethren Church, McLouth, Kans.	
Congregation	7.00
Mrs. A. F. Williams	5.00
TOTAL	12.00
1st Brethren Church, Glenford, Ohio.	
Women's Missionary Society	10.00
1st Brethren Church, Burlington, Ind.	
Rev. Clarence Gilmer	5.00
Congregation	18.29
TOTAL	23.29
Riverside Brethren Church, Lost Creek, Ky.	
Mrs. Sewell Landrum	5.00
Mr. Sewell Landrum	5.00
Lucinda Landrum	5.00
Gifts less than $5.00	5.97
Foundation Builders	11.40
TOTAL	32.37
County Line Brethren Church, Lakeville, Ind.	
Sunday School	7.00
Highland Brethren Church, Marianna, Pa.	
Congregation	2.47
1st Brethren Church, Morrill, Kans.	
Moses Royer	5.00
Mr. & Mrs. Francis Royer	5.00
General Church offering	10.70
Foundation Builders offering	15.04
TOTAL	35.74
1st Brethren Church, Clay City, Ind.	
Mr. & Mrs. A. P. Megenhardt (I) (Gen)	10.00
Mrs. L. C. Rentschler (I)	7.00
Cletus Long (I) (Gen)	5.00
Rev. & Mrs. Paul Davis (Cl) (I) (Gen)	18.00
Jo Morris (I)	5.00
Mr. & Mrs. J. J. Luther (I)	5.00
Evelyn Lash	5.00
George Morris	5.00
George Miller	5.00
D. V. Oberholtzer	5.00
Mr. & Mrs. C. C. Roush (I)	5.00
Rainbow Class	5.00
Live Wire Class	5.00
Friendship B. Class (I)	5.00
Even Welcome Class (I)	5.00
Willing Workers Class	10.00
General Offering	20.76
Foundation Builders	2.25
Gift less than $5.00	1.00
TOTAL	129.01
1st Brethren Church, Beaver City, Nebr.	
Mr. & Mrs. G. B. Sibert and Helen	50.00
Mrs. Emma Atwood	10.00
Mrs. C. D. Miller	5.00
Miss Maurine Miller	5.00
Miscellaneous in General Fund	12.04
Miscellaneous in Kentucky Fund	2.35
Mrs. Viva Kitchens	10.00
TOTAL	94.39
Cambria Brethren Church, Frankfort, Ind.	
Mrs. Minnie Sloan	5.00
Miscellaneous	5.67
TOTAL	10.67
1st Brethren Church, Portis, Kans.	
Charley Knoll	7.00
Rev. & Mrs Geo E. Cone (E)	5.00
Emma and Maggie Peterson	5.00
Mr. & Mrs. W. L. Brumbaugh (E)	5.00
Ira Angell (E)	5.00
Mrs. H. A. Turner	5.00
Mr. & Mrs. T. N. Garner (E)	25.00
Miscellaneous	17.00
TOTAL	74.00
1st Brethren Church, Beuna Vista, Va.	
Congregation	7.19
1st Brethren Church, Listie, Pa.	
Mr. & Mrs Ira Blough	5.00
Mrs. C. A. Will	25.00
TOTAL	30.00
Dutchtown Brethren Church, Warsaw, Ind.	
Charles McDaniel	5.00
Miscellaneous	18.00
TOTAL	23.00
1st Brethren Church, Hamlin, Kans.	
Mr. & Mrs. N. P. Englin	15.00
Mr. & Mrs. S I. Miller	20.00
S. A. Shannon	5.00
Loose Offering	6.20
TOTAL	46.20
1st Brethren Church, Grafton, W. Va.	
Congregation	13.00
Rev. Lee Crist	5.00
C. E.	7.00
TOTAL	25.00
1st Brethren Church, North Georgetown, Ohio.	
Congregation	6.70
1st Brethren Church, Krypton, Ky.	
Lydia Carter (St) (Gen)	23.00
Fred Walter	20.00
F. B.	3.23
Gifts less than 5.00	6.10
Miss Ethel Stout	5.00
TOTAL	57.33
1st Brethren Church, Sergeantsville, N. J.	
Mrs. Charles Johnson	5.00
Miss Bessie E. Fisher	5.00
Frank Whitlock	5.00
Church Offering	5.00
TOTAL	20.00
West Homer Brethren Church, Homerville, Ohio.	
Mrs. Sarah Correll	5.00
Mr. & Mrs Lester Keyser	5.00
Mr. O. C. Trapp (Cl)	25.00
Mr. & Mrs. John Correll	22.00
Lelah Kissel	5.00
Rev. & Mrs Elias D. White	15.00
Mr. & Mrs. Edmund Hastings	25.00
Rainbow Circle Class	5.50
Birthday Offering	6.50
A Friend	12.00
Mr. & Mrs. Roy Hopkins	10.50
F. B.	10.66
Miscellaneous	27.84
TOTAL	175.00
1st Brethren Church, North Manchester, Ind.	
Rev. J. R. Schutz	5.00
Noah Bundy	5.00
Walter Loucks	5.00
Miscellaneous	21.83
TOTAL	36.83
White Dale Brethren Church, Terra Alta, W. Va.	
Congregation	5.85
1st Brethren Church, Denver, Ind.	
W. M. S.	16.00
Church	8.00
TOTAL	24.00
1st Bretnren Church, Tiosa, Ind.	
Congregation	6.78
1st Brethren Church, Sidney, Ind.	
Rev Louis D Engle & family	25.00
Mr. & Mrs. H D. Hunter	10.00
Mrs. Grace Sellers	10.00
Mr & Mrs Wilbur Smith	8.00
Mr. & Mrs. Sam Smith	6.00
Mr. & Mrs. Merl Heckman & Family	7.75
Mr. & Mrs. S. Beigh	5.00
Mr. & Mrs C. E. Sisk	5.00
Charles Cripe	5.00
Mr & Mrs. F C. Brown	5.00
Mr. & Mrs Ezra Frantz	5.00
A Friend	6.00
A Friend	5.00
Birthday offerings	6.43
Sunday School offering	7.50
Foundation Builder's banks	11.70
Miscellaneous	8.10
TOTAL	136.48
Vernon Chapel, Limestone, Tenn.	
Mr. & Mrs. Ralph Armentrout	10.00
Miss Lelia Arnold	6.85
M. D. Arnold	10.00
Mrs G. M. Mongold	5.00
Mr. & Mrs O E. McCraken	5.00
Miss Mary Pence	25.00
Church offering	13.15
C E. offering	5.00
F. B. offering	3.45
TOTAL	83.45
1st Brethren Church, Accident, Md.	
Gifts less than $5.00	1.00
Congregation	10.00
TOTAL	11.00
St. James Brthren Church, Lydia, Md.	
Thelma L. Baker	10.00
Women's Bible Class	4.65
Church	26.59
TOTAL	41.24
1st Brthren Church, Mexico, Indiana	
Mr. & Mrs. Josiah Maus	5.00
E. O. Donladson	5.00
E. F. Berkheiser and family	5.00
W. M. S.	5.00
Miscellaneous	11.30
TOTAL	31.30
1st Brethren Church, Warsaw, Indiana	
Rev. and Mrs Geo. Pontius	5.00
Mr. & Mrs J W. Brower	5.00
Miss Dorotha Bibler	5.00
Mr. & Mrs. Chester Copeland	5.00
Miss Marceline Gable (K) Gen)	5.00
Mrs. Lena Herring (K) (Gen)	5.00
Mr. & Mrs. Frank Merkle	5.00
Mrs. Joyce K. Saylor	5.00
Mrs. Lulu Snellenberger	5.00
Mrs. J. L. Yarian (K) (L)	5.00
Dr. & Mrs. L. E. Lindower	8.00
Cash	36.94
Miscellaneous	3.25
TOTAL	98.19
Center Chapel Brethren Church, Peru, Indiana	
Sunday School	5.37
Fair Haven Brethren Church, West Salem, Ohio	

W. C. Martin (K) (Gen)	8.00
Mrs. Clara Beegle (K)	15.00
Miscellaneous	1.00
TOTAL	24.00

Baltimore Brethren Misson, Baltimore, Md.

Mr. & Mrs. Chas. Wiles	10.00
Mr. & Mrs. Edward Davis	6.00
Mrs. C. D. Engle	5.00
Mr & Mrs. Walter Grimm	5.00
TOTAL	26.00

1st Brthren Church.. Berlin, Pa.

M. O. Barkley	5.00
Mr. & Mrs. Fred W. Brant (K)	25.00
Miss Minnie E. Dickey	5.00
Miss Blanch Kimmel	5.00
Mrs. Harry Shultz	5.00
Miss Geneva Altfather	5.00
F. H. Meyers	5.00
Mrs. H. E. Landis	5.00
Mr. A. M. Cober	5.00
Gifts less than $5.00 Isolated Member (E)	4.00
Miscellaneous	24.40
TOTAL	93.40

Vinco Brethren Church, Mineral Point, Pa.

Congregation	36.74

1st Brethren Church, Altoona, Pa.

W. M. S.	12.00
C. E. Society	5.00
Mr. & Mrs. C. Beach	5.00
Mr. & Mrs. A. J Fyock	5.00
Mr. & Mrs. H. Stuffler	6.00
Gifts less than $5.00	23.39
Gifts less than $5.00 for (K)	2.00
TOTAL	58.39

Bethel Brethren Church, Berne, Indiana

I. L. Yoney	5.00
R. J. Witter	5.00
Mrs R. J. Witter	5.00
Lorys Witter	5.00
John Kuhn	10.00
Mrs. Lillie Kuhn	10.00
Victor Kuhn	10.00
Elsie Kuhn	10.00
Bryson C. Fetters (L) (Gen)	5.00
Mrs. Bryson Fetters	5.00
Karl Kauffman	5.00
Mrs. Karl Kauffman	5.00
George Sipe	20.00
Addie Sipe	20.00
Florence Smitley	5.00
Bert Parr (E) (Gen)	5.00
Mr & Mrs. Ralph Christy	5.00
Glen Myers	15.00
Norma Sprunger	10.00
Mr. & Mrs. Gid Rosen	7.00
Betty Lou Parr	5.00
Archie Parr	5.00
Mrs. Archie Parr	5.00
E. A. Juillerat	5.00
Bethel C. E.	10.00
Bethel Church	153.00
TOTAL	350.00

1st Brethren Church, Canton, Ohio

Dr J. C. Beal	25.00
Miss Pearl Bechtel	5.00
Miss Thelma Bechtel	5.00
Mr. & Mrs. LeRoy Bell	15.00
Mrs. J. W. Brant	8.00
Mr. & Mrs. F. E Clapper	10.00
Mr. & Mrs. C. O. Dewell	5.00
Family Circle Class	5.00
Miss Anne G. Fiolo (CL)	5.00
Mr. & Mrs. Waldo Guiley	10.00
Mr. Eugene Guiley	5.00
Mr. & Mrs. H. A. Heaston	5.00
Junior W. M. S.	10.00
Mrs. A. B. Kidder	5.00
Mrs Ralph Lape	5.00
Mr. & Mrs. F. B. Lindower	25.00
Loyal Women's Class	5.00
Mrs. C. C. Mahon (CL)	100.00
Mrs. C. C. Mahon	20.00
Mr Paul Miller	5.00
Miss Evelyn Miner	5.00
Mr. & Mrs. J. J. Noland	10.00
Miss Mary Noland	5.00
Mr. Thomas Noland	5.00
Primary Department Foundation Builders	36.83
Mr. W. M. Ritchey	5.00
Mr. & Mrs. Frank Smith	5.00
Senior C. E.	5.00
Senior S. M. M.	5.00
Senior W. M. S.	31.75
Miss Vina Snyder	25.00
Miss Inez Summers (K)	5.00
Miscellaneous	35.35
TOTAL	456.93

Raystown Brethren Church, Saxton, Pa.

Gifts less than $5.00	6.80

1st Brethren Church, Flora, Indiana

Miss Edith Lesley (Riverside) (Krypton) (Compton)	6.00
Mr. & Mrs. Olaf Brown	5.00
Birthday bank and F. B. offering	47.20
Mr. & Mrs. Lee F. Myers	5.00
E. A. Myer	5.00
Lester Fife (E)	8.00
Mr. & Mrs. Dalta Myer	25.00
Esther Roskuski	15.00
Mrs. Roy Ellen	5.00
Mr. & Mrs. E. E. Viney	5.00
D. Elmer Cripe	5.00
Rev. & Mrs. J. S. Cook	5.00
Mrs. J. J. Roskuski	500
Anonymous	25.00
Gifts less than $5.00 (K)	3.00
Gifts less than $5.00 (CL)	1.00
Miscellaneous	53.54
TOTAL	223.74

1st Brethren Church, Dallas Center, Iowa

Mrs. Sarah Putterbaugh	5.00
Mr. & Mrs. Chas. A. Royer	5.00
Mr. & Mr. Glenn Hoover	5.00
Mr & Mrs. D. F. Hoover	5.00
Gifts less than $5.00	8.50
Miscellaneous	18.60
TOTAL	47.10

1st Brethren Church, Gratis, Ohio

Rev. & Mrs. A. E. Whitted (Kr)	5.00
Mrs. Es ella Zimmerman	5.00
Mr. & Mrs. N. G. Kimmel	15.00
Dorothy Whitted (Kr)	5.00
Foundation Builders	40.78
Gifts less than $5.00	5.25
Sunday School offering	5.00
Miscellaneous	5.19
TOTAL	86.22

1st Brethren Church, West Alexandria, Ohio

Rev. A. D. Cashman	5.00
Mrs. Bonnie Ashton	5.00
Gifts less than $5.00	14.00
TOTAL	24.00

1st Brethren Church, Pleasant Hill, Ohio

Mr. & Mrs. Frank Long (CL)	5.14
Mr. Robert McBride	12.00
Rev. & Mrs. S. J. Adams (CL)	5.00
A Friend (CL)	5 00
Miscellaneous	35.47
Designated Misson Points	5.34
Sunday School	4.81
TOTAL	72.75

Calvary Brethren Church, Fittstown, N. J.

Mr. & Mrs. S. F. Weber	5.00
C. E Society	3.75
Miscellaneous	1.25
TOTAL	10.00

Columbus Cooperative Brethren Church, Columbus, Ohio

Congregation	11.02
Congregation (E)	4.00
Congregation (K)	2.00
TOTAL	17.02

Corinth Brethren Church, Twelve Mile, Indiana

Joseph A. Tracy (K)	5 00
Congregation	5.00
TOTAL	10.00

1st Brethren Church, Waynesboro, Pa.

Mr. & Mrs. H. S. Mannch	25.00
Friendship Bible Class	15.00
Men's Bible Class	12.50
Philathea Bible Class	10.00
Mr. J. Edward Correll, Sr.	10.00
Rev. & Mrs. R. D. Crees	10.00
2nd Primary Class	8.00
Junior Dept. S. S.	7.00
First Primary Class	6.00
Raymond Carson	5.00
Mr. & Mrs. H. A. Miller	5.00
Ruby and Pauline Hess	5.00
Mr. & Mrs. Geo. H. Sweeney	5.00
Miss Gertie Krimer	5.00
Mr. & Mrs. D. C. Sheeley	5.00
Rosemary and Dorothy Crees	5.00
Mrs. Jennie Crees	5.00
Chas. E. Martin	5.00
Melvin Rock	5.00
Mr. & Mrs. Earnest H. Bearinger	5.00
F. D. and Gail Stouffer	5.00
Mr. & Mrs. P. O. Crider	5.00
Mrs F. B. Foster	5.00
W. M. S.	5.00
Miss Lydia Lathshaw	5.00
Mr. & Mrs. W. B. Heeput	5.00
Contributions less than $5.00	49.72
TOTAL	238 22

1st Brethren Church, Danville, Ohio

Mr. & Mrs. Ray D Conrad	25.00
Wilma and Nellie Magers	5.00
Foundation Builders	3.50
TOTAL	33.50

1st Brethren Church, Loree, Indiana

Foundation Builders	8.50
C. F. Davis	25.00
Josephine Smoker	5.00
Miscellaneous	20.92
TOTAL	59.42

Carlton Brethren Church, Garwin, Iowa

Mrs. Opal Lowry	5.00
Miss Goldie Richards	5.00
Gifts less than $5.00	2.00
Miscellaneous	5.14
TOTAL	17.14

1st Brethren Church, Fillmore, Calif.

Adult Bible Class	7.30
Mr. & Mrs. Oscar Bennett	10.00
Rev. Miles Taber	5.00
Mr. & Mrs. Frank Arundell	5.00
Mrs. Francis Parr	5.00
Mary Scott	5.00
Harold Robinson	5.00
Mr. & Mrs. James Strickland	5.00
Mr. & Mrs. Paul Eieselstein	5.00
Mrs. Lulu Campbell (E) (Gen)	5.00
F. S. Beeghly (E) (Gen)	15.00
R. R. Williams (K)	5.00
Mrs. Kate Casner	5.00
Miscellaneous	21.36
TOTAL	103.66

1st Brethren Church, Washington, D. C.

Andrews, Mrs. Helen D.	5.00
Baker, Miss A. A.	5.00
Brumbaugh, Mr. & Mrs. P. M.	25.00
Campbell, Mr & Mrs. Frank	6.00
Chappell, T. A. & family	10.00
Charles, W. T. & family	5.00
Donaldson, R. E.	60.00
Donaldson, Miss Mabel E.	30.00
Dooley, Mr. & Mrs. H. C.	25.00
Downs, Mrs. May	5.00
Fogle, Mr. S. C.	6.00
Dyer, Mrs. R. C.	10.00
Gardner, Mr. & Mrs. Frank	10.00
Gilbert, Mr. & Mrs. B. W.	5.00
Haliday, Mr. R. E.	5.00
Gilbert, Miss Mariam P.	25.00
Harrison, Mr. M. C.	5.00
Hostetler, Miss Ruth N.	5.00
Johnson, Mrs. Bernice	5.00
Jones, Mr. & Mrs. George	5.00
Kent, Rev. & Mrs. H. A.	10.00
Kent, Homer, Jr.	5.00
Keller, Mrs. Martha	10.00
Lindsey, Mr. James & family	10.00
Locke, Mrs. Mary E. (L) (E) (K)	5.00
Lyon, Rev. T C. & family	10.00
May, Mrs. S. H.	5.00
Merrick, Mrs. E. T and Miss Mary	6.00
Merrick, Mr. & Mrs. Robert	20.00
Munch, Mr & Mrs. A. C.	25.00
Murray, Miss P. and Mrs. D.	10.00
Myers, Mr. & Mrs. R. F.	10 00
Newcomer, Mr. & Mrs. B. F.	11.85
Raum, Mr. & Mrs. Lee	25.00
Saunders, Mr & Mrs. R.	5.00
Scheyett, Mr. & Mrs.	5 00
Shomber, Mrs Silas	5.00
Sampson, Mrs. D. B.	18.00
Simmons, Mr. and Mrs. F L	25.00
Smith, Mr. & Mrs. Wayne	20.00
Tamkin, Mr & Mrs. Elmer	35 00
Tamkin, Mr. & Mrs. Guy	15 00
Taylor, Mr. & Mrs. O. H.	25.00
Vickery, Mr. & Mrs. H	6.00
West, Mrs. Ellen	5.00
Wiles, Mr. & Mrs. O. R	5.00
Wood, Mr & Mrs. Willis	20.00
W M. S.	20.00
Senior C. E. (Cy)	35.00
Senior S. M. M.	5.00
TOTAL	668.85

Third Brethren Church, Philadelphia, Pa.

P. Vessey Family	40.00
Third Brethren S. S.	35.00
Mr. Jacob Muller	30.00
Mr. & Mrs. Wm. Emhart	25.00
Mr. & Mrs. R. Adams	25.00
Mr & Mrs. P. Pfaff, Sr.	25.00
Mr. & Mrs. C. Buchter	25.00
Mr. & Mrs. J. Bauers	25.00
Mr. & Mrs. H. Emhart	25.00
Women's Miss. Society	30.00
C. E.	20.00
Young Ladies Bible Class	16.00
Mr. & Mrs. F. Kalesse	15.00
Rev. & Mrs. W. Steffler	15.00
S. O. S. Class 1	10.00
Ruth Spicer (E) (K) (Pe)	10.50
Beginners Department	10.00
J. A. Harned (K) (Gen)	10.00
Mr. & Mrs. Harry Horst	10.00
Mr. & Mrs. L. S. Kolb	10.00
Primary Dept.	10.00
Mr. & Mrs. P. T. Pfaff, Jr.	10.00
Mr. & Mrs. F F Haines	10.00
Woman's Friendly Bible Class	10.00
Class No. 12	7.50
Mr. & Mrs. G. C. Welte	7.00
Mrs. G. & A Romig & Sarah (Gen) (E)	7.00
L. O. S. Class No. 3	5.50
Christian Dunyan	6.00
Emanuel P. Erickson	5.00
Fred H. Kalesse	5.00
Mr. & Mrs. Frank Glessner	5.00
Jr. C. E. Society	5.00
Mrs. Elizabeth Frey	5.00
Mr. & Mrs. J. H. Wilker	5.00
Mr. & Mrs. C. Coughlin	5.00
Mr. H. C. Cassel	5.00
Mrs Leona Fosset (E)	5.00
Mrs. Gault	5.00
Class No. 10	5.00

Mr. & Mrs. J. Upright	5.00
Mr. & Mrs. Bothwell	5.00
Mrs. H. E. Edelmann	5.00
Mr. & Mrs. Whittle	5.00
Mr. & Mrs. H. Wesley Shaw	10.00
Gifts less than $5.00	41.50
Gifts less than $5.00 (Wi)	4.00
TOTAL	615.00

(Continued Next Month)

COVINGTON, VA.

(Continued from page 12)

derful blessing of having salvation, and our personal responsibility in supporting the Lord's work. With the letter we enclosed a pledge card for every member. The result of this program has been wonderful. A large percentage of our people have become tithers, and now the offerings promise to be another bright spot in the progress of this work. The church has recently taken over part of the responsibility of the pastor's salary, and at the same time we are paying off about $75.00 a month on the principle of the building debt, which now has been reduced to about $2600.00, and is getting smaller every month. Our sincere belief is that the great need in the church today is to have God's plan presented in every department of her work.

BERNARD N. SCHNEIDER, Pastor.

MARRIED AT FIVE

By Miss Liechti, Kalyandrug, India

In reading a prominent missionary's biography I was very much impressed with his description of heathen children. "Merry boys and girls," he says, "full of the inevitable spirit which belongs to the young. But close contact with them makes one conscious that they lack innocence. The clear radiance is never in their eyes; the brightest sunshine is never in their laughter." I have often felt the difference in these children from the children in the home countries. The above missionary expresses what I was not able to put into words.

I noticed the Indian marriage symbol

There is a little girl of about five in this town. She appears smaller than a European child of three! You can imagine my surprise when I noticed the "Tali," a little gold disc (i.e. the Indian marriage symbol) attached to a string of beads round her neck! When I expressed my utter astonishment, the women standing nearby laughed at my surprise, saying, Oh, yes, she is definitely married!" And in a very crude way they joked about it in the presence of the little girl. Can we wonder if Indian children lose their innocency.

If her husband should die!

Of course I know that such a tiny child would not be sent to her husband's home now. However, if her husband should die now, the little wife would have to bear all through her life, the awful reproach of Hindu widowhood. This would be considered to be the consequence of the little wife's "Karma" (i.e. sin she is supposed to have committed in her previous birth). This "Karma" is counted to be the cause of the husband's death. She would be a widow at five and remain thus until death. Only those who know India can understand all this does involve.

—From "Darkness and Light"

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NEEDED VIRTUES

Having spoken in last week's article about faith, let us carry it on a little farther in this article. Recall the record again as given in 2 Peter 1:5-7. Faith will do many things for the Christian. It brings "freedom from sin," "oneness with Christ," "sonship with the Father," and it enables the Christian to "stand," to "walk" and to "fight the good fight," so as to live as to "obtain a good report." So our faith must be put to work if we are to bear fruit, and Peter names some other things which he says must be added to our faith.

"Add to your faith virtue." I rather like the revised version which reads "in your faith supply virtue." We are told the original meaning of the word "virtue" was power, and if that be true the apostle seems to say add power to your faith and set it in motion, put it to work; show that you have faith by doing the work of a Christian. But we are not left to run wild with power. We know that even power must need direction, else it will run to waste and nothing will be accomplished. We must know what to do and how to do it. For this reason the apostle says:

"Add knowledge." Again referring to the revised version we read "to your power supply knowledge." Not simply to add knowledge to your virtue, but to have knowledge in the use of your power. I have known some who claimed great faith, and who lived clean lives, but who lacked knowledge in order to bring forth fruit for God. A farmer might have faith in God, faith in the seasons, faith in the sunshine and rain, and also have faith in the soil; but to this he must add much hard labor if he is to reap a crop. Likewise, must every officer and teacher in the Sunday School supply knowledge to his work. The apostle goes on with this simple problem of addition in things spiritual:

"Add temperance." I want to apply this more in the light of self-control. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." To have mastery of one's own self is a very necessary factor for a Christian. For without it he can never become very fruitful. In this effort of self-control we must depend upon the working of the Holy Spirit. Some of the hurtful tendencies that need to be brought under control by the Christian are bad temper, quarreling, gossiping, speaking sharp words and wounding others, talebearing, stretching the truth in order to carry a point, self-conceit, and thinking too highly of oneself.

"Add patience." The apostle Peter had had much trouble at this very point. He had lost his patience a number of times. But he was wise enough to see that this quality must be added to his own life if he was to bring forth fruit. We are much like him. There are so many things to discourage and provoke us. It takes time to do things that are worth while, and we have to learn to work and wait. Someone has said: "The trouble is, I am in a hurry and God is not." We are so often tempted to try to run ahead of God.

"Add godliness." It is the godly life that speaks with authority and has an influence in every community. It is little use for us to try to point "the way" to others so long as we do not walk that way ourselves. It may be that "what we are speaks so loudly that people can not hear what we say."

"Add brotherly kindness." The apostle seems to make this follow only after one has acquired the other qualities that we have been discussing. And very naturally so. A godly life cannot be lived apart from other folk and it will make us kind one to another. Paul tells us that we are members of one body, and we need to get along together. Our Lord was very plain in speaking at this point, "that ye love one another, even as I have loved you." This brings us to the last point:

"Add love." No one could possibly make a list of Christian virtues without including love. "This is the message which you have heard from the beginning, that ye should love one another." Every Christian ought to read I Corinthians 13 often. My worker friends, is yours a growing life or are you lacking in these qualities which are so important in the Christian life?

BOTH KNEES NEEDED

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the oncoming generation will be enabled to make such a statement. —S. S. Times.

The Jews' Future Relation To Their Land

It must always be remembered that the Jews and the Jews alone have a right to the land of Palestine. It is they who have the title to Canaan, and that deed is written with the ink of divine promise. Who would dare dispute words such as these:

Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing . . . Unto thy seed will I give this land **(Gen. 12:1, 2, 7).**

This original deed was almost immediately confirmed with the additional promise that the ownership would be everlasting. Thus we read:

And Jehovah said unto Abram . . . All the land which thou seest, to thee will I give it, and to thy seed forever **(Gen. 13:14, 15).**

Later on God repeated this right of the Hebrews **(See Gen. 15:13-16; 17: 1; 7, 8, 20, 21; 25:5, 6, 31, 33; Josh. 1:1, 2).**

But a question easily arises: Has not Israel sinned away its right to Canaan? The answer to this question must be made in the negative for various reasons. **First,** it must be observed that Jehovah gave this land to Abram and to his seed unconditionally. This puts the eventual, if not present, possession of the land beyond the effect of Israel's sins. We may depend upon God to be faithful to this as well as to every other of His promises. No wonder, therefore, that we read:

Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar. Jehovah of hosts is His name:

If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah **(Jer. 31:35-37).**

The title to the land is not mentioned in this assurance, but it belongs to Jehovah's covenant with Israel, and so it receives this confirmation. **Secondly,** Israel will not lose the land permanently by sin, for God inflicted their separation from it only as a chastisement. So we read:

For a small moment have I forsaken thee; but with great mercies will I gather thee.

In overflowing wrath I hid my face from thee for a moment; but with everlasting loving-kindness will I have mercy on thee, saith Jehovah thy Redeemer.

For this is as the waters of Noah unto me; for I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee.

For the mountains may depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, said Jehovah that hath mercy on thee **(Isa. 54:7-10).**

Thirdly, the Lord Jesus Christ definitely limited the Gentiles' occupation or destruction of the land. He said this would be "until the times of the Gentiles be fulfilled" **(Luke 21:24). Fourthly,** the Messiah Himself prayed for them: "Father, forgive them; for they know not what they do" **(Luke 23:34). Fifthly,** Peter said that, on the condition of Israel's repentance, "times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old" would come with the coming of Christ **(Acts 3:19-21).** This necessary repentance is guaranteed by divine promise, which reads:

A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my ordinances, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God **(Ezek. 36:26-28).**

But, of course, the mere presence of Israel in the land does not spell the whole story of their blessedness. The future repossession of Canaan by them is in conjunction with the Lord's presence on earth as their King. Moses spoke of this a very long time ago when he penned the 30th chapter of Deuteronomy. Isaiah wrote of it when he wrote his eleventh chapter. In fact, the whole Old Testament is full of descriptions of the glory that shall be manifested on the earth in that day. Paul joins Ezekiel in saying that it will be a day of resurrection glory **(Ezek. 37; Rom. 11).**

—Serving and Waiting.

THE WORD AND THE WORLD

(Continued from page 2)

crimes which men do not like to face squarely. The saturation of the mind with sex mania, through the medium of the moving picture and pornographic literature, is undoubtedly a major factor. The defenders and apologists of moviedom also will have something to answer for.

Making New Year Safe!

As we approached the New Year the usual symptoms put in their appearance. Advertisements filled the newspapers advising readers where they might celebrate the occasion with food, drink, and foolishness. The various Chiefs of Police and Mayors gave out the usual statements to the effect that they would wink at infractions of the laws of God and man. All this was nothing new. It happens every New Year. But I did notice one thing which was new, at least to me. In the newspapers of several cities of Ohio, the police actually placed their services at the command of the drunks, inviting any man or woman who imbibed too much to call an officer, who would either drive them home or else get some one else to do it. It was even seriously suggested in one city that thus some extra jobs could be given to the unemployed. Evidently police authorities, having given up any hope of saving the decency of men, resolved to save as many lives as possible.

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Washington, D. C.

C. E. Topic for Juniors

January 30, 1938

(Aim: To show that sin unconfessed and uncleansed brings tragic results).

Suggested Program

Quiet Music.
Call to Worship—Psalms 100:1-2.
Prayer.
Spirited Song Service.

LESSON

(The following stories should be assigned to Juniors in advance so that they will be prepared to tell them.)

1. The life of Joseph up to and including the time he was sold. (Lesson 17, True Stories from the Long Ago, Year 1, Part 2. After story is told, superintendent show how Joseph's brothers' sin of jealousy grew and resulted in tragedy.)

2. The story of Achan. (Joshua 7:14-

21. Lesson 42, True Stories from the Long Ago, Year 1, Part 4).

(Show how Achan's sin brought defeat to a whole nation.)

What does God have to say about sin?

Prov. 14:34 (Sin a reproach to any people.) Show how sin in individual lives brings shame on family, Christian Endeavor Society and church.

Prov. 14:34 (Covered sins shall not prosper.)

Illustration—Child dropped a lump of carmine (reddest substance known) in white paint. Tried to cover it up by mixing it in. Result, whole tub of paint became red. Illustration— Child given some seeds to plant in rows a certain distance apart. Started to plant them, but the sun was hot and the rows were long, and the child grew tired, so planted all the seeds in one hole. Thought no one would find out. But in due time a cluster of plants came up in one spot while the rest of the ground was bare.

Rom. 1:18 (Wrath of God against all unrighteousness.)

James 1:15 (Sin brings death.) Excluded from heaven.

What provision has God made for getting rid of sin?

Psalms 119:9-11 (Word keeps from sin.)

I John 1:7-9, John 13:1-17 (Cleansing from sin.)

Psalms 32:1-5 (Blessedness of forgiveness.)

Story—Pulling Out The Nail Holes.

Many years ago when grandpa was young like you, his mother told him a story about a boy that did wrong things, told falsehoods, and used bad words. His mother, in order to cause him to see how ugly sin was, and what a bad scar it left in the heart, drove a nail into a post for every evil word he spoke. By and by there were a large number of nails in the post and it looked ugly and he felt just a little ashamed of his deeds being shown by this way. So he went to his mother and said he was very sorry, and promised he would try not to say bad words any more if she would pull all the nails out. This she agreed to do on the following terms: For every good word or deed, he would say or do, she would pull out one nail. After trying real hard he saw the nails come out one by one, at last they were all out, but he noticed the holes left by the nails, and wanted his mother to pull them out also, which, of course she could not do. This taught the boy a lesson, that even good deeds could not erase the scars evil deeds leave behind them. His father, said, however, if he continued to be good, he would fill all the holes with a paint filler, and recoat the post with fresh paint, and it would look quite like new, and right again. After his father had given the post a number of coats of fresh paint, the scars all disappeared, and the little boy never forgot the lesson when he looked at the bright, fresh post.

(Good works will not blot out our evil deeds. Even though the nails were taken out of the post, the nail holes remained. So it is with sin in our lives, we may stop sinning, but the scars remain. We cannot get rid of them. The only way the nail holes could be blotted out was by filling up the holes and painting it over, or better still to get a new post. So God must give us a new heart, and this He will do if we pray, "Create in me a new heart, O God.")

C. E. Topic for Young People

Topic for January 30, 1938

THE SUBJECT MATTER OF PROPHECY

2 Pet. 1:1-21

Suggestions for the Leader

Unless we study carefully the subject matter of prophecy, we shall not know to whom the prophets wrote nor for what they wrote. A consistent view of prophecy comes after we have rightly divided the Word of truth (2 Tim. 2:15). There are major subjects or classifications that we must agree upon and that must be the sense of the verse Paul wrote to Timothy. Notice that he suggests that we must study. Be as earnest about your Bible knowledge as you are with any other branch of knowledge. In school you were taught to be systematic and logical; now do those things with the Bible.

The most general grouping of prophecies would include: the Jews, the Gentiles, and the church. In our discussion we shall discover the key to the interpretation of prophecy. We shall see that history is more than a record of wars or the story of great personalities; it is fundamentally the way things have happened in relation to personalities; it is fundamentally the way things have happened in relation to God. The rise and fall of nations is controlled by the Lord. He sets up whom He will, and puts down whom He will (Dan. 4:17, 25).

1. Jesus Christ, the Central Figure. Luke 24:44, 45; John 5:39; Acts 8:30-35.

The Lord Jesus is the focal point of all prophecies. The focal point means that all of the statements of prophecy have a common meeting place in the Lord. It is entirely possible and profitable to discuss matters of the future in relation to the Lord Jesus Christ.

It is a wonder that some people oppose prophecy when we see that all of it was given to clear up the picture of the Savior. In prophecy we see Him at work; we see him triumphing and reigning.

It makes no difference where we begin in the field of prophecy, we arrive at the Son of God and preach Him to the people. Spurgeon was praised by a listener because he always preached Jesus, regardless of the text or where he started. Philip was faithful in this respect, as he started from Isa. 53 and preached Jesus to the eunuch (Acts 8: 35).

"It will open our eyes of understanding in the reading of the books of Moses, when we see that from the days of creation to the end of Deuteronomy our Lord is pictured in His work of redemption. It will open the eyes of our understanding in reading the poetical books to realize that Christ is there, as the Daysman in Job, as the righteous Man of the Psalms, the Wisdom of Proverbs, the Bridegroom of the Song of Songs, etc. And our undrestanding of the prophets will be ever so much greater when we see how He fills their pages."

The Old Testament prophets saw great events in the life of the Messiah. One was the humiliation or suffering Messiah; the other was the exaltation or the reigning Messiah. These were so distinct and plain that many were led to believe there would be two Messiahs.

In our study of the Bible we must account for two types of activity of our Lord. Even the Second Coming will have two phases; He will come for the church and then later come to the earth.

2. The People of Israel. Jer. 31:35-40; Rom. 11:1, 2, 25-29.

God has not cast off His people; but He has a future work for them to do. To be more accurate we ought to say that He has set them aside until the times of the Gentiles be fulfilled.

The faithfulness of God is involved in the matter of fulfilling the promises made to the Jewish people. He never is unfaithful but always true to His word. The day rapidly approaches when He will carry out all of the details of the Abrahamic covenant.

Through the Bible we discover prophecies dealing with things and places related to the Jews. It is our business to become acquainted with these and apply them accordingly. We develop a more kindly and sympathetic attitude toward the Jews, after discovering God's will and plan for them. Does it help you to understand their behavior to read such scripture as Rom. 11:25? "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

A large part of the prophecies of the people of Israel deals with their regathering to their land in the last days.

3. The Gentile Nations. Dan. 2:37-44; Joel 3:9-10; Rev. 13:1-9.

The term gentile nations refers to all the people who are not Jews or Christians. Sometimes they are simply referred to as the nations.

It seemed advisable to the Holy Spirit to tell us of the course of the nations. He mentioned, through Daniel, the rise and fall of world kingdoms. Every one has experienced that which was prophecied up to this time.

Man has put forth Herculean efforts to build a permanent civilization and nation; but each one has met with failure. "While God has always kept His word; man has always been a failure." Man has failed to live up to God's requirements. And so the prophecy for

the Gentiles will deal largely with man's failure and God's answer to it.

There will be wars and rumors of wars among the Gentiles. Joel said that they better prepare for war since their neighbors were doing that very thing. The nations that do not trust God must place their trust in something else. One king said that the last word was the cannon.

Why should the nations have so much trouble? Why fight and have distress? They have rejected Jesus Christ, the Prince of Peace, over and over again. We offer a solution in Christ. He can answer every problem personal and national.

4. The Church and the Realm of Christian Profession. Matt. 13:37-43.

The New Testament is the new covenant. It is under this covenant that the church operates and regulations are given for Christian behavior. Jesus made a distinction between the true church and the professing church. He foresaw the difficulty of having all kinds of people in the church, some saved and some not saved. Throughout this age there will be a mixture of the false with the good. When the mixture includes more and more of the bad, the testimony of the church will be spoiled.

There is a true church that will be blessed of the Lord. Only saved folks make up its membership. None of us folks are capable now of separating the good from the bad. We are under obligation to live such a life that others can see what a real Christian ought to do.

Isn't it a shame that some people hide behind hypocrites in the church. We do not deny that some are hypocrites; but we and they ought to be Christians.

Questions to be Answered

1. Name some of the important subjects of prophecy.
2. In what way does Jesus become the center of all prophecy? Rev. 10: 10.
3. What is in store for the nation of Israel? Rom. 11:26.
4. Is it according to scripture that the Gentile nations should have wars? Joel 3:9.
5. When shall we have a church with no hypocrites in it? Rev. 19:8.
6. How can we best present a picture of the true Christian to the world?

CHRISTIAN ENDEAVOR RADIO PROGRAM

By the Intermediate Society of Christian Endeavor of Waynesboro, Pa.

(All materials were clipped from the pages of The Brethren Evangelist and were read in front of the microphone in the "studio" in the church basement; wired to a radio upstairs where the audience enjoyed the "broadcast.")

This is station F.B.C.E. Broadcasting from Waynesboro, Pa., on a wave length of 5,000 kilocycles. Your announcer, Wm. Weaver.

Since this is "Missionary Sunday" for all our Brethren C. E. Societies, we have arranged to relay foreign programs to you, bringing you personal messages from our missionaries.

Vocal Duet — Pauline and Waren Weaver of the local staff artists.

Station N.G.P. — Paris, France — (Paragraph in French—LaVerna Matthews). You have just heard the French lady radio announcer introduce our C. E. Missionary, Jake Kliever, to the radio audience. The next voice you will hear will be that of Jake Kliever, speaking from France. (Reading of Kliever Letter—R. D. Crees).

(One sentence in French—LaVerna Matthews)—The French announcer is insisting on Mr. Kliever holding one-year-old baby Ann Celeste up to the microphone—(Sound as of baby crying—Eleanor Hollinger).

Station F.B.C.—Waynesboro again.

Radio audience is invited to join with us in singing hymn No. 142.

Prayer for Missionaries — Abigail Newcomer.

Station K.X.M. Rio Cuarto, Argentina.

(Paragraph in Spanish—Rev. Crees) The announcer has just introduced, in Spanish, our missionary, Rev. Clarence Sickel. He has a message for us at this time. (Reading of Sickel message —Warren Weaver).

(Sing hymn in Spanish—Rev. Crees).

Station K.Q.P. Johnstown, Pa. We have asked Rev. Ord Gehman, of near Johnstown, to recite an original poem. He is our Pa. C. E. President. (Reading of Gehman poem—James Matthews).

Station W.I.P.,Gimbel Brothers, Philadelphia, Pa. The secretary of the Philadelphia First Brethren C. E., Miss Miriam McKeefrey, will tell us of the work their society is doing for missions. (Reading of Philadelphia Brethren letter—Betty Sweeney).

Station A.F.E., Bassai, French Equatorial Africa.

(Sentence in French—Wm. Weaver) Our Brethren missionaries are holding a five day conference at Bassai, and the French government has kindly consented to allow them to broadcast personal messages to us at this hour. The next voice will be that of —

1. Mrs. Kennedy (Read by Betty McKelvey).
2. Mr. Jobson (Read by Chas. Alters).
3. Miss. Byron (Read by Lorraine Koontz).

Station F. B. C. E., Waynesboro, Pa.

Special music by First Brethren Junior C. E.—Bob. Sweeney, Elinor Hollinger, Betty Shinledecker, Edwina Matthews.

The regular C. E. topic for this Sunday is, "Excuses for the Neglect of the Heathen." A number of visitors have come into the studio, and your announcer is going to ask them some questions. (Answer is read by each).

1. Is it true that there is enough work at home and therefore we need not be interested in Foreign Missions? Abigail Newcomer.
2. Is it true that the heathen are really not lost?—LaRue Malles.

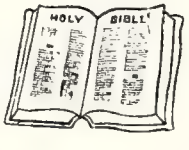
Piano Solo—Miss Pauline Weaver.

3. Should we preach the gospel to people who do not want it?—LaVerna Matthews.
4. Is Foreign Mission Work too expensive and dangerous? —Betty McKelvey.

Announcements.

Offering for National C. E. Union Missionary Projects.

Radio audience will join in closing hymn No. 166. —Signing Off!!



NEWS FROM THE FIELD



GARWIN TO DALLAS CENTER, IOWA.

Having closed the work as pastor of the Brethren church at Garwin, Iowa we send forth this brief report. It is hard to know just where to start and how much space to consume, but will write briefly that we might attribute all praise to God for the victories won at Garwin. The Lord honored our work for Him and we give Him all the praise and honor. There is a real future for our work at Garwin. Our church is located in a district where there is no other Christian work being done for miles around. Hundreds of people live in this country who never enter the doors of any church. The church is like a light that is set on the hill, and may her light continue to shine into the low lands in the surrounding community.

Twenty-three months was spent on the radio at Marshalltown. This was our first experience on the radio, and we feel that it truly is a wonderful work. It is hard to leave this work, but the traveling distance from Dallas Center was too far to continue. The program was known as "The Brethren Bible Program" and was set for the defense of the gospel. It covered the entire state and we expect to meet many souls in glory that were won through this ministry. Here are two

testimonies from those who listened. A preacher writes concerning the new birth. "If you are right I am wrong, and want to be set right." He believed in baptismal regeneration. An old man sixty-four years of age writes. "I am giving my heart to the Lord, and will be in church next Sunday." We could give many more testimonies, but space will not permit. Due to a change of management at the radio station, all Christian programs will be forced off the air; this is sad indeed, but it cannot be helped. It was hard for us to leave Garwin, but feel sure the Lord has led us to Dallas Center. May the blessing of our Lord be upon the Brethren at Garwin is our prayer.

We will not say much about the work here at Dallas Center as yet, but our Lord is blessing in a wonderful way. We came here after much prayer by the church and ourselves, and feel sure we are in His will. We have a full time program, and the Lord is blessing His work. We hope to be able to send forth a good report from this church within the next few months. We ask that you remember us in prayer, and may the blessing of our Lord be with you all.

—WILLIAM GRAY.

DALLAS CENTER, IOWA

It seems only a short time since we sent a report from the Dallas Center Brethren Church but upon looking at the Calendar we find it has indeed been a long time. However, we have not been idle but feel that we are moving forward in the Lord's work here, realizing though that there is still much to be done. The attendance at our worship services has been good and hope that we may keep up the attendance even though the winter weather becomes more severe.

Brother and Sister Deeter who had worked faithfully with us for over two years, saw fit to close their work here the last of September and are now nicely situated in their work at Roanoke, Ind. They were both ever ready to labor for the Lord and are indeed true Christian people.

Our present pastor, Rev. Wm. Gray and family moved here in October. They came from Garwin, Ia. where they were dearly loved by the Brethren there and we have already learned to love them as they labor here among us. Brother Gray is a true man of God, preaching only the Word as it is found in the Book. For a number of weeks after moving here, he and Mrs. Gray motored back to Marshalltown each Saturday afternoon to conduct a gospel service over a radio station there. The new pastor at Garwin is now on the field and has taken over this broadcast. Only God alone knows the good that came from these true gospel messages as they went out over the air to many, many people.

The auxiliaries of the church are all progressing and we do thank Him for this and hope that in the coming year we may all labor even more faithfully that more souls may be saved.

MRS. AUSTIN REITZMAN,
Church Correspondent.

NEAR TO THE HEART OF JESUS

By Agnes L. Straw

Near to the heart of Jesus,
Close to my Savior's side,
I hear His dear voice saying
My child, I am by your side.

To hear the faintest whisper,
For help in time of need
To know if you suffer with Jesus
You will reign with Him indeed.

Come, rest your head on His promise,
Your Pilot and your Guide,
When the call comes for you,
He will take you o'er the Divide.

Commit your all to Jesus,
He hears thy faithful prayer
To guide and protect your dear ones,
From all earthly snare.

Near to the heart of Jesus,
Close to His loving side,
I hear His sweet voice saying
"My child, in Me abide."

VANDERGRIFT, PA.

For some months we served a temporary ministry at County Line and Teegarden, Indiana. These are small but delightful rural churches which deserve some more permanent form of pastoral care and are well worthy of encouragement from denominational leaders. A generation or two ago there was no lack of frontiers along which a denomination might advance in planting new churches. Today frontiers are fewer and though there remain unoccupied fields, the wise householder will not overlook what he has already won. Conservation is easily as important a policy in church government as progression.

In September we removed to the Vandergrift pastorate living for a time in the neighboring city of Apollo until a house more suitably located was available. Our new address is Vandergrift, Pa., R. R. 1.

Older brethren will recognize at once the city of Apollo as the home of that early Brethren stalwart, Brother J. B. Wampler whose book "Biblical and Historical Researches" contains a fund of information valuable to Brethren people. These early Brethren gave themselves quite fully to the ideals which were set before them. We in this generation have received these things without much price to ourselves and are in serious danger of not counting their worth. **Brethren, I urge a sober reconsideration of these ideals.** If they were worthy of the sacrifice our predecessors made for them, they are well worthy of our consideration.

Nov. 29 to Dec. 12 I was engaged in a meeting with Brother D. C. White at Mt. Pleasant, Pa. The Lord was with us and blessed the meeting to His own honor despite unfavorable weather conditions the second week. The fellowship with Brother White, his family and the people of the church was precious.

For years Brother White has been collecting Brethren historical materials. To date he has together a library of real value to any interested in the history of our church.

Here are old and ofttimes rare items of historical note. It would be fine to bring many of these things to the attention of our people today lest we forget the purpose and the spirit which animated Tunkerism. Let the church note that we have a collector of Tunker literature in our midst.

The Lord blesses the Vandergrift work. A task of no mean proportions has been given this church. We desire the blessing of the Holy Spirit in meeting the responsibility of proclaiming the gospel of salvation in Christ's name. We expect victories through His power.

Any Brethren passing this way are invited to stop by.

FRANK GEHMAN.

FREMONT, OHIO

Someone has said, "When you have good news to spread—spread it." Now that is exactly what I want to do, for we have good news to spread. It has been something over a year since we came to Fremont and many things have been accomplished. We will first direct our thoughts to the general activities and then tell of some of the specific advances that have been made.

Missionaries

During the past year we have been blessed with the visit of a number of our missionaries. They came in the following order: Dr. Floyd Taber, Miss Mabel Crawford, Brother and Sister Foster and just day before yesterday, (December 27th) Dr. C. F. Yoder. The visits of these missionaries have meant much to the church and they were heard with much interest.

Summer Bible School

In former years our church has cooperated with the Community Vacation School, conducted by the Fremont Ministerial Association. This year it was decided to abandon the community effort and it left us free to conduct our own. We were more than pleased with the response of our children and we are planning to conduct a similar school of longer duration next summer. Eight teachers cooperated in this work.

New Classes Organized

For some time there has been a need of a new young married people's class and a new young people's class. That need has been met in the organization of the Eldaah Class for our young mar-

ried people and the Bible Readers Class for the young people. Both classes are growing.

Young People's Christian Endeavor

Four of our girls attended our Young People's Camp at Shipshewana this last summer and out of that grew our new C. E. Society. It is just another evidence of the value of our training camps. Not alone is this training evidenced in the C. E. but in a real desire for a mid-week prayer service. This is conducted each week on Wednesday night at the same time of the adult mid-week service, but in a separate service.

Intercessory Prayer Group

Our church is thoroughly sold to the fact that God hears and answers prayer. For a number of months a faithful group ranging in number from eight to fifteen have met each Tuesday afternoon at the parsonage with no other purpose than to take the problems and the needs of the church to the throne of grace. As we scan the results since the adoption of this plan, we are not surprised to see a steady growth and a finer spiritual tone and a genuine evidence of the direct answer to prayer. We have truly learned the lesson of "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

Decoration

During the past year the inner appearance of the church has been entirely changed. The auditorium, the basement and the kitchen have been completely decorated. The auditorium was rededicated on May 16th and the basement on November 28th. I refrain from mentioning names, for I would fear to miss some name, but we surely owe a vote of thanks to every member of the church and to many who are not identified with the church in this undertaking.

Bible Conference

As a fine preparation for our evangelistic meetings we were privileged to have with us, Dr. L. E. Lindower of Ashland Theological Seminary for the Thanksgiving week-end. Dr. Lindower brought us a series of messages on the Holy Spirit, which messages were well received and the services well attended in spite of the many activities that drew the attention of the people of the community.

Annual Home Coming

November 28th brought us our time of annual home coming. Much time and effort had been expended to make this one of the best home comings in the history of the church. We think it was accomplished. This day is always set apart for the subscribing of the money to be applied on the debt of the church. This year our finance committee decided to ask for a considerably larger pledge than in former years. So with confidence and in the spirit of prayer they asked for $500.00. Did we get it? In exactly ten minutes we had passed the mark set and were well on the way to another $100.00. The final for the day was $580.00 and since that time another $10.00 has been added to the total and we are going to make it $600.00. The pastor spoke at the morning hour and Dr. Lindower gave the afternoon message. Special numbers were rendered throughout the day. Both dinner and supper were served from the bountiful baskets at our new tables in the basement.

Retiring Sunday School Superintendent Honored

One of the high lights of the day was the honoring of our retiring Sunday School Superintendent, Mrs. John Baringer. At her request Mrs. Baringer was retired from this office. Hers has been a long and faithful service, having been superintendent of our school for a continuous period of thirty-one years. She has been honored by being made Superintendent Emeritus of the school. It was the pastor's privilege to present the fine Scofield Bible, the gift of the entire Sunday School, to Mrs. Baringer in appreciation of her years of faithful service. W. R. Fellers becomes the new superintendent on January 1st.

Evangelistic Meeting

We announced our evangelistic services for the dates November 28th through December 12th, with Rev. C. C. Grisso as our evangelist. Brother Grisso could not be with us for the opening night, so Brother Lindower kindly consented to bring the opening message. Brother Grisso came on Monday night and throughout the series of services preached the Word with conviction and power. The visible results were nine confessions, five of whom have been baptized and received into the church; the others remaining to be baptized; and a number of reconsecrations. What the invisible results are only time and eternity will tell. We had a great time with Brother and Sister Grisso in our home. Come again.

Christmas Observance

Sunday, December 19th was observed as our Christmas Sunday. The services of the entire day were given over to the "story of Jesus." In the morning the children of the Sunday School brought us a wonderful portrayal of the Christmas spirit in the play entitled, "The Key to Happiness." Miss Wilda Price successfully directed the children in this work and was ably assisted by Miss Elaine Leow. The young people accepted the task of bringing the evening play which was called, "Gifts of Myrrh," and was presented under the supervision of Mrs. Gordon Gonawein, assisted by Mrs. Esther Brooks. Both messages left a lasting impression upon all those who came and these were many.

Holy Communion

We love to "remember" Him. Our communion was one of the most spiritual and sacred it has ever been the privilege of the pastor to conduct. It was made more sacred in that a number sat at the tables for the first time and enjoyed the more perfect knowledge of the partaking of the ordinances of the church. This service followed the evangelistic meeting.

Finances

We believe in God's way of financing His work—that of tithes and offerings. He is honoring this attitude by giving to us the joy of a balanced budget. May we continue to work and strive for him in this day of evident need.

FRED C. VANATOR, Pastor.

FEBRUARY 13, 1938

The Next Important Date on Our Calendar

Sunday, February 13 is the Date for The Publication Day Offering

TO HELP MAKE POSSIBLE CARRYING ON OUR CHURCH PUBLISHING INTERESTS

PRAY

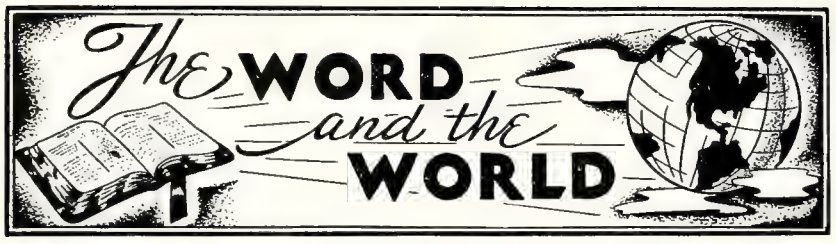
for this offering and begin planning that you may have a real share in this most important work.

Vol. LX, No. 4 January 22, 1938

The BRETHREN EVANGELIST



What a transformation God brings to pass by covering the dull earth with a beautiful robe of whiteness. God has another robe with which He transforms men. It is the robe of righteousness. His people are not only clothed in such a robe (Rev. 19:8), but Christ our righteousness dwells in the heart (Col. 1:27). "If any man be in Christ, he is a new creation" (2 Cor. 5:17).



By ALVA J. McCLAIN

"I VOTED For Lincoln"

Some time ago I attended the funeral of a man who had reached the ripe age of 95 years. During the past 15 years I had talked with him often about historical events of long ago which he remembered, as is often the case with older persons, better than more recent happenings. When we spoke about the various Presidents he recalled he always used to say, rather proudly, "I voted for Abraham Lincoln."

To have voted for Lincoln was indeed a distinction of which any man of his generation might well be proud. Today, it does not seem such a distinction because Lincoln has acquired, in the perspective of history, such a monumental reputation that it seems to us today that **everybody** must have voted for him. But such was not the case. There was a time when to vote for Lincoln took a large amount of faith. We today can look back and see the vast proportions of the man. But those who first voted for Lincoln did not know the measure of the great Emancipator. He was at that time yet untried.

But high as is the distinction of those who are able to say, "I voted for Lincoln," it will be a greater thing to be able to say, in the Day of Judgment, "I voted for Jesus Christ. In the face of a world that rejected Him, I chose Him as my Savior and Lord." Not that His title to the kingdoms of this world will ever depend on the votes of men. When the time comes for Him to rule, He will rule by the mandated of God, not of men. We cannot "make Christ King," as some would have us do. **He is a King.** But God is today holding the strangest election that the world has ever seen. By voting for Christ, we do not thereby confer kingship upon **Him**, but upon **ourselves**! He is the King eternal, and we, who have chosen Him in the day of His rejection by the world, shall reign with Him when He returns in glory.

WHY Do Men Dislike His Coming?

Perhaps I am a bit slow of understanding, but there are certain things that are a perpetual source of wonder to me. For one thing, I cannot see why men should always be trying to acquire some little ground of human merit to stand on in the matter of their salvation. But let that pass for the moment. Another thing that seems queer is the apparent dislike that some, who call themselves Christians, have for the second coming of our Lord. It crops out in the most unexpected and curious ways.

For example, you can find many intelligent people with whom you can discuss with entire agreement and pleasure some of the great needs of the world, such as better government, a more perfect measure of social justice, peace among the nations, the healing of the diseases of humanity, and the abolishment of death. But if you suggest that these needs will be fully supplied by our Lord at His second coming, you will often meet an almost violent antagonism. Yet these same people will talk much about the "ideals of Jesus" as the only worthwhile way of life.

I once asked a man why it was that he almost worshipped the ideals of Christ, and yet was violently opposed to their realization in human life through the agency of His second coming. He was quite frank in replying that it would not be good for us to have these things done for us. Of course, he admitted, God could do the job much better than we can, but, he argued, it is better for man to "muddle along," even imperfectly, rather than have things done for him. If what you say is true, I suggested, then we should kill all our human geniuses, for they do a great many things for us that we might be able to do for ourselves by taking several thousand years longer. Edison, for example, did things for the human race, that some people could never have done for themselves. The man pondered my argument for a moment, and then said it was different with Edison. Edison was a member of the human race, and that made it all right for him to do things for us that we could not do. Well, I pointed out, if being a member of the human race makes it all right for a genius to help us out in some of our extremities, why should we not welcome the help of the Lord Jesus Christ? He was and still is a member of our race. But my opponent thought the case was not quite the same. It was quite all right for Edison to help us, he thought, but it would not be so good to have Christ solve some of our problems.

HATERS Of God

I have given some years of thought to the curious phenomenon of human reasoning which appears in the above discussion, and can make very little out of it. I still cannot see, if it is a good thing for Thomas Edison to come and help us, why it would not be even a better thing for the Son of God to come down from heaven and help us. For He can do more for us than Edison could.

There are, of course, two very great differences between such a genius as Edison and our Lord Jesus Christ. Both were members of the human race, but Christ was a **sinless** man, and He was **also God.** Can it be that what men really dislike, after all, is not the receiving of help, but to take help from the hand of One who is God? It looks like a possible solution. In the garden of Eden man uttered his declaration of independence, and set out to make his own world without God. A good many times he has needed help, and needed it seriously. Just as many times he has seen his own dreams and

(Continued on page 18)

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AS SPURGEON SAW IT

There are always some men who claim to be servants of God who are jealous of the success of other servants. If God uses a minister to bring great numbers of souls to Christ or to build a strong congregation, there are always those who try to minimize the work done. The great preacher Spurgeon was not this type. He was not jealous of other men, but rejoiced to see souls saved under the ministry of others. When D. L. Moody and Ira Sankey went to London, there was considerable criticism by the English people of these two soul winners from America. The critics found fault with their dress, their manners, their language, and their methods. When the criticism became quite strong, Spurgeon preached a sermon in which he took considerable time to endorse the work which was being done by Moody and Sankey. His sermon in part reads thus:

"Now, in closing, I want to apply my subject to the special circumstances under which we are found to-day, at the commencement of the special services for the south of London. Dear friends, I do earnestly trust that all of you residents in this region who love the Lord will unite your best energies to make this movement a success. I mean chiefly by your prayer for the blessing, by giving your attendance at such meetings as are called for Christian conference by endeavoring to take your friends, your children, and your neighbors, if they are unconverted, to the place, and by doing everything you can to win souls, as the Holy Ghost shall enable you. It may be just possible that some of you are standing aloof. Now, I cannot condemn any brother for doing that if his reasons are such as satisfy his conscience, for there is no movement, however excellent, but what from some point or other it is open to criticism, and if a brother's criticism be conscientious and honest, it is not for me to judge him for a moment. But I should like to put this question to some—Do you not think that at the bottom of almost all objections raised against this work there is unbelief? It is an unusual thing, and there is excitement—why not? Somebody says he does not see any remarkable talent in the two brethren—what of that? I am sure the brethren do not pretend to any talent whatever, for more unassuming men I never saw in my life, and that is one reason why God blesses them so much."

As we look back upon the great work done by Moody and Sankey, we would scarcely suppose that **anybody** would ever have been against them. Yet they had intensive opposition and that from the churches. The men who opposed them have long been forgotten. If they were jealous servants, they did not accomplish enough themselves to be remembered for their works. We know that opposition and criticism will continue toward God's greatest servants. If for no other reason, some will try to minimize the work of others because they have not done anything themselves but hate to have their attention called to the fact.

ASLEEP

From the progress reported by some churches the situation is nothing short of tragic. One well known denomination reports a gain of 1.25 per cent for the year of 1937. At that rate it took nearly 100 people 365 days to win a single person to church membership. Whether or not the person was saved may still be a question. Perhaps some of our large denominations are busy "building the kingdom," but they certainly do not build it very fast.

ONE PREACHER'S RECORD

Many pastors shake in their boots for the time when the report has to be presented to the State or District Conference or some other organized body. Recently we read about one minister who could have been proud of his report. However, he was not proud at all. He looked down in humbleness and determined "as never before to give the gospel to the whole world." Incidentally this minister is pastor of two churches which makes the report look larger. In 1937, 6193 members were added to the two churches which now brings the combined membership to a little over 15,000. There were no special evangelistic campaigns held in either congregation. The additons came all through the year. One of the congregations reduced its indebtedness by $110,000 while the other congregation built two or three new buildings to accomodate the growing Bible school and evening classes. Each congregation has full and absolute freedom of expression and each holds the slogan: Christ the only Head; the Holy Spirit the only Administrator; the Word of God the only message; salvation of souls the only mission." Both congregations are characterized by the absence of any factions, cliques or schisms. They are greatly humbled by the miraculous blessing of the great Head of the church and are determined with one

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mind and one heart, as never before, to give the gospel to the whole world. Each church has set a goal of 3000 souls to be brought to Christ as Savior for the year of 1938, not counting members by letter, reclamations, special decisions, et cetera, ad nauseam. The two congregations maintain a young army of Christian soldiers in the foreign fields. The pastor of these two churches is said to be the most loved and most hated man in America today. His enemies offer every conceivable excuse for the supposed success of his work. Men whose churches are dying or barely holding their own anathematize this man whose work God has built, not realizing that that are fighting the very work of God. It ought to be unnecessary, but we might add that these churches with their pastor are **not modernistic.** There is no energy wasted in teaching anything outside the Word of God. God will bless any group who will do this. The testimony is not given by the pastor alone either. Hundreds of people do house to house calling every day going two by two giving the gospel to people in the homes through tracts and the personal word.

CHECK UP

When two congregations can show more results for God than some entire denominations, it is time for some of us to wake up and check up. There are two attitudes we may take when we face these facts. We can get angry about it and say, "Oh well, what's the difference; we don't want to grow much any way." Again we can humble ourselves and recognize that the God of the apostles still lives and He is not hindered by world and social conditions. If we have the vision, He will produce the results. This last viewpoint should be the viewpoint The Brethren Church. Let us get a vision of expansion. This is no time to talk about being "big enough."

"TOO MANY PREACHERS"

Recently we heard the criticism that The Brethren Church has too many preachers. Of course this might be true, but certainly we do not have too many preachers who are doing great works for God. If we have too many, it is too many of the sort who haven't won a soul in five years. Or perhaps we may have too many who are looking for some church to support them. But we do not have and never will have too many who are out on the firing line, in the front of the battle, teaching, preaching, and bringing men to Christ. It is impossible to get too many of that sort. Even if it might be true that we have too many preachers, the real trouble is that we have too few churches. Let us get busy and build 50 new churches within the next few years if our Lord shall tarry. These could be turned over to the extra preachers provided they will agree to preach, teach, and work so hard that God will be pleased to prosper the churches and add to them daily such as are being saved.

THE FIELD IS THE WORLD

It was the great Wesley who asserted that "The world is my parish." It did not occur to him even for a moment that he might be satisfied with his attainments. He never forgot the lost and perishing world. As long as there are millions to be evangelized either in our own country or in other nations of the earth, we will be needing more and more preachers. May God raise up the genuine brand.

THE MINISTRY, NOT MERELY A PROFESSION

A young man recently told the editor that a minister descouraged him from entering the ministry carrying the idea that unless he could jump in somewhere near the top he would be likely to starve to death. We are somewhat of the opinion that any young man who would enter the ministry merely as a profession ought to starve to death. There is but one true reason for entering the ministry. That is because of a real passion to move men toward God. The Apostle Paul certainly never entered the ministry as a profession. He exclaimed, "Woe is me if I preach not the gospel" (I Cor. 9:16). Again he said, "The love of Christ constraineth me" (2 Cor. 5:14). Yet again he said, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). To the great apostle the ministry was a passion not a profession. It is the same with every other God-called and God-ordained ambassador of the cross.

Editorial Notes and News

NEWS HAS JUST COME to us regarding the success of the Children's Happy Bible Hour, a children's evangelistic effort undertaken by the First Brethren Church of Cleveland, O. As a result of the recent meeting 34 boys and girls from the community were present and from this group there were 9 decisions for Christ. Brother Hammers, the pastor, believes in getting hold of the boys and girls instead of waiting until they are grown up. We are glad to know the emphasis which is being placed on Children's Evangelism in many of our churches.

THE FIRST CHURCH at Cleveland, O. plains to celebrate its third anniversary January 30. Brother Alva J. McClain is to speak morning and evening and Miss Estella Myers in the afternoon.

CORRECTION. A recent item in the Brethren Evangelist stated that Brother W. R. Deeter moved from Dallas Center, Ia. to Roanoke, Ind. It should have been to Roann, Ind. According to late announcement Brother Deeter is now in a meeting in which he, as the pastor of the church, is acting as his own evangelist. The meeting will continue to January 23. We trust the meetings are being a great blessing to the church.



Men of this world have been helped in their professions as they looked to the high attainments of others. At best, all such are but weak and fallible. Christ is our perfect standard of excellence. Never man spake as He did. This was true because He is more than man. He is the Son of God.

Never Man So Spake

By Frank Gehman, Pastor
North Vandergrift, Pa.

About the year 29 A.D. at Passover season there came afoot into the city of Jerusalem a young Galilean. Mingling with the large body of Passover visitors entering the city, he was not at first noticed, though his name was frequently heard on the lips of many, especially of his own countrymen. His fame had preceded him and the favorite topic of conversation was the enigma which he presented to this strongly religious, yet much divided and little comprehending multitude. Some were much impressed by his goodness. Others, jealous of traditions and religious proprieties, could concede him no word of commendation. Yet all this was in an under tone and was spoken in hidden places and in corners. Thus once again the God of Israel was confronted with a murmuring multitude. And multitudes murmur before they break into the roar of the mob.

The murmuring was by reason of the rulers. For these the people feared. "The Jews sought him at the feast." (Jn. 7:11), and there was murder in their hearts. (Jn. 7:1). Therefore the peopde did not speak openly. (Jn. 7:13). When the hungry wolf pack hunts the lesser woods folks keep under cover.

Suddenly in the midst of the feast the one they sought appeared openly and "Jesus went up into the temple and taught." (Jn. 7:14). The very boldness of the act astonished his adversaries and they laid no hand on Him because His hour was not yet come which, for a truth puzzled the people. The Galileans present were divided over Him. Many of the others at the feast were greatly impressed by Him and began to believe that He was the Christ. Now the Pharisees and the chief priests were alarmed at that, and promptly sent officers to take Him.

The officers, Romans going to bring Him, came under His voice and teaching as they waited their opportunity and came back empty-handed for His hour was not yet come. To the irate question of the Jews, "Why did ye not bring him?" the Romans answered with a grandness born of this momentary contact with Jesus our Lord and his teaching, "Never man so spake." It is a tribute, magnificent in its simplicity, to the superiority of Christ and His teachings.

"Never man so spake" might well be said of all the words of this strange Galilean. Their surprise was the greater because in Him they saw only a man. Indeed, never man so spake as spake Christ in all His sayings to men. And if He be only a man how shall we explain the mystery?

Take, for instance, those words of His spoken on the last day of the feast while the officers delayed the intended arrest. "If any man thirst let him come unto me and drink." (Jn. 7:37). To a mind devoid of spiritual comprehension such words were and are astonishing in the extreme. "He that believeth on me,.....from within him shall flow rivers of living water." (Jn. 7:38). Forsooth, what strange teaching was this? Could these men have been at the well of Sychar and seen and heard, would it have added to their understanding, or to their surprise? "If thou knewest....., thou wouldest have asked of Him, and He would have given thee living water... Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." (Jn. 4:10,14). Lost alike on both Romans and Jews was the spiritual significance of the words, and that because they did not know whence he came or the person of the one to whom they listened. The Romans knew this was no ordinary man. "Never man so spake." Had they known he was the Son of God they could have understood His promise "He that believeth on me shall never thirst, (Jn. 6:35). Would they have understood that last invitation of the Bible: "And he that is athirst, let him come: he that will, let him take of the water of life freely." (Rev. 22:17).

"Never man so spake" reported the officers and the Pharisees reviled them with poorly hidden sarcasm: "Are ye also led astray?" (Jn. 7:47). The Pharisees saw their intended victim escaping their net, and anger and frustration shook their cultured calm. Religious bigotry had closed their eyes to truth. The Romans had nothing more serious than paganism and ignorance of the true God to blind them. Thus they saw in Christ a mystery which had they but known it was the miracle of His deity. The Pharisees saw one to hate and destroy for he had



laid bare their inner parts, *and unrepentant sin must needs destroy its rebuker.* The while the Romans saw one to wonder at for He spake mysterious words, blinded formalism asked, "Why did ye not bring him?" While grouping paganism defended, "Never man so spake."

There had been a day, now removed in the past, when our Lord had been widely acclaimed. That was before His teaching had begun to separate between the motives and doings of men. In that day great multitudes had followed Him from Galilee, Decapolis, Jerusalem and Judea and beyond the Jordan. And He sat down in the mountain and taught them. Many things taught He them of blessings of duties, of motives and of rewards. Frequently His language was in the words of the Old Testament. Again He spoke of spiritual issues in the language of their everyday lives. And it came to pass when He left off speaking that they began everyone to express his astonishment at the words "for he taught them as one having authority, and not as their scribes." (Matt. 7:29).

Accustomed as they were to the multiplied injunctions and the complicated requirements of their burdensome rabbinical law and the endless quotations therefrom by their scribes, Christ's teachings must have been surprising indeed to their ears and refreshing to their spirits. Briefly, pointedly He taught them. "I came not to destroy, but to fulfill." "For verily I say unto you." "Ye have heard that it was said....., but I say." "Again, ye have heard....., but I say unto you." Hate not, lust not, swear not, resist not, love not for personal gain, pray not for public acclaim fast not for private glory, hoard not for selfish means, judge not. Such "not" was a rejection of their common practice. Startling as were the *nots* in this uncommon teaching that came in familiar words, they were less startling than the positive aspects of what He taught. He who sat in the mount and taught as one having authority was He of whom the officers declared, "Never man so spake."

The hope of a kingdom was strong in the heart of every loyal Israelite who recalled with regret the passing of the glories of David and Solomon. The prophecies had encouraged this hope and assured it a reality. And, lo, it had been rumored that a king had been born to the Jews. More than a score of years had passed and not yet had he been manifested to the world. But now came this compelling figure from Galilee whence no prophets came and he spake strange things of the kingdom. The mighty Rome and her servants laughed at the hope of Israel but their haughty pride no more than the Jews misplaced hope deterred him who talked of a kingdom that belonged to the poor in spirit and to the persecuted for righteousness' sake. For this kingdom He set forth many high and noble principles of life and conduct and established the fact that whosoever broke these commandments or taught others to would be least, while whosoever kept these and taught others to do so would be greatest in the kingdom (Matt. 5:19). No hypocritical, but only a genuine righteousness would avail for citizenship (Matt. 5:20). To enter one must be born of water and the Spirit, (Jn. 3:5), and must become as a little child (Matt. 18:3). To be great in it one must humble himself (Matt. 18:4), and it is difficult for the rich and mighty of earth to enter (Matt. 19:23). At the last as He stood before his judge Jesus said, "My kingdom is not of this world" (Jn. 18:38). Indeed, never man so spake and only the recognition of His divine sonship and of the priority and superiority of the spiritual over the material can resolve the enigma otherwise presented by His words.

Equally superior and astonishing to the current interpretation was His teaching on righteousness. Out of the Old Testament He drew principles of righteousness and stamped them with His approval and gave them a clear emphasis. Overlooked by Jews, unknown to Romans, these principles of righteousness (by some called laws) are eternal and belong to all dispensations. All too little practiced in that day—or this—Christ's treatment of them blazed new spiritual pathways. Blessed are the poor in spirit, they that mourn, the meek, that hunger and thirst after righteousness, the merciful, pure in heart, peacemakers, that are persecuted for righteousness' sake. What a category of the blessed and how far from natural human pride it leads! And what a probing of motives! To rejoice in persecutions suffered for his sake. True righteousness must rest on the right foundation and the human side of it is absolute sincerity. To hate is to be a murderer at heart. To look on a woman to lust after her is to commit adultery in one's heart. Taking oaths is vanity. Vengeance must give way to service to and love for enemies. All this in Matthew five. Righteous deeds, alms, prayers and fastings are to be to God's honor, and our efforts are to be consumed with spiritual treasures for God will care for the physical—Matthew six. Judgment begins with self, what is holy is not to be debased prayer is to be importunate, the way of life is to be followed, spiritually as well as physically each produces after its kind, and the foundation is of primary importance to one's spiritual structure—Matthew seven. What demands of righteousness!

Neither to be overlooked are the timely words

spoken (as recorded by John) upon the arrival of the officers on the temple scene. "Yet a little while am I with you" (7:33). This the officers could understand for they had been deputated to bring Him away. "And I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye can not come" (7:33,34). Though John does not say, such words must have mystified the officers. What kind of prisoner was this they were expected to bring if He were soon to return to the one who sent him whither they could not follow, for in that day Rome's officers went everywhere. Equally confused were the Jews. Searching for an answer, they wondered if He meant to go to the Jews scattered among the nations and teach them and Greeks. Amongst Greeks these proud scribes and priests could not consider going. Later He repeated this saying and now they wondered if He meant to suicide and escape His enemies in the grave (Jn. 8:22). There they certainly did not mean to follow Him of their own choice! Remembering the chief priests were Sadducees and did not believe in resurrection, we see how they failed wholly to realize, notwithstanding His prediction of it, that His going away whither they could not follow was to be into the tomb and out again. The promise He left with His disciples rests on the miracles of His resurrection and our endless life through faith in Him: "And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (Jn. 14:3). Never man so spake, indeed, for thus spake the Son of God. Whither the multitudes could not follow Him (for dying in their sin, Jn. 8:21) from thence will He return that He may take unto Himself those that are His own by faith.

So might we continue with the words of one like whom none ever spake before or since. If He set the standard of righteousness high, Scripture informs us that He is our righteousness (Rom. 3:21, 22; 2 Cor. 5:21). If He made the way seem straight, and hard for many to enter in, we must remember he told us that he is the way (Jn. 14:6), the door by which one enters to be saved (Jn. 10:9). If hungering and thirsting after righteousness is the mark of the child of the kingdom, the King Himself is the satisfier of the hunger and thirst (Jn. 6:35). In all the needs of men He pointed to Himself as the supply. In this He is found faithful, for "Christ is all, and in all" (Col. 3:11). Stubbornly refusing to admit his claims the Jewish leaders were infuriated at the words He spake: "Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourself." (Jn.

(Continued on page 15)

The Preacher as a Pastor

***By E. M. Riddle, Pastor, Louisville, Ohio**



E. M. Riddle

This is a subject of vital importance, yet one upon which there is a wide diversity of opinion. It has always been my mind that one of the most important parts of a pastor's labors has to do with his personal relationship with his people.

The Pastor is supposed to be the earthly representative of Christ, who was and is "The Great Shepherd of Souls." He is commissioned to be the personal guide and overseer of the souls that have been committed to him for his watchful care. He is to take heed of the flock over which the Holy Spirit hath made him overseer. He is to watch for souls as he must give an account—of his stewardship.

As a pastor he cannot know his people unless he searches them out. No man can intelligently minister to a congregation if he does not go from house to house and shop to shop and acquaint himself with conditions and needs of his people who are under his

**(This article written out of the experience of years of successful pastoral duties was delivered first at the Ministerial Association of the city of Waterloo, Ia. It was later revised and delivered before the Brethren ministers of northeast Ohio. We are glad to share it not only with other ministers but with the laymen as well——Editor).*

care. It is true that many pastors find this an irksome task, tedious and most laborious and for that reason do so little of it. We cannot afford to reveal an indifferent attitude toward this great opportunity of our calling. Preaching the Gospel, the Word of life, the sacred truth is a very great privilege and opportunity and should be done with the finest of preparation and devotion, but to separate it from sincere pastoral labors is simply to make your preaching less effective.

Preaching the gospel and pastoral visitation should go hand in hand, for both should have the same objective *the Salvation of Souls* and the building up of such souls in purity and true holiness and usefulness. Visitation would rarely if ever detract from effective preaching but will on the other hand greatly enrich and reinforce the message and it will become more practical and effective.

There seems to be a tremendous waste of energy these days in Christian work. The expenditure of money and energy does not seem to bring the results that we have a perfect right to expect. The fruit of our own labors as ministers is meager compared to what it should be. I am thinking that we may have depended too much upon the sermon and not enough upon personal contact with our people. Neither can these successful contacts be made through lodges, clubs and engagements on the golf fields. The writer has observed this very point in different localities, on the part of men who have been strong with such organizations. Therefore we conclude that so little effective pastoral work may be in part the reason for so many empty pews and so few converts in many churches during the past few years. We should know the feelings, the anxieties, the sins, the weaknesses and sorrows of our people.

Preaching the Gospel on the Lord's day may be rugged business but the shepherding of the flock during the week is still more rugged business. This shepherding must be taken up with skill with zeal, with patience and firmness. If you are a pastor of a church of 300 to 500 or more you cannot be expected to do all the calling. Many of our churches have the *Seventy organization* made up of folks who have definitely pledged themselves to do visiting among the church people and her friends. Other churches have a number of willing volunteers who gladly for their love of souls visit and pray with the sick and aged and prospects for membership.

In every parish there are many folks who cannot attend the worship services or the church school. The aged, infirm, the sick and mothers with little infants make up a large group. Again there are times when some become indifferent and disgruntled and the only way to ever regain them is through a personal prayerful call. To enlighten the ignorant, to cheer the downcast, to bring hope to the sick, to awaken the impenitent is a task awaiting every servant of the Lord. This type of service is always backed up by a fervent love for the Holy Saviour. When the love of Christ dies or becomes cold in a pastor's heart, then visitation becomes a burden hard to bear.

Now then, *what constitues a pastoral call?* It is a short visit from a regularly appointed spiritual guide to the families of a given community. It is not to be looked upon as a mere formality. It is a friendly and social call, in the interests of the spiritual life of an individual or a family. Such a call will deepen the love and respect of the people for the pastor. The call is not made to spy our weakness nor to reveal anything except that which might lead to a better understanding of the home. We are never to be a busybody into other people's affairs. A Pastoral call may reveal the real need of special teaching on certain lines, particularly with respect to doctrinal points. It will also manifest the trend the pastors sermons should take. Sometimes a call will be made for the avowed purpose of bringing back into the fold those who have fallen into temptations and diverse lust and need to be led to repentance and confession.

The pastoral call that is mere gossip will never do the church or family much good. It should always be the aim to draw the family attention to the work of the church and its share in the progress of this institution.

We need men of good report for effectual work. James says, 'The effectual fervent prayer of a righteous man availeth much.' The Church of Jesus Christ in this troubled hour needs men of good report, deeply consecrated to the task. Nothing can so ruin any man, as a representative of God's eternal cause as inconsistent living, carelessness with financial responsibility and worldly tendencies. The Pastor is a responsible person. His attitude and effort determine the impression and the spirit of many a service and ministry. As George R. Stuart once said, "The preacher is the logical person to start things." He may do it in his pulpit or he may accomplish it through his contacts. The church and community have a plenty of indifference, lethargy, worldliness and scepticism, so much so that it is being robbed of its power, therefore the minister of God should be a servant of the Most High, standing on God's side, separated from the world, the call of the flesh and the devil. Every community needs an example of consecrated living by Spirit-born and Spirit-filled men and women. If the Lord be God, follow Him. We are standard bearers; live up to the colors of our Christ and make no compromise with the world, this apostate age. We are to call the people to the help of God against the mighty host of sin. That is a wonderful epitaph on Dr. Gordon's monument in St. Paul's and it illustrates the point I

have in mind behind our ministry. "He gave his strength to the weak, his sympathy to the suffering, his substance to the poor, and his heart to God." "His surrender was the offering of love and it was made in the secret place and out of that central giving, as streams from a fountain, there flowed all manner of radiant beneficience," said a prominent churchman.

The *Pastor has a rich opportunity* as a *soul winner* and *teacher*. This phase of his labors will require the deepest consecration and many times great courage. Shall the Pastor always read the Word and offer prayer, during or concluding every call? Is it always expedient? Is it always necessary? A few years ago we knew of a church, which required of their Pastor that he make at least two calls in every home during the year and every time *read* from the Bible and *pray* with the family. In many instances that will be possible but today and perhaps then it was impossible or conditions not fitting on many occasions. For instance you may arrive at a home and find a salesman or a friend, or even a threshing crew has the chief attention and time of the household. In such an event it would seem to be quite unsatisfactory to attempt a period of devotions. So the Pastor will be his own judge. However it has been the writer's practice that a very few calls are ever made without prayer at least, even with part of the family. With the sick, aged and shut-ins there is always an opportunity to conduct a short service and this will always be very fruitful. At such a time there is often presented an opportunity to speak for Christ in the presence of unsaved folks, and it may be that permanent impressions will be made. When an inquiring soul is found, let us not be too much in a hurry but use the opportunity to teach a bit and if possible bring such a soul to some definite committal before leaving.

It will require strength and zeal to be successful. Here, we note an interesting verse from the Psalms —"Thy God hath commanded thy strength." Physical strength is needed to be a successful laborer for the Lord. Energies must be spent and even poured out, literally surrendered to the command of God. Someone asked the founder of the London Polytechnic what was needed to make a successful Polytechnic. He replied, "someone's life blood." Men if it requires life-blood to train for physical achievement, it requires no less to build the church and help the Holy Spirit win souls for Christ. God is working through men today and he commands our strength in order to be equal to the task. Jesus died for a world; we are to live for the world in sacrificial service that demands our physical powers and intelligence, with the Spirit's guidance. I do not for one moment belittle the efficacy of the sacrifice of Jesus, my Savior, but let it ever be remembered that He is working through us in this evil, sin-sick world to help call out a people for His name. So let us give God a chance in our whole life, by being fully surrendered to His will that we might be powerful agents in His hands, remembering also that Jesus our Lord was the *Great Shepherd of the Sheep* before us ministering to their every need.

THE SUFFERING CHRIST

Upon the cross I see today
My Lord, my Christ, in agony.
His suffering wakes within my breast
A yearning wish to give Him rest.

I see the blood drip from His side
Which sabre point has opened wide;
And while it flows I hear Him cry,
"Why hast thou left Me thus to die?"

The nails that pierce His hands and feet
Are crimsoned by His last heart-beat.
His parched lips about to burst—
He cries aloud, "I thirst! I thirst!"

He bears the stinging crown of thorns,
The soldiers' mock, the people's scorn—
A death no human tongue nor pen
Can e'er portray to mortal men.

Then all amazed I ask to know
Why Christ, my Lord, should suffer so.
And glancing past the cross I spy
All mortal sins piled mountain high.

I hear Him say with dying breath,
"These brought Me to this tragic death."
My sin was there. Ah, now I see!
My Christ and Lord thus dies for me.

—*J. L. Ernest.*

The worldly world considers that business, sport, and entertainment should always be taken enthusiastically. But they speak of religious hypocrisy and holier-than-thou attitudes when religion registers enthusiasm.—War Cry.

WHEN SILENCE WAS NOT GOLDEN

P. H. Kadey

"Avoid controversy", was their word of advice;
"Just mind your own business, be dignified—nice;
Preach a message of love in a meek quiet way,
What difference to you what the modernists say?"
The preacher replied, "Can you, friend recall
When the brave martyr Stephen was backed to the wall,
Saul of Tarsus, without a protesting breath
Stood in neutral indifference and witnessed that death?
Paul later regretted this heinous crime,
And if I should keep still in this modern time,
And protest no word 'gainst their infidel feast
I'd be guilty of hell, or a coward at least."

PROPHETIC DEPARTMENT

The Romance of Tel Aviv

BY GEORGE T. B. DAVIS

Tel Aviv is one of the most interesting and remarkable cities in the world today. The story of its founding and rapid growth reads more like fiction than actual fact.

Thirty years ago the land on which the city stands was scarcely more than a series of sand dunes on the shore of the Mediterranean Sea. Today Tel Aviv is the metropolis of Palestine, with a population of 15,000 people, and still growing rapidly.

Tel Aviv is unique in that it is probably the only all-Jewish city in the world. From beginning to end everything in the city is Jewish. The newspapers are printed in the Hebrew language; the conversation on the streets and in the homes is chiefly in Hebrew; the teaching in the schools is in the Hebrew tongue; the streets are named largely after Hebrew people; the shop signs are in Hebrew; the policemen are Hebrews — in short, it is a Jewish city from center to circumference.

When we revisited Tel Aviv, after a period of two years, we were again impressed with the entire absence of the usual greetings of "Good Morning" and "Good Evening" that are so familiar in other cities throughout the world. Instead one hears on every side the beautiful and revived salutation of Biblical days. In the homes, on the streets, in the shops, everywhere, the greeting is *"Shalom"* (Peace), and the answer comes back *"Shalom."*

Tel Aviv is beautifully situated. It is not only on the shore of the Mediterranean, but also in the heart of the orange district. The city was doubtless called Tel Aviv after Tel Abib, where the Hebrew captives dwelt in the land of Chaldea by the river of Chebar. It is mentioned in Ezekiel 3:15. The name means "a mound of green growth," and modern Tel Aviv may well be termed " a garden city." One of the Rothschilds declared that Tel Aviv was "the spring-time of the Hebrew nation after many hundred years of winter."

Following their long dispersion, the Lord is once more bringing the Jews back to their ancient heritage, and is blessing in no uncertain manner their task of rebuilding and repeopling the land. And Tel Aviv is one of the most outstanding examples of this work of transformation. Think of the sheer marvel of it—taking a sandy stretch of soil and building the metropolis of Palestine on it in less than thirty years! It is surely a fullfillment of the comforting prediction of Ezekiel in chapter thirty-six, verse eleven: "I will settle you after your old estates, and I will do better unto you than at your beginnings."

We reached Tel Aviv late one afternoon after a busy day spent in visiting colonies. Arrangements had been made for us to spend the night at a small hotel near the sea. Quite in accordance with the character of the city the food was strictly "kosher." The lady in charge asked if we would like to have a "dairy dinner" as no milk could be served with meat. We assented, and enjoyed the delicious fresh fish, and vegetables and milk. Our room faced the sea, and from the front windows we had a beautiful view of the Mediterranean. Later we were lulled to sleep by the soft swish of the waves lapping the shore.

A Jewish friend in Jerusalem had kindly arranged for us to have an interview with Mr. Jehudah Nedivi, the Town Clerk of Tel Aviv. At the appointed hour the next morning we arrived at the City Hall. We were at once ushered into Mr. Nedivi's private office. Now the Town Clerk of a growing city like Tel Aviv is an exceeding busy man. To our surprise Mr. Nedivi put aside his work and received us as cordially as though he had nothing in the world to do but to welcome visitors.

It was a warm summer morning and when we were seated Mr. Nedivi graciously asked what we would have to drink—orange juice or grape-fruit juice. We suggested the latter as we had already enjoyed a generous supply of orange juice that morning. The interview lasted almost or quite an hour and proved to be one of the most delightful experiences of our stay in Palestine.

We learned that Mr. Nedivi came to Tel Aviv with his mother when he was a lad only fourteen years of age. At that time the town had only a few hundred inhabitants. Hence he has been an eyewitness of the growth of Tel Aviv from its early infancy. And in later years, in his capacity as Town Clerk, he has had no small share in the development of the city.

In response to his kind query as to what he could do for us, we told Mr. Nedivi that we were eager to hear the story of how Tel Aviv was started, and of its remarkable growth from a little town to a large, flourishing city. He replied that he would willingly lay aside statistics, and tell us the story.

Mr. Nedivi gave the narrative in beautiful English, although Hebrew was the language of his daily life. He had, however, scarcely begun the story when a voice in Hebrew came out of a little box on his desk. Without moving, just as he sat back in his



This is the excavated remains of ancient Shiloh. It is typical of the barrenness of the land before the transformations of the last generation.

chair, he answered in Hebrew. Presently the same thing was repeated. In response to my question as to what new thing this was, Mr. Nedivi explained it was a radio telephone. It was rather remarkable that we had to go to far-off Palestine to witness something that we had never seen in our own land.

Then Mr. Nedivi launched into the story: "Tel Aviv was started as a residential and academic suburb of Jaffa. Jews who were in business in Jaffa wanted a place where they could live together quietly and educate their children. Some sixty heads of families settled here in 1908. Simultaneously with their coming they built a school, so education has been a vital factor in the life of the city from its very beginning.

"In those early days the town was under Turkish rule and its growth was not at all rapid. Six years later, when the World War began, the population of Tel Aviv was only about two thousand. During the war the suburb suffered severely. It was closed by the Turks, and the inhabitants, including our family, had to flee and find refuge elsewhere. Though we had to leave our homes and the school building, yet the classes of the school continued. They were held in the open air, and, along with others, I graduated under the trees in northern Palestine.

"At the conclusion of the war, and the beginning of the British occupation of Palestine, we returned to Tel Aviv. To our delight we found our homes and the school intact and in good condition. Several young men had courageously remained in the town, and had looked after the buildings while we were away.

"But the end of the war did not end our troubles. In 1921 intense Arab riots broke out and 42 Jews were killed in Jaffa. The Jewish people now realized that their lives were no longer safe in Jaffa where the population was overwhelmingly Arab. Hence the riots acted as a fresh stimulus to spur onward the growth of Tel Aviv.

"By the end of 1925 Tel Aviv was in the height of prosperity. It had reached a population of 35,000. Then came the financial crisis in many lands, and its severe reprecussions reached us in Tel Aviv. But the depression was bravely met by a spirit of brotherly helpfulness on the part of the people. Many of those who were employed labored only three days a week in order to permit others to work the remaining three days. Others generously shared their wages with those in need. At the same time the municipality did all in its power to create work for the unemployed.

"We successfully weathered the financial storm, but once again our troubles were not over. The passing of the depression was followed by fresh Arab riots in 1929. A codon of guards was thrown around Tel Aviv with the result that only six lives were lost. Once more the riots served only to increase the growth and prosperity of the city. New people flocked into Tel Aviv, and new industries were started. The period from 1933 to 1935 was a time of unparalleled prosperity and the city attained a population of 125 000."

Mr. Nedivi then came to the riots of 1936. He told of the heroism of the lorry drivers as they brought supplies of food to Tel Aviv during the time of the strike and rioting. Frequently the truck drivers were shot down as they drove their lorries along the roads leading to Tel Aviv, but others would at once take their places. He described the signaling that was carried on throughout the land during the disturbances, and said some of the most expert signaling work was done by boys and girls of school age. A girl who was signaling was shot. When the news reached Tel Aviv a fourteen-year-old girl said to her mother, "Mummy, do you think I could take her place?"

Mr. Nedivi said: "The riots served only to plant the roots of the people and the city more deeply into the soil of Palestine. We were a community of Jews gathered from all parts of the world. We were free men and women living in the land of our forefathers and we were determined to face the issues whatever they might be."

The riots proved to be a blessing in disguise to Tel Aviv, for they led to the building of a lighter port for the unloading of freight. Mr. Nedivi told with enthusiasm how Tel Aviv came to have its own port: "The port of Jaffa, near by, was closed by the strikers. The port of Haifa, up north, was choked with goods. In Tel Aviv we were threatened with a shortage of food. We had long dreamed of a port of our own. Now it became an urgent necessity. The government gave permission to build only a small jetty and provided no funds. The jetty was erected largely by volunteer labor on the part of the men of the city.

"The people of Tel Aviv then decided that we must have a real port of our own even though it was necessary to build it ourselves. It was estimated that the cost of a freight port would be $350,000. But

where was the money to come from? The mayor issued a call. The response was astonishing. In five days the amount was subscribed by the people of Tel Aviv. Later, engineering experts found that a port adequate to our needs would cost nearly a million dollars, and another $500,000 was quickly subscribed. It is the only port in the world built by the people of a city rather than by the government of a country.

"One pound ($5.00) share certificates were issued, and two-thirds of the stock was sold in single shares. My son of ten has a share certificate in his name. It is framed and hangs on the wall of his room. An old Yemenite Jewish woman came with her savings of six pounds ($30.00) wrapped up in a napkin. She purchased six shares, saying, 'I want these for my little grandchildren: one for Isaac, one for Rebekah, one for Jacob,' and so on through the family list of good Hebrew names."

Mr. Nedivi said he felt confident that the new port would mean great things for the future of the city and of the land of Palestine. The Town Clerk had become so eloquent in telling the story of the difficulties overcome and the results achieved in the upbuilding of Tel Aviv that at the close of the interview I exclaimed, "You should have been a preacher!"

"Well, he replied, "my father was an ardent Zionist and went up and down America lecturing on the subject."

We thanked Mr. Nedivi heartily for the interesting narrative of the city's growth, and for giving us so much of his time. Then I pulled two New Testaments out of my pocket, one in Hebrew and one in English, and offered them to him. He readily accepted both of them, saying "The New Testament is by no means a strange book to me. My father knew it almost by heart and advised me to read it."

Earlier in the day, before our interview with Mr. Nedivi, my wife and I had enjoyed inspecting the new freight port of which the city is so proud. An official of the port showed us around and told us that only a year previous to our visit the site of the



This is Jeffa, the port mentioned where the riots occurred which caused Tel Aviv to be made a port.

port was simply a stretch of rocks and sand. Today, concrete walls have been built out into the sea, barges have been constructed, a big warehouse has been rected, and customs offices have been opened. While we were looking on, barges laden with cargo were plying to and from a steamer of the American Export Line anchored out in deeper water.

The building of Tel Aviv and of the new harbor is just another example of the fortitude and hope-filled labor of the Jews in a home of their own after their long centuries of wandering, and their determination to develop their home in Palestine to the utmost of their strength and power.

What has been accomplished at Tel Aviv in a few short years is just a picture in miniature of the future glory and greatness of the land of Palestine, as the Lord of Hosts overrules all obstacles and the Jews flock back in ever-increasing numbers to the heritage of their forefathers. In the years to come the prophecy of Ezekiel, uttered twenty-five centuries ago, will be fulfilled in ever larger and larger measure: "I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord."

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"When He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in (set upon) Him purifieth himself, even as He is pure."—I John 3:1-3.

"Human language utterly fails to describe, and human lips could never fully utter, what joy will be His and ours in that glad and glorious day. Oh, the wonders of the coming glories. What a glorious prospect before every child of God, to be taken from the place of crosses, losses, trials, temptations, sin, sorrow, sickness, and death, to be near Him, with Him, for Him, and like Him,—in a place without a tear, death-bed or grave, where there is no sorrow nor crying, no disease nor pain, and where we will part no more.

Reader, permit me to remind you, that if you are His, all this blessed prospect is yours. Are you His? Are your sins forgiven? If so, then unite with us in praying, 'Even so, come quickly, Lord Jesus' (Rev. 22:20)."

—S. Lovery

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

COMFORT

By B. M. Barbour

He is the "God that comforteth those that are cast down" (2 Cor. vii. 6). He is "God who comforts me in all my distress" (2 Cor. i. 4—*Moffatt*). He is "THE COMFORTER" (John xv. 26).

It was He who, in His love, sent Jesus Christ His Son, "to bind up the broken-hearted . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. lxi. 1-3).

The need for comfort is universal. Blessed fact, there is in God a universal and a full supply. God alone can meet the need. He alone is able to *comfort all.* He alone *sees all.* He alone *knows all.* He alone *understands all.* He alone *loves all.* He alone can *reach all.* He alone can *help all.* He is "the God of all comfort" (2 Cor. 1.3).

"Absolutely tender,
Absolutely true!
Understanding all things,
Understanding you!
Infinitely loving—
Exquisitely near!
This is God our Father,
What have we to fear?"
(F. M. N.)

To neglect to go to God, or to disregard His Son, whom He has sent to comfort us (Luke iv. 18), is to seek our consolation through other means, and from other sources that can never satisfy. No matter what may be the particular cause of our individual disquietude, distress, or "casting down;" for all conditions Christ is our comfort; and for all causes, it is He who is the cure. And He is always near.

No human sympathy, or superficial soothing, or sentimental consolation can ever reach and pacify our heart's deep need. Christ Himself must speak the word that soothes our sorrow. He must give the touch that heals our aching heart. Seek then, dear soul, your comfort in none other than God Himself, through Jesus Christ His Son.

"There is a balm for every pain,
A medicine for all sorrow,
The eye turned backward to the cross,
And forward to the morrow."

"The cross" is the place where God meets every sin-burdened and sorrow-stricken heart. And through "the cross" His comforts are dispensed. It is "the cross" that brings to every believing soul the comfort of sin blotted out for ever, through the precious blood of Christ; the penalty of sin paid, by the sacrifice of the spotless substitute "upon the tree"; and the burden rolled away by His forgiving grace. Oh, what comfort! What comfort! Is it yours, dear soul? Can you, rejoicing, say:—
"My soul looks back to see the burden
Thou didst bear
When hanging on the accursed tree, and knows its guilt was there"?

Weary, disconsolate, and sin-fettered one, if your feet have never yet found their way to the cross of Jesus Christ —start now! If your eyes have never yet rested on the spotless Son of God as your substitutionary sacrifice and all-sufficient Savior—look now! If your heart has never yet been moved at His matchless love and mercy in laying down His life for *you*—draw near! Dear soul, draw near! Accept Him as your Savior now, and find in Him the Comforter you long for and so sorely need. Yes; do it now!

"Mourner, wheresoe'er thou art,
At the cross there's room!
Tell the burden of thy heart,
At the cross there's room!
Tell it in thy Savior's ear;
Cast away thine every fear;
Only speak and He will hear:
At the cross there's room!

Blessed thought! for every one
At the cross there's room!
Love's atoning work is done:
At the cross there's room.
Streams of boundless mercy flow,
Free to all who thither go:
Oh, that all the world might know!
At the cross there's room!"

When, by His grace, our sin has been cleansed, our vision clarified, and our conscience comforted, then we are the privileged partakers of all the consolations of His love. "Comfort ye, comfort ye my people, saith your God" (Isa. xl, 1).

"I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on His breast recline.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrow shares."

"The Eternal God is thy refuge, and underneath thee are the everlasting arms" (Deut. xxxiii. 27). What abiding consolation! What all-embracing, never-failing strength!

"Art thou sunk in depths of sorrow,
Where no arm can reach so low?
There is One whose arms almighty
Reach beyond thy deepest woe.
God the Eternal is thy refuge;
Let it still thy wild alarms;
Underneath thy deepest sorrow
Are the everlasting arms.

Other arms grow faint and weary,
These can never faint or fail;
Others reach our mounts of blessing,
These our lowest, loneliest vale.
Oh that all might know His friendship!
Oh that all might see His charms!
Oh that all might have beneath them
Jesus' everlasting arms!"

"My presence shall go with thee, and I will give thee rest" (Exod. xxxiii. 14).

How it comforts us to know that He is with us—that we have HIS PRESENCE.

"I, even I, am He that comforteth you" (Isa. li. 12). What personal concern! What matchless condescension! What boundless love!

"Precious thought, my Father knoweth,
Careth for His child;
Bids me nestle closer to Him,
When the storm beats wild.
Tho' my earthly hopes are shattered,
And the teardrops fall,
Yet HE IS HIMSELF MY SOLACE,
Yea, my 'ALL IN ALL.' "

It is the mother's voice, the mother's touch, the mother's caress, the mother's kiss, the mother's presence that comforts the tired and troubled child.

Listen!—"As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13). What tenderness! What solace!

"Upon God's care I lay me down,
As child upon its mother's breast:
No silken couch, nor softest bed
Could ever give me such deep rest."

"His left hand is under my head, and His right hand doth embrace me" (Song of Sol. ii. 6).

What close relationship! What shelter! What security!
"God Himself hath said, I will never, never let go your hand: I will never, never forsake you" (Heb. xiii. 5—*Weymouth*). What companionship! What confidence for future days and unknown ways! What rest!

"With me! yes, hour by hour and day by day,
Thou art my Guide, my Comforter, my Stay!
No other friend could be so close, so near
As Thou art to me, Jesus, Savior, dear!

With me, in all my troubles and distress,
With me, in all my joy and happiness;
In all my care, perplexity, and pain,
Thou art at hand, to comfort and sustain."

"Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise Him for the help of His countenance" ("for His presence in salvation.—*Marg.*") (Ps. xlii. 5.). Oh what a sal-

vation from disquietude and depression, from sin and sorrow, and from self!

What comfort comes to us from the conscious sympathy of Christ. Even His presence would prove insufficient to console us if He did not understand our grief. But He does. He is "the man of sorrows and acquainted with grief. Surely He hath borne our griefs and carried our sorrows" (Isa. liii. 3-4).

"In all their afflictions, He was afflicted and the Angel of His presence saved them in His love and in His pity He redeemed them: and He bare them and carried them all the days of old" (Isa. lxiii. 9). What sympathy! what deliverance! what love! what pity! what patience! what power!

"In every pang that rends the heart
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the suff'rer sends relief."
(Heb. iv. 15).

"Jesus knows all about our troubles." He knows the trouble in the heart and in the home; in the business and in the social circle. He knows when and why we are misunderstood and misrepresented. He knows our physical weakness and our mental strain. He knows the cause and consequence of all our grief. He knows our pressure and our pain. "He was oppressed and He was afflicted." (Isa. liii. 7).

"Tell it to Jesus, He understands thee,
Knows all thy sorrows, and sees all thy tears;
Knows all the hidden powers that withstand thee,
Knows all thy tremblings, thy doubts, and thy fears."

Has bereavement crept into your heart and home? Has that bright boy, or that sweet girl;that dear husband, or devoted wife, that affectionate father or loving mother been taken from your side, and today—well, the vacancy is there? Be comforted, dear soul. The sympathizing Christ is very near. He is never nearer than when you need Him most. This is the hour of your sore need—your need of "HIM." To you He says—"Weep not!" "Let not your heart be troubled . . . believe in Me" (John xiv. 1).

"Be still my soul: when dearest friends depart,
And all is darkened in the vale of tears,
Then shalt thou better know His love, His heart;
Who comes to sooth thy sorrow and thy fears.
Be still, my soul: THY JESUS CAN REPAY, FROM HIS OWN FULNESS ALL HE TAKES AWAY."

Are His dealings with you "so mysterious," "so dark," "so strange"? Have you been deprived of family and friends, of health and home? Have you been alienated from the hearts you love the best? Have burdens been laid upon you, beyond your strength to bear?

Be comforted! "It is the Lord: let Him do what seemeth Him good" (I Sam. iii. 18). "The Lord gave and the Lord hath taken away blessed be the name of the Lord" (Job i. 21). Doubt not His wisdom! Trust His love!

"Not now, but in the coming years—
It may be in the better land—
We'll read the meaning of our tears,
And there, some time, we'll understand."

Meantime let us pray—
"When other helpers fail and comforts flee,
Help of the helpless, O abide with me."
And He will!

Consider Him . . . lest ye be wearied and faint in your minds" (Heb. xii. 3). So, by considering Him we are preserved from weariness and fainting. In Him, too, we find our refreshment and reviving, for it is said, "He shall come down like rain upon the mown grass: as showers that water the earth" (Ps. lxxii. 6). When, like the "mown grass" we are bleeding and heartbroken by the cruel cuts of circumstances and of men, He comes to us. He comes "like rain" to reinvigorate and raise us up again. "When cast down . . . then there is lifting up" (Job xxii. 29).

How sweet is the comfort of HIS WORD. A closed and neglected Bible is not infrequently the cause of a comfortless heart. To open its pages; to peruse its precepts; to ponder its promises; to meditate upon its messages, all direct from the heart of God; is a sure means of bringing to our "cast down" spirits the balm and blessing that they need. It is in His word we hear His voice, and—

"He can whisper words of comfort
That no other voice can speak."

What a comfort, too, it is to settle the problems and perplexities of daily life by the light and leading of God's own sure and settled word. Thus established, the heart is freed from all discomfort arising from the differing, disordered and disastrous opinions of men.

"His oath, His covenant, His blood,
Support me in the whelming flood.
When all around my soul gives way,
He then is all my hope and stay."

The secret of "the comfort of the Scriptures" (Rom. xv. 4) is, that behind their hallowed pages is "The Comforter" Himself. To put our trust in them is to place our confidence in Him.

"Beyond the sacred page I seek Thee, Lord."

You shall not seek Him in vain. Seek on! Nor shall you fail to find that "the words that I speak unto you, they are spirit and they are life" (John vi. 65).

"Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My ALL in ALL."

The loss of our lives spiritually, morally, mentally, and physically, by neglect of God's word, shall never be fully estimated. The gain to be got by acquaintance and in familiarity with the Word of God may in some measure be gathered from these simple and suggestive record of facts.

A VERSE THAT BROUGHT PEACE

How D. L. Moody Helped Me

By Rev. J. Wilbur Chapman, D. D.

I will tell you how to be saved, and how you may know you are a Christian. I was studying for the ministry, and I heard that D. L. Moody was to preach in Chicago, and I went down to hear him. I finally got into his after-meeting, and I shall never forget the thrill that went through me, when he came and sat down beside me as an inquirer. He asked me if I was a Christian. I said, "Mr. Moody, I am not sure whether I am a Christian or not."

He asked me some questions, as to whether I was a church member, and I said I was, but was not always sure whether I was a Christian or not. He very kindly took his Bible and opened it at the fifth chapter of John, and the twenty-fourth verse, which reads as follows: "Verily, verily I say unto you, He that heareth My Word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation, but is passed from death unto life."

Suppose you had read that for the first time, wouldn't you think it was wonderful? I read it through, and he said: "Do you believe it?"

I said, "Yes."

"Do you accept it?"

I said, "Yes."

"Well are you a Christian?"

"Mr. Moody, I sometimes think I am, and sometimes I am afraid I am not."

He very kindly said, "Read it again."

So I read it again. "Verily, verily I say unto you, he that heareth My Word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Then he said, "Do you believe it?"

I said, "Yes."

"Do you receive Him?" I said, "Yes."

"Well," he said, "are you a Christian?"

I just started to say over again that sometimes I was afraid I was not, when the only time in all the years I knew him and loved him, he was sharp with me. He turned on me with his

eyes flashing and said, "See here, whom are you doubting?"

Then I saw it for the first time, that when I was afraid I was not a Christian I was doubting God's Word. I read it again with my eyes overflowing with tears.

Since that day I have had many sorrows and many joys, but never have I doubted for a moment that I was a Christian, because God said it.

Now what I ask you to do is to plant your feet upon this promise, and say "Yes, from this moment I know I am a Christian."

"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

ROMANS 8:28

By Will H. Houghton

All things together working
For your good—so it is said;
It seems hard to believe it
When hopes are almost dead,
When you a hundred things have tried
And all of them go wrong,
When weeping ends a hectic day
Which started with a song.

All things together working
For your good—O can it be
When all your little ships of hope
Are lost out there at sea?
When disappointments multiply
And friends all fail you too?
When weeds in life seem many
And the flowers all too few?

All things together working
For your good—so said St. Paul.
He knew the care and burden
And the gloom of sorrow's palls
With stripes his body beaten,
In persecution sore,
He glorified in suffering
And seemed to wait for more.

I've seen the druggist take them
From the bottles on the wall—
The scattered drops of chemicals,
Some bitter and some small—
But working all together,
These chemicals would gain
Some power in their working
To ease some sick one's pain.

All things together working
For your good—yes it is true;
Then none can really hurt you
No matter what they do;
For even all the sticks and stones
Thrown at you through the air
Are re-arranged by loving hands
Into a temple fair.

And so I'll just believe His word
When He says it is true
That all things work together;
I'll reckon that they do.
Of each He knows the meaning
And He wants the best for me;
I'll leave them in His perfect will
And His own purpose see.

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NATIONAL SUNDAY SCHOOL ASSOCIATION

Editor for January
S. M. Whetstone

THE CHRISTIAN WORKER

In the last of my brief articles for the Sunday school page I want to point out a few things which are so necessary to the Christian worker if his life is to bear fruit for the Lord. We have spoken of some of the qualities of life that enter into the work of the Christian. Still one may possess all of these qualities which we have mentioned and yet be lacking in some things that are needed for effecient work for the Lord.

For example, a Christian worker must have a definite purpose. Just what is your aim? Just what must be done to reach that aim? Such questions are important. Your aim should never end in "running a certain part of the work." Providing a class room, teaching the Bible, imparting knowledge are all aids to achieving the real aim. Many a Christian worker has gone about his or her task year after year without ever stopping to think just what he or she is trying to do. Above all things, as a worker for Him, have a definite purpose.

Be willing to serve. No one will ever succeed whose heart is not in his work. People can never be at their best when they are driven to a task. Slaves can be driven, but free men never. Enforced service is never a heart service. To be driven to the task is to invite failure. Our work is blessed when we will do the work of the Master because we love to do it.

We must put enthusiasm into our efforts. If any people on earth should be enthuiastic about their work, it should be those who have been called to be officers or teachers in our Bible schools.

To succeed we must have staying qualities. Many a good would-be-soul winner has turned aside because of the lack of sticking at the job. It is the easy thing to become discouraged and want to quit or try something else. But a Christian should never be a quitter. There is no honor in being an ex-Christian, or in saying "I have served my time."

Of all the influencing things that surround and effect the growing life of the child, none are more important than the persons with whom he is associated. Think a moment. What teacher do you remember best? It may not be the one with the best education, nor even the one who imparted the most information, but the one who gave the most of himself to you. The writer well remembers a Sunday school teacher of his younger days. I do not know that I remember a thing so far as words go that she told us. But I well remember her. Hers was a most beautiful life and all these years her influence seems to grow on me. So, it is most important that we look carefully after some of the things that seem little to us at times but which enter in a big way into the lives of those we try to teach.

Another mark of a successful worker is found in being dependable. This pastor knew a woman who was acknowledged by all as being the best trained woman in the whole church. She was capable in every way, but we never could depend upon her. She would promise to do a certain thing, and then get busy at something else and never do it. If you have been elected to an office, or appointed to teach a class in Sunday School, by all means be dependable. If this quality be found lacking in you, it will not matter what you might be able to say in way of excusing yourself you will never be excused in the minds of people. Never make a promise that you do not keep.

Be regular. There is nothing so worthless as a time-piece that does not keep good time. It too often upsets all our plans. So it is with the irregular person in church work. You can never tell what to expect of them. It is the steady, month after month Christian; hot-weather or cold-weather, good-weather or bad-weather who will be able to demonstrate by his regularity that he actually believes. And that is worth all that he invests in it.

Our one last word is sincerity. Christian work offers no place for sham. Whatever we are, let us be that and not pretend to be what we are not. By being sincere, we mean be genuinely true, real, honest. Yours is a mighty important position. You are dealing on the one hand with the great eternal truths of God and on the other hand with human souls. In everything be sincere.

NEVER MAN SO SPAKE

(Continued from page 7)

6:53). Obviously unaware of the significance of His claims, the Romans were astonished at such words as these which He probably repeated as they watched to arrest Him: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day" (Jn. 6:54). Out of startled darkness and compelled admiration they said, "Never man so spake." And so say we out of love for the Son of God and appreciation of His atoning work: "*Never man so spake.*"

IN THE SHADOW

LANDIS, Sister Eliza Jane passed away on September 22nd, at the age of 75 years, 7 months, and one day. She was a life-long resident of Montgomery County, and has been an active member of the First Brethren church for 25 years. Two children, Mrs. Elsie M. Keller and Alvey W. Landis remain. Funeral services were conducted by the pastor.

R. D. BARNARD.

MURR, Sister Lorene was called home on June 24th at the age of 53 years, and 3 months. Death came after an illness of several years. As long as health permitted, she was a most faithful attendant at our services. In the immediate family there remain the husband, Byron Murr, and the two children, Meriam and Lowell. Funeral services were conducted in the Shiloh Springs Christian Church, which was the church of her childhood. The pastor of that Church, Rev. Le Faye Meadows and the undersigned were in charge of the last rites.

R. D. BARNARD.

BAKER, Bro. Frank E. departed this life on October 7th, at the age of 71 years, 1 month and 12 days. He had always lived in the West-Alexandria-Dayton communities, having been a member of the West Alexandria Brethren Church until he united with the Dayton Church about 20 years ago. Bro. Baker had been in ill health for a number of years. The children remaining are Mrs. Susie Tittle, of West Alexandria, Mrs. Lucille Sous, of Chillocothe, Roy, of near Lewisburg, and Stanley, Evelyn, Nellie, and Clara, at home. Funeral services were conducted by Dr. Wm. H. Beachler and the pastor.

R. D. BARNARD.

EWING, Bro. John C. a most highly respected, and the oldest member of the Dayton Church passed away on October 29th, at the age of 88 years, 5 months, and 21 days. Bro. Ewing was the first **S. S.** Supt. and the first Choir Director of the Church. He had been a Deacon for many years. He was most influential in the establishment of the Dayton Church.

Bro. Ewing rendered great service to the Denomination. He was one of the leaders in the First Conference in Dayton in 1883. At the instructions of that conference he presented to the Denomination its first hymn book in 1884. It was called "The Brethren Hymnody." Two hymns of his own music, from that book, were used in the funeral service.

He leaves his life companion, Sister Belle Ewing, one daughter, Mrs. Bonnie Ashton, of West Alexandria, and one sister, Mrs. Emma Harding, who is now 93 years of age and lives in Akron, Ohio. Funeral services were conducted by the pastor.

R. D BARNARD.

KLINE, Sister Daisy E. was called home during the evening of November 10th, at the age of 59 years, 10 months and 25 days. Sister Kline was most active in the work of the Church in Dayton, always being willing to do that humble task which others might not have desired. She was so intensely interested in children and young people. She had been in failing health for a number of years, but the end came very suddenly. She leaves to know their loss, the husband, Chas. A., two sons, Robert and Ralph, one brother, Rev. J. E. Watson and three sisters. Funeral services were conducted by Dr. Wm H Beachler and the pastor

R. D. BARNARD.

PUTERBAUGH, Bro. John F. passed away on October 12th, at the age of 79 years, 11 months, and 9 days. He had been in ill health for a number of years, but had attended services whenever it was possible. Three children remain. They are Mrs. Minnie M. Maginnis, Mrs. Edna Ganger, and William H. Puterbaugh. Funeral services were in charge of the pastor, services being held in the Fairview U. B. Church, near his home.

R. D. BARNARD.

LENTZ, Sister Barbara was called home on December 13th, at the age of 65 years, 4 months, and 25 days. Death came very unexpectedly, she being in apparent good health until an hour or so before her passing. She united with the Dayton Church on April 11, 1926, and has been a most faithful member. She attended all the morning services on December 12th.

Those remaining to know their loss are the husband, Jesse, three sons, Oscar and Howard, of Dayton, and Dr. Emmert, of Washington, D. C., one daughter, Mrs. Ida McNay, of Dayton, and two sisters, Mrs. Mary Schultz and Mrs. Margaret Watson, both of Dayton. Funeral services were conducted by the pastor.

R. D. BARNARD.

KLOEPFER, Mrs. Virginia -Maxine, wife of Herman Kloepfer, departed this life in Chicago, December 14, 1937, where during the past three years she and her husband had made their home. She had suffered much, but bore her suffering with patience and with an unwavering faith in Christ.

She was a daughter of Henry and Bessie Ulrich, of Huntington, Indiana, to whose home the body was brought and where the funeral services were held December 17th. The burial was made in the cemetery in Lancaster, Indiana, about ten miles distant from Huntington.

Virginia was a devout Christian from childhood, having united with the Brethren Church in Huntington, at an early age. It was hard to give her up, for she was only about twenty-five years old, but we sorrowed not as those who have no hope. Amidst the tears that could not be restrained we verily rejoiced in the fact that her faith in the Lord was steadfast and enabled her to endure triumphantly every test and trial, and to pass from this life in the sweet composure of that faith and in the hope of eternal life and heavenly bliss. Her sincere love for Christ and humble devotion is clearly manifest in the following poem she composed a short time before her death:

What is it Lord you'd have me do?
This restless turmoil in my heart
Remains with me the whole day through.

Music brings you near to me;
I hear your voice in poetry;
Your breath is felt in gentle winds;
Yet, Lord, I still have need of thee.

To quickly lift my head some day
And see you standing by the way,
To see your smile and feel your touch,
To hear you say "You are my child."
Dear Lord, I know I ask too much.

Surviving her, besides her parents and her husband, are a brother, Gordon Ulrich, and two sisters, Mrs. Doris Harrel and Miss Vonda Ulrich, all of Huntington. Funeral services were conducted by the undersigned.

H. M. OBERHOLTZER.

NICHOLS, James Albert, was born October 9, 1863, at Cornwall, England, and passed to the life beyond from his home in Waterloo, Iowa, November 25, 1937. He came to America, with his parents, at an early age. For the last twenty-three years he made his home in Waterloo.

A number of years ago Brother Nichols united with the Brethren church of this city. He was faithful as a Christian, a lover of truth and beauty. Brother Nochols enjoyed the fellowship of God's people and never missed an opportunity to meet with them. But recently he and his good wife celebrated their golden wedding. He is survived by his widow, two sons and two daughters, also many friends. Funeral services were conducted from the late home by the writer, assisted by Rev. Ray L. Bowers, of the M. E. Church.

W. C. BENSHOFF.

SMITH, Sarah Jane, was the wife of Noah Smith. She was most of her long life a resident of West Alexandria, Ohio. On December 18th, 1937, she departed this life at the ripe age of 87 years, two months, and twenty-four days. For many years she was a loyal member of the West Alexandria Brethren Church. A faithful wife, she was not blessed with motherhood; but gracefully and well she served as step-mother, step-grandmother, and step-aunt. Step-grandchildren and step-nieces and nephews mourn her departure. The record Sister Smith left behind was that of a good woman, a good neighbor and citizen, a faithful Christian. The funeral service was conducted in her home by the writer, with a goodly group present. The feeling is general that Aunt Sarah has gone on to glorious rest.

WM. H. BEACHLER.

The First Brethren Church on Sunnyside, Wash., lost by death the following members during the year 1937:

MRS. S. J. HARRISON — January '37, Services from the Brethren Church. Service conducted by Rev. B. J. Fike, of the Church of the Brethren in the absence of the Pastor.

JOHN FUERST, SR. — March '37. Services from the Church in charge of the Pastor, E. W. Reed.

ED. GOODMAN — September '37. Services from the Ball Chapel in charge of the Pastor

JOHN TURNER — October '37. Services from the Church in charge of the Pastor.

MRS. ELIZABETH LITHERLAND — October, '37. From the Chapel in charge of the Pastor.

MRS. EARL MURRAY — Dec. '37. Services from the Church in charge of the Pastor.

I TRUST MY GUIDE

He holds the key to all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.
I feel his hand; I hear him say,
"My help is sure."
I cannot read his future plan,
But this I know;
I have the smiling of his face,
And all the refuge of his grace
While here below.
Enough. This covers all my want,
And so I rest;
For what I cannot see he sees,
And in his care I sure shall be
Forever blest. —Selected.

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C. E. Topic for Young People

Topic for February 6, 1938

A NATION CALLED BY THE GRACE OF GOD

(Ps. 106:1-23)

Suggestions for the Leader

The Jews have made up a distinct race of people and nation upon the earth. During the many years past, God has shown grace and favor to them. Part of the time the Jews were dwelling together in their own land with their own capital. They had kings and armies. Other times they were scattered through foreign nations and lost their land and possessions.

In this topic, we ought to see how God commenced working with His people and continued with them to the present day. We have had lessons on the Jew before; but there is always more to learn.

The scripture reading was really an historical summary. It boiled down some wonderful events and a long period of time into twenty three verses. acknowledged that the people had sinned; nevertheless God was faithful. He recognized that, only by the favor of God, they received blessings from Him. Their salvation from trouble was due to God's good will for them and not according to their merit.

We shall never cease learning lessons from the Jew. We are what we are by God's grace. We did not choose Him but He chose us. **John 15:16.** We are not saved according to what we deserved but according to God's love. Many other lessons will be pointed out by the speakers.

1. God's Purpose Declared. Gen. 12:1-3.

Abraham stands as the father of the Jewish people. Nearly 2,000 years before Jesus was born, Abram lived with his father in Babylon or Ur of Chaldees. The people there were wicked and idolatrous. They had bad influence upon any one who tried to do what was right. God knew very well that Abram's home community was not the place to build up a people for true religion. Hence we see the first step in

dealing with Abram. He was to get away from all bad influences. We shall never amount to much for God until we do the same thing. It may not mean that we must leave home: but it does mean that we must leave that company that leads us into sin.

God declared His purpose to Abram for selecting a chosen race. He meant to make a great nation and through that nation all the families of the earth were to be blessed. There can be no doubt but that the Jews have seen days of greatness in respect to their national life. They shall see greater days yet. The other phase of the purpose raises a question. How do you think the Jews have proven to be a blessing to all the world? Some countries and dictators consider them as a curse. Have they been a blessing to us in business, finance, education, or invention? These are not so important. The answer is that they were a blessing to us because they made up the Messianic line that brought the Lord Jesus into the world. Then the promise of a Savior was given to Abram nearly two thousand years before He actually came.

2. Grace Exercised in the Lives of the Patriarchs. Gen. 13:1-4; 26:1-2; 31:3; 45:4-8; 46:1-4.

Some of the patriarchs were: Abraham, Isaac, Jacob, Joseph and others. Frequently God spoke to them and made known His will to them. He informed them what He desired of them in respect to their conduct too. Throughout the record of their lives, we see that they were as human as we are; they failed to do what was best for themselves and others. They had lapses at which time they seemed to forget God; nevertheless He never forgot them.

"The one fact that runs through the passages given above is that God was "guiding them with His eye upon them" all the way that they went. Abraham, content to dwell in Egypt and take the gifts of the king while his wife was held in the household of Pharaoh, was not earning a reward by his good works. Isaac was guilty of the same sin. All the patriarchs needed the grace of God; and in grace, God did call them and bring them back to fellowship and blessing."

We speak of the providence of God as His watch-care and direction over His people. This prominent teaching in the Bible is easily applied to the Jews. During the journeyings of the patriarchs and the wanderings in the wilderness, God was with them by day and by night.

3. Grace Exercised in the Exodus. Exodus 3:7-11; 5:19-21.

Exodus means the going out of the land of bondage by the Israelites. During the days of Jacob and Joseph, the Jews went down into Egypt to make a living. They became settled there and satisfied with the conditions. However a certain pharaoh came into power that placed the Israelites in slavery. Their hardships and sorrows were so numerous that they cried for deliverance. It is also believed that these Jews became corrupted with the pagan religion of Egypt. At any rate they lost the joy of their salvation in the Lord.

The grace of God came to them to deliver them out of the hand of their enemy and set them on their way to the promised land. It is wonderful to read how God saved His people from the death angel and later opened the Red Sea for their crossing. In all of these events the people were brought closer to God. They were supposed to "be quiet and see the salvation of the Lord." **Exodus 14:13.**

Egypt is a type of the world. Our release from the sin of the world comes by the grace of God. He protects us from the death angel and opens up the sea for our escape from sin.

4. Grace in the Wilderness. Ps. 78:34-40.

In the wilderness journeyings of the Jews, we see God's grace in operation. Many times they failed God and grumbled against Him. The writer of Ps. 78 says that they provoked Him in the wilderness and grieved Him in the desert (vs. 40). He also tells us why God did not destroy them for their unfaithfulness. "For He remembered that they were but flesh; a wind that passeth away, and cometh not again."

You will understand this better when you picture more than three millions of people loosely organized and untrained, moving from one land to another. They were unprepared for such a journey and in such a place where they could not get provisions. Anything that came had to come from God. It was at this place they were supposed to show great dependence upon God. According to His promise and past faithfulness, He would not fail them; but sent food and other necessities.

Even though we do not go through a wilderness, it is our high privilege to place complete trust in God. Depend upon Him for everything, everyday. If we do go into a wilderness at any time, by all means, keep faith in God.

5. The Future of God's Gracious Work in Israel. Ezek. 36:24-32.

Read this scripture to everyone. Ezekiel tells that the restoration of the Jews will come about in a certain prescribed manner. God will call them out from the nations, where they are hiding. He will gather them into their own land of Palestine. Then will come a national conversion. The people will be turned to the Lord and they will honor Him. It is at this time they will acknowledge Jesus of Nazareth as their true Messiah. Of course this is mostly future. The Jews are returning to their land, but in unbelief as yet.

The verses read like our teaching of the new birth. The author spoke of a new heart and a new spirit; he spoke of a changed life too. It is entirely possible that Jesus had these things in mind when He asked Nicodemus why he did not know these things. Being a Jew, Nicodemus should have thought about Ezekiel's prophecy.

1. How has the Jew been a blessing to all the people of the earth? Gen. 12:2.
2. What are some reasons why the nations have persecuted the Jews?
3. How has the grace of God been evident in dealing with the Jews of the present day?
4. Roughly outline the future of the Jew in respect to his land and Messiah.
5. Let one person make notes on each talk and then review how the grace of God was seen in the Exodus, the wilderness and in the lives of His people.

What is Anti-Semitism?

"On all sides in our day, the cry of anti-Semitism is heard. The Bible is ridiculed because it teaches the future glory of the Jew. The love of God for the nation is laughed out of court. They are called the worst of all peoples. One writer referred to the Jewish nation as "God's worst mistake." In the face of such an attitude, God will vindicate His Word. The world will yet see the nation cleansed and restored and will be forced to see that God does not make mistakes."

C. E. Topic for Juniors

February 6, 1938

BLESSINGS GOD GIVES

(Aim: To show the priceless blessings resulting from friendship with God.)

(It is suggested that this meeting be in the form of a railroad meeting. The chairs should be arranged in groups of two with aisle between like a train. The leader will be the conductor. Announce that a journey will be made to "Mountain Heights." Schedules may be made in advance and given to each member as they board the train. Also invitations may be in the form of railroad tickets.)

Schedule

6:30—Praise Station (Song Service).

6:40—Bible View (Scripture, Psalms 34).

6:45—Power House (Sentence Prayers).

6:50—Refreshment (Special Music).

6:55—Observation Point (Leader's Talk).

7:00—Testimony Tavern (Testimony from Juniors relative to blessings God has given them).

7:10—Inspiration Point (Lesson-Discussion).

7:25— Lookout Mount (Announcements).

7:30—Parting Signal (Closing Song and Benediction).

Leader

We sometimes think that if we could obtain riches how happy we would be. We many times think of the things we would do if we had riches. Earthly riches are nice but there are riches that are much greater. In Prov. 10:22 we read, "The blessing of the Lord it mak-

eth rich." All blessings come from God. In James 1:17 we read, "Every good gift and every perfect gift is from above and cometh down from the Father." How wonderful it is to know that there is One who loves us, One who is a Friend above all other friends and is not only able but willing to bestow on us priceless blessings.

For Discussion

What are some of the blessings God gives?

(If possible have the children suggest the following blessings):

1. Eternal life—John 10:27-29.
2. Tender care—Psalms 23.
3. Cleansing and forgiveness—I John 1:9.
4. Establishes and keeps from evil—II Thess. 3:3; I Peter 5:10.
5. Keeping Power—I Peter 1:5.
6. Guidance—Psalms 73: 23-25; Ps. 48:14.
7. Crown of life for enduring temptations—James 1:12.
8. Faithfulness rewarded—Matt. 25: 14-23.
9. Rewarded according to works—Matt. 16:27.
10. Privilege of being witnesses and fellow workmen—II Cor. 5:18, 6:1.
11. God always leads to triumph—II Cor. 2:14.

Does everybody receive the above named blessings? Why? Why not?

Who can be sure of receiving these blessings?

Illustration

The story is told of a blind girl, whose eyes had been opened by an operation. When she saw her father for the first time she was delighted. The daughter watched every move he made. For the first time his constant tenderness and care seemed real to her. If he caressed her or even looked at her kindly it brought tears of gladness to her eyes. "To think," she said, holding his hand closely in her own, "that I have had this afther for these many years and never knew him!"

When we come into the next life and behold the glories of the Divine Presence, we may in a similar way voice our wonder that we had for many years of earth-life a heavenly Father, yet never quite knew how great, how loving, and how ready to bless He actually is.

ONE THING

One thing I have on earth which I
Can never have in Heaven.
A rare and blessed privilege
Which He to me has given.

A chance to preach His wondrous Word
To save a soul from dying.
(Hark, far off in the dark and cold
The little lambs are crying!)

A chance to win a starry crown,
Not for my own adorning.
A gift to lay at Thy dear feet
Some bright, eternal morning!

—Selected.

THE WORD AND THE WORLD

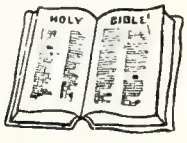
(Continued from page 2)

schemes come to nothing. Often he has changed his method of attack. Occasionally great geniuses have arisen, and the race has acclaimed them wildly, gratefully accepting their gifts. But still the work is far from finished. Man never had greater needs than he has today, and he knows this. But still the ancient and strange antagonism against God reigns in his heart. He will accept the gifts of other sinful men, but the gifts of God—that is something else.

Some time ago I read in a radical Socialist paper an advertisement which ran somewhat as follows: "WANTED —a new humanity, a new social justice, a new economic system, a new righteousness, a new international organization. NO GODS NEED APPLY."

In the Book of Romans, chapter one, verse thirty, the Apostle Paul in diagnosing the fatal malady of our race, declared that men were **"haters of God."** Perhaps this one phrase provides an answer to the question I have been discussing—Why do men dislike to accept the help that Christ will bring to the world at His second coming?

(Reprinted from The Brethren Evangelist of June 8, 1935—Editor).



NEWS FROM THE FIELD



PASTORAL AND EVANGELISTIC SKETCHES

Smithville, Ohio

Our autumn evangelistic meeting was held at the Thanksgiving season, with Brother J. Ray Klingensmith, of Elkhart, Indiana, as our evangelist. For two weeks he preached the gospel among us, in his unique way with power and effectiveness. The evangelist and his messages were favorably received by the Smithville folks both within and without the church. The attendance at all services was good, even as good as we could hope for in these days of so much indifference to spiritual things, and when the world is bidding so highly for the time and effort of all alike. Our field here is well gleaned. It has never been over-ripe for evangelism any time during the present pastorate. We could not anticipate a larger gathering at this time, but with all there were nine who came for membership in the church, some of which are heads of families. The revival has resulted in the quickening of the spiritual life of the church, and we continue to have large audiences at all our worship services, even exceeding that of the attendance at Bible school. Our school is maintaining its best record for several years, showing a decided gain over last year. The pastor has been away from home considerable since conference in various evangelistic efforts, but notwithstanding this the work has not suffered or lagged in the least. This church is doing some real home mission work in the loaning of the pastor to some of the smaller churches that need encouragement and special evangelistic efforts. Accordingly within the past year five such fields have been assisted, wherein upwards of one-hundred persons have been added to that many groups of believers. This church has also furnished two young men who are at present caring for three of these churches. Recent supply for our pulpit here have been Brethren Lindower and Stuckey, the latter supplying twice. Our people greatly appreciate them. We are grateful to the church at Elkhart for the loan of their pastor to us. This was our first opportunity to work with Brother Klingensmith, but trust it will not be the last. We can recommend him to any church needing an evangelist; get him if you can. How the Brethren Church needs a score like him, with his earnestness, and his conviction, and his loyalty to the great fundamentals of our faith, and to the doctrines of our church. Our fellowship was not marred by the slightest disagreement. This is indeed wholesome and refreshing. We are riding with a bit more comfort in our automobile these days, as the last act of kindness that he did for us before taking his leave was to have a new heater installed in our car. Well, thanks again Ray for every kindness to us, and come again.

Fremont, Ohio

Closing the meeting here at Smithville on the 28th of November, we began a meeting with the Fremont, Ohio brethren on the evening of the 29th. This was our first evangelistic effort with the Vanators, and we had two weeks of wonderful fellowship in the work of the Lord together. Mrs. Grisso accompanied me in this meeting and we made our home at the parsonage, where every kindness and consideration was shown us. The Vanators have been on this field a bit over a year, but it is beginning to show a response to their labors. Withal, it remains a very difficult field for our people. The Lord was pleased to give us some precious souls during the meeting, that will add some strength to the little group of believers here. This church is partly supported by state missions, and we feel confident that under the present lead-

ership it will soon be able to care for itself. It was a pleasure to work with these people who are so vitally interested in every cause that is dear and precious to every loyal Brethren. We shall never forget their co-operation in our efforts and their many kindnesses to us, and their expressions of appreciation of our labors among them. May it please the Lord to richly bless the Fremont church and its pastor and family, and if He shall tarry in His coming, we believe that a Brethren church of considerable proportions and true to the brethren faith and ideals will be builded here.

Williamstown, Ohio

With but one week at home after the above meeting, we drove to Williamstown a hundred miles west of us, to assist our son Vernon, between Sundays in a brief evangelistic effort in this field. He has been caring for this work since October, coming over each alternating Lord's Day from Ashland Theological Seminary. This is one of our older churches and has had its reverses. However it is a great white open harvest field awaiting consecrated effort. It is beginning to show evidence of this effort. During the meeting much visiting was done among the membership and in the community generally in an effort to turn folks again toward the church, which all too many had forgotten. The present student pastor is very highly spoken of by the entire constituency, and his labors are indeed not in vain. After the first week of the meeting when Christmas programs seemed to hold the right of way, the attendance and interest was indeed gratifying. The presence of so many men of the community, and the goodly number of young folks was encouraging. Never have we found a people more interested in the Word than here, especially in prophetic teaching. The time was far too short for much of such teaching in this meeting but we hope to return later to give such. Our dispensational chart study was received with interest. They are "true brethren" indeed and it was refreshing to labor with those who are orthodox both in living and believing.

The meetings failed to yield visible results until the last evening when the "Holy Ghost with all His quickening power", manifested Himself in an unusual way. At the invitation for personal and definite acceptation of Christ as Savior, and for consecration to the work of the Lord, and for those who had completely broken their fellowship with Him and had gone back to the world to walk no more with Him, the folks came until a half-hundred had found their way to the front. Among these were a number of first confessions, and still others from other churches seeking membership. At this writing it is uncertain as to the number that will receive baptism, possibly a dozen or more. It was indeed a wonderful time of rejoicing for this little group to see their loved ones come to Christ. It has been a long while in our evangelistic work since we witnessed the Spirit of God move so mightly upon a congregation.

Our home while here was the Tombaughs and the Knights. And what homes they were! Such kindnesses from them, and the expressions of appreciation from the Brethren in word and in material things, makes us stronger for the battle and causes us to buckle our belt a bit tighter and go forth as never before for our Lord. We are reluctant to say that this must be our last meeting for some time, unless it be by some unforeseen special arrangement. We regret deeply that we cannot meet the calls that are coming to us for this work. If it is His will for us and you, beyond all probability we will be in a position to serve your church later. The harvest indeed is ripe. The reapers seem to be few. All too many have lost the old time evangelistic fervor. Brethren the time is short. Let us work while it is day.

Faithfully yours, under the precious blood.

C. C. Grisso, Pastor-Evangelist.

LA VERNE, CALIFORNIA

Greetings, once more from LaVerne, where the winter weather is as fine as advertised by the Los Angeles Chamber of Commerce! At the close of the year the usual annual business meeting is on New Year's evening. This year it was changed so a report will probably be given by the new correspondent later.

There have been several special prophetic Bible study services scattered through the year, some of these by Brethren, others well known Bible teachers.

Our semi-annual Communion services are well attended, as are the weekly prayer meetings. When we become discouraged because of apparently small numbers at our little church all we need to cheer us is to visit a so called 'big' church—and we learn that Brethren in La Verne are pretty faithful after all!

During the year a revised roll of members seemed advisable. This roll numbered 360 or more. After a period of thirty-six years many moved away, never ask for a letter, affiliate with another church and cannot be located, although the local church clerk makes several attempts. These persons (about 125) were placed on an inactive list. We think it is worthy of 'honorable mention' that no member of the La Verne church has ever been excommunicated. We prefer to err charitably than otherwise. The choir under the direction of Orville Thomason, presented a pleasing Christmas cantata. The White Gift offering of the Sunday School was $87.37.

The four C.E. Societies and prayer band meet regularly on every Sunday at 6:30.

The Woman's Missionary Society remains very much alive, striving to reach all the goals. Mrs. T. J. Steves resigned as President after about ten years of service. Mrs. O. E. Haines has accepted the position for the new year.

We are looking forward with great joy to the return of our very own missionaries from South America this year. Brother and Sister Sickel and children will be with us on a long delayed furlough. Let us all pray for their safe arrival.

We thank our Heavenly Father for all His care through every trial and believe He will continue to keep us till He comes.

Mrs. Elsie Rager,
Evangelist correspondent.

TRAVELING IN THE HOMELAND

During the past two months it has been my privilege to visit churches in Maryland, Virginia and a part of Ohio and Indiana. In Maryland I presented our foreign mission work in Argentina, at Hagerstown, Linwood, and St. James churches, with the hearty co-operation of the pastor in each case.

In Virginia, after presenting the mission work, I followed with evangelistic sermons twelve days at the Bethlehem church. The community is pretty thoroughly evangelized, but the attendance and interest were good and there were six baptisms at the close. During the remainder of my tour it was my great privilege to be taken about by brother John Locke, who knows the country well and is a good driver as well as pastor. We visited the Mount Olive church, then Roanoke, Collins, Covington and Maurertown, besides Mathias, West Virginia, and Washington, D. C. I cannot write at length of each place, but the same cordial hospitality and sincere interest in our foreign work was manifested in all places.

From Washington I came to Indiana and during December spoke in our churches in Elkhart, Center Chapel, North Manchester, Ft. Wayne, Brighton, South Bend, Roanoke, Huntington, Berne, and Muncie, Indiana, besides Bryan, Fremont, and Ashland, Ohio. In the latter place I remained a week to speak in the church and different associations and classes. I should add that in most cases besides speaking at our churches I spoke also to grade schools, high schools or colleges that may be near. Thus far I have spoken at Bridgewater and North Manchester colleges, besides Ashland, and also Bethany Bible Institute, Chicago. The attendance and offerings in general show the effect of the crisis in church and state and also of the inclement weather which has prevailed during these two months, but I see no reason to be discouraged. I do not find that our churches have been led astray very much either by the prevailing worldliness of the world or erroneous teachings in the church. I am still glad to be a member of a whole gospel church and trust that the remainder of my visits throughout the brotherhood

may be as pleasant as the first ones have been. It will require a month or more to finish visiting the Indiana churches; then I hope to go west to the Pacific coast. Will readers please pray that these visits may be a blessing to all concerned.

C. F. Yoder.

Warsaw, Ind., Jan. 1, 1938.

GARWIN, IOWA

To the Brethren Evangelist:

Greetings from the Carlton Brethren Church.

We have not had a report sent in to our church paper for a long time. We regretted very much to have our former pastor and wife, the Rev. and Mrs. William Gray, leave us and go take another charge. We feel there was much good accomplished during their ministry and we feel encouraged since our new pastor and wife, Rev. and Mrs. Harold Parks from Pennsylvania arrived Thanksgiving Day and took charge of the work at this place. Our Sunday school is doing good with Brother Gerald Cooper acting as superintendent, the attendance has been better than usual for this time of year.

Our weekly prayer meetings have been well attended. We are starting a Bible Study class on Personal Evangelism. We had a very impressive communion service December 29, in charge of our pastor with Rev. and Mrs. William Gray and family as visitors.

Although we have nothing outstanding to report we feel that the Lord is leading us steadily forward in His work and we covet the prayers of the entire brotherhood, that there might be a great ingathering of souls in this part of the Master's vineyard.

Mrs. Perl Lowry.

LOREE, IND.

We received a call from the Church at Loree, Indiana, to help them in a revival meeting which was to begin on Thanksgiving day. We were much surprised to receive a call from them, because we had served there as pastor for nine years. We were glad indeed to accept the invitation. We had worked with their pastor Bro. Clarence Gilmer in two previous meetings at Burlington, and we were glad for the prospect of working with him again in a field where we were acquainted with the people. Brother and Sister Gilmer are earnest, hard workers and thoroughly Brethren. We were glad for the privilege of again working with these good people. Some had come into the church since our pastorate there and were new to us. But many who have been the support and stay of the church for many years were there to greet us. It is putting it mild to say that every home, those with whom we had worked in other days, and those whom we met for the first time was thrown open to us, and we received a hearty welcome. But these are not the greatest reason for rejoicing in the privilege of going back to help them. The greatest reason was because we again had the privilege of preaching the Word of God and glorifying our blessed Lord and Master.

We were greeted with a large audience the first evening, and in spite of bad weather and scarlet fever which broke out in the public school the day before, we had good audiences and good interest every service. We spoke in three high schools and were invited back, but was unable to accept the invitation. These people are lovers of the Word and rejoice when it is being preached. They are very appreciative and good listeners. This is a rural church, but one of the best. They would put some of our city churches to shame in their loyalty and attendance. There was not as many accessions as we had hoped for the field had been well gleaned the year before. Nearly all the Sunday School children had been gathered in as well as older ones. But we praise the Lord for it and for those who came during the meetings to accept Christ, and for those who dedicated their lives to definite Christian work and service. May God bless the pastor and people of this church abundantly. We praise the name of our Lord and Savior and give him all the honor.

C. A. Stewart.

BRYAN, OHIO

In planning for our revival in the Bryan church we were led to contact Bro. Ed Miller, of Maurertown, Va., with a desire to secure him to lead us. We were very happy when we learned that he could be secured. So we set the date of beginning as Nov. 7th. We prayed and planned and asked for the leadership of the Holy Spirit to guide us in our undertaking. We preached on Sunday the 7th and Bro. Ed came on Monday. For two weeks we contacted people in the interest of their souls. We prayed and talked with people, visited and preached to them. Bro. Miller is a fine yoke fellow. He is a hard working and earnest preacher and preaches the Word of God without fear or favor.

This field is like many others today, especially where the field has been well gleaned. It is very difficult to get outsiders interested in the program of the church. Truly this is a sign of the age. While these services were well attended, there were some services in which it was very difficult to find some one who was not a Christian. But we feel that these meetings were a great blessing to the church and the community. Some heard the doctrines of the church that never heard them before. Not because they are not preached, but because some people do not attend churches other than their own, only during revivals. Bro. Miller did not hesitate to proclaim the whole truth. We feel that there were some mighty fine people added to the church. There were five baptized and six received into the church. Two fine families and one young man, one husband and father received by relation making a total of six. We are made to believe that this is not all the results of this meeting. Eternity only can tell what good was accomplished. For all this we praise the Lord and thank Him for the privilege of being co-workers with Him. The church has experienced a deeper spiritual uplift. We pray that we may continue in His service in the spirit of humility where He can bless.

Fraternally,

C. A. Stewart.

Prayer and Work Go Hand-in-Hand

We have asked you to pray for the Publication Day Offering.

We now ask that you work to make your prayer come true.

Forego some pleasure, lay aside the price of that pleasure and put it in the offering on Sunday, Feb. 13.

THANK YOU.

THE BRETHREN PUBLISHING COMPANY.

Vol. LX, No. 5 January 29, 1938

The BRETHREN EVANGELIST



God said to Abram, "Look now toward heaven, and tell the stars, if thou be able to number them.....So shall thy seed be. Other nations have risen or fallen or lost their identity, but God's promise has kept this chosen nation. The God of the stars and the God of the chosen is the same unchangeable God. Jesus Christ is the same yesterday, and today and forever. See Gen. 15:5-6; Heb. 13:8.

Stars of God

By T. O. Chisholm

Stars of God, I watch you shine
And I know your God is mine;
He that set you twinkling there
Is the God who hears my prayer;
He that calls you each by name,
And my Father, are the same;
He that speeds you on your way
Guards and guides me night and day

Stars of God, you speak to me:
"Scan the silent skies and see
How we shine as we have shone
While the centuries have flown;
Men and nations are forgot,
He that made them changes not;
Changing years in beating tides
Sweep the world—but He abides."

Stars of God, my mentor be;
Chide the foolish fears in me;
He that flung you into space
Is my God of truth and grace;
You may perish, but not I—
Born of God, I cannot die.
"Now I lay me down to sleep,"
God of stars and souls will keep.

Would You Leave Your Canary in Care of Your Cat?

By TOM M. OLSON

Whether or not you own a canary, you know that's not the thing to do. Neither would you leave your valuables, papers, jewelry, and priceless keepsakes unguarded in your home. You see the utter folly of risking the loss of your treasures through fire, theft or vandalism; and as a consequence, you make such provision for the protection of your material treasures as seems advisable to you. Are you as thoughtful in seeking protection for the greatest treasure you possess?

Man's most priceless treasure is his soul—the eternal loss of which is "such a loss as nothing can restore." "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36,37). You would not leave your canary in care of your cat. You would not leave your valuables in care of a thief. Would you leave your soul in care of man's worst enemy, the Devil? It is insane folly so to do—especially when adequate protection may be had "without money and without price."

The lamenation of the Psalmist of old was: "No man cared for my soul" (Ps.142:4). And the reader may be laboring under the same impression; but every effort put forth by earnest soul-winners is a manifestation of genuine care for your soul. But towering infinitely higher than the highest peak of the most zealous personal worker's care is the care of the One who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

As for the Lord Jesus Christ, "He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors" (Isa. 53:12). Therefore His great love for precious souls cannot be successfully questioned or denied.

One of old was exercised about the sin of his soul and asked: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Mic. 6:6,7). If the reader is similarly exercised, he should be happy to learn that the Lord Jesus on Calvary's Cross offered a perfect and all-sufficient sacrifice for sin. Nothing more remains to be done. All may now rest their souls on the sacrifice of Christ and know their sins forgiven. "Whosoever believeth in Him shall receive remission of sins" (Acts 10:43). All may now commit the keeping of their souls unto Him. Has the reader done so? Can you confidentially say with the Apostle Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against (until) that day" (2 Tim.1:12).

If your soul is in the care of the Lord Jesus, it is safe and secure for time and eternity. But if it is not in His care, it is in the care of Satan and his tender mercies are cruel. He is the god of this age who "hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor.4:4). Nothing but eternal loss can be expected by leaving your soul in his charge. It goes without saying that a cat would kill a canary—a thief would steal treasure—and the devil will deceive and destroy souls.

Awake then, dear reader, to a sense of your folly and danger! There is still time to say to the Lord Jesus, that matchless Lover of souls:—

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, oh, leave me not alone,
Still support and comfort me;
All my trust on Thee is stayed,
All my help from Thee I bring,
Cover my defenseless head
With the shadow of Thy wing."

STUDENTS DISTRIBUTE GOSPELS

Because they feel that a true Christian life is the only answer to the problems facing college students everywhere today, the students of an Illinois College have sent 15,000 copies of **His Triumph**, an attractively printed booklet edition of the Gospel of St. John, to the students of the University of California at Berkeley, Calif. Each gospel has an imprint on the back indicating that it is given with the compliments of the University of California Bible Club, a student organization which will conduct its own program of distribution. In addition it will carry the statement: "This little booklet will help us all to win in the game of life," signed by Coach Amos Alonzo Stagg, formerly of the University of Chicago.

According to Theodore Benson, Menominee, Michigan, a senior at the Illinois college and president of the Scripture Distribution Society there, "Our purpose is to discharge our responsibility as Christian students to these our fellow students. We know of no more effective way to reach the student world than to present them with the Word of God."

When it was learned that the booklets would cost $250., Benson made an appeal to the 1100 students of the college who rallied to his support by contributing nearly $400 in a special offering taken during their morning chapel service. Encouraged by the enthusiastic support of the students, the Scripture Distribution Society is now planning to send copies to 35,000 students of Columbia University in New York.

A little girl asked her father to change a dollar into ten dimes that she might have her tenth for the Lord. Soon he noted that she went to her Mite Box and dropped in—not one dime only, but two. The father, who was not strict in his accounts with the Lord, asked her why this extravagance, to which she replied, "Why the first dime belonged to the Lord, and I couldn't give Him anything until I took it out of my share."

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THE SPEED OF SOUND

An observer when asked how fast sound travels answered that it depends upon the character of the sound. He said that he had known a gentle blast on the dinner horn to travel a mile in a few seconds while a loud invitation to get up in the morning had taken an hour to get upstairs. Doubtless many fathers and mothers can testify to these facts.

Those who read God's Word realize that God has called down out of His heaven and has spoken to lost men through the living Word. If men could but realize how precious and palatable is the eternal Bread of Life they would make it their first business to receive it without delay. However, God has told us that the multitudes are not anxious to sit down to His table, neither are they willing to listen to His Word. Jeremiah explained one of the prominent characteristics of the human race when He said "O foolish people without understanding, which have eyes, and see not; which have ears, and hear not" (Jer. 5:21). Our Lord Himself upbraided the Pharisees saying, "Having eyes, see ye not? and having ears, hear ye not? And do ye not remember?" The whole human race is dull of hearing the things of God and slow to see the things which He has to offer. It has always been so. It appears, however, that our present social structure seems to augment this startling failure of man. Today men will do almost anything that they might gain popularity or wealth. They will expend a life time of energy to build up a little fortune for themselves, but they will not even open their eyes and ears to find the truth of God.

If some silly politician offers to increase wages ten percent, he can soon get a following, but if one of God's messengers proclaims God's Word to state that God's salvation is free, men turn it down. The human race will still hear the call of the dinner bell, but reject the call of God.

BINGO IS OUT

From an eastern Ohio town there comes the information that the mayor has banned commercialized bingo. The chief of police has closed five popular places where it was played. It is stated that bingo will not be allowed on a commercialized basis but there will be no objections to its use in church or lodge benefit parties. Outside of the church bingo promotes gambling. Inside it probably helps raise the preacher's salary. It seems that we heard something once about consistency being a jewel. It certainly is a rare one at that.

John Wesley's mother, Susanna, wrote to him and said, "Whatever impairs the tenderness of your conscience, obscures your sense of God, or takes the relish off spiritual things, that thing is sin to you." The advice of Wesley's mother can do much for us today.

WHAT DO YOU PREACH?

There are some preachers who preach sermons. There are others who preach the gospel. Mere sermons are certain to empty a church in due time. The gospel preached in the power of the Spirit will fill the church in due time. A teacher of preachers once explained to the class in Homiletics some of the great principles about gospel preaching. Said he, "You must begin where people live and end up at the cross." By this he meant that it is well to contact people with a message which is easy to understand and is built upon their own experience. But in the end, the message must be turned to the Christ of the cross and, of course, the empty tomb. There is no substitute for the preaching of Christ. It is of little profit to talk vaguely about great leaders, religion, ideals, determination, culture, etc. as these things do not have the power of life. It is the preaching of Christ that brings life. It might be profitable for some preachers to take one year in which they would talk about nothing else but the great truths about the Lord Jesus Christ. It would be well to begin with His preexistence. Then discuss His deity then the truths of His incarnation, the facts of His holy life, the historical evidence and meaning of His death, burial, and resurrection, and, of course, the hope of His return. A year spent in discussion of these great facts will be profitable both to the congregation and to the preacher as well. The preacher needs the awakening touch from a living Christ as well as the members of his congregation.

A DIP IN JORDAN

A preacher once preached about Naaman the

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leper. He told the story with much interest and accuracy. But the message lacked life. A humble observer happened to be in the audience that Sunday for the first time. This observer was well grounded in the faith of the gospel and could detect instantly a preacher who was on fire for the Lord. At the conclusion of the sermon, not wishing to be critical, the listener made this remark: "Oh that the good brother might take a fresh dip in Jordan himself." Certainly this is what all preachers, leaders and Christian workers need. It is the refreshing dip that makes the water of life real to others.

WHAT SHALL WE CALL THE PREACHER?

It is quite common to hear the term Reverend used in connection with our preachers. We do not like to be critical and perhaps you will not agree with us, but we never have liked the term. Perhaps it is almost necessary in our present social arrangement to use such a title merely as designation. For instance, it helps to find a name in the telephone book. It may help sometimes to identify mail. Seriously we wonder what benefit there is to be derived from the title.

Recently an interesting statement about the use of the title came from the pen of Will H. Houghton, president of the Moody Bible Institute. We feel inclined to agree with Brother Houghton that Pastor or Brother are much better terms than Reverend. It should be remembered also that the term Elder is always allowable and certainly scriptural.

It is true that the word "reverend" occurs only once in the Bible and then is applied to God: "Holy and reverend in his name" (Ps. 111:9). The fact that it is used of God only, means to some people that it should never be used as a human designation. With all due respect to this opinion, the fact is it has been used as a title (not a name) in connection with those who have been set apart to a full-time ministry.

There is one use of the name which we would like to protest. It is the terrible, jarring use of the title in direct connection with the surname, thus, "Reverend Blank." Some one a long time ago, said, "With regard to the use of 'Reverend' or 'Rev.,' to fail to know that the proper form is 'Rev. Mr. Blank' or 'Rev. John Blank' is the literary equivalent of eating peas with a knife."

We must confess that to us the best title ever found for a preacher is "Pastor." What a wonderful relationship it suggests! Happy is the man who is even faintly entitled to such designation. Better is it than all fancy appellations to be discovered or devised. And what shall we say for its companion word, "Brother"? These are old-fashioned words, but they are full of meat and meaning.

MARIJUANA

Marijuana, or marihuana as it is recorded in the files of the office of the commissioner of narcotics n Washington, D. C., is used increasingly among High School students everywhere, we are told. It is stated that in at least 31 of the 48 states the weed may be found growing wild. In some neglected fence corner or some back pasture there is to be found the weed which is certain to augment the crime wave.

A description of the weed states: "It is a big hardy weed with serrated, swordlike leaves, each with seven blades, and topped by bunches of small blossoms. Its string like stalks may rear the topmost leaves to a height of from three to fourteen feet."

It has now become popular to make cigarettes from the dried tops of the plant. The narcotic poison effects the higher nerve centers. No one can possibly predict with any degree of certainty the results which will be produced from its use. The overpowering effect of the drug strikes hardest when smoked by young people of high school age and under.

"Habitual users of the marihuana usually develop a rage after their smoke, and become temporarily irresponsible. Prolonged use of reefers, as the marihuana cigarette is called, is said to cause mental deterioration of the addict, even to the point of insanity. The temporary feeling of well-being may terminate in violent forms of crime, insanity, or suicide. The files of such cases in the offices of the commissioner of narcotics in Washington are getting larger as month follows month. There is no federal law against the production and use of marihuana, as yet.

"Three years ago its addiction was almost unheard of in the United States, but its use has grown by leaps and bounds during the last three years, and it is becoming a potential menace to the nation."

The Word of God tells us that perilous times shall come. Certainly marihuana will make perilous times more perilous. For those who are inclined to go the way of violence it is easy to see that Satan is ready to use every trick at his disposal to wreck the human race. He would also wreck the household of faith by unbelief. Truly, he would destroy men, spirit, soul and body. God desires to have something to say in all this. Just the same as the power of salvation is able to deliver men from drink, the power of salvation can deliver people from marihuana. The Word of God is still true. "I can do all things through Christ who strengtheneth me" (Phil. 4:13). It is for us to recognize evil, admit its reality, and accept God's remedy.

PRAYER

Put any burden on me; only sustain me. Send me anywhere, only go with me. Sever every tie but this tie which binds me to Thy service and to Thy heart.—Selected.

Religion is what man does in an attempt to gain the favor of God. Christianity is what God has done to bestow His favor upon man.

WILLING DOLLARS

By R. D. BARNARD, President of the Publication Board of The Brethren Church

If you believe that the Bible is the Word of God, and that it reveals those things necessary to the new birth and spiritual life of boys and girls, men and women, and,

If you believe that the latest methods should be used in presenting these great truths of the Word of God to boys and girls and young people, and,

If you believe that The Brethren Church should have a current review of life and thought in its relationship to daily life and to the prophetic Word, and,

If you believe that The Brethren Church should have a positive voice on the great Fundamentals of the Christian Faith, and on the unique positions of the Brethren Faith, and,

If you believe that our Bible centered Sunday School literature fulfills the first two of these, as we believe it after making recent extensive comparisons, and,

If you believe that the "Brethren Evangelist" meets the need of the third and fourth items above, as we so enthusiastically believe it does, then,

YOUR WILLING DOLLARS

will help us greatly. We appeal to you for willing dollars, holy dollars, dedicated dollars to help us continue and expand this ministry.

DO WE NEED THEM?

We did end last year with a nice balance, but we had plant employees who were serving sacrificially, and were underpaid. Your board felt morally bound to make certain increases in this respect. Prices of raw materials have increased, and unforseen challenges always come. We do need your willing dollars.

WE WOULD EXPAND

in certain fields of useful literature. We look longingly to the field of "Senior" and "Young People's" quarterlies. This would complete our series from Junior to Young People. This is greatly needed. Your willing dollars will be a step in that direction.

HOW TO GIVE THEM

Greet Publication Day with a fine offering. That is the very best way. It will help us most and help us immediately.

Subscribe to the "Brethren Evangelist". This will help both you and us. Additional subscriptions cost us but little after the first copies are printed, and they give you so much. Why not subscribe for some friend? Could you give a better gift to your married children?

Better still, give an offering on Publication Day, and also subscribe. Choose your own way, but please help us in this part of the Lord's work with your

WILLING DOLLARS

YES, It's More a Privilege Than a Duty



The above picture was drawn, prepared in cut form, and presented by Brother F. B. Miller, member of the Publication Board of the Brethren Church. He sits on the board, knows the problems and has a sympathetic interest in our work. Brother Miller is also the President of the National laymen's Association of the Brethren Church.

The Minister's Wife

By Mrs. Frank B. Yoder, Glendale, Calif.

This subject is approached with a great deal of interest because of the important position held by the minister's wife. She is constantly before the eyes of her husband's congregation. She has a field of influence almost without bounds. She can greatly contribute to the success of her husband or she may be the undoing of his ministry.

The minister of the gospel is called upon to serve his congregation and his community. The spirit of the home is reflected in the life of each member of that home. Where the minister is known his wife is also known. In the church particularly, the spiritual life of each is evaluated. Their life is outstanding and appraisals are made of both.

The minister's wife is looked upon with criticism, favorable and unfavorable. Opinions are formed of her whether they are privately formed or expressed in words. Men and women in our churches are not blind to faults, but we are glad that the gospel implants in the heart of the believer a spirit of love and forbearance, of sympathy and understanding. The members of the congregation are keenly awake to the personalities of the pastor and his wife. Their failures are registered as are those commendable traits that make for a deep spiritual life.

A mother was heard to say that she hoped her daughter might some day be the wife of a preacher so that she could have an easy life. This mother did not know the life of a pastor's wife. It is not an easy one.

The field of activity for one in this position is varied. It ranges from the homely duties of her own household to the extreme length and breadth of her husband's pastorate. In this strategic position the influence of one who faithfully and efficiently serves as unto the Lord cannot be measured.

The wife of the minister is human, fashioned like unto any other woman who loves her home and her children and who has other personal interests. She, too, has limitations in time and physical endurance. While it is the preacher and not his wife who is hired to minister to the congregation, and the salary is for the one person, not two, yet the preacher's wife is a large factor in that contract.

Need we say that the prerequisite in this important position of minister's wife is that she be Christian. Not by name, not by baptism, not by church membership alone, but in the outworking of Christian principles. It is true that all who bear the name of Christ should live by the spirit of Christ, but in a very special way she who stands by the side of him who ministers in holy things should be a living example of that Life which by the Holy Spirit of God becomes a living power.

With such a background it is generally expected that the wife of the minister be able to teach in the Sunday School, head a department, assist in the women's work and be interested in every activity of the church. Does she meet people well? Can she agreeably associate with all in the congregation? Is she capable and willing to help at all times, to speak, to teach, to pray and to lead? And not least, will she be a wise counselor among women and girls of the congregation when they come to her in their real need? Will she prove herself worthy of their confidence and manifest a prayerful and sympathetic interest? The congregation thinks that surely to be associated with a preacher husband qualifies her for all these important tasks and others. But this is unfair to her. Often she has had no special training for these services. We recognize the fact too, that her first duty is in the home, ministering to her husband and children. However, not all her years are required in the rearing of her children, and there may be many years of happy and useful service in close association with her husband's work. Could she receive some preparation similar to that of her husband, her field of usefulness would be broadened.

The standards are high and the task is great but the opportunity for service is likewise great and the ministry a God-given one. It is said in the business world that a wife can make or break her husband's success. It can be as truly said of the minister's wife.

Some time ago I attended a reception honoring a pastor who had completed a quarter century of ministry in a certain church. During the program one of the members reviewed the outstandingly successful work of this beloved pastor and attributed much of the success of that period to the faithful wife. The speaker specified by saying she fed her husband regularly and well, she kept her house clean and in order. The household was organized to provide such regularity that every appointment could be met. Her husband was properly attired for every occasion and faultlessly groomed. No member of the household was allowed to intrude in his study. She heeded the scriptural admonition "to be given to hospitality" for her home was open to all who chose to come for a friendly call. All unpleasant trivialities which arose from day to day were faithfully kept from her husband.

The wife received very graciously the applause of the people and she deserved it. But I am convinced that the speaker failed to mention other equally or more important service rendered by an ideal preacher's wife.

It is true that she must look well to the regularities of the home and to the training and the varied interests of her children. At the same time she must look well to all that relates itself to the daily life of this man upon whom such great demands are made. Peace and harmony in the home, oneness of purpose, interest and sympathy, optimism and good humor, all form the necessary background for one who serves at all times his congregation and community.

Unimportant details, disturbing rumors, varied opinions which arise here and there during the outworking of the church's program may reach the wife but should be withheld from the husband unless they relate themselves in a vital way to the general good of the church and need his attention. In other words the wife should be a buffer for her minister husband in order to conserve his energy for his work where she cannot enter.

Should a warning be sounded to every preacher's wife that no partiality or favoritism be shown to any member of the congregation? To be in one group today with an exclusive air and in another group next week with one or two bosom friends; to listen to tales to repeat what another has said; to be forward, to comment and to offer advice when not asked—all furnish fertile fields for trouble. What an opportunity the minister's wife has to stop gossip by refusing to be a sympathetic listener, and by refusing to pass on to another any unkind thing she has heard. Prov. 17:9 "He that repeateth a matter separated very friends." Prov. 18:8 "The words of a tale bearer are as wounds." Rather would we say of her "She openeth her mouth with wisdom and in her tongue is the law of kindness" Prov. 31:26. We would find her always exercising the foremost of Christian graces, love. Love has power to operate and to successfully accomplish where nothing else can. Love begets love and confidence. Love dispels gloom, distrust, discord, and suspicion and binds God's people together with hoops of steel.

The minister and his wife, either one or both, who enter upon their work from a professional point of view or one of duty alone cannot expect success for they are not motivated by the right spirit. Love has an outgoing influence which is felt without any uncertainty and the lack of love will kill any congregation. "Whatsoever a man soweth that shall he also reap."

The pastor's wife has a great privilege and a real ministry in being a prayer partner with her husband praying for the leading of the Holy Spirit in all matters pertaining to the church and its ministry, its testimony, and the progress of its work, and in definite intercession for specific cases of need where God alone can undertake.

The congregaton looks to the pastor's wife to be an example of Christian living. Her quiet demeanor, her modest but becoming attire, her poise and Christian grace, her devotion to her Lord, and her deep spiritual life will lead others to desire the same abundant life. In her sweetness and calmness in the face of trial and disappointment, in her optimism, hopefulness, long suffering and kindly disposition is found one worthy of emulation. She can raise the level of ideal Christian womanhood and she can lift others with her to this plane. More than this, she can by testimony of word and life lead many to know Him whom to know is life eternal.

CONFUSION OF THOUGHT

It is stated that Dr. John R. Mott, well-known leader among the modernists made some startling statements after he had returned not long ago from a trip around the world. It is reported that he has said that he had never been so impressed with the confusion of thought and the conflicting views among church leaders over the world as right at the present time. It is stated that he regards the present as the most critical and dangerous period in the life of the world. But with all this, he claims to be more optimistic than ever before. He is reported as saying, "The magnitude of the task in front of Christianity at a time like this is enough to stagger us when we look at it with divided ranks." In view of these things he still declares that nothing has been learned or done in recent time to invalidate a single claim made by Jesus Christ. He says that the Christian church has the key to the world situation but it has not turned it. There is one statement of Dr. Mott with which we are certainly in hearty accord. "Nothing has been learned or done in recent times to invalidate a single claim made by Jesus Christ." If this is true, then He is still the Christ who proclaimed Hmself to be God manifest in the flesh. We must still admit the Christ of the empty tomb and still more glorious, we must admit that He is coming again. Of the latter our Lord had much to say. These claims are to be fulfilled. He will in due time come again in power and great glory, even as He said (Matt. 24).

We agree with Dr. Mott that the church holds the key to the world situation, but the Christ -rejecting world will not admit this. The church on earth, weakened by the human element, can not force the unbelieving world to come to the truth. What the church can not do, Christ will do. When He appears as the Ruler, King, and Judge of the earth, He will not ask men to listen to Him voluntarily. His method will be the rod of iron. Mr. Mott's fond dreams will than be fulfilled, but not before.

PROPHETIC DEPARTMENT

Remarkable Horse -- and -- Buggy Days Prophecy Being Fulfilled

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

Fifty-three years ago, from off the press came three of the most complete and most valuable books ever published, dealing, in all of its phases, with the "kingdom of God." The title of these volumes is **The Theocratic Kingdom.** The author is George N. H. Peters. Touching upon the United States, Peters prophesied as to its future with an accuracy so remarkable in the light of present-day events and tendencies that one could almost believe he was inspired. Verily, the man who walks humbly before his God, who walks within the light of His infallible Word, and who speaks only within its counsels, needs have no fear, as time marches on, as to what appraisal posterity will place upon his words.

We quote the exact words of this noteworthy prediction, paragraphing them in our own way:

Some present the United States as the great element for "the regeneration" of the nations, expressing themselves in eulogies which appropriate the promises **solely belonging to Jesus,** "the Son of Man."....But there is a danger before us....which must eventually result disastrously, and that is, the growth of socialism and its kindred brood with their demands. The government is in the hands of the people, and just as soon as

(1) **the majority** becomes leavened with socialistic ideas (which will come when the laboring population becomes more dense, wages become low, labor itself becomes difficult to obtain, distress brings discontent, etc.);

(2) then its doctrines respecting capital will be enforced legally in legislative halls, and

(3) a series of spoilations will ensue.

(4) (For the rich, being in minority, will be helpless.)

(5) Each blow at capital, relieving distress but temporarily, will be succeeded by another and another, until the means of wealth being exhausted, and

(6) the motives of its being obtained are destroyed,

(7) anarchy, engendered by a fearful experience, will evidence the worth of all such predictions.

(8) Unbelief will attack the church, and in every way cause it to suffer. Both capital, because of its former extortion and monopolies and the church, because of its unfaithfulness and worldliness, will then suffer. This may be thought to be a gloomy picture, but how can we close our eyes?

(9) The aim is to finally control legislation,

(10 introduce universal co-operation,

(11) make the State a universal co-operative corporation,

(12) and enforce, under coercion, a universal and equal distribution of property.....

(13) It is this mixture of unbelief, socialism, communism, etc., which will bring this country into an endurance of tribulation.

(14) By eloquently expressed appeals to humanitarian ideas, and

(15) by ravishing pictures of bountiful helps from the State, removal of care, the certainty of competency, freedom from all restraint, and the surety of help under all circumstances.

(16) a majority will finally accrue to them, and

(17) infidelity will rule.

—**Theocratic Kingdom, Vol. II, p. 779.**

Let us examine carefully every statement, and see whether any single one fails to describe vividly exact conditions and tendencies today, in our own naton. Remember, this is a fifty-three-year-old prophecy, made back in the "horse-and-buggy days," when men were not, as now, in our airplane days, omniscient gods, in possession of all the wisdom of the ages!

"Majority leavened with socialistic ideas."

Most assuredly so! Outstanding Socialists of America have been and are the very closest advisers of our Chief Executive. Meditate upon the Socialistic-Communistic records of these close Presidential advisers: Marriner S. Eccles, Harold L. Ickes, Mordecai Ezekiel, Felix Frankfurter, Benjamin V. Cohen, Henry Morgenthau, Jr., Charles W. Taussig, Rex ford Tugwell, Harry L. Hopkins, and Frances Perkins, to say nothing of Mrs. Franklin D. Roosevelt and her close friends, such as Rose Schneiderman. Felix Frankfurter, who has been called "our invisible President," was declared by General Hugh S. Johnson, former N.R.A. head, to be, with the President, the most influential individual in the United States. Almost universally he is so regarded today. The records of these Presidential confidants and advisers were well known before November 3, 1936. Evidently the "majority" must be thoroughly "leavened."

The fierce antagonism of Socialism and Communism to the gospel that is Christ's, is a matter of common knowledge. "Christian socialism," with its bloodless "social gospel," is not the gospel proclaimed by Jesus Christ and His apostles. At that, the world's leading Socialists have no sympathy with even so-called "Christian socialism." A leading Socalist, quoted by Samuel Andrews in that most excellent book that every Christian should read,

Christianity and Anti-Christianty, said "Socialist utterly despises the other world....It brings back religion from heaven to earth....The social creed is the only religion of the Socialist."

We are face to face with the fact that on November 3, 1936, the vast majority of the American people, a majority that included millions of Protestant as well as Catholic church members, gave their indorsement, unwittingly we trust, to one of the greatest foes that the church and its soverign Head ever had—Socialism! If this fact does not indicate that the great "falling away" (Gr., **"apostasy")** has come—the great apostasy that is to immediately precede "the coming of our Lord Jesus Christ, and.. our gathering together unto him" (2 Thess. 2:1), then Bible signs are past understanding.

"Its (Socialism's) Doctrines respecting capital enenforced legally in legislative halls."

At this point we certainly have arrived. Only a Supreme Court still in possession of enough of the independent American spirit of those glorious old "horse-and-buggy days" to keep members of Congress from jumping simply because a dictator's whip cracks—only this Supreme Court has saved us from the un-American vagaries of Communistic idealists who have imported their wares from unhappy Europe.

It must be remembered that it is the sole business of the Supreme Court of the United States to interpret the supreme law (The Constitution) of the nation, not to override it. They did not create that law. Any demand from any source that they shall trample that law under their feet spells lawlessness. If the supreme law of the land is not in public interest, then let the sovereign people change the supreme law. Walter Lippmann, the world's most famous columnist (and one who supported Roosevelt in 1932), writing under the caption, "President Roosevelt's Seizure of the Courts" (February 9, 1937), is right: "If the American people do not rise up and defeat this measure, then they have lost their liberty and understanding of constitutional government."

The fact that the greatest nation on earth, allegedly the most "Christian" nation on earth, finds within it a popular demand to trample law under foot, is significant of a whole world rushing pell-mell into that day of lawlessness and consequent violence, when "the lawless one" shall reign (2 Thess. 2:8, R. V.). The "sit-downs" that cover the whole nation, admitted to be utterly lawless, bear eloquent testimony as to our lawless age. And when the leaders of those strikes are bold enough to declare publicly that "the Administration is in sympathy with us," one of the most ominous portents of the day of the Lord is before our very eyes. A strange, insiduous something—a stupor, a blindness—seems to have crept over the legions in this "land of the free."

"Spoilations will ensue."

"Soak the rich!" "Sock the economic royalists!" "Sit-down' the rich Shylocks!" The cries echo and re-echo throughout the whole world. America is no exception. Japan's ruling war lord, just a few days ago, when asked where he was going to obtain the gold for the tremendous increases in the Japanese budget for war, replied: "We'll take it from the rich!" French governmental leaders announce that they also expect to take from the rich the extra money now needed for governmental defense. The morning papers, as we write, inform us: "Egypt now plans the building of extensive fortifications, airplanes," etc., and add: "It is proposed to soak the rich and build up the defenses." Whom the warlike nations are going to "soak" after the rich have been "soaked" to poverty, we are not told. The present unrich might think that over. But what a clear-cut fulfillment of James 5:1-8 is here! "Ye rich men, weep and howl for your miseries that shall come upon you.. Ye have heaped treasure together for the last days." It is the **wrong use** of gold that God condemns. In their greed and folly, most of the rich of our land in depression years used their power to hide their "heaped treasure" instead of maintaining the industrial activity that would mean food to those who labored for a daily wage. And now the masses are crying for that wealth. In view of James' prophecy, surely our Lord is at the doors.

"Unbelief will attack the church."

Attack? It practically posses it! Modernistic pulpiteers are in our pulpits. They know not the Word of God. Or, knowing it, they reject it. They comfort nobody. They, also, sit!

"The aim is to control legislation."

Need anything be said? Read your latest daily. If the supreme law gets in the way of the will of the proletarian's god, ignore it! If the Supreme Court interferes, "pack it"! Or, if you can't "pack it," unhitch it and go on! Verily, America is on her way to **—where?**

SONG OF HIS COMING

By Leona Dawson Cole

We'll be watching for Jesus when He shall come,
At day break or dark of the night.
We'll be waiting and ready..our lamps filled with oil,
And the windows all polished and bright.

We'll go out to meet Him when He shall come,
The bride all adorned for Her Lord.
We'll go to the marriage and feast with Him there,
And receive from His hand our reward.

The heralds of heaven are sounding tonight,
"THE DAY OF THE LORD IS AT HAND"
The Dawn Star is rising..the morning is near
He's coming to rule all the land!

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"Make the State a universal co-operative corporation."

Exactly so! And just because the early Christians refused to become a part of the "State"—the "universal co-operative corporation" that was the Roman Empire—they were looked upon as antinational, hostile to the State and the Emperor. **"Non licet esse vos"**—"You have no right to exist." This was the oft-repeated cry. They became food for beasts and fuel for flames.

And as it was then, so it shall be again. The Word is plain: "No man might buy or sell, save he that had the mark." "As many as would not worship the image of the beast should be killed" (Rev. 13:17,15). The world is rapidly, though in awful folly, looking to the principle of government by a man and not by law. The hour is at hand when men, at their wits' end, to save civilization from committing suicide, are looking for some great one to come to the world as its savior. And when the willful "king shall (come and) do according to his will" (Dan. 11:36), and "power (shall be) given him over all kindreds, and tongues, and nations" (Rev. 13:7), as God's Word is true, once again true believers will be looked upon as enemies of an infidel totalitarian State with whose deeds they cannot co-operate. Then it is that the last world-dictator, known in God's Word as Antichrist, shall "make war with the saints, and...overcome them" (Rev. 13:7). Pooh-pooh it as men may God's Word stands! And His earthly people shall once again feed flame and beast. But it cannot be until the State becomes "a universal co-operative corporation." And toward just that, the American people, consciously or unconsciously, with the whole world, are headed.

"Enforce under coercion, a universal and equal distribution of property."

Does any one who has ears to hear, not know that the forces that are guiding the destiny of our Republic are even now relentlessly pursuing this very aim? Of course, any one knows that it is fundamentally unsound and unjust. Even in the Millennium a man shall have only that which he produces (cf. Isa. 65:21, 22). Men are not all equally productive. Even in heaven, "every man" shall be rewarded "according as his work shall be."

"Eloquently expressed appeals to humanitarian ideas, ravishing pictures of bountiful help from the State."

And this was said long before "ravishing pictures of bountiful help from the State" were set forth over the radio! Citizens in all parts of the nation listened just last night (March 4, 1937) to an address in which were enumerated the things for which leaders of the present Administration "have promised to fight:"

> "help for the crippled, for the blind, for the mothers—insurance for the unemployed—security for the aged—protection for the consumer against monopoly and speculation—protection for the investor—the wiping out of slums—"

And the implication was given that the Supreme Court is composed of heartless old men who are out of sympathy with so kindly a program. **"You know,"** the words rang out, **"who assumed the power to veto and did veto that program."**

The Scriptures plainly declare that when the Antichrist shall come, "he shall come in peaceably, and obtain the kingdom by flatteries" (Dan. 11:21). He will profess high humanitarian principles, and proclaim all who oppose his **methods** as opposers of his **principles.** Of his method in attaining power, the saintly old W. G. Moorehead many years ago wrote:

"Nor is it necessary to believe that Antichrist will from the beginning of his career display his devilish temper, or let out any of the God-defying spirit that is in him. The Scripture intimates the exact contrary. He is represented as being a consummate flatterer, a brilliant diplomatist, a superb strategist, a sublime hypocrite. He will mask his ulterior designs under specious pretenses; will pose as a humanitarian, the friend of man, the deliverer of the oppressed, the bringer-in of the Golden Age....One who shall intoxicate men with a "strong delusion," who shall fling over the world a fatal fascination, and utterly daze all with his majestic "power and signs and lying wonders"; who shall deceive, if it were possible, the very elect."

Be it far from us even to suggest that any President of the United States could ever become the Antichrist, or possess his spirit, for such a statement would be far astray from the truth. It is our purpose to say that the "angel of light" (2 Cor. 11:14) **methods** the Antichrist will pursue are already working quite successfully, and quite satisfactorily to deluded multitudes in the world of men today.

The question arises: How could any man living back in those "horse-and-buggy days" draw so complete a picture of our present airplane government and its certain tendencies as did Mr. Peters? The reply is simple: He held in his hands the sure Word of God's inspired prophets. By that Word, he knew the way that all nations will take as the age of Gentile dominion draws to its inglorious end. He wrote accordingly!

RIGHTEOUS JUDGMENT

By Leona Dawson Cole

He does not note my stumbling,
He only reads my heart.
When my resolves are crumbling
He sees the tears that start.

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Of Interest To All

(A fine spirit was revealed in a recent letter from Brother George Kem, of Dayton, written to the editor. We believe he shows wisdom in desiring that our brotherhood shall consider some satisfactory means of settling the present unhappy controversy. In this leiter to the editor, Brother Kem states, "I am sending you copies of two letters which passed between Rev. Louis Bauman and myself. My first letter was written in response to an item published by Brother Bauman in a recent issue of the Evangelist. I am sending you these on my own initiative....")

GEO. F. KEM

January 3, 1938

Rev. Louis Bauman
Pastor, First Brethren Church
Long Beach, Calif.
Dear Brother Bauman:

I read with a great deal of interest your article in the Evangelist, as to the desirability of composing the issues that have created so much dissension in the Brethren Church for the past couple of years. I wish to assure you that I am very heartily in accord therewith; that these differences be composed and we become united in our aims and purposes and avoid any further division.

I trust that some steps may be taken to achieve some results to that end, for the following reasons:

First: This dissension is causing bitterness and strife in the local churches, and resulting in divisions therein.

Second: It is creating personal animosities between persons in the churches who have been life long friends.

Third: It is producing very harmful effects upon the affiliated institutions of our church organization.

Fourth: The eventual results will be such that I doubt very much whether anyone can feel any gratification therefor.

Fifth: Every true member of the church should strive to avoid a repetition of what took place at our National Conference the past two years.

I am sure I am only too willing to render every personal effect within my power to accomplish these results.

Sincerely, in His name,

GFK:ES Geo. F. Kem (as a layman).

THE FIRST BRETHREN CHURCH OF LONG BEACH, CALIFORNIA

January 6, 1938

Mr. George F. Kem,
401-404 Gas & Electric Bldg.,
Dayton, Ohio.
My dear Brother Kem:

Your letter of the 3rd inst. just came to my hands this morning. Two letters from leading ministers of the east arrived in the same mail, approving of that which I suggested in my statement in the Evangelist. I cannot tell you how greatly your letter has encouraged me.

We are absolutely too small a body for another division. I do not know that I am the right man to lead in the matter of inviting the men from both sides of this unhappy controversy now agitating the entire Church. But I do know that somebody must take the initiative and secure speedy action if the Brethren Church, as a denomination, is not to be rended in twain and pass beyond any sphere of great usefulness to our Lord and Savior, Jesus Christ.

I shall be very happy to give such a move my strongest endorsement. However, I have no ambition whatever even to be so prominent as to be one of the men that shall sit around the table. If my brethren in the faith shall gather and find a way to bind up the wounds that have been made and start out anew on the pathway of peace to do service for Christ, all I ask is that I may follow as they lead.

I am willing to do anything; but in the matter of leadership at this point, I would not be the logical person for various reasons.

Brother Kem, whether anyone believes it or not, I think that the Lord knows that any mistakes that I have made in my ministry have been due to the fact that I wanted to see things done and the Church forge ahead, not that I desired the glory, if glory there be of leadership.

I am very happy for the final statement of your letter, viz: "I am sure I am only too willing to render every personal effort within my power to accomplish these results." I feel Brother Kem that you are one of the logical men to assume a bit of leadership in this matter, having, as you do have, the full confidence of one side in the controversy and the confidence of many on the other side of the controversy. Also, your position as a layman helps; and if you can initiate some movement that will gather around a table, say, first, a preliminary group, to lay plans for a more representative group later on, I can only say to you that I will be heart and soul for you in such a move. Unless something like this is done, disaster is ahead. The Church will perish in a swirl of antagonistic forces; and possibly much of the antagonism is due to sad misunderstandings.

Now with the Evangelist closed to a discussion of the issue, and the Church at large staggering about in darkness, well, there can be only one result—continued misunderstanding and final disaster.

It seems to me that life itself would not be too precious to lay upon the alter if it would save the Church which came to us as a high heritage from our fathers—a Church standing in these apostate days for the whole Gospel, delivered unto us by our Lord Jesus Christ and his apostles.

Yours for Christ and His Church,

LSB:J Louis S. Bauman.

I WOULD NOT STOP TITHING BECAUSE—

1. God claims that part as holy unto Himself.—Leviticus 27:30.

2. If we fail to pay that claim we are robbing God.—Malachi 3:8.

3. I believe the present depression is partly due to the disobedience of God's people of this command.—Malachi 3:9.

4. I believe a blessing awaits those who obey this commandment.—Malachi 3:10.

5. It is recommended by the wisest man who ever lived.—Proverbs 3:9, 10.

6. I believe this commandment should be regarded as a privilege and appeal universally because of its fairness to rich and poor alike, to give according to their ability.—II Corinthians 8:12-15. I Corinthians 16:2.

7. I have made the promise to God.—Genesis 28: 22.

8. I have experienced the rewards of joy, and increased thankfulness to God for His gifts and an increased ability to give in proportion to that which has been already given.—II Corinthians 9:6, 7.

9. I believe the tithe is the minimum gift that is acceptable to God and that He set the example for our giving in John 3:16. (Mrs. Norwood Phelps. Jacksonville, Fla.

IN THE SHADOW

GOSS, Mrs Blanche Goss, beloved wife of John H. Goss, departed to be with her Lord early on the morning of November 30th, 1937. Her passing brought relief fro a much suffering. Besides her husband, in her immediate family she leaves one daughter, Mrs. Marian Acton. Mrs Goss had for many years been a member of the First Brethren Church of Washington, D. C., in which church she first made her profession of faith. Her funeral service was conducted by the writer at a Washington undertaking parlor and interment took place at beautiful Cedar Hill cemetery. In confidnce we look forward to the morning of the resurrection. May the Lord sustain the bereaved ones.

HOMER A. KENT, pastor.

MacLENNAN, Mrs. Sarah Estelle MacLennan was promoted to the presence of her Lord whom she loved on the afternoon of January 6th, 1938, after a lingering illness. She had reached the age of 64 years Her husband, Robert MacLennan, preceded her in death by ju.t four years. For many years both had been members of the First Brethren Church of Washington, D C. Mrs. MacLennan for a number of years was a faithful teacher in the Sunday School. The church also had elected her to the office of deaconness, in which office she served to the glory of God. Her funeral service was held at the First Brethren Church in Washington, with the writer in charge, the afternoon of January 8th. Interment took place beside her husband in Congressional cemetery As loved ones depart from our midst, how we thank God for the hope of the gospel

HOMER A KENT, pastor.

LYON, Mrs. Fannie S Lyon, beloved wife of the late Rev William M. Lyon, the founder of the First Brethren Church of Washington, D. C., departed into the presence of her Lord after a long illness on the morning of January 8th, 1938 She had reached the age of 69 years and 6 months She is survived by two sisters and five children. Her children are all living and do her honor Their names are Mrs Tirzah Clapper, Mrs. Meredith Porte, Rev. Thoburn C. Lyon, Dr. Quinter M. Lyon, and Mrs. Margaret Miers. Mrs. Lyon was one of the two remaining charter members of the congregation. Together with her devoted husband, who departed from this life in 1925, she labored faithfully for the establishment of the Brethren Church in Washington

Mrs. Lyon was the daughter of a minister, the wife of a minister, and her two sons have given some years in the service of the church Throughout the ministry of her husband, her unselfish service was of no small assistance. She was thoroughly devoted to her Lord, her church, and her family. Her life was such that, in the words of the writer of the Proverbs, "her children rise up and call her blessed."

Her funeral service was held on the afternoon of January 10th, in the First Brethren Church of Washington, in the presence of a host of relatives and friends. The writer was in charge. Interment took place in Cedar Hill cemetery by the side of her husband. May God comfort those who mourn

HOMER A. KENT, pastor.

FOUTS, Andrew, age 79 years, passed on at his home near Chili, Indiana, Nov 8, 1937, after a week's illness He was a life long resident of Miami County, Indiana, and was a member of the Church of the Brethren but his wife, Mary Alice was a member of the First Brethren Church, in Roann, Ind. Funeral services were held in the M. E Church at Chili, in charge of Rev Fisher and Balsbaugh, of Mexico, assisted by the writer.

W R DEETER.

FLORA, Aris, son of Noah and Anna Fouts Flora, was born on the old homestead near Denver, Ind., March, 1859. His age was 79 years, 9 months 7 days. He was a member of the First Brethren Church in Roann, Ind., and held the office of deacon for over 41 years. He was baptized by Rev. W. C. Perry, Dec. 1, 1888. The funeral was held at his home church where he loved to worship, on Dec. 16, 1937, in charge of the writer. The text used was from Rev. 21:4. He leaves a wife and daughter.

W R DEETER.

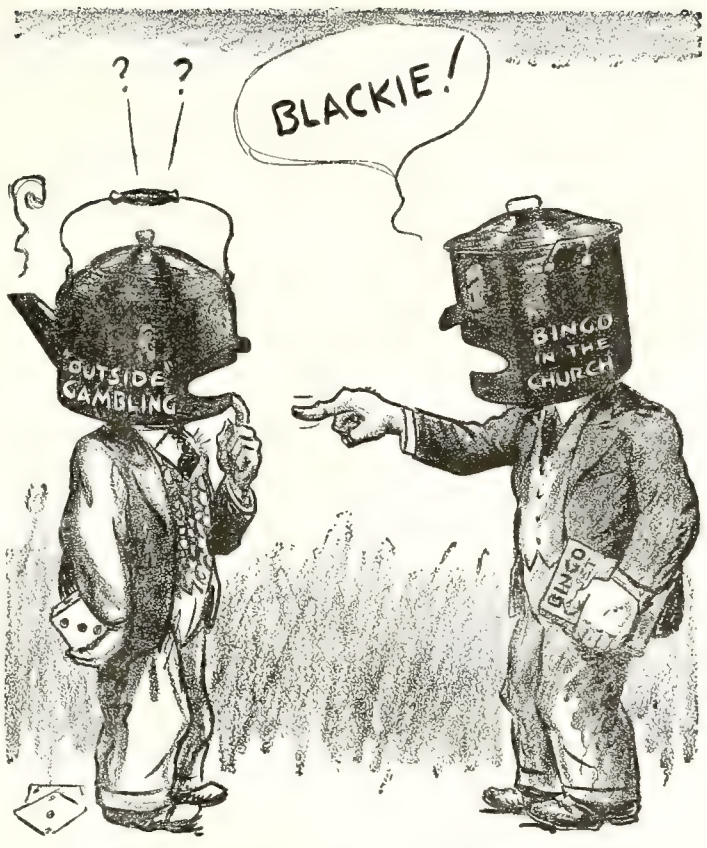
YOCUM, Cameron M., passed away at the Rochester, Ind., hospital, on Nov. 25, 1937, at the age of 67 years. Funeral services were held at the First Brethren Church in Roann, Ind. At one time he was a faithful worker in the church school. He was a village blacksmith for many years in his home town Services in charge of the undersigned.

W. R. DEETER

THE TIE THAT BINDS

LONGAKER-DIXON —At the home of Mr and Mrs Lovde E Deeter, in Topeka, Kansas, Miss Mabel Longaker, and Mr Alfred Dixon were united in holy bonds of matrimony, by the undersigned Mr Dixon is a soldier boy at Fort Riley, Kansas, where they will make their home for a time at least. Immediate relatives were present as guests. Date, Sept. 26, 1937.

W. R. DEETER.



THE POT AND THE KETTLE — K.O.BERG

—Courtesy-Methodist-Protestant Recorder.

A TESTIMONY TO CHRISTIAN EVIDENCES FROM FLESH AND BLOOD

Conducted by E. R. Black

1. **Four Kinds of Flesh** (I Cor. 15: 39).

Gen. 1 clearly specifies four kinds of flesh: In the Waters, in the air, on land, and man, each a distinct and separate creation. I Cor. 15:39 is a still more definite statement of the gulf that separates these four kinds of flesh from one another. Every finding of science confirms this early Bible truth. The marked differences between these groups is more demonstrable today than in former centuries, because of newer inventions and facilities for investigation. The modern laboratory puts its stamp of approval upon this classification in Gen. 1. Fishes have always been fishes; birds have always been birds; and men have always been men. The transmutation or evolution, of the lower group into the higher has no foundation in fact; this is pseudoscience, and as silly as anything in heathen cosmology.

2. **The Life of the Flesh is in the Blood"** (Lev. 17:11).

Twice in the ancient Scripture this modern discovery is stated. God himself appropriately announced this truth in giving the universal law of capital punishment (Gen. 9:4). Many centuries later this truth is reannounced as fundamental to the animal sacrifices appointed under Jewish Law (Lev. 17: 11). Atonement was thru the shedding of **blood.** For centuries science searched in vain to locate **life** in the flesh. Mayagawa, Japanese, is credited with the discovery in recent years. All sentient life is composed of cells; and all cells are fundamentally different. Each species has a different cell from every other; there is an unbridgable gap between the various kinds of cells, even in the same body. The dead cells are carried by the blood thru the body and return as new cells to the particular organ from whence they came. Dead liver cells enter the blood stream, make the circuit of the body, and return as new cells to the **liver,** etc.

Even the circulation of the blood was not discovered until 1616; but the secret of **life** remained hidden from men until this last century. What unimpeachable testimony to the inspiration of the Bible.

3. **"All Nations are of One Blood"** (Acts 17:26).

(Continued on page 16)

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C. E. Topic for Young People

Topic for February 13, 1938

THE JEWISH PEOPLE AND THE LAND

(Jer. 32:26-44)

Suggestions for the Leader

Our understanding of the Bible is partly dependent upon our knowledge of the land of Palestine. One author wrote three volumes entitled "The Land and the Book." Just as these two are closely connected, the Jewish people and the land are connected. The history of the Jew centers around his own home land. Palestine has had an eventful past as well as its people. The country has been overrun by enemies and the cities frequently destroyed. The people were either killed or carried away into captivity. Nevertheless there always remained a remnant of Jews to return, at God's bidding, to build up the broken down places.

In our Scripture reading tonight, Jeremiah wrote concerning a captivity. Jeremiah was a prophet of God and was faithful in doing the work into which God called him. The prophet's task was not easy. Once he was to warn the people of the coming invasion of the enemies and to protect the downfall of his own people. In spite of this, he was confident that God would send the Jews back home at a later date. To demonstrate his dependence upon God, he bought a small section of land, looking forward to the time when he too would return to claim it. It is believed that the invaders were already in possession of the ground he bought. God was faithful in protecting and preserving both the Jews and land during the captivity. There came a time when the people were released and went back from Babylon to their home land.

Remember the covenant God made to Abraham. The grant of land was given to his seed; and thru it all the people were to be blessed.

1. The Gifts of the Land. Gen. 13:14-15

The original covenant was given in Gen. 12:1-4. It was confirmed at least three times in Gen. 13:15, 17. This is one of the unconditional covenants, which means that God intends to fulfill it, but not on the basis of man's faithfulness.

God was not unfair to the tribes, living in Palestine, when He drove them out. The race of people that had been in control of the land were sinful and judgment was necessary to check them from becoming worse.

"In this particular section of the earth's surface, God has . . . indicated a special interest. He has never withdrawn the title which He gave to Abraham. It has been a special part of earth set apart for the nurture of His people. . . Since the Redeemer must still complete His work, and since God's people are still to be blessed and saved, it is necessary to hold the transaction of God with Abraham as a very live issue for this day."

2. The Forsaken Land.
Isa. 6:11; 32:13; Deut. 28:64.

Isaiah wrote of the scattering of the Jews. First of all he saw a captivity that was about to take place. He also wrote of a much later date when his people would be scattered among the nations of the earth. In other words, his predictions frequently had a double fulfillment.

For many years Palestine has had much waste land. Briars and thorns have been growing in the once fruitful places. The disobedience of the people brought on this condition in their land. No attempt of man is going to bring the land back to what it ought to be; it needs the fulfillment of the Abrahamic covenant, which will be realized when Jesus comes to the earth.

During the days of the antichrist, there will be destruction and desolation come upon the people and their land. Their feeble efforts will not be sufficient to protect them or keep their land. The promises that will come true during the golden age will restore the land to all of its former beauty and fertility.

3. The Land Repossessed.
Ezek. 38:11-12; Isa. 17:10.

There is a certain way that Israel is to return to the land and repossess it. History helps us to see how the attempt has been made. It has been made in human strength, but sure to fail. Only God's power will avail a permanent change in the land.

"The Zionist movement showed the longing of the people for the land and a hope that it might be brought into the hands of the Jews in this age. . . . The World War and the consequent mandate of the British over Palestine has raised the hopes of the people to expect much. . . . The present attempt to gain and hold Palestine is not to be successful because it attempted in the strength of the flesh.

4. The Land of Trouble and Anguish.
Isa. 17:11; Matt. 24:15-21.

The present return of the Jews to their land and reclaiming of the soil appears to be a good sign. However these things will only precede time of tribulation. The Great Tribulation occurs immediately after the church is taken out of the world and the antichrist is made known. The approximate length of the trouble is seven years. This is known as the time of Jacob's trouble.

The antichrist shall make a covenant with the Jews in respect to their temple worship but later break it. He aims to have his own image set up in the temple and worshipped. This is known as the "abomination of desolations."

Many Jews will be killed during the tribulation period. Property and possessions will be taken away from them. This time destruction and waste will come from forces of evil; nevertheless it will be the old story of disobedience to God and the resulting invasion by an enemy country.

5. The Shaking of the Land.
Ezek. 38:19-20.

It is believed that during the time of trouble for Israel, armies from Russia and from the antichrist will overrun Palestine and harm the Jews. At the moment the Jews as a nation turn to God, and call on their true Messiah, He shall come to the earth again. When He comes, He will deal with the enemies at the battle in northern Palestine. There will be some notable changes take place in the land also. Ezekiel says that there will be a great shaking. In Zechariah 14:4 there is a detailed account of the physical changes that will occur in the land.

One of the signs for unbelievers, of the return of Christ to the earth, is the increase of earthquakes. Undoubtedly many of these will be in Palestine. Matt. 24:7. The change in the surface of the earth about Jerusalem will be so great that the mountains will be moved and a water course will be opened between Jerusalem and the sea.

6. The People Blessed in the Land.
Joel 2:21-22.

There are many passages of scripture that tell of the blessings that shall come to the Jews and the land of Palestine following the appearance of Christ. He shall be acknowledged as the Messiah and honored by His people.

"There will be the blessings of fruitfulness. Where the crops had failed, where the trees had been broken down by the passing of armies, joy and peace. There are wonderful possibilities in the land of Palestine. Its climate being perfected, its soil enriched and the elements released by the refreshing showers, the mists that will rise and fall, who can picture the riches of the land? . . . There will doubtless be new fruits, new methods, new riches and better ways of utilizing them; and best of all, there will be plenty for everyone, and no one shall suffer want."

Questions to be Answered

1. What was the cause of the scattering of the Jews throughout the nations? Deut. 28:15.

2. What trouble is there in the future for the Jews? Dan. 12:1.

3. Describe the physical changes that will take place in Palestine when Jesus returns to the earth. Zech. 14:4.

4. Do you think the Jews must accept Jesus as their Messiah before He blesses them as He promised? Jer. 31: 33; Zech. 12:10-12.

5. What will be the condition of the land of Palestine during the Golden Age? Isa. 35:6-10.

SENIOR C. E.

News from Conemaugh. We aren't very newsy, but we are endeavoring to meet our goals. Therefore we are now reporting as well as asking your prayers for all our Christian Endeavorers.

Within the past month we held a service for the old folks at Scalp Level Old Folks Home. This is an inspiration to the Christian Endeavorers as well as the inmates there. They are so appreciative and eager to hear. Before we leave, we always spend some time in fellowship with them and how they do enjoy talking.

The Christian Endeavors always conduct the 6 o'clock Christmas morning service. This year one of the cast took sick on the stage and had to leave without finishing his part. Nevertheless we are sure the Lord blessed our efforts.

Our officers are: president, Wadena Wertz; vice president, Wade Varner; secretary, Edna Mae Wertz; treasurer, Walter Wertz.

We are truly thankful to have three of our own Christian Endeavorers at Seminary and Bible School. Ruth and Blaine Snyder are at Grace Theological Seminary and Paul Dick at Bible School Park, N. Y. The Adult C. E., with the church members, gave each of these persons lovely useful gifts at the watch night service New Years eve. This service started at 9 o'clock and lasted till the New Year—just midnight.

After the New Year was rung in, we had a social gathering and a time of Christian fellowship at a member's home. This seems to be an annual custom for the Senior Endeavorers to have a New Years eve party. We played a game to test anyone's Biblical knowledge. Two sides are formed. One side, the first person gives a Biblical character or town. The first person on the second side answers with a name that begins with the last letter of the first name mentioned. Thus Moses—answer Saul. We would too appreciate new ideas and games.

Each Sunday night before our regular C. E. meeting we have a 15 minute prayer service in which every one who feels called to pray does so. This is not only for our Sr. C. E. but for all of the Christian Endeavorers who wish to come. Then at the close of our meeting the leader has a five minute closing, at which time the leader may read a portion of the Bible and explain it or read a poem or what ever he or she wishes to do as long as it is inspirational. Our leader has charge of this service as the Pastor is in charge of the Adult C. E. As there is no more news we will close hoping that the other Christian Endeavors may receive some help from our suggestions and we hope that we might receive some from them.

Yours in His service,

E. Mae Wertz, Sec'y. Sr. C. E.

First Brethren Church, Conemaugh, Penna.

C. E. Topic for Juniors

February 13, 1938

BEING A BLESSING

(Aim: To show that those whom God blesses should be a blessing to others).

Leader

Boys and girls, have you ever seen a lighthouse? Lighthouses are interesting places. They are tall tower-like buildings located at the entrance to harbors, or on points of land extending out into the water, or at any point of the coast where warnings should be given to ships. They warn ships of rocks, of sand bars or of shallow water.

A light is placed near the top of the lighthouse. It shines forth at intervals so as to attract the attention of the seamen and light the way.

Lighthouses have a two-fold mission to perform. They first of all point out the harbors and places of safety for the seamen and then they give warning of the dangerous places to avoid. A captain always looks for the lighthouse when he nears the end of his journey for it guides him into the harbor. What a blessing the lighthouses are to the travelers on the sea. Just suppose a light should fail to shine. What would happen? A ship might miss the harbor and be lost, or failing to see the light might be wrecked. Before the days of lighthouses many ships were dashed to pieces on rocks and failed to reach their harbor.

A lighthouse keeper's work is most important. He must keep the great lights in good condition, so that lives will not be endangered because of neglect on his part. To perform these duties the lighthouse keeper must give himself up to a life of separation as far as friends and neighbors are concerned. But the reward for sending out the light to travelers on a dark storm-tossed sea is greater than any of the sacrifices.

These lighthouses have many messages for us. We are living in a world that is dark and foggy with sin. Those who have received the Lord Jesus Christ as their Savior are journeying toward a safe and sure harbor, but there are many dangers along the way when warning should be given. Many are traveling in this world of darkness, not knowing the way into the harbor of safety. Just like a ship upon a storm-tossed sea in the days before lighthouses, they are lost and wrecked. What a need there is for boys and girls, men and women, to be lighthouses as it were along the shores of life, thus be a blessing to many.

When Jesus was here upon earth, He said, "I am the light of the world" (John 8:12). He also said, "Ye are the light of the world. A city that is set on a hill cannot be hid" (Matt. 5:14).

When a boy or girl, man or woman accepts Jesus as Savior, the "candle of the heart" is lighted. The Lord Jesus, the true Light, comes into his heart and he is ready to be a lighthouse for the Lord. Just as lighthouses point the way to the harbors of safety, and give warning of dangers along the way, so the Christian should point the way home to those traveling in this world of darkness and sin, and sound a warning of the dangers to avoid. Harbors have only one entrance. So there is only one way of entrance into the Port of Heaven. The Lord Jesus is the one and only way (Acts 4:12).

Lighthouses are located wherever there is a need. God has a special needy field for each Christian, whether in Africa, South America, China, or in the homeland. Boys and girls can give forth a light for the Lord Jesus Christ among their playmates at school or among their sisters and brothers in the home. It is a blessed privilege to be a lighthouse for Him wherever he places us. Boys and girls, be a lighthouse for the Lord Jesus Christ and you will be a blessing to others (Matt. 5:16).

For Discussion

Some Scriptures that show us how to be a blessing to others.

Matt. 5:13-16 (Men glorify God when they shine for Him).

II Cor. 1:11 (Can help Christian workers by praying for them).

Phil. 1: 9-11 (Praying for others as Paul prayed for them).

Gal. 6:2 (Bearing one another's burden).

Acts 20:28 (Feed the Lord's people spiritually).

Mark 10:43-45 (By service and obedience patterned after Christ).

Phil. 2:14-16 (By blameless life and consistent testimony).

Romans 12:1-2 (By giving ourselves to God for service).

John 15:16 (By bringing forth fruit).

How can we as Juniors be a blessing to others?

Examples of those who were a blessing to others. Why?

How Ruth was a blessing to Naomi (True Stories from the Long Ago, Lesson 48, Year 1, Part 4).

How Jonathan was a blessing to David (True Stories from the Long Ago, Lesson 54, Year 2, Part 1).

A story from the life of Paul may be used showing how he was a blessing to others.

A TESTIMONY TO CHRISTIAN EVIDENCES

(Continued from page 13)

Racial prejudice has often refused to recognize the unity of the race; but the blood test and archaeology furnish the irrefutable answer. Human blood is **human,** whether of the white, red, yellow, brown or black man. Modern technical instruments readily distinguish between the blood of man and of animal, and between the various animals; but the analyst finds no difference in the blood of a white man, a negro, an Indian, a Mongolian or an Arab.

Paleontologists know that all races of men came from one particular section of west central Asia. Archaeologists and historians have confirmed the common origin of the races and nations as given in Gen. 10:11.

"God made of one blood all nations of the earth" (Acts 17:26).

HUMAN FLESH AND BLOOD

Doctrinal

1. "All nations are of one blood." There is no difference in the blood of men of different colors.

2. All races of men are descended from one pair of ancestors. The cradle of the human race was in west central Asia.

3. "The life of the flesh is in the blood." Life is in the blood cells; dead cells are continually replaced by living ones.

4. All human flesh is alike; and differs from that of animals, birds and flesh. The modern chemists always recognize the difference between these.

5. Man who sheds the blood of his fellow must pay with his own blood.

6. There is no distinction between the sins of different races. "All have sinned."

7. Atonement for sin must be a life of "flesh and blood." "It is the **blood** on the altar that makes atonement for the soul."

8. The blood of **animals** could not atone for sin; it is not the equivalent of human blood.

9. The blood of a sinner could not atone for sin.

10. The **Redeemer** "was made in the likeness of sinful flesh" — "flesh and blood."

11. The Redeemer must live "without sin in the flesh"—absolutely righteous.

12. The atonement must be made "once for all"—never to be repeated.

13. The atonement must be **"for** all" —universal; for all men, for all times.

14. The Redeemer must "lay down His life" of "flesh and blood," (human life), but must **conquer death,** "The wages of sin," by living **forever.**

15. "Flesh and blood cannot inherit the kingdom of God"—it is corruptible and mortal.

16. Flesh and blood are but the "house" of the soul, and not the soul.

17. Flesh and blood "must be changed" to be incorruptible and immortal.

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NATIONAL SUNDAY SCHOOL ASSOCIATION

Editor for January
S. M. Whetstone

CHALLENGING YOUTH TO WORSHIP

By George H. Jones, Miami, Fla.

How may we challenge youth to seek the benefits and the inspiration of the worship services of the church? asked an earnest pastor of his officers during a board meeting. No uncommon question. The answers were various. Each had reasons that were sound. The one statement that all agreed with was "that the lack of reverence in and for the house of God upon the part of most Protestant people, was a major factor in undermining a proper state of mind in which worship begins." A second was somewhat disputed. "We have no dramatic ritual embodying the elements of proven spiritual power similar to those of several ritualistic denominations." In the discussion that followed it appeared that a number of our younger ministers were experimenting with some of the simpler parts and least objectionable of these ritualistic churches such as reading the Apostles Creed, singing or chanting of some prayers, using the formula "In the name of the Father, and of the Son, and of the Holy Ghost." Many others were mentioned which was news to the pastor. These laymen were evidently finding things out that few of our pastors knew, because of the rarity of unexpected visits that one pastor makes to the preaching services of another.

It also developed that a number of our ministers in consultation with their officials, had adopted some changes in the order of their services, that made the conduct of them somewhat awkward to the visiting minister, if the service was left to his direction. This was so obvious that the group agreed it would be profitable if a standardized form of worship, recognized as dignified, reverent and spiritually uplifting, was in general use, a step in the right direction would be taken. Naturally the question arises; have we outgrown the simple form of service our denomination has observed since its birth? Are these facts stated an evidence of change toward a more complex ritual, or are they simply evidences of a desire to solve the attendance problem, upon the part of some ministers who think the trouble is in the order of services and the atmosphere of irreverence so common in our churches?

Getting Cooperation

Securing favorable and enthusiastic cooperation for social and physical recreation, seems no trouble at all to most Christian leaders. But to get their spiritual reaction that recreates noble resolves and loyalty to high convictions, is an altogether different task. Profiting by past experiences, we are learning that the state of mind set up by compulsory attendance, is not as effective as Public School compulsion. Here we have an altogether different objective. Successful work with young people—and even with old people, depends upon the challenging aspect of our appeal. Pleadings but accentuate our helplessness and apparently produces only a more obstinate attitude. With what embarassment we recall endless pleadings that got the pleaders nowhere. Comparisons to shame the culprits, as we recall, were no more effective. Scolding seemed the easier to most parents and church leaders, yet no better results were attained.

But what a success the challenging parent and leader made of his young people. The spiritual enthusiasm of a successful evangelistic meeting is still our most challenging method. Perhaps here lies our answer. Unfortunately the evangelistic meeting with its strange new speaker, its prepared and stimulated plans and sacrifices, its sustained and united enthusiasm, are apparently impossible of fifty two weeks duration. Three weeks or less, seems the limit of the average congregation. To carry this challenge over into the other forty nine weeks of the year seems an impossible task to most of our schools and churches. Even the most challenging evangelists seem unable to set the successful example of how to do it, in their own congregations.

Perhaps the fact that most of our churches are in settled residential districts, and that removals and new arrivals are rare occasions, will account for this failure to maintain a constantly challenging spirit of revival and evangelism. Many of these residents have no children and many others but one or two. Then many are old. Such a field is typical of many Brethren congregations. But in visiting the Salvation Army barracks where the effort is made to maintain the evangelistic enthusiasm at all times and where the challenging population and the slum conditions are most favorable for the maintenance of what we are saying, we discovered that they too are unable to do any better than the average orthodox church.

Losing Sight of Our Objective

Perhaps we get hazy in our own minds with regard to what we are trying to do. Perhaps we are wrong in our methods, even if we are clear in our

minds with regard to what we want. If some of our methods have resulted in sorry experiences, we may be able to warn each other, but how few of us are spiritual enough to publish our failures. Since most of us are depending upon pulpit instruction or Sunday School teaching to keep the distinctions clear it might be profitable to check upon the lessons and our sermon themes for information. What is the purpose of worship and how may we cultivate a desire for it, among our youth?

Creating a consciousness of the presence of God

Practicing the presence of God is the chief evidence of a consciousness of his presence. We take too much for granted in life convictions. A profane custom in some homes and communities, has eliminated the natural feeling of the average child, to realize a reverential emotion when the Heavenly Father's name is mentioned. The presence of God is not an emotional realization unless there is a devotional spirit and reverential manner. Some exceptional souls have experiences that make the Heavenly Father as real to them as a sainted father or mother. Such is not a common experience. Yet it is a possible one.

Perhaps a good beginning, if what the official board members said is true, would be an insistence upon a more reverential attitude in our churches. Then a well defined plan to cultivate by instruction from Sunday School teacher and minister, the relative contributions of Scripture memorization, prayer, Scripture reading, devotional practices and services, as essential to one of the greatest needs of our day, i.e. the challenging of youth to worship.

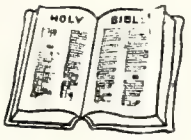
IN HIS PRESENCE

"In His presence is salvation, in the shining of His face,
Shelter sure in all temptation, is this hallowed hiding place."

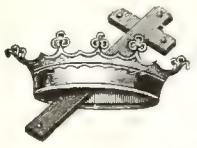
"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress: My God, in Him will I trust" (Ps. xci. 1-2).

"In God I have found a retreat, where I can securely abide;
No refuge or rest so complete, and here I intend to reside;
Oh, what comfort it brings, as my soul sweetly sings!
I am safe from all danger; when under His wings."
Surely! Surely! for—
"Not a single shaft can hit
Till the God of love sees fit."

Some Christians are so unacquainted with God that they are embarrassed in Church.—Dayton Ch. Cal.



NEWS FROM THE FIELD



FIRST CHURCH OF LONG BEACH, CALIFORNIA

O give thanks unto the Lord: call upon His name; make known His deeds among the people.

Sing unto Him, sing Psalms unto Him; talk ye of all His wondrous works (Ps. 105-1-2).

Remembering His wonderous works, we would call your attention to some of the blessings we have been privileged to enjoy at His hand the past few months, thanking and praising Him for all His goodness to us.

Much of our work has not been touched upon heretofore. Our Church is alive with activities in His name and for His sake, and we will now endeavor to give a glimpse of some of the work.

Our *Personal Workers* group called the *Seventy* goes out in tows, calling weekly and breaking the bread of life to hungry souls. Once a month they gather for supper and a report meeting with the following result given in by their efficient secretary, Mrs. Pearl W. Pearce.

Active teams	22
Membership	44
Meetings during year	10
Calls made	9171
Confessions	21
Members for Bible School	139
Cradle Roll	73
Home Department	58
Christian Endeavor	25
Cards and Letters	3573
Bibles. Tracts, etc.	2807
Baskets of food-trays, etc.	169
Bouquets	460
Clothing to No. of families	22

Truly it is a joyous work to be thus occupied in our Master's vineyard.

The Dorcas Committee of the *World Wide Missionary Society with Mrs.* Jennie Walker as the faithful chairman has done splendid work with the following to report:

Meetings held	11
Dresses worked over	11
Quilt for Brethren Home in Ind.	1
Comforts pieced and tied	5
Comfort tied	1
Boy's pants made	2

Several pillow ships and tea towels mended and clothing, towels, etc., prepared to be given out where needed.

The Decorating Committee, under the careful supervision of Mrs. J. I. Judd, as chairman, has had a corps of fourteen faithful workers who have made a special effort to beautify the house of God each Sunday during the past year. Twenty-two have furnished flowers in memory of loved ones now in glory, or in memory of their birthday anniversary. After using the flowers on Sunday they are turned over to the deacons to be taken to the sick and shutins.

They have furnished special decorations on all special days such as Palm Sunday, Easter, Children's Day, Rally Day, Christmas and New Year's, two receptions and four communions. The committee expresses this work as a real joy to them and happy to give of their time and service, and count it a privilege to be used in this way.

Our choir has done excellent work the past year under the able direction of Mrs. Myranna Coon giving a total of 567 musical numbers.

On December 26th The Messiah was rendered for the first time in our church by a chorus of 100 voices and 10 musical instruments.

Mrs. Mary Miller was at the organ, Miss Nielsen and Robert Scott, pianos, Geraldine Judd, Harp, Mrs. George Hocking, Vibra Harp, violins, Mrs. Hagan, Misses Cobler, Haughtelin, Sosnowski, cello, Elizabeth Kent.

On January 2nd this program was repeated in Second Brethren Church, Los Angeles.

Our Bible School held the Christmas program on December 21st, under the splendid direction of Mrs. William Spangler. Many of the boys and girls took part and afterward received boxes of candy much to their delight.

From December 5th to 12th Rev. Dewey Blomgren held a series of meetings which were well attended not only by our own members but by many throughout the city. He gave many of his own thrilling experiences in Italy, Russia and China, waging a royal battle against Communism, Fascism, and other evil spirits roaming the earth today. On the last evening many souls were born into the kingdom and a reconsecration meeting proved that he had also brought great blessing and strength to many of the saints.

Respectfully submitted,
Mrs. Sterling P. Smith, Church Reporter.

ON THE BENCH

The above title is familiar to any one interested in the International game of baseball. The one on the bench is not in the active game until called. He is called when an active player is injured, or he may be a "pinch" hitter and is called when the game has reached a crucial stage. Such a player knows the game. He has opportunity from the side line to observe the progress of the game as a whole and also can observe

individual plays. He observes every move and the finished play, thereby keeping in close touch with the outcome of the game.

Life is a great game. Man comes upon the scene; he plays his part. No matter whether he attains the topmost rung, he, like all the rest of the human family, appears upon the stage of time and makes his contribution to life. What he does in the material world rates him by his fellow men as either a success or failure. What he achieves spiritually depends upon what he does with Jesus Christ. The business world judges by its standards; the professional world has its standard of ethics; but in the religious world, there is but **one standard.** It is summed up in acceptance of Jesus as a personal Savior, or rejecting the Son of God. That standard was given by God, the immortal Father of mankind. But how little do business men, often professional men, and even those who profess to be religious, adhere to the ethics of that Infallible Standard. Business men often scoff when the name of Jesus is mentioned; professional men boldly deny the reality of the personality of Christ; many professors in the church trifle with His commands, and even deny the deity of our Savior. Reader, do you wonder when conditions such as these arise? The world looks in upon the professing church members and beholds hypocrisy, back-biting, raillery, slanderings, immoralities, etc? Why do men attempt to gather figs from thorns? Why do individuals rise up and cause discord with attending heartbreaks in the assembly of the (supposed) righteous? It can be explained with one word, viz **selfishness.** In the common vernacular it is **the big I.** Mussolini, Hitler and Stalin are seeking power. They forget the Biblical teaching that materially man is but dust. We do not wonder that men are thus ambitious who are in and of the world; but it is sadly tragic when men who pose before the world to be followers of the Nazarene, stoop to selfish conduct for personal aggrandizement; sometimes even stepping down upon the level of those, who in the world will injure another as a stepping stone to reach their self-appointed goal.

The writer of this article has been an observer from the "bench" of our Brethren fraternity for the last three years. He has not been there from his own choice. But he has made it the opportunity of the widest and wisest observation of which he is capable. He has observed the movements and ambitions of many. Sometimes the trend is to the ridiculous and sometimes it is gravely sad that those for whom Christ died will stoop to do things that the writer has failed to find even in dealing with the business world. It has been our lot and privilege to deal with those men who take the government job of fifty-five dollars per month. With that amount they pay their rent, feed and clothe their families, and try to get a bit of recreation. Ours has been a real schooling. These men unburden themselves; they tell of their struggles to keep the wolf from the door and maintain that degree of respect that belongs to them who are created "in the image and likeness of of God." What do they think of the empty, **professing Christian?** We dare not tell you what they say; it is plenty.

But what will a man who works with them say, when they point out to you how preachers, deacons, trustees and the lay membership conduct themselves? Again we can only say it is tragic. We thank God for the privilege that has come to us; for like the great Paul, we believe it will all work out to His good and our edification. Our future ministry, regardless of field or sphere, will be more sympathetic and efficient because of our experience "on the bench."

The Lord still uses us. We have the privilege of teaching the Men's Bible class of the Fairview Baptist Church, of Inglewood. Soon we shall begin a lecture course to the adults of the same church on Biblical doctrines. Then we are also doing that which has always been our avocation, playing in a splendid orchestra and singing in a real choir. We thank God for this privilege. The pastor of the Calvary Church of the Brethren of Los Angeles, invited us to conduct the fall Communion service which we gladly accepted. These good folks extended us every courtesy during the last three years. Praise the Lord for Christian friends.

Just a word in conclusion: we rejoice in the faithful work that has been accomplished by faithful brethren; but we are not at all in sympathy with any selfishness that tends to belittle the claim that we as a people have held during the years. We still believe that the Holy Spirit led Alexander Mack and his fellowmen in establishing the group known as the Brethren, or as originally known, the German Baptist Church. May we be true to the teaching as it harmonizes with the Bible, the whole Bible and nothing but the Bible.

A. B. Cover.

Inglewood, Calif.

LOREE, IND.

Brother and Sister C. A. Stewart, of Bryan, Ohio, assisted in Loree's revival, which was conducted from November 25 to December 13, 1937. A special Thanksgiving service was held at the ouset of the series of meetings with a supper and suitable thanksgiving exercises unto God, and also a reception for Brother and Sister Stewart, who formerly labored for a number of years in this field. In fact, it was a home coming service.

Brother and Sister Stewart have always been held in high esteem by the membership of the Loree church and by the citizens of this vicinity. The meetings were characterized by an excellent attendance and interest. Delegations came well from nearby Brethren churches. The pastor assisted as director of the song service. The visible result of the meeting was the addition of four to the church membership and one young lady offered herself for consecration to the Lord as He may direct her in His service. The concluding service was the observance of the Love Feast.

We are pleased to report that the young people are active in Christian Endeavor and in the Sisterhood work. The mid-week prayer meeting continues, having been started two years ago. The pastor has spent the past year in preaching from the Revelation. Daily Bible reading is being urged with renewed emphasis. May heavenly favor be upon all who love our Lord Jesus Christ in sincerity and in truth.

Clarence Y. Gilmer, Pastor Bunker Hill, Indiana.

MARTINSBURG, PA.

Looking back over the year of 1937 and the abundance of blessings that have been heaped upon us, we want everyone in the great Evangelist family to share these blessings and rejoice with us in our wonderful Savior whose blood has atoned for all our sin and made this possible.

We do not have the space nor the time to enumerate all of the events of importance, but just a few special ones.

Last June we were privileged to have with us Professor Alva J. McClain in a twelve day, Victory Bible Conference. This certainly was a mountain top experience and plenty of wholesome, nourishing spiritual food for our hungry souls. The people of the community gathered in fine crowds each evening. They came in from the rural districts as well. The saints of God were mightily blessed by this conference. Surely it was well named, *Victory Bible Conference.* It was a real privilege to have such consecrated and yielded Christian folk as Brother McClain and his dear wife in our home. The fellowship was sweet and long to be remembered.

In the early fall a new organization was founded through much prayer, namely *"The Morrison's Cove Bible Conference Association."* This association sought the privilege of using the First Brethren Church as its headquarters for assembly purposes. We are glad to open our doors to this organization for the leaders of it are men of God, fundamental in faith and doctrine. The initial service was held in October and the speaker was to be Professor Alva J. McClain of Grace Theological Seminary, Akron, Ohio. Due to illness he was unable to come. Brother Herman Hoyt, a very able and competent Bible teacher was the substitute. This special Bible conference is held for two days every month. There are afternoon and evening ser-

vices. The November Bible Conference brought into our midst the eminent Bible teacher, Rev. William Pietsch, of California.

In December we were privileged to sit at the feet of Rev. Frank Gaebelein. January the 12 and 13th will bring Rev. O. E. Philipps, of Los Angeles, Calif.

Our Sunday School attendance has grown considerably in the past year due to the efforts of a willing transportation committee. Keep up the good work transportation committee!

Our Christmas program of the Sunday School under the able leadership of Miss Sannie Klepser and Miss Florence Wineland, assisted by other teachers of the school was a beautiful White Gift Service. That which pleased our hearts most was the amount of talent so willingly rendered by our own Sunday School scholars. In the closing part of the program the children of the school brought gifts wrapped in white for our Mission at Krypton, Kentucky.

We are looking forward to a season of refreshing in revival with Brother A. V. Kimmell, of Philadelphia, during the month of February. May His Word be proclaimed and souls won unto Himself. 1 Cor. 1:24.

The Brethren at Martinsburg desire to go forward with Him during 1938.

Pray for us that this might be so.

Stanley F. Hauser, pastor.

LOUISVILLE TO GRATIS

On October 1st, we closed a nine year pastorate at Louisville, Ohio. Through these years many precious friendships were formed and it was not an easy matter to break away from these ties and leave all behind for a new field. We have always wanted, however, to serve where we could do the best work for our Lord and as we felt His guiding we gladly yielded.

These nine years were blessed with a measure of success in the face of many trying hardships and depression the Lord's work prospered. Every financial obligation was met and some 200 souls accepted the Lord Jesus as their personal Savior, while 178 of this number were received into fellowship with the Brethren Church. We give all honor and praise to Him whose we are and whom we gladly serve.

The church expressed their appreciation for our labors by presenting us with several very beautiful and expensive gifts on the eve of our going. Our prayer for them is, that God may lead on into richer fields of service as they endeavor to advance under the leadership of their new pastor, Rev. E. M. Riddle.

Gratis

On Tuesday following our last service in Louisville we journeyed almost diagonally across Ohio to the southwest and arrived safely, about two o'clock, at Gratis, where we had accepted a call from the First Brethren Church. Here we were right cordially received. On our first Sunday we enjoyed an old-time Harvest Home and Rally Day service with these good people, which also served as a reception and installation for the new pastor and wife. Both Dr. Shively and Dr. Beachler former pastors were present to make the day more complete and to assist in the installation service in the afternoon. Since that day we have been busy meeting our people and planning with them the year's work. Our attendance has been gradually increasing and up to this present time we have received six persons into the church by letter. Plans are being made for a special series of meetings to be held early in the spring. The auxiliaries of the church are all functioning properly and are doing a good work.

It was a pleasure to have Brother Jones and his good wife in our midst the latter part of December for a ten days visit as they passed our way enroute to Florida for the winter. The Jones' served the church here some twenty years ago. Come again.

This report would not be complete without our making mention of the very "heavy" pounding given the pastor and wife. At the close of our annual business meeting we were invited to the basement and then directed to a large table loaded to capacity with food-stuffs, flour, sugar, meats, fruit, vegetables, etc. A pounding usually makes one feel rather resentful but this particular one didn't seem to have any such effect.

We ask the prayers of the Brethren everywhere that we might be worthy to serve Him acceptably. May we all be loyal and steadfast as we await His appearing.

A. E. Whitted.

FLORA, INDIANA

How time does fly. It was in November that I assisted Brother George W. Rogers, pastor of the Brethren Church at Lamersville in a revival meeting. Brother Rogers has been in the Brethren Church less than two years and is little known. I am glad for the happy privilege of introducing him to our many readers. He has been a faithful minister in the Church of the Brethren for several years. After a careful and prayerful investigation as to what the leadership of the Brethren church stood for, he and a group of a hundred or more asked permission to come with us. They purchased a brick schoolhouse with a good location, near Lamesville, along the highway and now have it comfortably equipped.

They are a faithful Bible loving group, the kind that real churches are made from. In this last year and a half they have added about fifty to their membership. They are fortunate in having a man like Brother Rogers as their leader as he is a splendid pastor and Bible teacher.

While there I was entertained in the home of Brother and Sister Rogers, who did every thing possible for my comfort. Mrs. Rogers is not only a wonderful homemaker and cook, but and untiring worker in the church assisting her husband in his work. We took the most of our meals in the homes of his people and enjoyed their hospitality. I believe we made upward of a hundred calls in the two weeks we were there.

The crowds were good through the entire meeting. The surrounding Brethren Churches and their pastors were faithful in their support. The two churches nearest Lamersville were Martinsburg, where Brother Howser is pastor and McKee where Brother Humberd serves as their pastor. McKee is about two miles from the Lamersville church and they of course supported the meeting faithfully. The writer was for a little over six years, pastor of Martinsburg and McKee churches, a few years ago. And it was surely a real treat to meet these brethren and to get into many of their homes.

We will long remember the fellowship we had with Brother Rogers and his dear people. Not only are we happy for the number who accepted the Lord during the meeting, but for those who came since the meeting. May the dear Lord bless them with many more precious souls. We have faith in them and their pastor and expect great things from them.

On the 29th of November Brother Rogers came to us in Flora for a two weeks' meeting. During this meeting the weather man did not give just what we would have chosen had he left it to us. Old man winter walked in on us a couple times, giving us such sudden changes that it interfered somewhat with the bodies of our people. The spirits were willing but in too many cases the flesh was weak. This also hindered many outsiders who usually attend our meetings. But those who could come, and did, were greatly blessed by the deeply spiritual and Biblical messages brought by Brother Rogers. He was well liked and I heard nothing but praise in regard to him and his work, I can highly recommend him to any church wanting a Biblical and spiritual message. Now don't think he is looking for another church, for his people love him and he is satisfied where he is. But if you would like him for a meeting you would not go wrong. You seldom meet a more humble man than he.

Just a word in regard to our work in Flora. We have suffered our setbacks like many others in these times. In the last year or more we have suffered from an unusual amount of sickness and deaths, accidents and prolonged sickness in many cases where they had been faithful in attendance before. It is the opinion of a great many that we have been growing spiritually. And just recently our attendance has started to make a steady

climb upward, I believe there were 164 Sunday. However, many are entertaining the hope for a steady growth and a successful year ahead. God grant that it may be so.

James S. Cook.

TONASKET, WASH.

Several months ago our group of about twenty-five persons separated ourselves from a church whose theology was becoming decidely modernistic, and our earnest prayer was that our Heavenly Father, through the Holy Spirit would lead us into a fundamental church home.

The result was the coming of Brother A. L. Lantz, of Spokane, the latter part of July. He spent a few days with us in teaching and discussion, after which the First Brethren Church of Tonasket was organized.

We have been carrying on with S. S. and church services each Lord's day. For several months we held our services in different homes, but the Lord opened the way for us to secure the use of a vacant school house.

Our outstanding need at present is that of a God-sent pastor, who can shepherd us, and lead us into deeper consecration, that we might be able to do more efficient work for Him who has saved us.

We were in need of help and encouragement which we received when Brother Lantz came to us December 8, and conducted services for two weeks. His messages were sound, heart searching, and evangelistic.

I feel there are large possibilities here, as many are hungering for the sound Word of God.

We covet the prayers of God's people that His will may be accomplished at this place.

Mrs. F. W. Netzley.

BIBLE EVANGELISM AT TONASKET BRETHREN CHURCH, TONASKET, WASHINGTON

The latter part of July last I was called to Tonasket, Washington, to lay before a group of people the Biblical fundamental teachings of the Brethren Church, which resulted in organizing a Brethren Church with a membership of about thirty very fine Christian people that love God and His Word. It was a real treat, as well, a wonderful privilege to preach the Word and answer many questions during this brief stay of three days.

Before, and after this three day meeting, these people met with great opposition, and many obstacles. However, these dear people were determined to win, for the battle is the Lord's. After several months of worshipping in a private home, they finally secured the use of a school house about five miles north of Tonasket as their temporary place of worship and, until they can have a spirit-filled pastor to lead them on to victory. The writer would be pleased to correspond with a good Brethren preacher that is not afraid to venture out on *faith*, and willing to do a lot of hard pastoral work in the Tonasket, Orrville, fruit valley, where the possibilities are ripe to forge ahead, and, within a period of two years have a self supporting church. Such were the impressions received while I was there from December 7 to 22 inclusive.

At the call, the writer's church was willing to loan their pastor for fifteen days of Bible evangelism with the Brethren at Tonasket. These were days of fellowship with a people that really were ready to feast upon the *Living Word*. I shall not soon forget this meeting. The meeting could hardly be called a revival since we had to change our program after we had arrived on the field. The messages were strictly Biblical and since God promised, (not by foolish preaching) "but by the foolishness of preaching" to save them that believe; He also promised to deepen and quicken the spiritual life of the congregation that will lead to a real ingathering of precious lives in the future. That was the objective reached during this meeting. We labored under many difficulties. Nevertheless, God blessed His precious Word to the extent that the community now recognizes the group as an organized church that is Biblically sound, and interested in the salvation of the lost. A Christian fellowship is established where prejudice existed before. This is an established fact manifested in the great turn-over of new people and members of other denominations at each successive service. The question box also added greatly to create a friendly spirit among the people generally.

I should like to announce to the Brethren Church in general in the "Inland Empire of the Great Northwest" there are untold possibilities for the message of the Brethren Ministry. Thousands of souls are hungering and thirsting for a real spiritual feast of the Living Word. Are we going to wait until it is too late to enter these fields? The northwest district is making a special appeal to the church at large to pray that God will raise up evangelists, pastors, and teachers that will be definitely led by the Holy Spirit to this part of God's great universe.

Someone may say, "Well, the National Home Mission Board started a work at Bremerton, Washington, why did it not continue to function?" The answer is — for the same reason that other churches do not function when there is no pastor on the field. Bremerton would have a Brethren Church today if a pastor could have followed up the work established by the National Home Mission Board. At the time funds were lacking for this project. Who was to blame? Only we who are members of the Brethren Church.

Tonasket will become a self supporting church in a short time if they can secure a pastor to lead them on to victory. If not, they may fail like any other church without capable leadership. Whom is God calling to this work? Much could be said on the subject. However, sufficient has been given that ought to lay a burden upon our hearts to pray that funds will be forth coming to send to the state of Washington such men that God would have there to help us enlarge the border and mission of our church.

Albert Lantz, Pastor.

A REAL CHALLENGE

The following letter was received at our office on January 19, almost one whole month before the date for the Publication Day Offering. The spirit breathed is wonderful. If what has been done and is being done by this one is done by all our people, we will have, this year, the finest report in all our history.

Glovers Gap, W. Va.

Dear Brother Beal:

Here is my check for the Publishing Day Offering. I pray, too. (This gift was a $5.00 check.)

Signed,

(Mrs.) Mary A. Snyder.

Thank you, Sister Snyder. This is the second time you have had the honor of being first to send your gift. May the Lord richly bless you.

To the others we can only say

GO THOU AND DO LIKEWISE.

Vol. LX, No. 6 February 5, 1938

The BRETHREN EVANGELIST

Mrs E O Hackett

FOREIGN MISSIONARY NUMBER



WAITING

Dr. and Mrs. Homer L. Burke went to Africa as missionaries under the General Mission Board of the Church of The Brethren in 1923. They are now located at Lassa, Nigeria, West Africa. Dr. Burke wrote an article recently for "The Gospel Messenger," and closed it with these words: "These are days of great change in Africa. The African mind is opening up to new ideas and is accepting them. They await the messenger of God, and may he not come to late. 'God give us men!' "

(The above cut is being used by the courtesy of the Editorial Staff of "The Gospel Messenger.")

"The strings of camels come in single file,
Bearing their burdens o'er the desert sands.
Swiftly the boats go plying on the Nile—
But still I wait
For the messenger of God who cometh late.

"I see a cloud of dust rise on the plain.
The measured tread of troops falls on my ear.
The soldier comes, the empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait
For the messenger of God who cometh late.

"They set me watching o'er the desert drear,
Where dwells the darkness, as the deepest night;
From many a mosque there comes the call to prayer—
But still I wait
I hear no voice that calls on God for light.
For the messenger of God who cometh late."

A Black Skin but a White Heart

Cuff was a negro slave who lived in the South before the war. He was a joyful Christian and a faithful servant. His master, however, was in need of money and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon and the Christian slave was sold to the infidel. But in parting with him, the master said, "You will find Cuff a good worker and you can trust him; he will suit you in every respect, but one."

"And what is that?" said the master?

"He will pray and you can't break him of it; but that is his only fault."

"I'll soon whip that out of him," replied the infidel.

"I fear not," said the former master, "and would not advise you to try it; he would rather die than give up."

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that he had been praying, and on calling him, said, "Cuff, you must not pray any more, we can't have any praying around here; never let me hear any more about this nonsense."

Cuff replied, "O, Massa, I loves to pray to Jesus, and when I pray I loves you and Misses all the more, and can work all the harder for you."

But he was sternly forbidden ever to pray any more under penalty of a severe flogging. That evening, when the day's work was done, he talked to his God, like Daniel of old, as he had aforetime. Next morning he was summoned to appear before his master, who demanded of him why he had disobeyed him. "O' Massa, I has to pray, I can't live without it," said Cuff. At this, the master flew into a terrible rage and ordered Cuff to be tied to the whipping post and his shirt off. He then applied the rawhide with all the force he possessed until his young wife ran out in tears and begged him to stop. The man was so infuriated that he threatened to punish her next, if she did not leave him. He continued to apply the lash until his strength was exhausted. Then he ordered the bleeding black washed in salt water, the shirt on and the poor slave to be about his work. Cuff went away, singing in a groaning voice:

"My suffering time will soon be o'er,
When I shall sigh and weep no more."

He worked faithfully all that day, though in pain, as the blood oozed from his back where the lash had made long, deep furrows. Meantime, God was working on the master. He saw his wickedness and cruelty to that poor soul, whose only fault had been his fidelity; and conviction seized upon him; by night he was in great distress of mind. He went to bed but could not sleep. Such was his agony at midnight that he awoke his wife and told her that he was dying.

"Shall I call in a doctor?" she asked.

"No, no; I don't want a doctor—is there anyone on the plantation that can pray for me? I am afraid that I am going to hell.

"I don't know of anyone," said his wife, "except the slave you punished this morning."

"Do you think he would pray for me?" he anxiously inquired.

"Yes, I think he would," she replied.

"Well, send for him, quickly."

On going after Cuff they found him on his knees in prayer, and when called he supposed it was to be punished again. On being taken to the master's room, he found him writhing in agony. The master, groaning, said, "O Cuff, can you pray for me?"

"Yes, bress de Lawd, I'se been prayin' for you all night," and at this fell on his knees and asked the Lord in guidance to point his master to the Lamb of God which beareth away the sin of the world. When he arose, his master in greater agony than ever, exclaimed, "O' Cuff, can't you tell me what I must do to be saved?" "No, Massa, I knows nothin' you can do. God saw that you and I were just pore sinners fit for nothin' but de lake of fire, but He loved us so much that He sent de Lord Jesus to suffer in our place, and when He hung on de Cross, God laid on Him all our sins, past, present and future; and He suffered and died for 'em there, and when He arose from de grave dey were all gone as far as de east is from de west."

"But Cuff, must I not repent and pray to be forgiven?" No, indeed, youse jus a dead man and de fust thing you needs is life. De Lord Jesus is de only Life dere is. Jus' receive Him and den you'll have plenty of time for repentin' and prayin'." But how can I know I am saved?" Cuff opened his Testament and read, "Verily, verily I say unto you, he that heareth My Word and believeth Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life" (John 5:24). "You see, it's jus' hearin and believin' and havin'!" The Spirit applied the Word and the light of life entered the master's soul, and together they mingled tears of joy for the wonderful love that saved both master and slave with the same salvation. Before morning, the mistress was saved, too, and the whole plantation was soon aware of the great change that had been wrought.

Cuff was at once liberated and together master and slave traveled through the South witnessing to the transforming power of the love of God.

Reader, if you haven't this love in your heart you are missing everything worth living for in this world and the next.

VARIOUS MEN

The vain man says,
win gold and wear it,
The miser says,
win gold and spare it,
The usurer says,
win gold and lend it,
The prodigal says,
win gold and waste it,
The spendthrift says,
win gold and spend it,
The thirfty man says,
win gold and save it,
The wise man says,
win gold and use it.

The Difference between religion and Christianity is this: "Religion is external and infernal while Christianity is internal and eternal"—Sal.

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FIRST FRUITS OF OUR EASTER OFFERING Already, the Secretary-Treasurer of The Foreign Missionary Society has received several gifts designated for "The Easter Offering." One man, whose gift is quite substantial, remarked: "I have it now. I want to give it to help along the work those missionaries are doing for Christ among the heathen, before I spend it for something else." Already, churches are setting their goals, and are working thereunto. Already, requests for "missionary barrels" and "Easter dime collectors" are coming in, and the "barrels" and "collectors" are being sent out. All money coming into the Treasurer's hands on and after March 1st, will be designated as "Easter Offering." Any money coming in before March 1st will be reported in the regular February Financial Report, **unless especially designated as "Easter Offering," when it will not be reported until the regular Easter Offering Report is made.**

Pray for the Easter Offering. Should the Board receive an offering equal to that of last year (not counting the gift of the Sisterhood of Mary and Martha for the Missionaries' Home, which made last year's offering unusually large), we can go ahead with an enlarged and greatly-needed building program in Africa, and again increase our missionary forces on both the African and the South American fields. God alone knows how much the addition of Brother and Sister Paul Dowdy has meant to our work in the Argentine. As for Africa, Doctor and Mrs. Taber will be actually on the field at work in the great Oubangui-Chari country, at the very heart of Africa, as you read this. Brother and Sister Kliever are putting on the final touches to their language work in Paris. They will soon go on to "the front line of battle" in Africa. Miss Estella Myers and Dr. Charles F. Yoder are at home on furlough, awaiting orders to return to their respective fields. Half a dozen fine young folks at home are completing their preparation, and are "itching to go." As a rule, "itch" is a very unwholesome thing to have. But when it is of the sort that won't let you rest easy in bed or out of it, until you have answered the summons of the Master to preach the glad news of salvation unto eternal life to the unevangelized millions for whom Christ died—then it is an "itch" that is wholesome indeed—one we will thank Him for having had "in that day when He shall reward every man as his work shall be."—B.

"ONLY AN INTEREST" John Stuart Mill once said: "One man with a belief is as strong as ninety-nine with only an interest." We do not agree with everything that John Stuart Mill says, by any means, but we certainly do agree with him in this statement. The weakness of the Brethren Church, as well as every other Church, is the fact that entirely too many of us preachers have "only an interest." John Stuart Mill put his finger squarely upon the weakness of the vast majority of Christians—in the eternal truths of God they have "only an interest." In any enterprise of life, having "only an interest" spells failure. However, while it is true that the vast majority of Christians in the Church of the living God are possessed with "only an interest," yet how thankful we should be that "one man with a belief is as strong as ninety-nine with only an interest." If it were not for that "one man" here and another "one man" there, the judgment of God would necessarily have fallen upon our degenerate world a long time ago.—B.

"THE NEW ORTHODOXY" There is rather a surprising article in the mid-winter "American Scholar," written by Walter M. Horton, on the subject "The New Orthodoxy." He states that "Many of the younger preachers and theologians, some of whom had their university course at Princeton or Harvard, and their theologi-

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cal course in schools as pronouncedly liberal as Chicago University, are swinging away from Modernism to what he calls 'the new orthodoxy'."

He says that Reinhold Niebuhr, professor at Union Thelogical Seminary, New York City, is the leader of this swing away from Modernism; and declares that the movement away from Modernism began about 15 years ago in continental Europe and is just now catching fire in the United States. He does not identify this "new orthodoxy"; but whatever it is, it cannot be any worse than the bloodless Modernism that has brought the professed Church of God into her present sad estate. It is refreshing, to say the least, to know that the world is awakening to the utter destitution of Modernism as a satisfying portion for the soul. The sons of men will be a long, long time, finding a satisfactory substitute for "the faith of our fathers"—faith in the inspired Word of God, and the virgin born Son of God, crucified for our sins, risen from the dead, and coming again to reign.—B.

CHINA AND JAPAN Before the vastly superior strength of Japan due to ultra-modern war equipment, China's armies have had to retreat. But she did not retreat until she showed to the world that she is made of the finest stuff the heathen world can furnish, if courage and valor and patriotism make fine stuff. Once arm those Millions of China as Japan is armed, and the world will know what Napoleon meant when he pointed to China upon the world's map and said to his political and military associates: "Gentlemen, there lies a lion asleep! You let him sleep!" Some have thought that the present position of China is a "deeply humiliating position." But it is not China that needs to bow her head in deep humiliation. It is the pitiful spectacle that the League of Nations presents in its utter impotency to give any real help to the nations that trusted in solemn treaty covenants for assistance should some greedy nation turn bandit—the pitiful spectacle that the great democracies of the world present when one of their number is being ground under the Caesarian juggernauts that are now running amuck over the whole earth. But we are not dismayed. For, a thousand voices seem to be crying all at once: **"Yet a little while, and He that shall come will come, and will not tarry"** (Heb. 10:37)! And when He shall come, dashing down through the highways of the heavens (Cf. Rev. 19: 11-16), "He shall save the children of the needy, and shall break in pieces the oppressor" (Ps. 72:4)! Come, Lord Jesus, come!—B.

THE PREACHING MISSION A lot of ecclesiastics, apparently gathered from every whatnot group of religious people under the sun, have gone on a "Preaching Mission." Some months ago it came to Southern California. As a storm it came; as a vapor it went.

It is at least refreshing to know that some of our famed ecclesiastics in America leave their social gospel lecture platform long enough to go out on a "Preaching Mission." However, as to the worthwhile message of this "Preaching Mission" we have our doubts.

In the December issue of the Federal Council Bulletin we are informed that it had great success in Richmond, where "the mass meetings filled the Mosque each evening to its capacity of 5000. On Sunday afternoon it was necessary to have an overflow meeting in Grace And Holy Trinity Church, at which nearly 1000 were present." Well anyway, we are glad for the "overflow" that at least kept 1000 out of "The Mosque" and sent them into "Grace".

Farther on we are informed that "in Albany, N. Y., a luncheon was sponsored by Gov. Lehman and Mayor Thatcher". Gov. Lehman, it must be remembered, is a staunch Jew. Imagine our Lord, when on earth, being welcomed into a Mohammedan Mosque and being sponsored by a Jewish Governor. Well, times apparently have changed! For better? or, for worse?—B.

ISLAM ALSO IN EXPECTANCY We are very happy to present to our readers this month an article directly from the pen of the world's greatest authority on the subject of the Moslem world. We refer to the article by Dr. Samuel M. Zwemer which appears in this issue. It is of intense interest to note that even the hard rock of Mohammedanism is being broken by the power of our Christ.

Mr. Gust Pearson, missionary at Fort Crampel in Africa, which is just north of our own mission field, writes concerning a great awakening among Mohammedans of that part of the world. Mamadeu, a Moslem Christian at Fort Crampel, told Mr. Pearson that thousands of Moslems were fleeing to Mecca because they believe that the world is nearing its end. Mecca, they believe, will be a city of refuge in that day. The belief that the world is nearing its end, and the fear that is in their hearts, seems to be spreading like wild fire in that neighborhood, and everyone who is financially able is making plans to leave for their "holy city."

One of the most influential of the Mohammedans went to Brozzarill to obtain the necessary money to take him to Mecca before the storm breaks that shall bring to a close our age. He has given away many of his possessions and has sold others. This Mohammedan, whose name is Aladji, after returning from Brozzarill, was told by Mr. Pearson about the coming judgments foretold in the Scriptures. Mr. Aladji asked Mr. Pearson: "Will I have time to get to Mecca?" He was informed that being in Mec-

ca would not protect him—that the only escape from the wrath of God that will fall upon the world at the close of this age is to be found through Christ.

The Mohammedan heart is hard as flint, but here and there the power of the gospel breaks even the flintiest of hearts. We continue to believe in its power. Let us continue to send it forth.

Many are they who will escape the judgments of the end time because they have heard the story. The Seer of Patmos, in his vision, beheld "a great multitude, which no man could number, out of every nation and out of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands; and they cried with a great voice, saying,

Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9, 10).

Verily, our labor for the Lord, in making known the story of His salvation, will not be in vain!—B.

BLESSED FRUIT OF THE WORK AMONG LEPERS Last New Year's morning, a Japanese leper girl by the name of Nagata Honami, who had come to know Christ, picked up her pen and wrote:

"Gazing toward heaven this New Year's Morn,
Such visions meet my eyes
That all my raptured heart in prayer
Bounds to the boundless skies!"

Great must be the reward that shall be given in that day to whosoever's gift, or whosoever's work shall bring such joy to the heart of one of the most helpless and hopeless souls in the world.—B.

A TRIP TO AFRICA Do you want to "go 'long" on a trip with our missionaries all the way from New York to Africa? Then do not fail to read Dr. Florence N. Gribble's travelogue in this issue. It is unusually interesting to "us Brethren."

SOME MORE ROMAN CATHOLIC "TOLERANCE" The "Giornale D'Italia," newspaper in Rome, provides information that one hundred Quakers in that city have been arrested, presumably because they do not "go along" with the spirit of Fascist militarism. This is the same old charge placed against the Christian martyrs in pagan Rome, and which sent them by tens of thousands to be food for wild beasts in Roman amphitheatres, or to be fuel for flames that lit the race courses of the ancient Caesars. It is significant that now it is professed "Christians", and not professed pagans, who are back of the fires of persecution. The complaints against the Quakers were made by the Roman Catholic authorities in Rome. And, inasmuch as this would be impossible without the approval of the "Papa" in the Vatican, what about the horror that is expressed by the Roman Catholics in the United States against the "intolerance" that opposes a Roman Catholic in the White House? The Roman Catholic Church stands for "tolerance" only where it is a minority party.—B.

THE ROOTS OF MORAL FAILURE Juvenile Court Judge Joseph Ziegler, of Newark, New Jersey, has handled 18,000 cases of delinquent children in the last eleven years. That should be enough to make him an authority "second to none" when speaking on the subject of juvenile delinquency. Recently, he named drunkenness, immorality, desertion, and divorce as being the chief causes of crime in early life. He said that these unfortunate conditions affect all the child's outlook before he is six years of age, and lie at the roots of his later moral failures. Judge Ziegler declared that it is a matter of supreme importance that society shall take steps to protect children at this early stage in their lives. It is clearly a problem of pre- and post-natal influences, and what society can do to protect children from the movie - dazzled, beer - guzzling, cigarette - sucking, paint-bedaubed sissies that mother such children is a question. After all, there is only one source of salvation from sin—the application of the blood of Jesus Christ. Scoff at it as the scoffers will, there is no other power that can save from sin. And the ages have proved, that "There is power in the blood." Paul was wise. To a sin-sick world, he said: "I am determined to know nothing among you save Jesus Christ and Him crucified." Little use to know anything else!—B.

THE HONOR FOR BEING SECOND to send gift for Publication Day Offering goes to Brother and Sister Funk. This is another offering to come quite a while before the day set for the offering. If this spirit continues, we shall rejoice in the "biggest offering ever" for our publishing interests.

The letter from Brother and Sister Funk follows:

Needmore, W. Va. 1/24/38.

J. C. Beal, Sect. of Publications,
Ashland, Ohio.

Dear Brother in Christ:

Enclosed you will find our check for $7.00, five of which is for Publication Offering, the remainder, $2.00, for the renewal of the Brethren Evangelist.

Fraternally yours,
Mr. & Mrs. L. L. Funk.

Thanks very much, Brother and Sister Funk. We appreciate your gift and your spirit. May the Lord richly bless you both.

Christendom or Christianity

By Samuel M. Zwemer

(Samuel M. Zwemer spent 27 years in Arabia as a missionary, and 13 years in Egypt. Perhaps no living man is better acquainted with the Moslem world and accepted as a greater authority on Moslem problems among the missionary statesmen of the world. Dr. Zwemer is the author of many volumes on the Mohammedan religion and conditions in Moslem lands. In 1930, he accepted a call to the Chair of History of Religion and Christian Missions in the Theological Seminary at Princton, N. J. He retired in 1937, and is now the Chairman of The World Dominion Movement, Inc. Dr. Zwemer has been visiting various churches in and around Los Angeles, and it was our privilege to have him occupy our pulpit in Long Beach, recently. At our request for an article from his pen for The Brethren Evangelist, he kindly sent us the following.)—L.S.B.

When Adolf von Harnack wrote his celebrated and incisive monograph "Das Wesen des Christentums?" ("What Is Christianity?"), he spoke as a liberal theologian representing advanced thought in Germany. Shortly after the book appeared, Dr. Johannes Lepsius wrote a brilliant reply in which he compared this survey of Christianity with that of a geographer's description of the coast line of Africa without mention of the sources of the Nile and the Congo — a geographer who had never heard of Livingstone and Speke. Dr. Lepsius asserted that, in the book mentioned, we have an outline of the Christian religion, but that the heart of Christianity, namely the *incarnation* and the *atonement* do not receive due emphasis.

There is no doubt that there is a real distinction between "Christendom" and "Christianity" as the words are used today. The one is understood to be inclusive, the other, by its very nature, exclusive. The one is all-embracing, the other is limited to those who profess the faith of Christ. The one is ecumenic the other is missionary in its connotation. The one emphasizes the religious life based on the pattern of Christ, the other saving faith in a Redeemer.

I was reminded of the difference in these words by an article in the quarterly called "Christendom"-Volume II, Number 3, which dealt with the churches and Christian education in our colleges and univerities. The writer, Mr. Von Ogden Vogt, begins by pointing out the peril of present neo-paganism: "Few developments in America are so ominous, so fraught with peril to the national welfare, as the general irreligion of American colleges and universities. That the flower of our youth today is being bred under the withering influence of scorn of popular religion on the part of its teachers is without the ordering, informing, presiding influence of essential religion is a contravention of education itself."

The writer does not, however, define what he means by "essential religion." The remainder of the article raises serious question as to what religion he desires the church to share with the colleges. The tragedy, according to this writer, is that the form of Christianity which was introduced into the student world was neither intellectual nor virile. One is astonished to read words like these:

> "Still another cause of the separation is the the ignorance of liberal religion on the part of colleges and college men, in spite of the fact that around all our oldest and greatest universities are churches of free intellectual life and that inside the same universities are

(Contined on page 12)

A MOSLEM WIFE'S LAMENT

"Less than the dust beneath thy chariot wheel,
Less than the rust that never stained thy sword,
Less than the trust thou hast in me, my lord,
Even less than these!

"Less than the weed that grows beside thy door,
Less than the speed of hours spent far from thee,
Less than the need thou hast in life for me,
Even less am I!

"Since I, my lord, am nothing unto thee,
See here thy sword, I make it keen and bright
Love's last reward—Death comes to me tonight,
Farwell, Zahirudin."



Lest We Forget

AN AFRICAN BATTLE

People are apt to think that before the arrival of European rule the primitive Africans were a particularly blood thirsty lot. It is true that cannibal tribes were always on the lookout for meat, and with all the tribes there was a good deal of bloodshed, especially connected with their fears of witchcraft. But nowhere would there be found wholesale slaughter in battle that would be at all comparable to modern warfare waged by so-called civilized nations.

The following account of a native's idea of war and of a native battle ought to be of interest. It was written by Rev. C. H. Harvey who came to Congo under the Livingstone Inland Mission in 1880 and who afterwards served for many years in the American Baptist Mission. It was Mr. Harvey who first secured the land at Kimpese where the Training Institute for pastors and teachers now stands. He had plans for conducting a self-supporting mission but soon gave up the idea.

"Tell me, white man! This thing, they say, is a "ditenda" (cannon) and these people here lying on the ground are the dead people killed by it. Is that right?" The time was back in 1881 or 1882.

It was the chief, Kangampaka, of Palabala who spoke. He had somehow got hold of a sheet of a "Graphic" of a former war in some part of the world.

"Yes, you are quite right. That cannon has been fired and those people have been knocked down and killed."

"What! all those by one shot? Kosi, kole, tatu (one, two, three)—oh there are too many to be counted! I think there must be fifty! Do the white people kill as many as that in a war?"

I would have preferred to be excused from entering upon this subject, but seeing I was in for it, tried to make the best of it. "Yes, chief, they do kill as many as that and sometimes more than that in one battle."

"But these people who do that, they must be bad to kill so many. Why do they do it?"

"Well, it is a war, you see, and in wars many people get killed. Do they not kill people in battle in Africa?"

"Oh yes, of course, we do kill some, perhaps one, or two, or three, and then we stop and talk the palaver."

"Well, I must say, chief, that is a much better way which you have out here. Still, wouldn't it be even better to talk the palaver first, and then there would be no one killed at all perhaps."

"Yes, that is true, but at such times we are so angry that we get hungry to fight. But when we get into battle and see someone fall wounded; and especially if anybody is killed, our anger is swallowed up in pity, and then our hearts are wanting to stop fighting and talk over the quarrel. Yes, it would be better to do it before the fighting, but we don't."

Some months after this conversation a dispute broke out between the Palabala and Noki districts. Each evening there was a long conference between the parties by means of the telephone drum, which rapped out all kinds of messages, persuasive, defiant, and threatening. The districts were separated by a valley about five miles in width, with the river Mposo running in between, each group of towns being situated on hills some 1500 feet above the lowest point of the valley intervening.

The discussion became warmer each evening until at length war was declared, and the time and the place were fixed for the matter to be decided by force of arms, namely at the Mposo river just a week later.

The Palabala towns were naturally greatly excited, as doubtless also were those of the Noki district. As for myself, I was unwell and could not get about, moreover being quite alone at that time I was unable to influence matters much, but I did what I could by trying to persuade Kangampaka and his lieutenants against fighting. It was all to no purpose however, and as there was no State at that time to appeal to, nothing more could be done. All the people seemed to "see red" and undoubtedly were "hungry for fighting" as the old chief had said they were apt to be at such times.

A day or two after the declaration of war, there was a review of the fighting men which was plainly to be seen from the mission house. One was able to get a fair idea of their mode of fighting. The method was beautifully simple as regards both strategy

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Sailing Afric-ward with the Gribble - Foster - Crawford Party



By Dr. Florence Gribble

Dear Evangelist Readers:

Today is November 5th, 1937. Doubtless you will be glad for news from your party of missionaries, who recently sailed from New York.

Good Sailors and Bad

The sea has had varying characteristics. The good sailors will tell you it has been smooth; others, because of lack of time or ability to establish an immunity to it, will tell you it has been very rough! Those who have had more than one voyage usually like to appear immune, not only to seasickness, but to the motion of the boat. My room mate, a French lady, came in from her bath early yesterday morning. "How rough the sea is!", I remarked, apropos to opening a conversation. "Oh non," she replied, **"la mere est bonne. Meme dans le bagnoir, il n'y avait point le moinche mouvement d'eau."** ("Oh, no! The sea is smooth. Even in the bath-tub there was not the slightest movement of water.") At this point she fell over, and was only saved from accident by catching hold of the berth! How like the times in which we live! Everywhere there is unrest and upheaval. Everywhere men and women are professing indifference, loath to reveal that their hearts are "failing them for fear." But the catastrophe is inevitable; and, they who have rejected the Savior will find no succour, no support in ought around them.

The story of our voyage on the Stratendam is mostly a story of the sea and its effects on various ones of us. The Klivers suffered most of all, and I am sure were glad to strike **terra firma** once more. Garnet Hoyt sailed without mishap—save one—even some of us old sailors are not boasting! Neither are we complaining, for the goodness of God surrounded us on every hand. It was hard to part with the little party who left us at Boulogne, especially since Mr. Warren was not there to meet them as we had hoped. But they went bravely off on the lighter, for the Stratendam did not dock there, and faced lightheartedly the great adventure before them. A letter from Mr. Warren written from Bordeaux tells us of the difficulty he has had in finding places for students on account of the Exposition. Otherwise we have not heard from them.

"Doings" in Rotterdam

We reached Rotterdam that evening. Mejuffrow Valknier, of the Zuman's Centrale, was there to meet us, and kindly entertained us for two nights and a day absolutely refusing to receive a penny for it. This was a real contribution to the cause of missions, and one made so entirely without ostentation that it evokes our admiration.

That day in Rotterdam was a busy and fatiguing one. A call on a friend of the work, who insisted on entertaining us at lunch, some shopping, a visit to the American Express Company for Dutch money, etc., occupied the day. The next morning we were off early to Amsterdam, with much business ahead of us. We went to the same boarding house at which Miss Crawford and I stayed last year. Once settled in rooms, we were off to see about the baggage and the automobile. Had they arrived? Not yet! But some way we were given peace and assurance that they all would arrive in time. We now sought French money, but finally decided that it would be wiser to wait until our boat touched at Bordeaux—and thereby hangs a tale!

The next morning we were off early for the boat-sailing that day. Passengers were required to be on board at one o'clock, and there was still unfinished business on the boat and in the vicinity. Baggage was now arriving from Rotterdam by launch and must be identified and its location indicated—whether cabin, baggage-room or hold. The boat did not actually sail until five-thirty, and it was just an hour before that we had the relief of seeing the **Plymouth** swing majestically up, though seemingly perilously, off the lighter over the deck and into the hold. The great crane which performed this feat seemed not to feel the strain or to be any the worse for wear. Just why this car should be in the hold, safe from rain and the continual salt water spray while all others cars are on deck, merely protected by canvas, we cannot explain, except that this car has been very definitely and specially offered to God, and we have taken Him as our insurance. "It happened" that when all other loading was done, there was a niche in the hold that just fitted it, and which could not have been allotted to it had it arrived previously. Too late Mr. Foster discovered that two boxes of paper which he was carrying as freight had been left at Rotterdam. Too late, I say, for the

Maaskerk, on which we are sailing; but, not too late for the Wadai which will touch a day later at Rotterdam and arrive perhaps before us at Kribi. And thus transportation from Rotterdam to Amsterdam was fortunately saved on these boxes of which we have no need enroute.

And In Amsterdam

A sweet and unmistakable answer to prayer came to us at Amsterdam. Purchasing quinine for the Mission, I found I had been directed to the retail house instead of the factory of which I was in search. Prices were too high to permit of purchasing; time was limited; the factory distant; information lacking; the language unknown. Coming out of the retail store, and turning to the right a few steps brought me to Mr. and Mrs. Foster looking in a shop window! I had not even known they were in that part of Amsterdam! A hasty consultation, telephone directory information, and finally a taxi brought us to the factory just before closing time, and fifteen dollars was saved to the Mission.

A Friend In Need At Bordeaux

Three days ago we touched at Bordeaux our last European stop. A friend of former days, Mr. R. Castiaux, came on board to meet us, took us to his home for lunch, and left with us a remarkable testimony of faithful and joyous service for the Master. He presented us with a remarkable book: **"Celui Qui Vient"** written by M. Charles, a French Catholic, on the Second Coming of our Lord. It is one of the most masterly and scholarly exegeses on the subject which it has ever been my lot to peruse. It it worthy of translation and publication in our own and other languages.

When we arrived in Bordeaux we found every bank closed. It was one of the numerous bank holidays! We were much disappointed, but our kind friend Mr. Castiaux was able to let Mr. Foster have some francs in lieu of dollars, and a draft which had been sent to Paris with the missionaries to be exchanged for French money arrived just in time.



Mr. and Mrs. James S. Gribble and daughter Marguerite, together with Miss Estella Myers and Miss Mae Snyder, on the S. S. "City of Cairo," en route to "The Heart of Africa"—the original Brethren party which sailed from New Orleans, January 7, 1918.
"The first station was opened at Bassai, near Bozoum, after three years of waiting and importunate prayer."

We admire the goodness of God and praise Him for all His dealings with us.

Again on the Rolling Waves

We have had rough seas for some days. A number have been ill. There has been one serious accident due to a fall, and a number of narrow escapes.

Most of the passengers are men. Yet out of fifty-two there are ten ladies, four of whom are missionaries, as Dr. and Mrs. Wolfe of the Camerouns are travelling with us. The other ladies are all French. Dutch ladies do not travel abroad as much as do ladies of other nationalities. Three of the six ladies are going to Douala. The others are accompanying their husbands to various points on the West Coast of Africa.

We six missionaries have daily group prayer meetings together, sometimes in one of the cabins, sometimes in one of the public rooms. Various games are also indulged in — the missionaries' favorite being anagrams.

They Again See Their Beloved Africa

Our next stop will be Dakar, from which point we hope to mail some letters to you. So many letters were received just before parting. We have tried to answer all of these by letter or card, but we take this opportunity to thank you again for the loving messages and the gifts for ourselves and others which reached us at the last moment.

"On to Africa!" Not yet has the world been evangelized—not yet has the gospel been preached to the ends of the earth!

Mary Slessor's Home

We are lying off old Calabos now, (Nov. 23, 1937), and it seems wonderful to be in sight of the Mission where Mary Slessor lived and labored. We are prevented from visiting the Mission by the intense heat and the fact that it is located on a high hill. It is a Scotch Mission, but we too, it seems, are Scotch in the proverbial sense of the word, for we cannot feel we should spend the money necessary for going ashore and "taxi-ing" to the Mission Station.

Much has happened since we left Dakar. There we went ashore visiting banks and post-office and some

of the stores. We enjoyed our visit to this important post, even though weary from the unaccustomed heat.

They Reach Liberia

The next point at which we went ashore was Monrovia in the famous country of Liberia. It was through a friend of a friend of Miss Crawford's that we were accorded this privilege. He came on shore, escorted us in a private boat to his home. Then we visited the West African College, presided over by a young American professor from Kansas, whom we enjoyed meeting. He and his wife have pleasant little rooms adjoining the college and seem very happy there.

We visited the American consulate where we renewed our fellowship with Mr. Wharton, the American ambassador. We had the privilege of travelling home with his family some fourteen months ago. We were hospitably served with refreshments and truly enjoyed the Liberian scenes which he showed us in a recently published portfolio. Mr. Faulkner then took us to his home for lunch, which was interrupted however by a call from the steamboat saying they were ready to depart. It was a sudden and abrupt departure.

Again ON the Sea, and Almost IN the Sea

The sea was now very rough and we were so glad to be in the "ship's launch" instead of in a surf boat. Even then we had great difficulty in making the transit from the moving launch to the moving stairway. I narrowly escaped a plunge into the deep blue sea. Someone pulled me back into the launch just in time to avoid the step which would have been fatal. How good God is protecting us and caring for us until "our work is done!"

A Syrian Trader and Friend of Christ

Our next port of visit was Takoradi where we came in contact with the young Syrian trader who definitely reconsecrated himself to the Lord during our voyage on the Wadai five years ago. It is he who gave me the Plymouth which is going out with us to Oubangui-Chari. He loaded us with benefits, native cloth, cloth for dresses for the ladies and a suit for Mr. Foster. He gave one of us a new helmet and all of us sundry minor gifts. And then came wonderful rides, one before lunch and one before dinner, the last one especially beautiful because of the setting sun's rays on the rippling water. And then we parted again—the young trader, anxious to help in the Lord's work, from the group of missionaries going forth once more into the thick of the fight for our Lord in central Africa.

What odds are against traders in Africa: all the force of worldliness, all the fierceness of the climate, all the weakness of the flesh spends itself on the heads of these young men, few of whom know the power of Christ to protect from the wrath of the adversary.

With the Southern Baptists at Lagos

Our next visit ashore was to Lagos—Nigeria's capitol. Here we went again to the post office and also visited the book-room of the Church Missionary Society. In the afternoon we accepted a welcome invitation to visit the Southern Baptist Mission. Here we came in contact with a fine group of missionaries: Miss Sanders, principal of the High School; Mr. Patterson, just returned to replace her while she returns on furlough; Dr. and Mrs. Green, just going back to their station at Obomoshaw, which has been closed for a time by yellow fever; Miss Moore, just out but already on fire for God and zealous in language study and other duties; Mr. Condon, a minister and industrial worker, going to replace a worker with a like history and gifts. Miss Reagan and Miss Jones, members of this Mission, died of yellow fever in June and July respectively. Two other members of the Mission, Dr. Long and Miss Manley, who were ill at the same time recovered. It is supposed that the infection came through their pet monkeys, transmitted of course by the bite of the **Stegomaya** fasciata—the stripped-legged mosquito which transmits the **Virus Amaryl** of yellow fever.

Fighting Yellow Fever

Since leaving New York, the various vaccines and serums for yellow fever have been much discussed, especially with the ship's doctor, who is an expert Cateriologist. There are various methods, the English and Dutch coinciding. They use serum containing the live virus, which, of course, makes it impossible for us to be treated enroute, as everyone inoculated with the serum becomes a yellow fever carrier in the habitat of the Stegomaya. We have found one lady who was satisfactorily immunized at New York at the Rockefeller Institute with serum taken from recovered yellow fever patients. This may be satisfactory in non-mosquito regions; although some under a similar treatment have developed jaundice after an interval of three months. This lady, who is the wife of the agent of the American Steamboat Line at Lagos, has never had any reaction whatever.

There still remains the French method of vaccination. After consultation with Dr. Taber, we may possibly be able to procure this vaccine at Bangui, transmitted from Tunis by airplane. Their vaccine consists of a series of three, each being followed by a twenty-day interim. A reaction follows the first or second injection and immunity is established for a period of two years. (If no reaction follows, there is no immunity).

The dread disease of yellow fever has recently invaded Oubangui-Chari for the first time. Word was received of the same the night before we sailed. We are as willing to go home on the chariot of yellow fever as by any other, yet feel the duty of observing

every reasonable precaution in protecting the health of our missionaries.

The French vaccine is manufactured at Tunis in Morocco from the desiccated brain of a mouse which has been inoculated with "simiesque" yellow fever (monkey yellow fever); and is injected into the flank. Centers have now been established at Paris, Marseilles and Bordeaux where those going to infected districts can be inoculated previous to departure.

Nearing Kribi—Their Landing Place

We expect to arrive at Kribi today and to go in tomorrow on surf boats early in the morning when there is least danger of their capsizing in the turbulent waters. Thanksgiving morning I first arrived in Africa (1908). Thanksgiving morning I arrive for the sixth time. Truly to be permitted to return is indeed cause for thanksgiving. We long to glorify our Master more than ever before.

We rejoice that among those who read these lines there are many who are longing to come forth; many, also, who are preparing. We commend them to your prayers, even as we do ourselves, and those in France and on the field.

Pray especially for the health of the missionaries, and that the epidemic of yellow fever may be stayed in Oubangui-Chari among the natives. Above all, pray for the salvation of souls and the return of our waiting Lord.

Faithfully yours,
Florence N. Gribble.

(Note—The following letter from Dr. Gribble is the last we will hear from the missionary party until they arrive in the interior. We will anxiously await further news).

December 12, 1937.

Dear Evangelist Readers:

I believe I have not written you since we left the Maasperk. The leaving was a famous one. We had no more than completed our arrangements for departure when a launch was seen approaching from the shore in which we soon recognized our Doctor Taber, accompanied by Mr. Ernest Moser, a representative of the American Presbyterian Mission at Kribe. Conversation and mutual photographers were now in order as we bade farewell to the few of our fellow missionaries who remained on the boat.

There are two ways of descending from an ocean liner at Kribi. One is by "mammy-chair" which one might compare to a porch swing suspended in mid-air, in which unsuspecting passengers seat themselves and begin their perilous descent. The game is to bring the swinging "mammy-chair" into apposition with the dancing boat. Instances have been known where passengers have been kept swinging in mid-air for fifteen minutes before the chair "hit" the boat. Strange as it may seem some of us prefer this method to the swinging stairway where our reliance must be more upon our own *ability*, or rather *agility*. I am one of these. Dr. Taber wanted the *thrill* of a descent in the mammy-chair—but on this occasion the mammy-chair was not used, much to the relief of some of the other passengers. And so we desembarked at about 10:30 on the swinging stairway, gentlemen first, ladies last, that there might be some one to lighten the fall, or assist the jump as the case might be. It proved to be the latter. And the surf was not bad, as surfs go, yet the heat was intense, and most of us were sick, even those who have braved rougher waters. The boat danced in on the crest of medium waves. The fishes around Kribi were somewhat less hungry for our experience, but most of us arrived none the worse for this particular bit of wear and tear. The Plymouth had preceded us. We tried not to look while it was being unloaded. We hope the roughness of our experience will not deter the deputation visitors for whom we hope, from coming to the field. None of US have ever suffered extremely yet. Not so with others. An agent of the American line whom we met at Lagos was recently drowned through the upset of a launch, far safer than a surf boat. Others were only saved by their ability to swim.

—Kribi—at last, after climbing a ladder from the surf-boat to the wharf. We were all soon assigned to rooms at the Presbyterian Mission, where the ladies rested while the gentlemen looked after the business details of customs, passports, etc. Two nights at Kribi, and your little party was on its way to Elat, where we were invited to spend some time with our missionary friends, meanwhile attending their annual Conference. Delayed cargo on the Cathumet and Wadai, respectively, making it necessary for us to wait somewhere, we were glad to accept this invitation.

On Sunday night, December 12th, Dr. Taber and Mr. Foster returned to Kribi, to attend to the accumulated business brought about by the arrival of the delayed cargo boats. At this writing they have not yet returned. As soon as possible after their return our departure for Bassai will take place.

December 15th, We are leaving Elat tomorrow—the Tabers, Fosters, Miss Crawford and myself expecting to arrive at Bassai in time for the Christmas Conference. We are busy indeed with preparations, busy and somewhat weary too, but glad to be once more on our way.

We praise God for having brought us thus far on our way and will write you again from Bassai.

Faithfully yours,
Florence N. Gribble.

LEST WE FORGET

(Continued from Page 7)

and tactics. The two armies represented by about 20 or 30 warriors on each side, were separated by a gully. In the rear of each band was an open keg of gunpower, with a pile of iron-stone bullets handy. About half the number loaded the guns (omitting the bullets in the review), one of the warriors from each side seized a "loaded" gun, and running a good way towards the edge of the gully they kneeled down and fired at each other, after which they ran back, each one being met by another bound on the same errand. In this way a succession of duels was kept up till all the power was exhausted.

On the appointed day the battle under just these conditions took place but with the Mposo between the fighters. Hour after hour the battle raged, but the river being broad, and the custom of the marksmen being to hold the gun at arms' length, to shut both eyes and half turn the head away, when firing, it came to pass that at the end of that time, like as in the case of the

"Lord High Cardinal's terrible curse,
Nobody was one penny the worse."

But accidents will happen even in a native battle, and so it was that at last one of the many shots fired at a venture went home, and a bullet found its place in the brain of one of the young men.

Promptly the firing ceased on both sides, the Noki warriors shouting enquiries as to who it was that was hit, asking to be told all about it; and they were not a little aggrieved when their question was parried with scorn and threats. They saw the youth fall however, and guessed by the nature of the cries that he was killed, so all with one consent packed up and made tracks for home.

For some weeks after this exciting battle the telephone drum was in requisition nightly in the endeavor to settle the terms of peace, and finally they were fixed by the Noki people agreeing to give a man to the Palabala people in place of the deceased. This was accounted by everybody to be the only correct thing to do.

Two questions I would like to raise,—1st. Which system, after all, is the better: the African, or the European? 2nd. The question of the old chief, referring to the "wars of civilization" I should like to pass on:—"Why do they do it?"

"It was the English," Kaspar cried,
"That put the French to rout:
But what they killed each other for
I cannot well make out."

—From "Congo Mission News."

CHRISTENDOM VS. CHRISTIANITY

(Continued from page 6)

scholars and teachers of free religion. In no small measure this state of ignorance is due to the colleges having often left responsibility for religion in the hands of the Y.M.C.A. I cannot forget how shocked I was on entering Yale almost thirty years ago to discover the sweetened pabulum fed to the students at Dwight Hall by Y.M.C.A. men who appeared to be entirely ignorant of the grown man's religion across the yard in the divinity school. The prevailing pattern of religious life in our colleges has been set by John R. Mott and Robert E. Speer, probably more than by any others, and upon their shoulders must rest a considerable part of the responsibility of having held back generations of American college men from any intellectual progress in religion. Their work, however valuable otherwise, has nevertheless contributed to the present unfortunate severance of the academy and the church, for it has kept many thousands of American students from any real acquaintance with liberal religion."

While many thousands of American students may have a real acquaintance with liberal religion, we thank God that there are more thousands who adhere to the religion and the gospel preached by Dr. Mott and Dr. Speer. * Not only in our land, but in Great Britain, they are returning to the old paths, and the emphasis is on the old message. Perhaps one could have no better proof of it than a recent book by an Afghan graduate of an English university, Sirdar Ikbal Ali Shah. He is still a Moslem, as he wrote me, but in his book "Lights of Asia" dealing with the four great faiths of that continent, Hinduism, Buddhism, Islam and Christianity, he raises the question as to what is the centre and pivot of Christian revelation. On page 76 of this remarkable

*No one who knews that for which the World Dominion Movement stands would believe that Dr. Zwemer could be at its head here in the United States and yet be anything but utterly loyal to the great fundamentals of the Word of God. Moreover, those who have heard Dr. Zwemer and have read his writings, know that such loyalty is his. However, in the minds of many Christians who are true to the faith, there is some doubt as to "the religion and the gospel preached by Dr. Mott and Dr. Speer." We would hardly designate either of these men as being Modernists, for as Modernists they would have to reject the virgin birth and the resurrection of the body of Christ. We believe that these two men (Dr. Mott and Dr. Speer) hold to these two great fundamentals, at least. We also believe that they believe in "the old message" (as Dr. Zwemer designates it) of atoning blood. However, the editor has always been rather fearful for Dr. Mott and Dr. Speer, due perhaps, more to their associations than to what they or themselves, actually believe. We always have a fear for a man who "warms his hands by the enemy's fire.—L.S.B.

volume, he expresses himself with such conviction and power that I quote the entire passage.

"The cross is the centre of all revelation. Have you ever thought what the Bible would be like without the cross? Take the cross out of this book and you won't be able to recognize it. If there be no promise of the cross in the Old Testament then its laws distress me, it is a book of fatalism. If there is no cross in the New Testament, then it blazes with pitiless splendor. But put the cross back, and at once the book becomes a gospel. Its law becomes love, its shadows flee away, its destiny is the Father's house. No wonder that redeemed souls put the cross at the centre of their experience. On *that* they rest their confidence. When thy go into the conflict they sing: "Onward Christian Soldiers." When in sorrow they sing: "Simply to Thy Cross I Cling;" and when the chilly waters beat about and when passing 'through the valley of the shadow of death' (Ps. 23) they sing "Hold Thou Thy Cross Before My Closing Eyes." At the cross my sin is conquered. At the cross I can say 'My Lord and my God.' (John 20, 28). To reveal my sin merely would make me afraid of tomorrow. I want my sin conquered: I want to get it beneath my feet. The cross is the place of victory: Christ did it upon the cross. I say it reverently, He could not do it but for the cross. It was expedient for one man to die for the people (John 11,50): He hath put away sin — *all sin* — original sin and actual sin by the sacrifice of Himself. (Heb. 9, 26). 'There was no other good enough to pay the price of sin, He only could unlock the gate of heaven and let us in.' Education could not do it. Social reform cannot do it. Our beautiful essays and ethical sermons cannot do it. It is Christ upon the cross who discovers sin, who forgives sin, who conquers sin."

This Afghan writer in the world's metropolis seems to have discovered the real distinction between nominal Christendom and actual Christianity.

If Christendom would return to the cross in such a fashion both in its creed and in its practice, then the boundaries of Christendom and Christianity might yet be co-terminus.

THE WORLD TURNING HEATHEN

Condensed from "Serving and Waiting"

"Dr. E. P. Alldrege, of the Southern Convention (Baptist) reports: 'The world is growing heathen at the rate of 6,000,000 yearly! For while the total nominal Christians, in the world, including all denominations of all faiths and all races, made a net gain of 200,000,000 from 1890 to 1935, the unreached, unchurched heathen population of the world made a net gain of 470,000,000 during this same period! So that in 1935 the world was actually 270,000,000 more heathen and less Christian than it was in 1890—and was growing still more heathen at the rate of 6,000,000 a year'!"—(Watchman-Examiner).

What aggressive work is the church doing to correct such a deplorable condition? Are young people being trained and offering themselves, and is the church sending them out with the Gospel? Many of the church boards are sending out few new recruits, and of those they are sending out as missionaries, many are men and women who deny the essentials of the Christian faith; and they are winning converts to their beliefs or theories. Consequently, the "heathen" are not being born again, but our missionary money is being used to educate them. And, of course, after all, they are but educated heathen when you are through with them.

No wonder young people are applying to interdenominational "Faith Missions" to send them out with the "good news"; and why not?

BUFFALOES, SNAKES, BEER—and MISSIONARIES !

Mrs. Kennedy writes in a letter to the Editor, from our new Station at Bekoro, Africa:

Miss Emmert has been staying with me while the folks are down country, and everything has been going along nicely. Last Friday was quite an eventful day. Early in the morning, they brought in a man that had been gored by a buffalo. He climbed a tree but did not get his legs up quick enough. The buffalo got his horns hooked in his thigh and pulled him out of the tree. He called for his brothers, and they killed the animal, but the man has one awful leg. As a rule, these people wait a few days before coming to us, and then it is so much more difficult to take care of them because infection sets in. But these people came almost immediately and it is healing wonderfully well. The second day he came, he asked if he might drink some beer. His brothers told him that since he was coming to the place of God, he ought not to drink any beer. I haven't smelt anything on them since that day. These people up here are terrible beer drinkers, and especially the women.

About noon of the same day, just as we had gotten down for a little noonday rest, they brought in a woman that had been bitten by a snake, and we don't have the serum to give them. We fixed her up with a wet permanganate dressing, and trusted the Lord to do the rest, and He did. The last we heard, she was O. K. We also had a bad case of grippe, or pneumonia, that day, but they took her back to her village because they expect her to die. The last time we visited her, she said, "Don't bring me any more of that medicine. I want beer." She's an old lady, and, at the best, has but a few years to live. We had some of the older Christians speak to her, but how much she understood, we do not know.

FOREIGN MISSION SOCIETY OF THE BRETHREN CHURCH

Financial Report, December, 1937

GENERAL FUND:		
Spokane, Wash.		$ 10.57
AFRICAN HOSPITAL FUND:		
Adult C. E. (Los Angeles 1st)		10.00
AFRICAN GENERAL FUND:		
Primary & Junior Dept. (North Manchester, Ind.)	43.06	
Mrs. Viva Kitchens (Beaver City, Neb.)	10.00	
		53.06
AFRICAN LEPER FUND:		
American Mission to Lepers		25.00
AFRICAN NATIVE EVANGELIST FUND:		
Mr. & Mrs. Ben Mow, South Gate, Cal.		25.00
AFRICAN SPECIAL FUND:		
A. B. C.		181.95
GRIBBLE BOOK FUND:		
Cash sales		8.00
GRIBBLE FUND:		
A Friend (Sunnyside, Wash.)		20.00
KLIEVER FUND:		
S. S. Class, Rittman, Ohio (for Anne)		3.53
R. MILLER FUND:		
Uniontown, Pa. (outfit)		10.70
MISCELLANEOUS:		
Mr. & Mrs. R. D. Blomberg (Washington, D. C.)		2.00
SOUTH AMERICAN GENERAL FUND:		
Mrs. Viva Kitchens (Beaver City, Neb.)		10.00
TABER FUND:		
A. B. C.		87.50
		$447.31

Louis S. Bauman, Sec'y.-Treas.

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Rev. and Mrs. Joseph H. Foster.
Dr. Florence N. Gribble.
Miss Mabel Crawford.

Have you ever thought of saying a word of commendation for The Brethren Evangelist that someone else might be numbered among the regular subscribers? Have you ever thought that just a dollar will send the magazine to a friend every week for six months?

GLEANINGS FROM MISSIONARY LETTERS

EXCERPT FROM A LETTER TO THE EDITOR

Mrs. Kennedy, Bekoro, French Equatorial Africa: "My heart's just full and running over! If it didn't run over, it would burst..... Some time ago, Brother Morrill asked me if I would go to the villages and teach the women, or, that is, try to reach the women in the villages. I was willing, so four nights a week I visited four different villages, one visit a week to each village....Today I started with fear and trembling, and what a glorious day it has been! The station women had all made a confession some time ago, so we just reconsecrated our lives to the Lord, and every one was willing. This afternoon, all the little girls present expressed their desire to accept the Lord. We dealt with each one separately, after explaining as simply as we could the way of salvation. Some folks may be skeptical—have been myself, and a little doubt lingers yet, but am praying that the Lord will give me faith to believe that He is able to save and keep them.

"Had a wonderful time with the girls. They are the dearest bunch of little girls I ever met. I started with the illustration of a garden, something they know about. I asked them one question: Why, after weeding a garden, there are always more weeds coming up. One little girl spoke up and said, because the seeds were still in the ground. I don't know what answer I expected them to give (I've forgotten) but I hadn't even thought of this one. This was so much better than mine, I've forgotten mine altogether. This little girl had been coming with the boys all along, but it seemed she wasn't learning anything. Now that she is with these girls, she seems to know everything. When I think of the task before me, of leading these girls on to know the Lord, I faint. I don't know how, but the Lord will teach and help me. I've been wondering if some of the women in the church could help me by sending some of the material they use. It would help me so much.

"This night was the day for one of my village visits too, and here too we had a grand time. At first, I almost despaired, because they didn't seem to understand a thing I was trying to tell them. The little girls came along, and helped, and finally two women accepted the Lord Jesus, inviting Him to come into their hearts. They were really in earnest, and I do believe the Lord saved them. What a tremendous work there is to do. The fields are truly white unto harvest, and the laborers are so few. Pray for me, that I may not try to carry the burden of all these souls, for I'm afaid that is what is happening. May I see that this is the Lord's burden. All I need to do is invite them to accept Him, and He'll do the rest. In all the years I've been out here, I've never been so happy as I am today. My cup truly is full and running over!"

MISS EMMERT WRITES FROM YALOKE

Yaloke, French Equatoriale Africa.
Dear Friends:

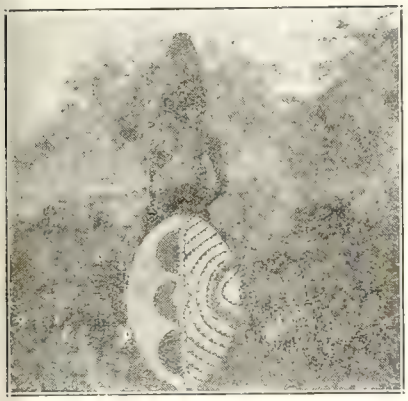
The fifteenth of every month, as you may know, is set aside as a day of prayer throughout the mission. Thirty were reported at the early morning meeting of the church. The second service was even better attended. Altogether about eight hours are spent in concerted prayer throughout the day. We are wondering how many in the homeland would stay to the end of a two hour prayer service and return to several more like sessions the same day.

Of course the quantity of the intercession is not what counts. But there are really a number of sincere seekers after the Lord's blessings. God forbid that they should be "ever learning and never able to come to the knowledge of the truth."

We are glad to say that Doa's wife has taken a forward step in declaring that she wants to be a Christian. You may remember how her husband lost the sight in one eye this year by giving himself into the hands of the witch doctor. He said recently that he had decided to be a Christian and to stick to it no matter what his wife did, for the Bible says that in that day "one shall be taken and the other left." Evidently his wife did not want to be left behind, for she is seeking the Lord. When she actually surrenders entirely to Him, as we believe Doa has done, it will be a wonderful testimony to the greatness of His power in a case where there seemed to be no earthly hope of a change.

Last Sunday, one old man, recently converted, showed us his mother, his son, and his grandson, who had all been at Sunday School. Four generations is rather unusual in this land of high mortality. We love to see these old people in the church, and we pray that the glorious light of the gospel may really penetrate to their darkened souls. The chief of their village has threatened to burn their house because they have become Christians. When the old people really accept the Lord, the solidarity of the tribal system is badly shattered. *This is worth praying for.*

Miss Tyson reports that some twenty



An African Warrior

lepers are coming weekly for treatment. Most of them have been encouraged to come, through the testimony of one leper, named Sendoko, who persevered in taking the painful treatments, and was finally rewarded by seeing the spots disappear. The fact that the loathsome yaws cases clear up with one treatment makes it all the harder for the lepers to come again and again before they see results. *This work promises well for the future. Pray for it.* We rejoice that the Government is very favorably inclined and has indicated their willingness to grant land for a leper colony.

Gombassa, the tribal brother of our one Banda evangelist, is very ill with what seems to be an advanced stage of sleeping sickness. He was quite promising material as an evangelist. We pray that the Lord may spare him for that service. We wish you would join with us in praying that the Lord will definitely call out those whom He would see trained in the proposed Central Bible School. The need is very great for *more consecrated workers* to carry the Good News into the villages.

Mr. and Mrs. Hathaway have been spending several weeks from time to time at Boali and Bossembele. Small missionary rest houses have been built there with the view of encouraging the Chapel work by personal supervision. We are thankful to hear that there is quite an interest in the gospel at these points. Please pray for a rich ingathering of souls from all sides. May the *Lord burden His whole church for the lost.*

We praise Him for His mercies toward us and in behalf of this work. Let us continue to wait faithfully upon Him for even greater blessings. He is abundantly able.

Yours in Him,

Mary L. Timmer.

GLEANINGS FROM A "KLIEVER DOINGS SHEET"

(We have just received one of Brother Jake Kliever's "circular letters" which keep us informed as to the "Kliever Doings" in Paris. Knowing that this does not reach all those interested in these, our newest, missionaries on their way to Africa, we are printing here those parts which we know will be of interest. The letter was written from Paris, France, late in December.)

"All are well and busy as usual, except Anne, who is getting more busy every day. She is just a little off now, because she is cutting some of her larger teeth. Well, since I have started on Anne, I'll get her out of the way. She walks all over now, and even thinks she can walk up and down stairs, but we are always on hand to catch her as she starts sliding on her ear.....She surely helps make the days brighter for us. About the time we start to feel that we aren't getting anywhere, she comes around with one of her pranks and we have to unlimber and can go ahead again with new vim and vigor.

I have seen several funerals in various stages here in France, but it is still all mixed in my mind. One time, I saw the mourners walking beside and behind an auto-hearse, and another time a large bus seemed to be carrying all the people attending the funeral. Our missionary friends (who had lost their baby) had to choose between letting the government take the baby and dispose of it for 20 francs (about 70 cents), or having an undertaker have the funeral, which is quite costly. If the State took the baby, they would not have known what became of it. It is almost as bad though to have a funeral. You merely lease the burial lot and after five years, some else can be buried there unless you pay a large sum, and then, at the most, you can reserve a lot in which a loved one is buried, for thirty years. But that is just one way in which the French are different.

You see very few women drivers in Paris. I have only seen one. This noon, we went to a French restaurant, and the waitress was quite put out because we ordered tea instead of wine. I am getting so that as I walk down the sereet with a yard of bread, I can break off a crust and eat it. (I just wondered if eating a lot of this French bread might not give us a lot of crust!)

The subway docks are good places for boy and girl friends to do their spooning. The docks are warm and out of the rain, and they don't mind folks looking on. It doesn't hinder them a bit! Well, I better quit talking about customs here, or some of the young hopefuls will be coming to Paris.

We must tell you about some of our friends here. Two couples....arrived a week ago today Monday. It did our hearts good to see others go through the initiation, as we might call it; although they had some one meet them at the train, they still did some things that were very fresh in our minds. For instance, when they were approached by the customs officials on the boat train, the one man who had had about a year more French than I, got so excited that his chin quivered, and he started to stutter and finally said, "Pardon us, but we don't speak English!!!" I have heard of folks saying in English that they could not talk French, but to have an American say in good English that he can't talk English, sure was good!....

Another of our new friends, the son of a New York High School professor, has studied the flute, and is very good on it (he gave a fine concert for his friends). He is only 18 years old and has taken all the lessons that can be had, and is to spend months in practicing now, and then make his debut. The best part of this story is that through associating with Garner Hoyt and Dr. French, he accepted the Lord and is as happy as can be in knowing our Lord...

We had good fellowship the last few weeks. We Americans were given charge of a couple of services and we conducted them like we did in America. I led the singing, we had testimonies (they don't have song leaders lead singing like at home, and testimonies, but they liked it). I told them that where the Spirit of the Lord is, there is liberty, but this does not mean disorder. There is such a thing as orderly freedom, and such a thing as order or formalism and lack of liberty. The Lord was there in great blessing, and we hope that we will be able to have many meetings like that.

It would be very easy to get cool and indifferent, and backslide here in Paris, even while training for missionary work. We will appreciate your remembering the sevices here especially in your prayers.

We are making fair progress in the language. Most folks understand what I want the first time I say it now, but we are still in the 'Prep' class. I have flunked three exams already, all because of some silly mistakes; but they go so fast.....We hope to get there next exam. We are not able in ourselves, but the Lord is, and we are doing our best, and waiting His time for these things.....I would be discouraged if it were not for the fact that there are quite a few in my class that talk fluently and have had a lot more French than we—not only business men, lawyers, etc., but also other missionaries. "Rome was not built in a day," and I guess you don't learn Parisian French in a week either.....

It seems good to get news through The Evangelist and the letters. We hope that many of you will continue to write and thus put a little sunshine in the dark winter months. We are glad for the common time around the Mercy Seat each day, and are very conscious of your prayers. We also remember you daily, and long with you that the Word may go forth to the saving of many more precious souls. Surely, the Lord will not tarry long, and there is so much yet to be done. We are so glad for news of revivals here and there, and pray that we, as a Church and as individuals, may not slow down, much less lag or stop; but, instead, go forth more determined than ever to count self nothing, reserving nothing for self, but be truly ALL for Jesus. So often we think that we are completely yielded and then we find we have great reservations for self, of time, possessions, etc. When we read a verse like Romans 8:32, and then can still be concerned with self and selfish ambitions, we thank God that through His Spirit,

we may be victors, and we are longing to be more dead to self, day by day, and more and more alive to the precious, perfect and acceptable will of God. We have a Great Work, a Great Saviour, a Great Message, and His blessed promises.

ASKING GOD'S BLESSING ON IT

An aged servant of Christ was invited to tea one evening at the home of a gentleman who professed to be a Christian, but whose life and ways were worldly. The man of God, before leaving his home, spent some time in prayer, asking help from God to witness for Him in the family whose guest he was invited to be. After tea the lady of the house invited those present to have a game of cards, to which the aged man of God made no demur.

The cards were brought and laid upon the table. Just as the play was about to begin, he arose and said:

"Let us ask the blessing of God upno what we are about to do."

Everybody looked at each other in amazement. They thought the man was mad. At length the hostess said:

"I never heard of such a thing before, Mr. ————, as asking God's blessing on a game of cards."

"Indeed," replied the man of God, "I never engage in anything without asking God to bless me. I remember that it is written, 'Whatsoever ye do in word or deed do all in the Name of the Lord Jesus, giving thanks to God!' Col. 3:17.

"If you cannot ask God to bless you in playing cards, that most clearly proves that you ought not to play cards at all."

The reproof had its effect; the cards were laid aside, and, it is said, were never used in that home again.

There is a lesson for you; dear reader, in the answer of the man of God. If you cannot honestly ask God to bless you in what you do, you may safely conclude that it is not of Him. If you find yourself engaged in doing something that you cannot do "in the name of the Lord Jesus", then that ought not to be done at all.

This simple and God-given test applied, would settle hundreds of questions that rise up in our daily path, as to the "right" or "wrong" of certain things. Some say they "see no harm" in certain "recreations". They say that they are only "innocent amusements", and that a Christian may share them without hurt to his spiritual life. This sounds very well, but it is the devil's sophistry.

The standard by which God's child must test the "right" and the "wrong" of everything is not by its "innocence" or "harm", but by, **Is it for the glory of God?** Can His blessing be expected upon it? Can it be done in the name of the Lord Jesus? If not, then clearly it is not for you, as a Christian, to engage in.

W. I. DUKER
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THINGS JESUS CANNOT GIVE

George H. Jones, Miami, Fla.

Once a great mother came to Him on behalf of her two sons. She asked the Master, "May they sit one on the right hand and one on the left, in thy kingdom?" The answer came kindly and clearly, "It is not mine to give." Choice places of eminence in the kingdom of God are won by spiritual choice in the realm of earthly service. This great fact is only learned through heart searching experiences, by the followers of Jesus. Although salvation is the gift from God someone has said, "Honor in heaven is not given, it is gained." When it is secured, it has been earned. Decisions definitely made for Him, as indications of Christian thinking, are the demonstrations of the kingdom here, in power. He makes no choice for us, we make them for Him. Young pepole in every age must learn these things to clarify their thinking. Jesus may be real enough to influence in time of prayer and worship, but the real tests come when appeals to pride, lust and greed assail. Seldom do these temptations come when we are in prayer or at worship. This was one of the first truths the disciples had to learn.

The second thing that demands clear thinking upon the part of youth, is the cumulative effect of innumerable choices, the sum total of all choices. The kind of a person we have become by reason of the final effect of all of our decisions. Jesus can only assist in shaping our destiny. We are responsible for the mould and shape our lives take. We must catch His Spirit. Only as we do that are we becoming like-minded with Him. The catching of His Spirit is the supreme quest in life for His followers.

There is an ever present danger. It is that we miss His Spirit. Simon, the Magician of Acts 8, no doubt had, even if he began aright. James and John had suffered this misfortune at one time. In Luke 9:55 Jesus rebukes them, "Ye know not what manner of spirit ye have." In the 10th chapter of Luke we have the vivid word picture, painted by Jesus' own hand. The priest and the Levite and the spirit that possessed them. Unconsciously we become absorbed in one interest or another, with now and then an unexpected emergency that reveals the set of the mind. Peter with violence cuts off the ear of the high priest's servant, or denies his Master. Just before the Master's death, He must rebuke the several leaders, for their quarrel over chief seats.

Missing the spirit of the marriage tie, no matter how scrupulously clean may be the house she keeps, the woman several times divorced, has yet to learn the sanctity of the tie that binds; the minister, more concerned with his promotion, or his pulpit delivery, than in the salvation of souls, lacks the divine call. The teacher, more concerned with matter and method, than the life and understanding of the pupil; the politician, more concerned with the success of his party, than the welfare of his country; the editor, more concerned with the circulation of his paper, than the righteousness of his editorials, his advertisements or his news. These all exhibit the loss no language can express. It is the loss of character that in all things needs the power of His Spirit to change, from a calling into a cause—a livelihood into a life work.

The story of the nameless monument on the Saratoga battle field challenges every American youth to think. There, a monument commission, authorized by the government, began a labor of love. Selecting the outstanding heroes of the Revolutionary War and erecting monuments commenmorating their achievements, they had a final meeting to report and close their work. At that meeting one of their most honored members requested the privilege of himself bearing the expense and placing in an obscure corner of the field, a monument to a courageous act that turned the tide of battle at a crucial time. The permission was given and the visitor has the unique experience of seeing a marble shaft with the shape of a cannon, cast in Colonial days, surmounted with a boot, an epaulet and a wreath. But where other monuments extol the name of a famous leader, this one is nameless. The man whose deed the shaft honored, missed the spirit of the men with whom he associated. Their patriotism, burning to the point of any sacrifice, that their land might be free, failed to impress in a vital way the man who failed. The shaft honored the deed, but kindly refrained from revealing the dishonored name. The man died in a foreign land unhonored and disgraced.

Two things Jesus cannot do. He cannot make for us the choice that determines our destiny, nor can He give the sturdy character that can only be forged by ourselves upon the anvil of life's experiences. Only as the Holy Spirit operates upon our lives are choices and character able to reflect His purpose in us.

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C. E. Topic for Juniors

February 20, 1938

THE PURPOSE OF TRIALS

(Aim: To show that trials are the Lord's means of purifying our lives, making us dependent upon Him, and fitting us for eternity.)

Leader

Our subject, "The purpose of trials," is one that is widely discussed. Whenever someone is sick, whenever someone has an unusual amount of trouble, the question is, "Why?" God has told us why he permits trials to come into our lives. If we study His Word we will find that trials are really a blessing.

For Discussion

Who has trials? (The Christian or the Sinner?)

Why does the sinner have trials? (That he may be brought to his Savior Jesus Christ.)

What are some of the trials that come into our lives? (Sickness, persecution, etc. Show how sickness is a trial; yet through sickness we are brought closer to God, we realize our dependence on God. Show how persecution is a trial that boys and girls are called on to bear today. They must stand up for what is right against their schoolmates and playmates. Many times they must stand alone. They are many times ridiculed because they love Jesus, His church and His work. God will bless them if they stand firm during this testing. A little boy had just accepted Jesus Christ as his Savior and had been baptized. He was so happy that the next day he went to school expecting the boys and girls to rejoice with him. Instead he was met not only with indifference but with ridicule. At first he didn't know just what to think. Hadn't the folks at the church rejoiced with him? Hadn't his parents been made happy over his decision? But he knew he had done what was right so he started to tell his friends just what this had meant in his life, and what it would mean to them. He was only a small boy but he started giving out a testimony for his Lord right away.)

Why does the Christian have trials?

1. To keep him humble. II Cor. 12:7-10.

2. To refine his life. Isa. 48:10. (A silversmith was explaining to a party of friends the process of refining silver. "It requires," he said, "the most constant and fixed attention. I must sit with my eyes steadily fixed on the surface of the molten metal, for if the time necessary for the refining process be exceeded by a single instant, the silver is sure to be injured." "But how do you know when the right moment has arrived?" asked one of the ladies. "By seeing my own face clearly reflected in the silver," was the significant reply. The answer of the silversmith suggests to us the method of the Divine Refiner. God perfects human character by a refining process known as trials. He causes trials to come into our lives so that through these hard experiences the best in our lives is brought out and the new character reflects the divine image of Jesus Christ. As the silversmith leans over the silver so the face of God bends over us full of loving care.)

3. To purge his life to bring forth more fruit. (When God needs a strong character or a strong person for some noble or important service he always sends them through a school of hardship and trial. We are never too young to start in this school. A glance into the Scriptures will show us some of the men who were tried. Abraham was never the "Father of the Faithful" until after that terrible experience on Mount Moriah. Joseph reached his throne through the sorrow and shame of a prison cell in Egypt. Moses started his career as a little waif upon the waters of the Nile. He spent forty years on the back of a mountain before he started his work. Paul's life was one long stretch of endurance, affliction and trial. Trials in the life mean that God is testing you and preparing you for a work that needs to be done.)

4. Trials and hardships reveal to us ourselves.

5. Trials reveal the resources of God.

6. Trials cause us to place our trust entirely on God.

7. Trials send us to our knees in prayer.

8. Trials draw us away from the world.

9. Trials increase our longing for the coming of the Lord.

10. Trials win us eternal crowns. II Tim. 2:12. (A lady had been praying for a friend who was in trouble. She dreamed the Lord said to her, "Come with me, I wish to show you something. I have been setting aside the rewards for my friends for their faithful service to me." He had one special prize, so beautiful that her eyes could not rest upon it, nor could she describe it. He called this one His best, one of His rarest gifts. This prize could only be bestowed on one who had been severely tested. He said, "I have especially prepared this for a friend of yours, but she is not yet prepared for it. She must never see it fully while she is on earth. I want her to serve me for love only, not for reward." Then he took a piece of plain course sacking and in it He carefully wrapped the treasure, then tied it with thick cords with many knots. He asked the lady to lift it but she said she could not. "Surely this burden is greater than she can bear." His answer was "I have tested it. My grace is sufficient. My strength is made perfect in weakness." Then he called her friend by name and she came gladly and cheerfully at His summons. He said, "I have a work for you to do for me. Are you ready?" She answered, "O Yes, I have been longing for some special service so I shall be glad to begin. What shall I do?" At first He gave her a few pleasant errands to do for Him. In the midst of this activity, he put the burden He had prepared before her. It was so unattractive in its ugly wrappings. He said as he handed it to her, "This is my love gift for you, my special love test." There are very few I can trust with it. I want you to carry it with you everywhere you go, for my sake, even when I send you with messages." You must carry it until the day when I shall call you to bring it to me and then we shall open it together. Will you do this for me and trust me as to the reasons." She took it and as she realized the weight her face became sad and she said to herself, "I thought He was going to let me work for Him, but this is no work, it is all burden. How can I do anything for Him with this weight dragging me down." Years went on and the lady who had prayed for her saw her bringing her burden and laying it before her Lord with a look of relief that the burden bearing days were over. He took her burden from her and at a touch of His hands the knots were loosed and the wrappings fell off and the riches of glory prepared for her were revealed to her astonished gaze.)

We too may want to work for our Lord but for some reason we know not why, God lays on us heavy burdens and we cannot serve Him the way we would like to. But isn't it blessed to know that Romans 8:28 is true? Boys and girls, let us take cheerfully whatever burdens God may lay upon us that we may receive the glory that God has prepared for us. Rom. 8:17-18.)

George Macgregor once said that he would rather train ten men to pray than to teach a hundred men to preach. This does not minimize preaching, but shows the importance of prayer which is far greater. Some men are poor preachers because they are poor prayers.

C. E. Topic for Young People

Topic for February 20, 1938

THE RETURN OF THE JEWS TO THEIR LAND IN UNBELIEF

Jeremiah 30:1-11

Suggestions for the Leader

Everyone who reads the newspapers and current magazines must know that the Jews are going back to their land of Palestine. More and more the countries of Europe persecute them and snatch their property away. This wave of persecution is called antisemitism. Of course it is hard on the Jews and the amount of suffering can scarcely be realized.

In the course of this topic, we hope to see the significance of the return in relation to the Bible. The Word says that they will go back to their land and eventually have a kingdom with a capital city. The fig tree is a type of the Jewish nation. Once the tree was cursed (Matt. 21:18-20), because it had only leaves and no fruit. Likewise the Jews should have been the leaders in preaching Christ and the gospel of salvation. They had the information of the law and other writings of the Old Testament. These were the leaves without the fruit. In the future the nation will be back in Palestine and commence to put forth leaves again. This is a sign of the near return of the Messiah to the earth. Matt. 24:32. Although we do not live by signs, as Christians, we ought not to be blind to this wonderful sign of Christ's second coming.

The Jews are going to make the horrible mistake of entering into a covenant with the man of sin or antichrist. This is proof enough that they are returning in unbelief. Dan. 10:27. Nothing but dead failure awaits the Jews until they turn to God and honor His Son. This must be true of any nation or people. Temporary prosperity may come but the final outcome is what counts. Only those persons with the Lord Jesus will be triumphant and enjoy lasting prosperity.

Sub-topics

1. *The Traditional Longing for the Homeland. Ps.* 137:1-6

Many years ago the writer of Psalm 137 told how the Jews longed for their homeland while they were held in captivity in Babylon. Jewish life centered at Jerusalem and the temple. This was the scene of great gatherings and festivals. At Jerusalem and in the temple, atonement was made for the sins of the people; hence it became the religious center of the nation. Feelings ran deep for Jerusalem and its interests. When the people were overcome by their enemies and carried away, they were dejected and unhappy. They did not care to sing in a strange land. If they were asked to sing some of their old time songs or psalms, they would say they could not do it. One verse says that they hung their harps on the willows.

We read in the prophets that they were anxious to return and build up the brokendown places. They loved their land so much that they were willing to sacrifice greatly to bring it back into its former splendor.

In this day the return is not from a similar captivity but from a scattering among the nations. The Jews have a burden for Palestine. At present they dare not enter the temple compound; but stand outside at the wailing wall and weep for the restoration.

2. *Zionism; A Nationalistic Movement. Ezkiel* 37:3-12.

This is a wonderful scripture. The speaker ought to read it several times alone and then read it for the others. It is a scripture of action and movement. It is dramatic and exciting. One evident and vital question is: Who are represented by the dry bones? The ananswer is in verse 11; the whole house of Israel.

In the vision of the valley of dry bones, the prophet saw the remains of a great host of people. There were no signs of life or action. Dry bones indicate death and stillness. However these were strange bones. At the proper time, there was a shaking of them and they came together. Skin and flesh came upon the bones. After that the breath of life was given to each individual. Here is a picture of the rise of the nation of Israel. Their people were not dead but inactive. Now the sudden spurt among them shows signs of action and motion. The breathing of life into the individuals must come from the Lord later. We believe He will come to Israel and revive their spirits and give new life to them. Zionism is simply the shaking of the bones and an attempt to get them together.

3. *The Capture of Jerusalem. Isaiah* 62:10-12; *Luke* 21:24.

The "times of the Gentiles" began with the captivity of Judah under Nebuchadnezzar (2 Chr. 36:11-21) since that time Jerusalem has been controlled by Gentiles. The last of the kings was wicked and did that which was evil in the sight of the Lord. The kings were wicked and did that which was evil in the sight of the Lord. The king at Babylon had overrun Palestine and placed it under tribute. Zedekiah was king at Jerusalem and rebelled against Nebuchadnezzar. As a result an army was sent from Babylon to destroy the city of Jerusalem and carry away many people captive. This is known as the final deportation or the captivity of Judah in Babylon.

The close of the "times of the Gentiles" came with the establishment of the kingdom of Israel again. The Jews can not bring this about themselves; they need help. It is true that they are matching their wits against the statesmen of our day and trying to accomplish things in the power of the flesh. However the Bible is clear on this point to say that the kingdom can not come until Jesus comes. (Dan. 2:44; Zech. 14:9; Luke 21:24,27).

Jews are doing their utmost to gain their land and their city Jerusalem. Recently the British government was forced to make a settlement with them and the Arabs. In the proposed plan, it was suggesed that the Jews have a strip of land as well as the Arabs. England wanted to hold a narrow strip which would include Jerusalem. When Isa. 62 is fulfilled, the Lord will proclaim an end to foreign control of Jerusalem and march into the city triumphantly. This city is not forsaken.

4. *A Center of National Worship Established. Isa.* 63:18; *Dan.* 8:27; *Matt.* 24:15-16; *Thess.* 2:4

During the reign of the antichrist, the Jews will have charge of the temple area. They will start up the temple services again and establish the old time religious practices. This can not last long, however. There will be trouble made of it. The covenant which is to be made between the Jews and the antichrist will turn to be a covenant of death. In the midst of the week of tribulation, the antichrist will stop the temple services and have his own image set up to be worshiped. Have you heard of the "abomination of desolation?" These are big words but mean that the antichrist will desecrate and defile the temple and drive the Jews out. Apparently not until the antichrist's real character is revealed, do the Jews turn to Jesus their Messiah and cry for Him and pray for His return.

5. *God's Hand Upon the Jew. Jeremiah* 30:11; *Rev.* 7:4

Possibily God seems far away to many Jews and they do not understand their plight among the nations. He has not forgotten His people. The prophet said that God would correct and punish. Instead of Israel trying to do something about it, that would put them in good standing with God; they are either fighting Him or running away. Some will be saved out of every generation and throughout the world; but others will die rejecting the Son of His love.

God is using nations to work out His eternal purpose. Everything is fitting in to God's program for the future. Even the gathering of the Jews into their own land.

The Jews in Romania

(Selected from Literary Digest)

"Three leading democratic newspapers were promptly suppressed, and anti-Semites were placed in high positions to further the National Christians' campaign against Jews. Decrees were handed down which forbade Jews to own land, and deprived all Jews naturalized after 1920 of their Romanian nationality."

"We have no hate of any kind toward Jews," declared Premier Goga in a telephone interview with the London Evening Standard, "but," he continued, "we are determined to rid industry, commerce and the professions of the foreign monoply which has pushed aside our own nations.....There are 1,-

500,000 Jews in Romania out of a population of 18,000,000. Now I intend to clear them out and reestablish Romanians in their jobs."

Questions to be Answered

1. What do we mean by saying that the Jews are returning in unbelief?
2. What motives cause the Jews to desire Palestine for a home?
3. Will education, statesmanship, money or such things bring protection and peace to the national life of the Jew?
4. What is the purpose of the Zionist movement?
5. What part will Jerusalem play in the Jewish Kingdom? Isa. 62:10-11.
6. How may we pray intelligently for the needs of the Jews?

THE JEW

Read Rom. 11:1-5.

Scattered by God's avenging hand. . . .
Afflicted and forlorn,
Sad wanderers from their pleasant land
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love
The Bible's precious page?
Then let your hearts with kindness move
To Israel's heritage;
Who traced those lines of love for you?
Each sacred writer was a Jew.

And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name
No—born of Abraham's seed
Jesus, who gave His life for you,
The gentle Savior was a Jew.

And though His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they—
Have you not pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Savior every day
To call them by His grace;
Go, for a debt of love is due
From Christian Gentiles to the Jew.

—*Author Unknown.*

LOOKING AHEAD

In order that our C. E. Societies may know what is ahead in the way of topics, we are making the following announcement of subjects. We believe that these will be increasingly helpful.

Feb. 27th, Missionary Meeting: A Day of Good Tidings, II Kings 7.

Mar. 6th, The False Messiah.

Mar. 13th, Youth Problems: A Christian's Attitude and Practice in Respect to Amusements, Donald Carter.

Mar. 20th, The Climax of Jacob's Trouble.

Mar. 27th, Missionary.

April 3rd, God's Covenant with Noah.

April 10th, Youth Problems: Choosing Our Life Work, Floyd Shiery.

April 17th, The Times of the Gentiles.

April 24th, Missionary.

May 1st, The People of the Prince.

May 8th, Youth Problems: Friendship: How Far Should Christians Associate with People of the World?, Leo Polman.

May 15th, The Mystery of Iniquity.

May 29th, Missionary, Topic supplied by Hill Maconaghy.

June 5th, The Coming World Prince.

June 12th, Youth Problems: Courtship and Marriage, R. D. Crees.

June 19th, The Industrial Millenium; The Hope of the World.

June 26th, Missionary.

IN THE SHADOW

MADDOCK WIEGAND — At the Roann Indiana Brethren Church, occurred the marriage of Mrs. Edith Maddock, to Mr. Clarence Wiegand born of New York state. Only a few witnesses were present. Date Oct. 5, 1937.

W. R. DEETER.

MOORE BAKER — At the home of the groom's parents, 7 miles northwest of Roann, Indiana, on Oct. 26, 1937, Miss Mildred Moore and Mr. Louis Baker were united in holy bonds of wedlock. They will move to a farm near the old home, which they recently purchased. Mr. Baker is a member of the First Brethren Church and his wife will become a member at the special meetings in January. The couple are well thought of in the community.

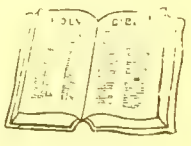
W. R. DEETER.

WARREN-WEST — On Sunday afternoon of Oct. 31, 1937, at the home of the groom's mother, in Roann, Indiana occured the marriage of Elvah Marie West to Mr. Chas. Calvin Warren. They went to Louisville, Ky. right away and Mr. Warren is the editor of our local newspaper, the Roann Clarion.

W. R. DEETER.

BECKER-McGLOTHLEN — At the Roann First Brethren Church, at high noon on Nov. 21, 1937, at the close of the morning worship services Miss Aleta Mayne Becker and Mr. Lemuel McGlothlen were united in holy wedlock, before a large congregation. Both contracting parties were former parishioners of the Rev. W. R. Deeter in Dallas Center, Iowa, and drove through in a car for the occasion. They are making their home in Des Moines, Ia.

W. R. DEETER.



NEWS FROM THE FIELD



NEWS FROM ANKENYTOWN

Just an article to let everybody know we are still on the map. "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright." So said the Psalmist; even so we say, "Praise His Name."

The Lord is blessing our work in Ankenytown, and as we go forward, we do in the fear of God, and on our knees.

The annual business meeting of the church is over, and as officers of the church we have a group of fine men and women whose one desire is to glorify the Lord Jesus Christ. The officers are: Deacon, Charles Beal; Deaconesses, Martha Beal, and Sadie Beal; Trustees, Harry Bechtel, Fred Murphy, and Win Garber; Pianist, Reta Brubaker; Secretary, Tesse Brubaker; and Treasurer, Chester Beal. We are rejoicing that the Lord called as Superintendent of our Bible School, a young man whose love for the Lord means all to him. John Guthrie, our new Superintendent, has conferred with the pastor a real program for the Sunday School. We can claim one thing which few churches can, and that is we have two ushers, both bearing the name Drushal; they are twins.

The congregation extended a unanimous call to their pastor for another year, and truly, we feel, as pastor, that this year holds rich blessings in store from the Lord. The pastor desires to express his appreciation for this vote of confidence.

The young people of the church had a real time of Christian fellowship on the evening of January 23, at the home of Brother and Sister Robert Kirkpatrick. The Lord is also blessing the work among the young people.

We ask you to remember us in prayer, that we might be used in leading men and women to the foot of the cross in repentance.

Arnold Kriegbaum, Pastor

REVIVAL AT OAKVILLE, INDIANA

It was a happy privilege to participate in an unusual Revival at our church in Oakville, Indiana, January tenth, through the sixteenth. Dr. Yoder had been there for nine days before my coming, preaching evangelistic and missionary sermons, so it was no easy task to jump in on the tenth day and carry on through the rest of the second week. Whatever good was accomplished was the result of the Lord's rich blessings in the meeting, and this does not depend entirely upon the human instrument.

I found a congregation that is very much alive to their opportunities for service and willing to cooperate fully with the pastor and evangelist. This is the only church in the community and has the respect of the entire community. There are many opportunities here, where the preacher seems to receive much more respect than he does in the average city. I also enjoyed the

privilege of working with the pastor, Brother L. V. King. He is a good pastor, as is evidenced by his knowledge of every family in the community, regarding their spiritual life and relationship, and the fine confidence which all have in him. The pastor's home and family are a great asset to his work, in their beautiful Christian lives, and their interest and help in the services.

The Lord granted freedom and blessing in preaching the gospel. The people gave a fine hearing to it, almost half of every night's audience being young people. We sincerely pray that the spirit of revival may go on, and that those under the conviction of the Holy Spirit who refused to yield, may yet do so.

It was also our privilege to spend one day in Muncie with Brother Delbert Flora and his family. While there we visited a part of Ball State College, witnessing a part of their convocation services and seeing the new art gallery containing the valuable collection of the late Charles C. Ball, all of which was very interesting. No further comment, except that we are still glad to be associated with a Christian college.

Sincerely yours in Christ.

L. E. Lindower.

PROGRESS AT WEST ALEXANDRIA, OHIO

As was mentioned in the Clayton news, we began preaching part time to this congregation nearly a year ago. The membership had been scattered and the few who remained were so discouraged that it appeared that there was no future for the work. There were around 35 in Sunday School the first couple of Sundays we began to serve and it was sometime until we reached 50. Nearly $90.00 was owed on the furnace that had been installed some time before and the church building was bare of paint which offered poor attraction to the people of the community. The writer was offered the offerings for his services. This was refused on the grounds that such a policy would be bad for the future of the work. So it was agreed that $5.00 per week would be allowed the pastor with the understanding that the church help itself to get on its feet materially. Since this, considerably money has gone through the treasury and things accomplished. The furnace was paid off the church has been beautifully painted, all obligations have been met and now plans are being promoted to redecorate the interior.

The Sunday School attendance began to pick up until there were 77 present the Sunday before Christmas. This may have been due to the fact that the entire school was treated but since we can report 91 present last Sunday without such a treat, it is clear that caption of this letter is true; namely, there is progress in the West Alexandria church.

It was discovered that Brother R. Paul Miller had some spare time in his schedule for January, so the members of the church voted to have a short series of meetings. These began on Tuesday night and closed on the following Sunday night. While the time for preparation was short and the meetings themselves were few, the church was greatly advertised and many members who had not been in attendance for years were reclaimed to the work. Four adults asked that their letters be secured from other churches and placed in the local church. Great audiences were much impressed by the messages from night to night, and we are expecting further visible results in the future as a result of this brief campaign.

Both the congregations at Clayton and West Alexandria are much indebted to the ministry of Brother Paul Miller and the impetus given to the work at both places. The pastor considers it an honor to work with this great servant of God and our prayer is that he may continue to be used mightily in the Brethren Church.

A. D. Cashman, pastor.

SPIRITUAL REFRESHING AT CLAYTON, OHIO

It is not very often that an established church shows much progress under half time pastoral care. However, it is marvelous, in our eyes, what the Lord has accomplished on less than part time care here at Clayton. The writer was invited to become the pastor of this flock in connection with his work of distributing the New Analytical Bible. It was understood that little remuneration could be expected from the congregation. But, desiring to be used where the Lord led, we accepted the call. Finding Miami Valley a lucrative field for the Bible work, the arrangement was found to be ideal for both the church and the pastor. We continued in this manner from May 1936 to the following February when the West Alexandria group sought to keep their church doors open by securing part time service from the Clayton pastor. We were reluctant to assume further responsibilities, but believing in Home Missions, we did not care to see a field with such assets and possibilities closed. The financial abilities were such that we have been practically donating our services there for nearly a year so that debts could be paid off and necessary repairs made on the building. Naturally, this sharing of time between the two congregations effected the Clayton work, especially since the pastor was required to earn most of his living doing other work. However, we tried as we could to encourage the flock, enlist new people, strengthen the leadership for a brighter day and point out the possibilities that could be attained under God.

In our annual business meeting last year, we decided to extend an invitation to Brother R. Paul Miller to conduct a revival for us in December. After the summer vacation, we worked, prayed and planned for a real time of spiritual blessing. We were not disappointed. Although the time was set too near Christmas and the weather was quite against people venturing out, splendid crowds attended night after night. The Spirit of God began to work in many hearts that had grown cold and not a few who were compromising with the world saw the folly of such living and came through clean and separated unto the Lord. While the number to receive baptism was not large, yet there have been added to the church a fine number who were "professors" and not "possessors". We were also asked to send for church letters by others. We are more than elated over the new strength we have attained and the new interest that is being manifested by all. As one person put it in his testimony after the revival, "We have something now that we did not have before the meetings." Thank you Brother Miller and come again.

The average Sunday School attendance at this place for 1937 was 66. Since the revival, we have from an attendance of 90 up to 109 with an increase each Sunday. Much credit for this success is due our fine superintendent, Prof. Earl Zeisert who has been re-elected to this important office for another year. The attendance at the regular preaching services has increased tremendously and our prayer meetings on Thursday nights bring joy beyond description. Last night there were 34 present with a number of regulars missing.

Perhaps the finest advance was decided upon in the last annual business meeting when it was decided to secure individual envelopes for each Sunday of the year and that every member of the church should become a regular contibuting member, based on nothing less than the tithe. What a change has transpired. The results are such that many are praying and planning for full time pastoral care.

It was discovered what could be done financially before and after the revival meeting with Brother Miller. Over $200 had been raised in special offerings in the Sunday School during a period of time to go to towards remodeling the basement for more class rooms. The Home Missions offering totaled about $100. One hundred and ten new hymn books were purchased so we could have them in time for the revival meetings. When the offerings and special gifts for the evangelist were added up, it was found that there was a sum of more than $170.00.

Yes, we feel much encouraged. How grateful we are to God for pouring out his grace upon this work. We are looking ahead toward bigger and better things. Through our personal visitation and personal work by the members of the church, we expect to add entire families to the body of Christ in the near future. We have invited a Gospel Team to conduct a week of meetings preceding Easter. Brethren, pray for us that Satan's power shall continue to be held back by the power of God and that greater victories shall be ours in the days ahead.

A. D. Cashman, pastor.

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Lenark, Illinois

February 12, 1938

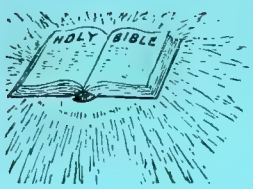
The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER

Simple Trust

I do not know how Jesus saves my soul:
I simply know he does.
I do not know how Jesus makes me whole:
I simply know he does.
I cannot tell why Jesus' blood will for my sin atone;
Nor why he bore my sin and shame and bled and died alone;
Nor why the wondrous love of God around me since has shone:
I simply know 'twas done.

I lift my sinful heart to him above:
And he is there.
I cast my poor, weak self upon his love:
And he is there.
I've never fathomed what the cost has been
To save my soul from out the depths of sin;
I simply turn my trusting thoughts within
And he is there.



LIGHT... in a Dark Place (2 Pet. 1:19)

By Everett Niswonger

"THE RISING TIDE"

This is the name of a magazine published by the Oxford Group Movement. This magazine is pictorial in nature telling by photographs the story of a new world order rising out of disorder. Every Senator and Representative in Washington, D. C. received a copy. The new world order is to end all types of wars and bring a change in man which will make him happy. The movement uses such terms as "change", "personal experience of Jesus", and "quiet time." They also use pictures of the cross. The big "change" is supposed to come during the quiet time when God speaks.

We can agree with the "Rising Tide" in one respect. Every Bible-loving Christian longs to see the day come when peace shall cover the earth, when every man is happy, and when a gracious relationship exists between all men. We, too, look for a new world order. The great apostle declared, "Follow after the things which make for peace." (Rom. 14:19).

But we may greatly disagree with the Oxford Group philosophy as to the *method* which will bring the new order. For although the Oxford Group preaches the four principles of "absolute honesty," "absolute purity," "absolute unselfishness," and "absolute love" they reject God's divine method for obtaining these blessings. Their teaching neglects the necessity of the Lamb of God who hung on Calvary's cross suffering agony that He might redeem the many. They do not proclaim Christ as our substitute who actually bore our guilt on Calvary and satisfied the justice of God.

Any movement which ignores God's only way of salvation is doomed to bitter failure no matter how optimistic its disciples may be.

A better and certain way to bring the aims of the Oxford Group to realization is to obey the Great Commission of Jesus (Matt. 28:19-20). Then when the church is called out from among the Gentiles the King of Kings, and Lord of Lords shall come back from Heaven and rule over the earth in righteousness. He alone can bring in the new order. But our part is to proclaim "Chist crucified." Reads Acts 15: 13-18; Rev. 19:11-16 and Isa. 2:1-5.

WORD-LADEN BOMBS

The following words screamed at me from a recent newspaper, "Madrid Bombed With Words." The Spanish Rebel General Franco has what is called The Skyrocket Squadron.

The work of this squadron is to drive in automobiles as close as possible to the enemy line. Then just before dawn they discharge huge skyrockets. These explode over the enemy city and discharge thousands of leaflets containing the desired propaganda. This type of propaganda bombardment is used more frequently and regularly than that with real bombs.

If such stupendous effort is expended to spread an earthborn message of despair, what should the church of Christ do to send the heavenborn good news of salvation? "Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest" (Luke 10:2b).

"MUD-HENS"

This is the descriptive title given to a couple women wrestlers who performed their art of wrestling in mud before 2500 cheering spectators. When these mud-hens finished they were so completely covered with mud that the winner could not be identified by the spectators. The referee was also enveloped in mud.

This exhibition is but an external and visible picture of the muddy thinking which exists in the natural heart. However very few people would be led astray by the opinions of these mud-wrestlers. However, there is a superabundance of even muddier thinking which is clothed in great dignity.

I refer to what we may term naturalistic philosophy. This type of thinking is distinguished by what it denies. According to it there can be no such thing as a soul. The body cannot be raised. (Man dies like a dog unless he can deceive himself into thinking that death is beautiful). There can be no heaven where you will *meet* that departed little girl and boy, your darling mother and that devoted husband or wife, and above all—Jesus. According to this philosophy there can be no supernatural or miraculous event. God could not come into the world in the person of Jesus. Prayer is useless because no God will answer and anyway there is no freedom of the will. Your atoms have decided with the rest of the world that you will do what you must.

There are multitudes who hold this very philosophy and yet are considered the intelligentsia or the most enlightened class of men. This very mud philosophy has flooded the high schools of the United States. In the first chapter of Romans there is a description of how men become so foolish in their thinking. "Professing themselves to be *wise*, they become *fools*."

MY BIBLE AND I

We've traveled together through life's rugged way,
O'er land and o'er water, by night and by day:
To travel without it I never would try;
We keep close together, my Bible and I.

In sorrow I've proved it my comfort and joy,
When weak my strong tower which naught can destroy;
When death comes so near me 'tis thought I would die;
We still are together, my Bible and I.

If powers of evil against me would come,
And threaten to rob me of heaven and home,
God's word then directs me to Him in the sky;
And nothing can part us, my Bible and I.

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SIMPLE FAITH

Down in the hills of South Carolina there was a man living who had a simple but genuine faith in God, Christ, and the Bible. In one spot this man had living his simple life for many years. It is reported that a very educated and cultured young man came to the little town. He was a university graduate and supposed to have the last word so far as human knowledge is concerned. The young man had not been in town long until he began to make known the fact that he was an atheist. He informed the people that it was only through ignorance that folks could ever have faith, or believe in God or the Bible. Commenting upon the newcomer's philosophy, the simple believer said, "That man don't believe in God. He is a smarter man than I am, but a bigger liar, and a bigger fool." The comment may be painfully plain, but after all it expresses a philosophy as much higher than the philosophy of the young atheist as the heavens are above the earth. God's Word still stands that "the fool hath said in his heart, there is no God" (Ps. 53:1). After all, simple faith has more wisdom than unbelieving education.

WHY LIVE?

An admiral in the U. S. Navy was recently quoted in a radio news article as saying something like this: "Our only justification for existing is to be ready to fight." We are offering no criticism of the admiral's statement as it is his business to serve his government and the navy.

Recently a Gospel Team of young men from the Florida Bible Institute held some meetings in Cleveland. At that time it was made known that one of the members of the faculty, in preparing the team for service, had said something like this: "Your only reason for living is to glorify God."

No doubt there would be striking similarities in the ability of these young men as compared with the ability of the admiral. Perhaps their devotion and sincerity could likewise be compared. The difference, however, is most striking. The admiral is ready to serve in war. The ambassadors of the cross are ready to serve to bring peace to troubled souls. Devotion is not an uncommon thing. All about us we see men and women who are devoted to some cause or principle which they feel is worthy of their support. The Apostle Paul had something to say about the powers which may master the souls of men. He said, "To whom ye yield yourselves servants to obey, his servants ye are." What a blessed thing it is to find redeemed souls who delight to be yielded to the service of the most high God. It is the business of all of God's people to be yielded unto Christ. Truly, we have no other business in life but to glorify God.

THE ESSENCE OF CHRISTIANITY

Frequently we hear statements to the effect that real Christianity is love. Great emphasis is laid upon the truth that God is love and some even go so far as to say that love is God. However, the essence of Christianity is not merely the fact that God is love. It goes far deeper than this. True Christianity depends upon the fact that God so loved the world that He gave His only begotten Son. Christianity is more than love. Christianity is a plan of salvation laid by a loving God. Pagans may have love but that does not mean that they have any claim to belong to the living God. True love goes beyond that which is seen in outward conduct. The only kind of love which God accepts is that which is produced by the Spirit of God. Love is not something which we put on the outside. Love is the fruit of the Spirit and can only be produced after salvation. In too many circles there is a mistaken notion

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that Christianity is the gathering together of a great bundle of sweet and noble characteristics. Too many are of the opinion that if one is good, kind, loving, sweet tempered, tolerant, and cultured that he is a Christian. These things may be only the devil's counterfeit, for he desires to counterfeit the fruit of the Spirit and make men look like God's people when their hearts are still uncleansed and full of unbelief. The facts concerning the source of real love are very carefully set forth in II Pet. 1:5. Here we read, "Add to your faith virtue; and to your virtue knowledge....and charity (love). This might appear on the surface to indicate that Christianity begins with faith and then a lot of other noble characteristics should be added thereto. It is generally known, however, that the original rendering of this passage indicates that virtuous characteristics are not simply to be **added** to faith, but they are supplied **from** it or are produced **by** it. Faith is the one and only way by which we can grasp hold of the powers and promises of God. Having grasped hold, the power of the living indwelling Christ produces the things which belong to the Christian life in us. This is a great mystery, but it is one which is revealed. Paul mentioned it in Col. 1:27, "Christ in you, the hope of glory." The real life of the Christian is not his effort to produce a conduct which pleases God, but the outflowing of the indwelling life of Christ. When Christ's life manifests itself in the Christian, the result will be the fruit of the Spirit.

A SAD LAMENT

Writers in many religious journals today frequently express themselves as to the deplorable condition which exists where churches once strong, are dying off. Some have talked of the marks of a dying church. A congregation which is about to die shows some certain evidences as to its failing health. One of the first marks is often the fact that the church becomes less and less interested in the work of missions. Less and less money is given and nobody seems to worry about the declining interest or size of the offerings. Next it will be discovered that people become more busy in the affairs of this life than in the affairs of the Lord. Excuses are easily forthcoming from the leaders of the church and too often even from the pastor himself. Soon the attendance at the services begins to decline. It is quite frequently noted that worldly wise men find places on the boards and committees trying to do the work of the church by the same methods which are followed in business. More people stay away from prayer meetings and in many instances prayer meetings are altogether discontinued. The pastor, in order to cover up his own failure to build people up in the faith, may justify the folks in their neglect, offering such excuses as hot weather in the summer time, cold weather in the winter time, sickness in the spring, and extra work in the fall or hard times. After a decline has been noticed for some time in every department of the church, the church leaders and the pastor begin to cry out that they have a poor field and there is little possibility of building a church under such circumstances. The Sunday evening services at this stage in the decline are frequently discontinued and the young people go in companies to the picture shows and other forms of amusement. As a last resort when finances are low attendance is getting less and less, the building becomes more dilapidated, the dying cry goes up that the church should unite with some other congregation. It may be said that the town is too small anyhow to maintain two churches. Why not unite? And so the dying Baptist church unites with the Presbyterian church, and the Methodist church unites with the Unitarian. Such is the story of dead churches.

The last decade has revealed that from coast to coast there is a wide-spread movement on toward the uniting of congregations. This would perhaps be a good sign were it not for the fact that in the most instances the people either unite because they are too weak to stand alone or because they have become so indifferent that they do not have any cause for differences. In almost every instance, the uniting of **two** dead churches makes **one** dead one. In other words, it takes more than numbers to produce life. Quite frequently we have been asked what can be done for a dead church. This, of course, is not an easy question. Perhaps it might be well to bury it and start with a new organization, new officers, and a new pastor. Dead things need life. Therefore, the gospel of salvation and eternal life must be preached not only to keep a church from dying but to bring back one from the dead.

A CHALLENGE TO THE LORD'S PEOPLE

Under this head we are printing an article this week with an effort to stir up the interest in our churches for the evangelization of boys and girls. We are convinced that it is far better to keep the boys and girls from going the way of the world than to try to reach them after they have gone. Certainly in this day of indifference and ignorance of God's Word, the successful church must have a definite and full teaching ministry not only for those who are grown up, but for the boys and girls as well.

A VALUABLE TRACT

On page 7 we are presenting a special testimony which we believe will be of great interest to our readers. This was prepared by Brother Miles Taber, pastor at Fillmore, California. It was once printed in tract form, but the supply has long been exhausted. It will appear in tract form again.

A Challenge to the Lord's People

A Message from the Child Evangelism Fellowship

We owe it to every child to give him a knowledge of the Word of God.

Every boy and girl should have the opportunity to accept Christ.

These are days of crisis, days for action for our Lord.

Two thirds of the children of America are under no definite Christian teaching.

In the United States alone are 27,000,000 children who are in no Sunday School.

Eighty percent of the boys and girls in Sunday School are never evangelized in any way.

Experience proves that these millions of boys and girls are accessible and responsive when a way is found to reach them.

They live in prejudiced or indifferent homes, and must be reached by new methods.

We must evangelize these children, or perish as a nation.

They must be evangelized, or they will perish eternally.

God's power is the same as always: **He is able.**

The Lord's people must get on their faces before God in order that He may meet this need.



There was once a time when the Bible was locked up in the monasteries so that the common people could not read it. Today Bibles are to be found everywhere, yet it is not enough to distribute the books. The Word of God must be delivered, taught, and applied to the human heart. It is good for the boys and girls too.

A Plan and a Program

The **Child Evangelism Fellowship** has been raised up of God to deal with this tragic need.

A committee of devoted and conservative men has been chosen to direct it.

The Fellowship program is not an experiment, but the result of fourteen years of actual accomplishment.

It is designed to be a help and supplement to every sound Sunday School and church, and not to draw from them.

The program is very simple and can be carried on everywhere.

A Bible class for grade school children, meeting in a Christian home once a week, right after school, is the plan.

The home must have the respect of the neighborhood, and the hostess must be a praying woman, interested in the salvation of children.

A teacher and an assistant teacher have charge of each class; these teachers being trained in the work of winning the children to Christ.

These three Christian women pray for and labor for the salvation of the boys and girls of the neighborhood in which the class is held.

To overcome any church prejudice, the classes should be interdenominational.

Definite, spiritual Bible teaching is carried on in each class, and it is **the aim to lead each child to accept Christ as his personal Savior.**

The saved children are built up in their faith, and led out into true, militant Christian living.

The aim is to establish every child in the nearest sound Sunday School and church. This is not pressed to the extent of losing from the class, the child whose parents may oppose Sunday School attendance.

Children who are saved are encouraged to bring their friends to the class, that they too may be saved.

It is not difficult to gather children into these classes; they do not need to dress up, and the class is near their home.

Method of Organization

The work which had its early beginnings in California fourteen years ago is spreading with marvelous rapidity all over the United States and Canada.

Under the blessing of God, the choicest of the Lord's people have responded everywhere.

A committee is appointed in each city or county to carry on the program. After the organization is effected, the work is wholly under local control.

The signing of a **Statement of Faith** is required of each committee member and teacher.

A training class for teachers is organized. All teachers must attend these one-a-week sessions when possible, for **each teacher must be a children's evangelist.**

The co-operating churches or groups appeal to their people to open their homes for classes, and to serve as teachers.

The teachers are often busy mothers and housewives; sometimes high school girls. Many, who have never taught, after brief training make very successful teachers in these simple home classes.

The training of the teachers to be children's evangelists is the most vital need of this movement. Unless this is carefully done, the classes will fail.

A textbook for the training of teachers has been provided, as well as other books dealing with every phase of the program and the subject of child evangelism.

Special courses of study for teaching the children are available. These follow the Poster system.

They present the gospel in every lesson, and are designed to build up born-again children in the Lord.

The Director is traveling constantly, organizing the work. State Directors are appointed for each State or Province and a State Committee formed. Twenty-nine Directors have accepted appointment.

These Directors are expected to organize each city and town in their area, and conduct conferences for children's workers.

An America-Wide Vision

We feel called to give every child a chance to accept Christ as Saviour. Will **you** join with thousands of others in prayer that the Lord will bring this to pass?

In neighborhoods where it is impossible to reach the children through the Home Bible Class, an Open-Air Work is carried on. Little groups are quietly gathered at their playtime, on the sidewalk, in an alley, or on a vacant lot. **The gospel is presented and children are led to Christ.**

BIBLE TERMS

Very frequently we discover that the world delights to use Bible terms. Only recently a prize fighter came back into the ring, winning for himself great popularity. The newspaper correspondent telling the story described the victory thus: "His hands were held aloft, in the posture of a New Messiah about to great another era." So the world talks about **messiahs** and **eras** as though the appearing of a new messiah was only commonplace. The world is getting accustomed to such messiahs. Of course, the unregenerate people know nothing of the meaning of these things, but the Word of God furnishes us some enlightenment. The world can well talk about messiahs for they are certain to appear in surprising numbers. Our Lord warned that when this age is about to draw to a close "many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:5). The fact that the world hears so much about false messiahs is but an evidence that the coming of the true Messiah draws near. Such use of Bible terms tends toward getting people accustomed to all these things.

SAVED, BUT—

I am saved, but is self buried?
Is my one, my only aim,
Just to honor Christ my Savior,
Just to glorify his name?

I am saved, but is my home life
What the Lord would have it be?
Is it seen in every action,
Jesus has control of me?

I am saved, but am I doing,
Everything that I can do,
That the dying souls around me,
May be brought to Jesus too?

I am saved, but could I gladly,
Lord, leave all and follow Thee,
If Thou callest can I answer,
Here am I, send me, send me?

By P. E. Hyser.

MORE ADVANCE PUBLICATION DAY GIFTS

Still others of our good folks are sending their Publication Day gifts ahead of time. While we can't print all the letters from these whose gifts are reported in this issue of the Evangelist, we desire to have them know just how much we appreciate these gifts. It is likely that some of these gifts mean a sacrifice. However, the Lord is especially pleased with giving that is sacrifical. Thanks to you who have given. May your spirit prompt the largest offering ever received for our publishing interests.

The names are listed in the order in which the gifts reached our office.

Mrs. Florence Kimmel, New Paris, Ind.	$2.00
Mrs. Malinda Thomas, Findlay, Ohio	2.00
B .H. Showalter, Palestine, W. Va.	1.75
Mrs. Barbara Musser, Nappanee, Ind.	2.00

The Testimony of the Centuries

TO THE FORM OF CHRISTIAN BAPTISM

By Miles J. Taber

First Century — *Jesus Christ*

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20).

Second Century — *Justin Martyr*

"For in the name of God, the Father of all and Lord, and of our Savior Jesus Christ, and of the Holy Ghost, they then receive the bath in water." (Apology, Chap. 61).

Third Century — *Tertullian*

"He gave as His last command that they should immerse into the Father and the Son and the Holy Ghost, not into one person. For we are immersed not once, but thrice, at the naming of each person of the Trinity." (Concerning Baptism, c. 14).

Fourth Century — *Jerome*

"We are dipped in water that the mystery of the Trinity may appear to be but one, and therefore, though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but one baptism." (Note on Eph. 4:5,6).

Fifth Century — *Augustine*

"After you averred that you believed, we immersed three times your heads in the sacred font. For you are rightly immersed three times who receive baptism in the name of the Trinity. You are rightly immersed three times, you who receive baptism in the name of Jesus Christ, who rose the third day from the dead. Trine immersion is the symbol of the burial of the Lord, by which you are buried with Christ in baptism, and with Christ rise again by faith, that, purified of your sins, you may live, following Christ in the holiness of virtue." (In his sermon "De Mysterio Baptismatis").

Sixth Century — *Pope Pelagius*

"There are many who say that they baptize in the name of Christ alone and by a single immersion. But the gospel command, which was given by God Himself and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to everyone in the name of the Trinity and by trine immersion, for our Lord said to his disciples, 'Go baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit." (Quoted from Burrage, "The Act of Baptism", page 77.)

Seventh Century — *Pope Gregory the Great*

"Let the priest baptize with a triple immersion, but with only one, invocation of the Holy Trinity saying, 'I baptize thee in the name of the Father (then let him immerse the person once), and of the Son (then immerse him a second time), and of the Holy Spirit' (and immerse him a third time)." (Sacramentary).

Eighth Century — *John of Damascus*

"The rite of baptism is a type of Christ's death; for by the three immersions baptism portrays the three days of the Lord's burial." (De Fide Orth)

Ninth Century — *Walafrid Strabo, Abbot of Richenau*

"Suffice it to say that the trine immersion prevails everywhere in the world this day, and that it can by no means be changed, unless in accordance with a rash desire of novelty and to the scandal of the weak." (De Offic. Eccles., c. 26).

Tenth Century — *Atto, Bishop of Vercelli*

"We are baptized into his death, since as he died, so also we, when we renounce the devil in his works, the world and its pomp, in like manner die when we are immersed in water." (In his exposition of Rom. 6:4).

Eleventh Century — *Lanfranc, Archbishop of Canterbury*

"As Christ lay for three days in the sepulchre, so let there be a trine immersion when the act is administered." (Expositions of the Epistles of Paul, note on Phil. 3:10).

Twelfth Century — *Bernard of Clairvaux*

"Baptism is the first of all the sacraments in which we are planted together with the likeness of his death. Hence trine immersion represents the three days which we are about to celebrate." (Sermon on the Lord's Supper).

Thirteenth Century — *Council of Worcester, 1240*

"Let the candidate for baptism always be thrice immersed."

Fourteenth Century — *Council of Prague, 1355*

"As to the form, let the immersion be trine."

Fifteenth Century — *Gregory*

"That the trine immersion is necessary is evident, for thus has it been handed down by the saints to signify the three days' burial of the Lord." (Speech at the Council of Florence, 1439).

Sixteenth Century — *John Calvin*

"The very word baptize, however, signifies to immerse, and it is certain that immersion was observed by the ancient church." (Institutes, lib. iv., cap. 15, sec. 19).

Seventeenth Century — *Pope Paul V.*

"Where it is the custom to baptize by immersion, the priest takes the infant; and exercising care lest it be injured, he immerses its head and baptizes it with trine immersion."

Eighteenth Century — *John Wesley*

"I was asked to baptize a child of Mr. Parker, second baliff of Savannah. But Mrs. Parker told me, 'Neither Mr. Parker nor I will consent to its being dipped.' I answered, 'If you certify that your child is weak, it will suffice, the Rubric says, to pour water upon it.' She replied: 'Nay, the child is not weak; but I am resolved it shall not be dipped.' This argument I could not confute. So I went home, and the child was baptized by another person." (Works, vol. i., p. 134).

Nineteenth Century — *Rev. James Chrystal, Protestant Episcopal Church in the United States*

"Should we restore the trine immersion as the general practice, we shall have good reason to lay claim to the only mode which, so far as we can judge from all the testimony which the early church affords, can lay historically-attested claim to being the normal mode of the apostles." (A History of the Modes of Christian Baptism, p. 213).

Twentieth Century — *Message of the Brethren Ministry*

"The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which is the baptism of believers by Trine Immersion."

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C. E. Topic for Juniors

February 27, 1938

GOD'S ABILITY TO WORK THINGS OUT

(Aim: To show that no circumstance is beyond God's ability to control and work out to His glory.)

(It is suggested that a Bible Story Telling Contest be conducted using the following stories. There may be judges who will judge the contestants on accuracy of subject matter, delivery, poise, etc. Each story should be about four or five minutes. After each story is given, the superintendent should conduct a short discussion bringing out the desired lesson.)

1. All things are possible with God. Stories from the Long Ago, Lesson 1, Year 1, Part 1.)

(Show how God made the world fit to live on after it was ruined.)

2. Outstanding events in the life of Joseph. (True Stories from the Long Ago, Lessons 17-21, Year 1, Part 2.)

(Show how God worked out Joseph's ill fortune to His glory and Joseph's good.)

3. Outstanding events in the life of Moses. (True Stories from the Long Ago, Lesson 22, Year 1, Part 2.)

(Show how God saved the life of the baby Moses. Why?)

4. Israel at the Red Sea. (True Stories from the Long Ago, Lesson 28, Year 1, Part 3.)

(Show God's protection and care of Israel at the Red Sea and in the wilderness when there was no earthly help.)

5. Outstanding events in the life of David. (True Stories from the Long Ago, Lessons 53-56, Year 2, Part 1.)

(Show how God gave David the kingdom in spite of efforts to prevent it.)

These stories show how God worked in the lives of men long ago. The same God lives today and is able to work in our lives. We have a wonderful God who is able to work all things out.

There are at least seven lessons we can learn from the stories from the long ago. They are true in our lives today.

1. All things are possible with God. Matt. 19:26.

2. God is able to do more than we can think of. Eph. 3:20.

3. God supplies all our needs. Phil. 4:19.

4. We can do all things through Christ. Phil. 4:13.

5. There is a way of escape from every temptation. I Cor. 10:13.

6. God gives sufficient grace for all trials. II Cor. 12:9-10.

7. God's Word is one means He uses to accomplish His will. Isaiah 55: 10-11.

MEMORY VERSE—Romans 8:28.

C. E. Topic for Young People

Topic for February 27, 1938

A DAY OF GOOD TIDINGS

(II *Kings* 7:1-9)

Suggestions for the Leader

To understand the story or topic, you and the speakers ought to read from II Kings 6:24 to 7:20. This is for your own preparation.

One of the greatest missionary lessons in the Bible is found in II Kings 6-7. It is a story of hungry men who found food and then returned to share it with a starving multitude in a war torn city.

Poor people all over the world hunger for the good news of salvation. They know that they ought to have some help and frequently tell our missionaries so. On different occasions natives have asked the embarrassing question, "Why have you waited so long?" They think of their fathers and mothers who died in paganism. They say if it is as good as you say why didn't you come before? Others say, "I thought that it must be that way."

Today is a great day. It is our best day for missionary work. Recently a returned missionary said to some preachers in Cleveland, "Come to Africa and I'll give you a congregation of five hundred persons every time you want to preach." So somewhere people will hear the word of the Lord.

Those who will give talks tonight will start from some phase of our scripture reading and tell us its meaning or lesson in respect to mission work.

1. *The Famine.*
(*Study* II *Kings* 6:24-33).

This word suggests misery, sorrow, pain, death and many other things. In Samaria the people were trapped by an enemy army. For a long time no one could leave the city to get food; as a result some starved to death. Those remaining alive did everything to keep from death; some even ate their children. Outside the city was plenty; while inside there was poverty.

Famine reminds us of another thing. Satan and all the forces of evil have surrounded hosts of people to keep them in poverty and reduce them to starvation. It is the famine for the truth of God. It is a famine in spiritual things. Outside there is a difference. In some places there is a preaching and teaching of the Bible with no visible interference. We actually have police protection here.

2. *Lack of Faith in God in a Hinderance. II Kings* 7:2.

Elisha predicted that the time had come for the end of the siege and that grain would be carried into Samaria in abundance. Of course he received his information from the Lord. Someone heard Elisha and said he doubted it. He could not see how so much food could come so quickly. The only way possible to him was for it to fall from the sky.

Men of vision can see God at work among the heathen of far away lands; and realize that they are being saved. No matter how wonderful the report and outlook for the future, some doubt the wisdom of mission work. It is an evidence of little faith. More than that it is a contradiction to scores of passages in the Bible which teach missions.

The final outcome of the doubter was unhappy (vs. 20). He died without sharing in the great blessing. Don't be a doubter; have faith in God.

3. *The Remarkable Find. II Kings* 7:8

The lepers who came into the camp of the Syrians, had the greatest surprise of their lives. They found food, clothing, silver and gold. There was enough to make them glad and all the people in the city. These were the things they were looking for and needed for their own lives.

We have found something more wonderful in Christ. He is greater than all the gold and silver of the word. In fact in Christ, we are heirs to all of these things. To have salvation thru His life and death is a marvel and wonder to us. "O the depth of the riches both of the wisdom and knowledge of God." Read it all, Rom. 11:33.

4. *The Good Tidings. II Kings* 7:9

The men who found a treasure in the camp of the Syrians were quick to see the blessings. They agreed that of all days this was the most happy. They forgot their troubles and rejoiced for salvation. They also said that some mischief might come upon them if they delayed the message of good news.

We have come to Christ and found that He satisfies. He answers every problem and supplies our needs. What do we worry about then? The matter of concern for us is to announce this day of good news. Missionaries of the cross are doing it wherever they go. They enter new villages and towns to preach Christ the hope of the world and every believer.

5. *The Announcement of Good News. II Kings* 7:10.

Those men who had news of salvation came and called to others who

needed it. They explained in detail how they found it and how much surplus was there for all of them.

A missionary that goes out to win people for the Lord must have a conviction that he has found Him first. Jesus must be very real and near to those who would be leaders for Him. They must have a close fellowship with the Lord, day by day and moment by moment. Even though you never get away into another land to carry on missionary work, you can measure up to the requirements where you are. On the other hand, if you do go, success will follow a faithful servant of the Lord. More and more you will feel your complete dependence upon God. This puts real enthusiasm into one's testimony. The person with a real testimony is the one that lives close to Him.

6. *Rejoicing for Salvation.*

First of all the lepers were made happy and then the people of the city. They must have been glad since the siege had been lifted and food was carried into the streets.

The Apostle Paul wrote that we should rejoice in the Lord. "Rejoice evermore" (I Thess. 5:16). We do that in singing praises to the Lord and witnessing for Him. It is a matter of rejoicing to see others won to our Savior. Every personal worker must experience a joy in seeing conversions among his friends. Our senior and pioneer missionary, James Gribble, spoke of standing at the gates of heaven and watching the redeemed of Africa come marching in. This will be a joy and a delight to him and a reward for faithfulness.

7. *God's Word Vindicated.*
II Kings 9:16.

Vindicated means to maintain successfully. The prophet, Elisha, gave the prophecy of salvation just as the Lord instructed him. Nevertheless some doubted the truth of it. In the end it was seen that every thing happened as the Lord said.

God will honor mission work all over the earth. He told us to do it and receive a blessing. Jesus promised, "And lo I am with you always." The real test is conversions and provisions along the way. Of these, missionaries tell us marvelous things. Natives are being saved and missionaries are being led of the Spirit.

QUESTIONS TO BE ANSWERED

1. What do we mean by a spiritual famine?
2. How did we receive the knowledge of salvation?
3. How does our day of good tidings differ from that of Elisha's day? II Kings 6-7.
4. Who should announce the good news of salvation?
5. How can we be partners with the missionaries across the seas?
6. What does our church do for missions?
7. What does our C.E. do for missions?

W. I. DUKER, President, Goshen, Ind.
E. L. MILLER, Vice President, Maurertown, Va.
NATIONAL SUNDAY SCHOOL ASSOCIATION
Editor for February
G. H. Jones
N. V. LEATHERMAN, General Secretary, Berlin, Pa.
L. E. LINDOWER, Treasurer, Ashland, Ohio

CHALLENGING YOUTH TO CONQUEST

It is an old and familiar saying that "Garibaldi when he had a super-human task, challenged, not the love of ease, but the desire to conquer," when appealing to Italian youth to enlist in an apparently hopeless task—the freedom of Italy. Simon Boliver, the Liberator of Latin America, discovered the same magic was needed. Surveying modern America, we find that after appeals to ambition, appeals to discredited standards, appeals to personal profit and a thousand others, that the appeal to the heroic is the most potent. That is the reason war has its appeal; that patriotism has its appeal; that Jesus Christ is so potent. It is when men descend to a soft gospel that the message loses its potency. When great crimes have come youth has never failed the church, nor the faith. But we cannot make a crisis out of a commonplace. It is oratorical pretence, which youth detects. In times of routine living it is hard to maintain inspiration and efficient methods. Yet each has its place in the social life of man.

The inclination to persuade youth that great conquests are easily made, defeats the purpose in the beginning. There is an inherent conviction that great purposes are wrought out only by great travail. This is the history of man. The teacher who pretends otherwise is always discredited in the end. When youth discovers this fact the teacher is not only wrong in one thing, but wrong altogether. Youth through long processes discovers that not all men are always right. This latter fact is perhaps the cause of most of the world's ailments. The man who has been outstandingly right in some things, is not invariably right in others. Strange as it may seem the leader himself is the last one to believe he has blundered. There is a tendency to believe in our own infallibility.

This is the day of many voices. Change is the magic word for most of our modern reformers. To change a thing—a law or a custom, is not always to better it. Because a thing is old is no reason for condemnation. To hear the many teachers today from pulpit, school and news sheet, we are compelled to wonder how the older generation ever managed to succeed at all under conditions that every one knows were economically wrong, psychologically wrong and pedagogically wrong. In fact we are wondering who was right and whether it wasn't a sad misfortune that this generation wasn't born a generation late. Such rot is the keynote of most lectures to youth today. Pampering the pride and extolling the talents and intelligence of modern youth is not leading it to correct conviction and sane conclusions.

Youth must be taught to prepare for not only the commonplace, but for emergencies. The time to leaven the loaf is when it is in the process of preparation for the oven. Any sensible housewife knows that to attempt the forgotten need until the loaf is half baked, results in calamity. There are too many "half-baked" youth already. Every worth-while task requires adequate consideration. It requires also adequate preparation. Serious preparation for any important work involves application, restraint and training. The business world quickly discovers the extent to which the stenographer has been trained and the kind of application she has applied to her lessons. "Success comes in cans, not can'ts! Can youth practice sustained application without a high incentive? Can youth practice restraint when on every side are men and women and youth living without restraint? Youth finds that one of the hardest tasks in the world is to be odd. Oddity is doing differently, when all others apparently are doing the one and same thing. Being singled out for ridicule by reason of self-restraint has been one of the devil's most potent weapons. Few have been able to ignore it. Yet the heroic is possible to every youth.

Leadership is not finding a mob and assuming the lead. This is the easy way to success. This is the method of modern politics. Leadership is not finding something to criticize and then seizing possession. Rather it is pointing out the proper thing and helping the incumbent to do it. Leadership is not blindly heading a change. Change is often for the worse. Where leadership is not an ambitious impulse to be out in front. The mincing drum major at the head of the procession in a high school band is not the real leader in high school activities, but the one who denies himself many things to master his preparation for college, and life.

To do this takes courage. The task must challenge the heroic within. The courage of a sane view of life. The courage of an honest self appraisement. The courage that mounts above that of animal. Physical courage is a common possession. A wise man has said that "no race lacks courage to defend itself, physical courage is the monopoly of no nation, but the nation that outlasts all others, is the one that ex-

cells in moral and spiritual courage." Only as spiritual discernment is cultivated and moral practices elevated, is youth assured of an "abundant life," without which, leadership in any period, old age or youth, is a failure.

A CREED AND A PRACTICE TO CHALLENGE YOUTH

Geo. H. Jones

1. In a selfish age to believe that God is love, and only those born of God can practice a love that never faileth.

2. In an age that worships the material, to believe that God is a spirit and only those who worship him in spirit, are able to worship him in truth.

3. In an age of change to believe that God changeth not, and that in a world that is passing away, and the lusts thereof, by practicing the will of God expect to abide forever.

4. In a sin-cursed age to believe that Christ was sinless, and only those who strive after His purity, are able to keep clean.

5. In an age of "make-up" and guile, to practice genuine restraint and live "without guile," as the only victorious life.

6. In an age of greed to live generously, consistently practice economy, and honestly admit being paid as much or more than one is worth.

7. In an age of ignoble thinking, to believe that one can practice the teachings of Jesus, physically, mentally and spiritually.

8. In an age of overeating, to believe that one can fast occasionally to profit spiritually.

9. In an age of books, of which there seems no end or discrimination, to regularly read some part of The Book.

10. In an age of overwrought emotions, to believe that a wholesome sense of humor will be safety valve to a continued faith in ourselves and our fellow men.

PUBLIC MANNERS

Under this caption a Ventura, Calif. reader writes to the Los Angeles Times a brief paragraph, with which we have tremendous sympathy. We quote "A woman correspondent deplores the lack of manners in one of her cigarette smoking sex. It is to laugh! Manners, morals and the humanities vanished with the coming of automobiles, radios, moving pictures and the cigarette-smoking craze. It is not alone the women whose manners have evaporated, but the men as well. Recently a man elected president of chamber of commerce in a sizeable town, after his first meeting with the board of directors, resigned. Couldn't stand the tobacco smoke."

"If God had intended that we should talk more than we hear, He would have given us two mouths and only one ear." —Compton Ch. Cal.



NEWS FROM THE FIELD



GRAFTON, WEST VIRGINIA

Greetings to the Evangelist and to the Lord's People:

Our evangelistic meetings which were conducted by Brother Randall Rossman, of Altoona, Pennsylvania, were brought to a conclusion on Sunday night. It seemed that the blessing of the Lord was upon them from the beginning. Good crowds attended each service and on the third night souls began accepting Jesus Christ as their Savior. There were thirty-six who made a public confession of Christ and one came into the church from another denomination. Thus far thirty have received the baptismal rite indicating that they desire to become members of the local church and we hope to have baptismal services soon for the others who wish to be buried with Christ in baptism. We are sure that much good has been accomplished, not only in showing the unsaved their need of Christ, but also in awakening members to a newer sense of their responsibilities in giving their lives to the Lord. Many of the members answered the appeal of the evangelist to rededicate their lives to the Lord to be used in His service.

We are surely glad that our brother accepted the call to hold these services for us. He is an earnest, untiring worker who loves the souls of men. His good messages and loving, sympathetic manner won the hearts of all. We were sorry that Brother Rossman could not be with us another week and believe if he could have remained that much longer much more good might have been done.

Without a doubt this revival will be marked as one of the best in the history of the Grafton church. We trust that the Lord's people will pray for us, especially that the Lord will keep these new members from the world and sin so that they might be used for His glory.

On Monday evening we observed our communion service. The majority of our membership partook of this spiritual feast. A number sat at the tables for the first time and enjoyed a more perfect knowledge of the reasons for observing the ordinances of the church.

May we continue to work and strive for Him in this day of evident need.

LEE J. CRIST.

GRAFTON, W. VA. REVIVAL

It has been my privilege to labor with the congregation of the First Brethren Church of Grafton, W. Va. and with their loyal pastor, Rev. Lee Crist, in a two weeks' evangelistic effort from January 10-23.

Brother Crist had advertised the meetings in the city newspapers as well as from the pulpit and as a result we had a fine group out on Monday evening for the first service. Much interest was shown from the beginning and grew as the meetings progressed. Many folk used the question box and we sought to answer all of them from God's Word itself. The attendance continued to grow throughout the services, the church being filled upon several occasions during the week and the church was crowded on Sunday evenings.

Brother Crist is a capable and sincere pastor and is dearly beloved by the people as a whole. His kindness to the aged, as well as his tender and sympathetic attitude, has won for him a host of friends outside his own congregation. It was a real joy and privilege to have fellowshipped and labored together with him during my stay in Grafton for these two weeks.

We praise God for the visible evidence of the mighty working of His blessed Spirit in our midst as souls confessed the Lord Jesus Christ as their Savior and as Lord of their life. Unto God be all the praise and the glory! Like the Apostle Paul stated in Rom. 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth...."

Here we found a group of earnest and sincere Christians who with much prayer and labor together with pastoral supervision and encouragement may soon grow to become an independent and self-supporting church. Our prayer and sincere desire is that the spirit of revival may continue, that the interest and attendance may continue to grow, and that each member of the congregation will give his support and hearty co-operation to the pastor as he labors together with them to lead them in pastures green in the Master's service.

We visited in many of the homes where we enjoyed the excellent meals, the fellowship and hospitality which is so characteristic of the southern folk. In the few weeks we spent in Grafton we made many friends and really found it difficult to part, even though the home field of labor demanded my services.

That God may greatly bless this people and their pastor in their effort to win the lost and dying to the Lord Jesus Christ, is our prayer.

Yours in the blessed hope,

RANDALL L. ROSSMAN,

Our Benevolences



THE BRETHREN HOME—SPACIOUS AND PLEASANT, FLORA, INDIANA

INASMUCH

By Fred C. Vanator,
President, Board of Benevolences

It seems to be the thing these days to listen to "fireside chats" from the President. As a president, (not of the United States), but of your Board of Benevolences, I wish to "tune you in" on a very important conference of that board. We will permit you to sit in our deliberations and ask such questions as you desire. But first let me "chat" with you for just a moment.

No! Don't turn me off. Just listen!

I want to talk to you about the word "Benevolences." Webster says, that benevolence is "an act of kindness; good done; charity given;" and best of all, "a love of mankind, **accompanied** with a desire to promote man's happiness." He says the word comes from **"bene"**, well or good, and **"volo"**, I will or I wish. He further says that the word issues in a "disposition to give to good objects." Now when we know the meaning of a word in its common usage it is much easier to comply with the requests of a board that represents the benevolent interests of the Brethren Church.

But we have been limited in our "fireside chat," not by time, but by "space" and "circulation." We have an assigned frequency, (once a year), and a national hook-up, (the churches of our brotherhood), but we can get into your homes, (and incidently into your pocket-books), only as you permit.

Your board has been doing its best to make this "Home" all that it should be. It has taken many dollars to put it in proper condition. Just recently it was visited by inspectors from the State of Indiana, of both the Fire and Health Departments. Only one thing was found that needed a remedy and that was by the Fire Marshal, and he ordered that fire escapes be placed upon the building. The Health Inspector gave us a clean bill. Out of several hundred institutions of similar character throughout the state, our Home was one of less than one hundred which passed inspection. But we must now comply with the law. So if there are individuals who desire to help bear this added expense, the board will be very grateful.

The only way we have of supporting this work is through voluntary contributions. Of course you

know that. Our overhead, as a board, amounts to practically nothing, for not even the postage of the members of the board is paid, (except as a small allotment is made to the Treasurer). Trips to board meetings are paid for (if you can call it pay) by putting from ten to twelve gallons of gasoline in their auto tanks, when the meeting of the board is held at Flora. When such meetings are held at Winona Lake, as it was last year, no expense is incurred. I am telling you this to correct wrong impressions which have been given on this point.

But enough of that. I want to give you an opportunity to ask questions. Are there any such?

O yes, Mrs. X—, you want to know about the **leak in the roof.** Yes, that roof still leaks, **but the new one does not.** I am glad that it is a woman that asked this question, for the women have surely showed a fine interest in the Home. Many dollars have found their way to our Treasurer and the Matron of the Home through the channels of the Women's Missionary Society. Now what we need is for the **men** to get interested. The barn is not all paid for as you will see in "A Word from the Treasurer" that follows. Come on, let's get it out of the way, **but don't just give the usual 50 cents or $1.00. That won't do it.** We will need **extra** for that.

What was that, Mr. A—? O, you want to know why more people are not admitted to the Home?

Let me answer you right to the point. It is because in many cases those who make application cannot meet the financial conditions necessary at the present time for such admission. No, it is **not** the fault of the Board, **but because not sufficient contributions are made by the churches to admit these who desire to come. If** we could receive gifts each year totalling between $8,000 and $10,000 we could open the doors to our aged without financial stipulation. But until this is done, we must follow the present system. Just give your board the finances and we will do as you desire.

You have a question, Mr. B—? What is it? You want to know what is meant by the term "boarders" that appears in our Matron's reports?

Well now, that is a good question. By boarders we mean one of two classes of residents of the home. The first are those who are there on the present six-months period of trial. By trial we mean those who have made application for permanent residence and who have a period of six months in which to make their decision as to whether they will be content to sign the regular permanent contract. They pay that which is equivalent to board during this period, and if at the end of this time they desire to make the Home their permanent residence they make over the amount stipulated to the board and they are then considered regular residents. The other class are those who, since we have had empty rooms in the Home, become temporary residents of the Home, paying a stipulated sum for board and room. These have been numerous since the permanent residents have grown less. These "temporary residents" have brought sufficient money into the Home to pay practically the "running expenses" of the home, aside from the salary of the Superintendent and Matron. Does this answer your question?

There are other questions that you might ask, but I see that my space is running short and I have dealt with only one phase of the Benevolent Board's work. We will have another "chat" one of these days and we would appreciate more questions that we might answer them. The questions that I have answered here are not just some that have come to me from my own self, but are real questions that have been asked through correspondence and word of the mouth.

Now let me turn your attention to the other part of our work. This has to do with our Superannuated Minister's Fund.

BRETHREN'S HOME

Offering
Date
—
Sunday
FEBRUARY 27th.
—:—
Send All Money to
L. V. King, Treasurer
Oakville, Indiana

SUPERANNUATED MINISTERS

We depend for appropriations to our aged ministers upon the funds that you contribute the year before. For example we are giving to the support of those upon our roll, from that which you contributed last year. What our support to these for the coming year will be will depend **upon this year's offering.**

While there are but few receiving support this year we can distinctly see that there will be more in the future. Whatever we may build up from the residue of last year's offering, may be rapidly eaten away if we have a larger call this coming year. Do not think that because there appears to be a surplus in the Superannuated Fund as it is shown in the Treasurer's report, that we have more money than we know what to do with. We must look ahead.

One thing that has pleased us is the fact that we have not had to do much pleading for this phase of the work. Just keep up your interest in this very worthy part of your Benevolent work. It can only bring you joy when you know you have a part in the support of those who have spent a life-time in the propagation of the gospel of the Son of God.

With these words we sign off. The results of our plea lie with **you and you and you.**

Needs of the Brethren's Home

G. W. Brumbaugh, Trustee, Dayton, Ohio

To those of our brethren who have made sacrifices for the church and its work we owe an obligation. The Brethren Home has been established through the generous gifts of some of the brethren and sisters, in its beginnings, for a Christian Home for the aged ones, who may be unfortunate in not having homes of their own. It was established that these might spend the remaining part of their lives in comfort and contentment. These faithful people who have served the church during the best years of their lives deserve our prayers and our financial support that they may enjoy the privileges of a Christian Home, under Brethren care and influences and the worship of the church which they love and in which their lives have been spent and which their lives have enriched and developed through their spiritual growth.

Our Benevolences are supported entirely by the free-will offerings and gifts of the members and friends in the churches of our brotherhood. We desire to make an appeal to those of our people who have some means and who would like to leave a memorial to the church and its aged workers who have given of their lives to Christ and the church. **Bequests and permanent gifts** will make the future of the Home secure in its financial needs and upkeep.

The current expenses of the Home and the necessary improvements of the property have been met, in most cases, during the past years of its existence by the gifts and contributions of the members and friends of the church. However, it is the desire of the Board of Trustees of the Home that an **Endowment fund** might be established to insure the support and permanency of the Home in the future.

So, to those whom God has prospered financially as well as spiritually, we appeal to give this worthy cause your prayerful consideration before the day set apart by our National Conference of the church, that you may give and **give well to this cause of benevolences.**

May God put it upon your hearts and consciences that you may do something **for others** in this cause. God will richly bless you for all you do in His Name.

An Open Letter from the Matron

DEAR CHURCHES:

It has been some time since you have heard from us.

The horses and the cows had a very nice Christmas present, the new barn, the first one the "Home" has ever had, as the old one was an old floral hall left here from the time this farm was a fair ground a number of years ago.

We want to thank all who have contributed so far and hope many others may see the need and help too.

What we need now is a new plow and a set of harness. Mr. Meyer says this harness, which is mostly wire, does not go very well with a new barn and for threshing last fall he borrowed some from a neighbor because these would not hold together and pull a load.

Last year we lost three life members by death. Aunt Sarah Keim, of Louisville, Ohio; Aunt Mary Brown, of West Salem, Ohio, and Lydia Craig, of Camden, Ohio. Because of vacancies we have taken on a few more boarders, which lightens the burden, financially, here at the home. **But this was not the purpose of the home.** It was founded that it might fill the need of our own members. Of course some of these "boarders" are our own members, but not all. One lady, whose home is in Flora, has been here three months and she says she has never enjoyed anything so much in her life because since she does not have to worry about meals, fires, washing, and ironing, etc. she can rest and is much better in every way.

So why don't you members who need a home make arrangements to come. We would be so glad to have you and I know you would enjoy a real home here.

We can always use sheets, pillow slips, towels, tablecloths (two yards in length), and dress prints. In the last year I have bought with money saved from the boarders, a new living room suite, two rockers, curtains, shades, oil stove, small bed, coffee dripolator, dishes, cooking utensils, and am planning to buy an electric sweeper.

We are very appreciative of the many gifts received through the year and feel that although we have had quite a lot of sickness and deaths (have two in bed now threatened with pneumonia), we have

been richly blessed and pray God will bless all of our brotherhood all over the world, the Sisterhood girls who have been so good in remembering the aged here; the W.M.S. societies; the Sunday School classes and individuals, and especially the True Blue Class of Roann, Indiana, which for over four years has contributed $1.00 per month, sending five dollars at a time, for use as needed.

We wish you might all visit us and I am sure you would think your bread which you have cast upon the waters, is being returned a hundredfold.

May we have your prayers for loyalty and strength to do the many tasks in a way acceptable to you and to God.

Very sincerely,
Mrs. Cyrus Meyer,
Matron Brethren's Home.

A Word from the Treasurer

By L. V. King

For some time there has been a desire on the part of some to include worthy widows of faithful pastors on the superannuated list. With very careful planing the board felt the time was ripe to suggest such a procedure. The matter was duly presented to Conference and passed with a splendid vote. And we thank you.

But that procedure at once means that the churches must support this cause even more faithfully than in the past. We felt that this would have a wholesome effect upon the offering. We trust you will faithfully support this added burden.

For the year the board has approved the application of four such worthy widows. Others, no doubt, will make application. And we are anxious to include them. But we can go just as far as your financial support allows.

For the year we have only two ministers receiving monthly aid. It is not our desire to show partiality, and we are certain that a few others who have served the church faithfully for many years will soon make application. If we were to accept all applications regardless of length of service and faithfulness to the ministry we could not receive others more worthy. Your board is trying to do the best possible with the support the churches are giving.

What is true of the Superannuated fund is also true of the Brethren Home. The barn is now completed with exception of paint, spouting and lightening rods. It is a credit to the Home, but it is not as yet paid for. In fact the churches have contributed but $400 to date. With the permission of Mrs. Rutt the $700 gift to the Home by Mr. Harvey Rutt (deceased) and Mrs. Rutt has been transferred to the barn fund, but we will still need $700 or $800 more. Perhaps some individual would like to contribute this amount toward the barn and thus receive some special recognition for his gift.

We desire however that the offering lifted on Benevolent Day be given to the regular upkeep and running expenses of the Home. If more is given than needed we can easily transfer this to the barn fund.

Just recently State Inspectors have been at the Home and are demanding that fire escapes be erected. **And this must be done soon.** If some church or individual would desire to pay for this needed addition to the Home we would be glad to correspond as to the cost.

We do appreciate your increased interest the last few years. And we only hope it shall continue. We are very anxious for the time to come when we can receive worthy members of the church regardless of the amount of money they might be able to turn over to the board. Our desire to give this aid should be yours. And it will never be realized unless the churches give greater support to this cause than they have in the past. Let each pastor make this a matter of prayer in his church.

The Brethren's Home

Dr. Martin Shively, President Emeritus

The season of year is fast approaching when Brethren people are to be given opportunity to bring their gifts in support of this institution, long since approved by the denomination as one of the cooperating causes to be given support by the church. From year to year such announcement as this has been made, and thus far the response has been quite satisfactory to those who have been appointed to manage the Home. General Conference has not only chosen the Board of Directors, but also appointed a day during which the board might present the claims of the institution to the brotherhood.

We do not feel that it should be necessary to set forth at length the aims and purposes of the Home, since it is universally known that it exists from its beginning, to give care to the aged members of our church, who, without its offered shelter would be compelled to spend their declining days under conditions lacking in comfort, both of mind and body. Not all that was in the minds of its promoters has been achieved, but at least in the main, it has been and still remains, what it was intended to be,—a refuge for the unfortunates whom old age has left without the comforts which old age needs and deserves. We offer no apology thus, as we present the claims of The Brethren's Home, and feel sure that all we need to do is to call attention to the date for the offering, and ask that you take the matter to the Lord, and act in accordance with the response which you receive as a result of your request for guidance.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Our Command—"Forward With Christ"

The Native Church in Karreland

Orville D. Jobson, Missionary to Africa

SIXTEEN YEARS ago this month, James S. Gribble began work on the Bassai Station, as a home for missionaries, and a center from which to evangelize the Karre tribe. As to location it could not have been more centrally located. The twenty-five thousand Karre people live in eighty-three villages, all within easy reach from the Station. The largest village in the group is the one located at the foot of the Bassai Hill, there being fifteen hundred inhabitants. As to a home for the missionaries, it has proven all that we could desire, healthful, picturesque and quiet.



Orville D. Jobson

The people among whom we work belong to the Sudanic group of African tribes. They are a mountainous people, their origin being traced to the Ngaoundere Hills in the French Cameroun. They are high strung, nervous hard workers, and before French occupation a very warlike people. Their mountain homes and fertile valleys have made them proud and independent. As producers of peanut oil they are known hundreds of miles away. They quickly adapted themselves to the Government's plans and policies, and several Karre chiefs are known as the best in the Region.

The evangelization of the Karre began with the first prayer meeting held by James S. Gribble and his native workmen, who began clearing for the Station on November 7th, 1921. Some of those first workmen, accepted the Lord Jesus Christ, and are today leaders in the Native Church. The years that followed hard on 1921 were spent on language study and village visitation. Itineration to the remotest Karre village was accomplished by 1924. Thus a foundation was laid upon which to build. Our purpose was made known, and our message was received. Those early years saw some of our most faithful Christians coming to the Lord for salvation. Through the years that followed the number of Christians increased, and in 1929 the first simple Church organization was formed with about 200 members.

Since that time we have sought to guide the Native Church in such a way that it could later take the full responsibility of the evangelization of the Karre and the edification of Karre Christians. God has blessed our efforts. Through times of backsliding and repentance, the trend has been decidedly for the better. There has been a general growth in grace, and at the present time a real hunger for spiritual things. Since our return to the field this time many have confessed the Lord for the first time, others have returned to the Lord after straying far from Him, and we have administered baptism to over a hundred applicants.

One of the first moves after our return was to ask the Church to select several new council members. Two younger men were chosen, and God is using them to put new life into the Church. One is Noel Gaiwaka, known to the Brethren Church by the articles that have been written concerning him, and the other is Pierre Personne a very active worker. The council meets with the only elder, John Noetimo, once a month for prayer and deliberation. I am very happy to see decided progress in their decisions and actions.

At the present time we have some 25 Christian Native Workers. Sometimes we call them evangelists, sometimes catechists, and sometimes teachers. While some of their work differs yet they go under the general name of Native Workers. These men for the most part are serving the chapels and preaching points that are too far from Bassai to be included in our work here. In Karreland proper we have ten chapels located in central villages, and from one to

four villages surrounding these chapels are served daily with the workers available. As a general thing we have two workers at each Chapel. One an older man, married, and in charge of the Chapel. The other a younger man, trained in our schools, who cares for reading classes and reports.

The first week of each month, these workers gather at Bassai for a three days conference of prayer and Bible study. We pray for the needs of the different chapels, and then I teach them from the Word new truths, which they in turn take back to their people. These gatherings have proven a decided blessing, and keep us in personal touch with our workers. At this time the offerings of the Church and chapels are counted, and the workers paid. All of this is cared for by the council.

Four of these ten Chapels are communion points. There is a small group of Christians at each of these and because of the distance from the Bassai Church, we prefer to have communion at these regular places. These points are Betar, Baloa, Tadi and Gani. The other six chapels do not have communion but their members attend either Bassai Church or one of the Chapels when communion is held. Since our return we have had one baptism service and one communion at each of these four main chapels. Our native elder officiated at all of these services.

Besides the Chapels in Karreland proper, we are serving the Tali Tribe, with two Chapels, M'Baindi and Paoua; and the Baya Tribe with one, Bozoum. All three of these chapels are communion centers, Paoua being the fartherest, fifty three miles to the north. Services held in these chapels are in the Sango language, the population being from several tribes.

We long ago saw that it would be impossible for a missionary pastor to oversee and regularly visit all of these chapels, administer communion and baptism and care for the other services. So we began to teach our native elder to care for the growing demands of the Church. He has done well, but we would like prayer that God will indicate His choice as the needs of the work demand that more elders be chosen.

The Bassai Church Sunday School also forms a great part of our work, and here again we are training native leadership. The superintendent is a young man, Luc Yamenenzi, very bright, and has completed all the education we as a Mission give in vernacular and French. During the week he is employed as an office assistant. He has made rapid growth in spiritual matters, and we ask prayer that the Lord will keep him faithful. We have a Sunday School teachers class during the week, when I teach the lesson for the coming Sunday. There are twelve classes now, four with women and girls, eight with boys and men. The men who assist are employed through the week; one a mason, one a mason's helper, one the medical assistant, two vernacular school teachers and another, caretaker for the orchard. The memory verse is read by the whole school from a blackboard during the closing exercises. The largest attendance this term so far was 520 and the memory verse on that day was Matthew 11:28.

Concerning the Native Church in Karreland Brother Gribble prophesied, "We must fight a difficult battle in earnest prayer before the Church will be establishd in the Karre Mountains; but if we rest patiently in the Lord, He will do it. The Karre are steadfast by nature. God can mightily use them when they become steadfast for righteousness." This is what we have been doing for sixteen years, praying and resting patiently in the Lord. At times we have been guilty of trying to do much in our own strength, but in our most sober moments we always fall back on Him. Our Church is not yet as steadfast for righteousness as we would like to see it, but it is growing. So we ask prayer that God will do a mighty work of grace in the hearts of all who are His, that the Church of Karreland will be steadfast for righteousness sake.

Bassai, November 20th, 1937.

MY PRAYER

Stir me, o stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir me, o stir me, Lord, Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best loved one,
Even to the dreadful cross, that I might live;
Stir me, to give myself so back to Thee
That Thou canst give Thyself again through me.

Capernaum and Samaria

Rev. Fred C. Vanator

IN OUR LAST STUDY we journeyed to the cities of the Nativity—Bethlehem and Nazareth. This month we move a few miles northeastward and then turn southward as we journey toward next month's objective, Jerusalem.

As we leave Nazareth on our journey to Capernaum, we may pass through the village of Cana, famed for the first miracle performed by Jesus (John 2:1-11); and through Hazor, one-time headquarters of General Sisera who was slain with a tent pin by Jael, wife of Heber. (Judges 4:17). We have not time to pause at these two places, although each would make an interesting study. But we continue our journey and come to

CAPERNAUM

By a study of a map of ancient Palestine, which shows the division of the territory among the twelve tribes and a reading of Matthew 4:12-16, we get a fair knowledge of the location of this city. It was founded on the northwest shores of Lake Galilee and was a city of no mean importance. In all probability it gets its name from "Caper", Hebrew designation for village, and Nahum. The true derivation seems to be unknown. Apparently it was one of the cities designated as a tax center, for it is here that we find Jesus contacting and calling Levi, (Matthew) as he sat at the place of custom. (Mark 2:1,14). It was an important military post, for we find a garrison of men stationed here under the centurion, whose servant Jesus healed. (Matthew 8:5-13).

That Jesus made this city his headquarters is easily seen when we pass in review the march of events in his ministry. Indeed it is called "his own city" in Matthew 9:1. Too many times we get the idea that because Jesus said, "The foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head," that he had no place he could call his earthly home. But we must remember that his human body called for food and rest and sleep just as yours and mine. And that he had friends and followers who were glad to share with him their humble dwellings. We know he was often entertained in the home of Peter, of Matthew and of Simon the Pharisee and others. Let us not try to read into the picture something that is not there. Capernaum was home to him. It was from here he made his journey to preach the Gospel. It was here within its borders that he healed the Centurion's servant; Peter's wife's mother; the man sick of the palsy, borne of four; the nobleman's son, and many others. It was in the limits of this city that he spoke those words, "I am the Bread of Life," words which caused many of his followers to turn away from him. Words which caused his disciples to cry, "Lord, to whom shall we go? Thou hast the words of eternal life."

We are told that Capehnaum must have been a beautiful and prosperous city, with its mills and its industries and its influencial population. But it lies in ruins today and its exact location is not known. It can only be approximated. And can we wonder at this? Let us turn to Matthew 11:22, 23 and Luke 10:15 and read. How those words ring out, "And thou, Capernaum, shalt be thrust down to hell." When Jesus speaks—it is done.

Capernaum, once great, now a mouldering ruin. The inhabitants thereof rejected Jesus.

We now move southwestward to a city of a different type than the one we have just been viewing. Past Mount Tabor, Mount Hermon and Mount Gilboa, through the great plain of Esdraelon and near unto Mount Ebal, past Nain, past Jezrell and near Shechem, and we come to the capital city of the province of Samaria, itself called by the same name. We get this interesting bit of information regarding the name of this city

SAMARIA

from Josephus' Antiquities of the Jews, Book VIII, Chapter 12, Paragraph 5, where he says, "Now it was in the thirtieth year of the reign of Asa that Omri reigned, (for twelve years;) six of these years he reigned in the city of Tirzah, and the rest in the city called Semareon, but named by the Greeks Samaria; but he himself called it Semareon, from Semer, who sold him the mountain whereon he built it." In I Kings 16:24 we find the price paid for the cite and a parallel to the Josephus comment.

It was the capital city of the Ten Tribes during the longest period of their history. In 722 B. C. it was captured by Shalmaneser and the best of the people of the land taken into captivity to Assyria. Sargon, by his own account carried nearly 28,000 people into Assyria. By a system of sending Assyrians back into this territory and intermarrying them with the Israelites, the nation which we know as the Samaritans was brought into being.

Samaria was a city that held many stories of intrigue, of licentious worship and false religion. It is here that the story centers about Ahab and his wife, Jezebel, and the Prophet, Elijah. (I Kings 16-18). It was at a pool within the city limits of Samaria that the chariot of Ahab was washed and the prophesy given to Elijah by the Lord might be fulfilled. (I Kings 22:38). It was from the confines of this city

that Sanballet came to attempt to prevent the completion of the walls of Jerusalem as Nehemiah came to rebuild them. (Neh. 4:1-23). It was near the city that Jesus declared his Messiahship to the Samaritan woman. (John 4:25). And it was in Samaria that Philip conducted his never-to-be-forgotten revival. (Acts 8:5-8).

The cite of Samaria still stands in the modern village of Sebustiye. It is but a small village with only about 160 real Samaritans remaining. Broken columns, large carved stone and heaps of rubbish are all that is left to mark the boundaries of this once magnificent city—abode of the mighty kings of Israel. How are the mighty fallen!

Fremont, Ohio.

Worship Program

March Topic:

Missionary Facts and Figures

CALL TO WORSHIP: "Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." Psalm 19:14.

SONG: "Stand Up For Jesus."

Stand up, stand up for Jesus,
Ye soldiers of the cross,
Lift high his royal banner,
It must not suffer loss;
From victory unto victory,
His army shall He lead,
Till every foe is vanquished
And Christ is Lord indeed.

Stand up, stand up for Jesus,
Stand in his strength alone;
The arm of flesh will fail you—
Ye dare not trust your own;
Put on the gospel armor,
Each piece put on with prayer;
Where duty calls, or danger,
Be never wanting there.

Stand up, stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next the victor's song;
To him that overcometh,
A crown of life shall be;
He with the king of glory
Shall reign eternally.

SCRIPTURE: II Cor. 11:21-28.

PRAYER.

BUSINESS.

SONG: "Throw Out the Life-line."

Throw out the life-line across the dark wave,
There is a brother whom someone should save;
Somebody's brother! Who then will dare
To throw out the life-line, his peril to share?

CHORUS.
Throw out the life-line! Throw out the life-line!
Someone is drifting away;
Throw out the life-line! Throw out the life-line!
Someone is sinking to-day.

Throw out the life-line to danger fraught men,
Sinking in anguish where you've never been;
Winds of temptation and billows of woe
Will soon hurl them out where the dark waters flow.

Son will the season of rescue be o'er,
Soon will they drift to eternity's shore;
Haste then, my brother, no time for delay,
But throw out the life-line and save them to-day.

Responsive Reading: "The Waiting Harvest."

Leader: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Response: For God sent not His Son into the world to condemn the world: but that the world through Him might be saved.

L. There is no difference between the Jews and the Greek: for the same Lord over all is rich unto all that call upon Him.

R. For whosoever shall call upon the name of the Lord shall be saved.

L. How then shall they call on him in whom they have not believed? and how shall they believe in Him of whom they have not heard?

R. And how shall they hear without a preacher? and how shall they preach, except they be sent?

L. Faith cometh by hearing, and hearing by the word of God.

R. And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come.

L. Then sayeth He unto His disciples, The harvest truly in plenteous, but the laborers are few;

R. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.

PRAYER.

BIBLE STUDY: "Capernaum and Samaria."

TOPIC: "Missionary Complusion."

POEM: "My Prayer."

TOPIC: "Blessed Are Those Who Preach the Good News."

SOLO: "A Little Bit of Love."

TOPIC: "The Outlook in Argentina."

BENEDICTION: The Lord bless thee and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give the peace. Amen.

"Do not seek to avoid experience however stern, for these are what the bricks of life are built of."

Life is made up not of great sacrifices or duties, but of the little things, in which smiles and kindness, and small obligations given habitually, are what win the heart and comfort.—SIR HUMPHREY DAVEY.

Missionary Compulsion

Robert E. Miller, Missionary Under Appointment

DEEP DOWN in the recesses of the human heart there lie fine ambitions, and noble purposes. When Christ is admittd into the heart, and the life transformed, those fine ambitions and noble purposes which will not honor Christ must leave. But not often do they leave without a struggle. Nevertheless, as growth in grace follows regeneration, the love of God shed abroad in our hearts and Christ's constraining love compel yieldedness and willing surrender to His way.

NATIVES' PLEA INSUFFICIENT

As he bade farewell in New York harbor to the dearest ties on earth and sailed away to be a missionary, she knew he loved deeply those who never had heard the Gospel story. She knew further that he felt a deep realization of the intense, imperative need. But, though her heart was stirred, Janet soon found herself safely home—and glad. Then came the missionary's letters voicing the cry of the natives: "Why did you not come sooner? Please send us more men and women so others of our people may hear the Gospel and be saved." Janet thought she was a little selfish for not giving those natives the opportunity to hear of Christ but the wail of the heathen was forgotten in a round of Christian duties at home. Of course, Janet gave her money to send others, but she felt this was only a partial giving. Her conscience was still burdened. *Janet knew the great need,* and was stirred, *but this was not enough to compel her to go forth.*

PASSION TO SERVE INSUFFICIENT

The ambition to serve others and bring joy to the hearts of the poor and needy was foremost in Janet's life. Social service work was intensely alluring to her. To Janet the very idea of being a missionary brought possibility for such endeavor. However, there were so many people who needed her services right here at home that Janet was easily persuaded to do her bit for others while still enjoying all the comforts of civilization. This girl loved to serve, but it was much more appealing to help others in the way she desired, rather than according to the command of our blessed Lord "Go ye into ALL the world." *The ambition to serve others was a fine thing in Janet's life, but somehow it was not sufficient to compel her to "go."*

PASSION FOR SOULS INSUFFICIENT

Since Janet was a Christian she had a love for human souls. Many were the sermons she had heard declaring the necessity of being "born again" into the family of God. She knew full well that every soul outside the fold of Christ was doomed to eternal loss; thus Janet did love to see souls saved through faith in Jesus Christ her Savior. But when this love called for a sacrifice of dear ones at home, it lost its fervor and enthusiasm. The call to be a foreign missionary included a sacrifice which was too staggering to her fine ambitions and fondest dreams. *Even the love for human souls was not strong enough to thrust her forth into foreign harvest fields.*

Your heart, too, may realize the need, desire to serve others, and love to see the salvation of souls. Perhaps your heart is feeling even now the wooing of the Holy Spirit to answer the greatest challenge of all ages. What is lacking?

ONLY CHRIST'S LOVE COMPELS

From personal experience I know the attraction of service for Christ in the home field. But I know, too, the compelling force of the love of Christ which constrains us to "go." Though all avenues of appeal fail to win my heart, making me willing to answer the call, I must acknowledge the strength of Christ's constraining love. Consider the strength of the love which sent Christ Himself to the Cross to pay for sins He did not commit. This love, which through the years has constrained men and women to be ambassadors for Christ to the far flung fields of the earth, is one of great tenderness in its strength. This love not only quiets the wild fears of my human heart, the doubts of my mind, and the shrinking of my physical body from hardship, but it leads me on one step at a time into sweeter fellowship with Christ until all those fears and doubts completely vanish. *Christ's constraining, compelling love, in its conquering strength, accomplishes the impossible.*

"For the love of Christ constraineth us;" This is missionary compulsion which leads to a challenge including *you.* Christ's constraining love may not send you to a foreign soil but if it does you will go. You will have to go because true love must obey. So it is, as a missionary to Africa's dying souls, I go forth, the Lord willing, in 1938, not because I am more worthy than others, but because His constraining love makes me glad to answer quickly, "Here am I, Lord. Send me." "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." II Cor. 5:14,15.

Ellet Ohio.

Study your mistakes.

Blessed are Those Who Preach the Good News

Miss Estella Myers, Missionary to Africa

WHEN WE STUDY Christ's life we find that he carried out the great purpose for which he had been commissioned and appointed by his Father. When his ministry on earth was drawing to a close he gathered his disciples together and told them of his plan for their lives. They also were to have a purpose in life. Their part was to be witnesses unto him, to propagate the gospel message, to preach. He said, "Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you" and as an inspiring stimulus he assures them that in this great task of evangelization "I am with you alway even unto the end of the world."



Miss Estella Myers

When Paul realized that Christ had chosen him by a special revelation to "Bear his name before the Gentiles, and kings and the children of Israel" he refused to take any lower position. Paul believed that men would be brought to Christ through the preaching of the Word, and he appealed to Timothy never to abandon the influence that such an office gave him, he said to him, "I charge thee, therefore, before God and the Lord Jesus who shall judge the quick and the dead at His appearing and His kingdom, preach the Word."

We must never forget that preaching the Word is inaugurated by Christ himself and that it is one specially characteristic of Christianity. The very success of the church in reaching the lost depend upon it for without it the great heathen world can not be reached. God has determined that the world should be saved through preaching. The Word says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Where the gospel has been preached men have believed in God and have taken Jesus Christ as their personal Saviour. Heathens have ceased to appease idols and turned to pray to the living God. Witch-doctors have burned their idols, and the time that would have been spent in making charms to deceive the people, now is spent in learning to read the Word of God that they might teach the people. Men who sacrificed chickens to idols, leaning on this act to keep their new born babe well, now bring their children to God and dedicate them to the Lord in whom they believe has keeping power. Children at the required age to attend the heathen bush schools, march up the hill to the mission school with his or her song book and gospel tucked in a little nap sack, because they have heard the preaching of the Word and now they want to read all about the Good news for themselves. Wherever the Gospel has been preached men have been born again, their hearts have been changed. Earthly pleasures no longer call them for a new joy has entered their lives that satisfies. The Lord Jesus came into their heart. But not only do they rejoice in the peace that has come into their heart but they want their relatives to know it too. A native in Africa has the desire to tell his friends what he knows or has learned that is worth while. Every Christian who has a spiritual experience of Christ's forgiveness and presence has something of supreme value that he wants to communicate to his loved ones. The native evangelists are important to the work of evangelization, for they are the men that after all make the most profound impression upon the people. These evangelists can reach multitudes for they can go places that are difficult for a missionary to go.

Preaching the Word occupies a very important place in the divine wisdom for the salvation of the great unsaved multitudes that exist today. Is it really true that there are vast unevangelized places?

Two years ago, a trip was made through the villages of the Pamma tribe some distance from Bassai. Formerly this tribe was hid in the mountains where one only sacrificed his own life by trying to penetrate their hiding place. Some government officials had lost their lives in an effort to subdue these outlaw natives. Finally they were conquered and brought down from the mountains and placed in the valley. On entering their village we felt at once engulfed in the midst of heathen surroundings. The people looked at us with suspicion because we were foreigners. The physical look of the people well agreed with the character of their minds. Many had never seen white women before and when we appeared in their villages they moved in our direction to see us and the things we brought. The little children however were afraid and ran in the huts or hid behind trees.

We soon told them why we were there and that was to tell them about the Saviour of the world who had come to save all mankind including them. The people were all idolaters. We saw their idols placed conspicuously outside their huts. Some women wore

charms around their necks that could be removed but with difficulty. These were placed there when they were young that the spirit behind the health idol might keep them well. Those who listened to our story of the Good news said, "We have never heard this story before, stay in our village until we understand it." In every village that we visited, it was the same request. "We never heard this before, come and live in our village that we might know this Good news."

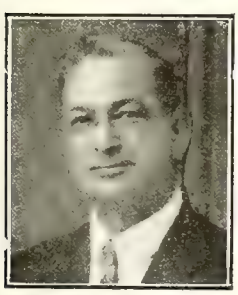
We journeyed on impressed by the vast population of the villages, we were visiting. We looked in every direction and were told by the natives more villages were over there with many people. There could not help but come a feeling of unhappiness gradually creep over us as we looked over the great landscape and realized that in these countless villages, not a single chapel existed. There was a sensation of loneliness that came over us at night that was hard to overcome, as we heard the beating of drums, yelling and dancing in the villages for we knew that the evil one was doing his work.

This might be a dismal and distressing picture but it is true, not only in this district but in many others that have no knowledge of Christ as their Saviour. The shadows that lie upon these places for which we are responsible are dense and they have been resting there for centuries. How long they will continue to darken, is a question with which we must be prepared to grapple. It is not Christ's desire that they should be left in darkness at all. When the Good News is taken to these people they will believe and then in turn take the gospel to the remaining people. It is our duty to preach the Gospel to every tribe. The great problem of the heathen world can only be solved by the preaching of the Good News. The wisdom of God has decided that. But how shall they hear the Good news without a preacher? "And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!"

The Outlook in Argentina

Dr. C. F. Yoder, Missionary on Furlough from Argentina

THE WRITER of this article is not a prophet and will not presume to predict exact future conditions in Argentina, but there are currents in society as there are currents in the ocean, and there are things which indicate their direction and their destiny. The object of this article is to discover some of these currents and discern their probable efforts upon missionary work in Argentina.



Dr. C. F. Yoder

Let us look first at *the material aspects* of the country. Argentina, according to government statistics, has 160 million acres suitable for cereals, 220 million acres suitable for other forms of farming, and 100 millions of acres of forests. It is estimated that the total resources are sufficient to sustain a population of 250 millions of people. If we cut that estimate in two in order to be conservative we still face the fact that there is room for ten times the present population. This, coupled with the fact that the government encourages immigration more than any other country in the world, seems to indicate that there will be room for missionary expansion in the future. Immigrants of the laboring class are allowed free lodging at a good government hotel for five days while they are deciding where to locate and then are given free transportation to their destiny. Their furniture and implements are also admitted free of duty. This is a special encouragement to locate in the interior of the country, and that is where our own missionary field is located.

Immigrants have broken away from home companions and religious ties and as a rule are more free to accept the gospel than those who all their lives have lived in the midst of their relatives who insist that they must never abandon the faith of their fathers.

Argentina, like other nations, has been increasing the national debt in time of peace in order to prepare for war and will probably be caught in the whirlwind which will involve the world which has been sowing to the wind. But if that time is delayed the economical opportunities in Argentina will be as bright as elsewhere, and if the crisis comes soon the situation there will not be worse than elsewhere.

At the present time there are good openings in certain lines and there is a constant challenge to young people who wish to serve the Lord, to enter this field and become self-supporting workers. Many have already done so and there is room for many more.

The political outlook as it relates to missions is in part dark and in part bright. The present government is called capitalistic and therefore in favor with the Roman church and Fascism. Very drastic laws have been passed against communistic propa-

ganda and yet communism is growing and a clash sooner or later seems certain.

It follows that if Fascism wins there will be a condition similar to that in Ethiopia and Spain where there is little or no liberty for evangelical mission work. Thus far the socialistic party has as a whole favored rather than hindered such work, as the difference between the gospel missions and the Romanist churches is now generally recognized. In any case the need of missions remains and the Lord will take care of those who are called to the work.

Social conditions are rapidly changing. Modern inventions have revolutionized the entire world. Argentina, along with the rest, is experiencing the good and bad results of these changes. The distinctions of caste are being broken. The middle class in South as in North America is becoming more dominant although the two extremes are still very prominent and form the background of coming trouble.

Missions produce more serious, sober, industrious, capable people, and in consequence tends to transfer the people from the lower to the middle class. The upper class is not yet being reached to any great extent. Time will therefore put the evangelical group into a larger place of influence and power. Already some of the prominent people of the country are evangelical believers.

The educational outlook is bright enough. Since the days of the great Garmiento a generation ago, education has been advancing rapidly. Illiteracy, although still lamentably large, is diminishing. A very good school system prevails and young people can prepare for work in the trades and professions very well. The standard in some ways is not the same as in North America or some European countries but it can hardly be called inferior.

Missionaries in Argentina should therefore come with educational qualifications equal to those of successful pastors in the homeland. There is a large and open field among the educated class of Argentina, for it is precisely this class which has most abandoned the state religion because its dogmas are incompatible with their ideas of the truth and they must either be won by the gospel or turn to the modern apostasy of pantheism. With properly gifted and prepared and consecrated workers a great work can be done among the educated people. I believe the time is near when the Lord will raise up leaders from among the educated men of the country who will make the gospel known and respected.

There are thousands of educated men who have what they call their "personal religion." They often have the Bible, and while not fully indoctrinated, have many evangelical views. However, they do not impose them on their families. They allow wives to burn candles to the images of the saints and go to the confession and also to take the children. The children, however, when they graduate from the higher institutions of learning are as a rule no longer militant Catholics and are open to evangelical teaching. When missions are somewhat better known it will be easier for such secret believers to openly side with the evangelical churches.

The loss of faith in the church,—even in the Catholic church,—does not improve the morals of the country. Atheism is the worst blight possible because its lack of faith in God destroys faith in moral standards and opens the door to all kinds of sin. Therefore if the true church does not enter the field with the gospel, atheism or pantheism will take it with their errors. Now is the time to press the evangelization of the world. All human religions are crumbling. The present generation is looking for new roads and new guides. Unless the true church improves its opportunity to teach the truth of the gospel that opportunity will be lost. Some mission boards are retrenching for lack of funds. That is a great pity. Church people still have money for many things which are not essential and which could easily be sacrificed in order to give more for the taking of the whole gospel to the whole world. If the Brethren church will not do its share in this work its candlestick will be taken away and be given to another. But it will do its part. It has many faithful members who are praying for laborers to go forth and their prayers will prevail. We shall yet see a strong and faithful church in Argentina.

The Children's Hour

[Signal Lights]

Program for March 1938

Mrs. H. L. Briscoe

SONG: "Take My Life and Let It Be."

PRAYER—by Patroness: That God will have His way in the hearts of the boys and girls.

SCRIPTURE: Romans 9: 20, 21; Isaiah 64:8; Jeremiah 18:6.

OBJECT LESSON: The Potter and the Clay.

OBJECTS:—A lump of moulding clay, a beautiful vase and an old cup.

Who knows what this is in my hand? It is moulding clay. The one who makes things out of clay is called a potter. The prophet Jeremiah once told the children of Israel that they were clay in the hands of God, the great Potter. It was God's desire that His people should be as easily shaped as the clay, but they were stubborn, refusing to yield themselves to Him. People who are living today are often just as stubborn as the children of Israel were when it comes to letting God shape their lives.

I am trying to shape this clay like this beautiful vase. As God is shaping our lives, He has in mind that we should be made to resemble Jesus. Supposing that this clay would talk and would complain that I was pressing to hard, or that I was stretching it too far. We are inclined to do that way with God. He is trying to make us resemble Christ, but we dislike the moulding process. The oyster dislikes to have the small gravel under his shell, but after he has kept it there for a long time, it makes a beautiful pearl. People do not like to be sick, but it makes them more like Christ.

While God is in the process of shaping our lives, we often take ourselves out of His hands, so to speak, just as if this clay could pull away from my hands and fall in this manner to the floor. It is now marred. The life which is not yielded to God will sooner or later be marred.

It is wonderful to know that even though we have caused our lives to be marred in the making, still God will receive us back and make something of us. The second time he may make something more humble such as this cup. What sorrow must there be in the hearts of people who are brought to realize that they have hindered God in doing what He wanted to with their lives.

The apostle Paul knew that it was best to yield one's life to God, and he said, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And again he said, "Yield yourselves unto God."

After accepting Christ as our Saviour, the first thing we should do is to place our lives in God's hands to be moulded according to His plan.

SONG: "Have Thine Own Way, Lord."

SENTENCE PRAYERS.

BIBLE LESSONS:—The Man Christ Jesus. Lesson 7.

37. Who overcame Satan and lived a sinless life?

Ans. The Man Christ Jesus overcame Satan.

38. Who is the Man Christ Jesus?

Ans. He is the Son of God. "And lo, a voice from heaven saying: 'This is my beloved Son, in whom I am well pleased.'" Matt. 3: 17.

39. What did Jesus say he came to do?

Ans. Jesus said: "I came down from heaven not to do mine own will, but the will of him that sent me." John 6:38.

40. What was the purpose of God in sending His Son, Jesus?

Ans. "For this purpose the Son of God was manifested; that he might destroy the works of the devil." I John 3:8.

41. Was Jesus tempted as we are?

Ans. Yes. "He was in all points tempted like as we are, yet, without sin." Heb. 4:15.

42. How did Jesus act when he was badly treated?

Ans. Jesus, "when he was reviled, reviled not again; when he suffered, he threatened not." I Peter 2:23.

43. Should we follow Jesus' example?

Ans. Yes. "Christ suffered for us, leaving us an example, that we should follow his steps." I Peter 2:21.

MEMORIZE—I Corinthians 13.

STORY: "Children in Blue and What They Do"—(continued from last month).

"Oh dear." wailed the grandmother who wasn't having her own way at all, "the gods have forgotten us!" And the father said: "Never mind about giving the little nuisance a name, just call her 'Number two'!" So that was her name-- wouldn't you just hate to be of as little importance as that?

The meek little mother-who-never-had-her-own-way was meeker than ever, because a mother can't even begin to have her own way, in China, until she is the mother of sons. That is why the grandmother had her own way all the time, because her sons were grown-up and very important.

It was a good thing that they really did have a baby boy born in the family soon; you have no idea how happy they all were inside, although they did not dare act too happy, for fear of those jealous evil spirits who hate to see people happy. In China they say that "eighteen goddess-like daughters are not equal to one son with a limp!" and although this new baby was not nearly as pretty as the girls, he was a boy! Such a fuss as they made over him!

The old grandmother herself hobbled around on her tiny bound feet, and asked a hundred different families to give her one cash apiece to buy an earring for the boy. She made him a little red cap all covered with looking-glasses, because evil spirits get sacred and run away when they see themselves in a glass! The mother fastened little fur cats' feet on the baby's slippers so he could walk lightly as a cat, and never stumble! She put a picture of an archer on the wall, who could shoot any evil spirit bringing disease. And now he spends most of his time being bounced around on Ling Te's back while she plays.

Ling Te can't play as well as she used to, because her grandmother has bound her feet up tightly to make them look small. She turned the toes under, and every day she pulled the bandages tighter and tighter. It hurt terribly, and Linge Te and Number Two cried and screamed just the way little girls all over China have screamed for years and years. The old grandmother screamed when she was a little girl too. In China they say that "for every pair of bound feet there is a bed of tears!" They call them "golden lilies," and think they are very beautiful, although to us they look very deformed and ugly. But they think no girl can get married and have a mother-in-law unless her feet are bound.

These are only a few of the things the children in blue do. Why do not the missionaries tell them better? China is a perfectly huge country and while

many missionaries have gone over there to teach the fathers and mothers about girls and evil spirits and about Jesus yet there are so many people they cannot tell all of them, so many have never heard of Jesus.

SONG: "We've a Story to Tell to the Nations."

ROLL CALL.

REPORT of the "Doing Without" Boxes.

OFFERING.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SIGNAL LIGHTS' BENEDICTION.

Sidney, Indiana.

HE KNOWS

"Through all my little daily cares there is
One thought that comfort brings whene'er it comes.
'Tis this: 'God knows.' He knows
Each struggle my heart makes, to bring
My will to his. Often, when night time comes,
My heart is full of tears, because the good
That seemed at morn so easy to be done,
Has proved so hard; but then, remembering
That a kind Father is my judge I say,
'He knows.' And so I lay me down with trust,
That his good hand will give me needed strength,
To better do his work in coming days."

Cycle of Prayer

MARCH

LET US PRAY:

1. For our missionaries who have gone back to Africa for another term. Mr. and Mrs. Joseph Foster and Miss Mabel Crawford.
2. For the missionaries who will come home for furlough, that they may have a safe trip and may find the voyage most beneficial to their health.
3. For the missionary rallies which are held in some districts during this month.
4. For our national officers that they may be given wisdom from on high as they plan the work of the W.M.S.
5. That those in charge of the programs of the various spring conferences may be definitely led of God in their plans.

PRAYER REQUESTS FROM AFRICA

Brother and Sister Jobson request that intercessors for the Bassai work remember the following.

1. That the Lord may guide us in every detail concerning the Central Bible School, that we hope to open on March 1st, 1938.
2. That He would place an increasing burden upon missionaries and Native Workers for lost souls, and help us to win them to the Lord.
3. That in every department of our Work at Bassai, the Lord Jesus Christ may be exhalted and glorified.

FATHER, ARE YOU THERE?

A little child lay in the dark:
The room was strange, he saw nowhere;
He was afraid; but then he called,
"O Father, are you there?"

He felt a hand, so strong and warm,
Close clasping his; then, calm and clear
He heard his father's tender voice,
"Yes, laddie, I am here."

Like that small child, we sometimes feel
That we are in the dark of care;
In terror of some harm, we call,
"O Father, are You there?"

We reach our hand to Him, and find
A blessed answer to our fear;
His hand holds ours; we hear His voice
"Fear not, for I am here."

So though we tremble in the dark;
In need of strength and help and cheer,
We have a tender Father's word,
"Fear not, for I am here."

DINNIE MCDOLE HAYES

Newsy Notes

A CORRECTION

In our last issue the Warsaw W.M.S. reported a most successful mission study class with a sister society, the name of which was omitted. It was the Dutchtown society and we are truly sorry the omission occured for by the report we note that Dutchtown had a very vital part in that day's program as well as acting as the hostess society. We are glad to make this correction.

Southern California W.M.S. District Conference

The semi-annual Conference of the W.M.S. of Southern California District was held October 26th, 1937, at the Second Brethren Church in Los Angeles.

This meeting is always looked forward to with pleasure by the Women of this District and this one was no exception.

One hundred and fifty women were present at this conference with every society in the district represented.

The conference convened at 10 a. m. and lasted all day.

Aside from the business of the conference a well planned devotional program was given in the course of the day.

There were three prayer groups in the morning. One for each of our Mission fields, Africa, South America and Home Missions. These prayer groups were in charge of Mrs. Taber, the District Vice Pesident, Mrs. Ashman, and Mrs. Sandy.

Luncheon is served by the women in the church in which the conference is held. This is done without profit. The cost is apportioned among the number present. This has proved a good method.

The tables were decorated with gold in honor of the fiftieth anniversary of W.M.S. Gold begonias were the flowers used and at each plate a gold '50' was brightly shinning.

Gold ribbon bookmarks, painted with yellow roses, were given to five women who have belonged to W.M.S. for 50 years.

The speaker of the afternoon was Mrs. Gonnsen, a Missionary to the Navajo Indians in Arizona.

The offering taken for the day was $15.40. This is aside from District dues and our national work. This money goes into the treasury for special needs of the District.

The election of officers for the new year took place at this meeting. The following were elected, President, Mrs. Ogden, of Los Angeles; Vice President, Mrs. Taber, of Fillmore; Secretary, Mrs. Gnagey, of Whittier; Treasurer, Mrs. Robertson, of Bellflower.

We are glad to have again Mrs. Ogden as President of the District. She is a fine leader and sincere worker.

The conference adjourned at 4 p. m. by repeating the W.M.S. benediction.

Brethren Home Gifts for 1937

W. M. S. Oakville, Ind.
3 blankets, 1 rug.
West Kittanning Church, Kittanning, Pa.
7 pieces of print, 3 bath towels, 1 pr. pillow cases, 8 wash clothes, 1 spool thread.
Fidela Circle W.M.S. Johnstown, Pa.
1 doz. linen towels.
W.M.S. Brush Valley Brethren Church, Adrian, Penna.
2 wash clothes, 13 bath towels, 1 apron, dress material, 1 spool thread.
Mrs. Bertha Brantz Circle, Johnstown, Pa.
Individual gifts.
W.M.S. Canton, Ohio.
Large steam cooker and pan.
W.M.S. Fremont, Ohio.
2 crocheted rugs.
W.M.S. West Salem, Ohio.
2 sheets, 1 pr. pillow cases, 3 bath towels, 1 wash cloth.
W.M.S. Yellow Creek, Everett, Pa.
2 pr. pillow cases.
S.M.M. Williamstown, Ohio.
1 pr. pillow cases, 4 small towels, 3 bath towels, 4 wash cloths, 4 handkerchiefs, 6 bars toilet soap.
Sr. S.M.M. Lanark, Ill.
6 tea towels.
Jr. W.M.S. Vinco Brethren Church, Conemaugh, Pa.
Print for eight dresses.
S. S. Girls, Loree, Ind.
10 wash cloths, 3 handkerchiefs.
W.M.S. Camden, Ohio.
1 bed spread.
W.M.S. Hampton, N. J.
5 towels, 6 napkins, 3 sheets, 1 tablecloth, 1 dresser scarf, 2 small stand covers, 5 pillow cases.
Mrs. Minnie Anderson, Chicago, Ill.
Yarn.
W.M.S. Falls City, Neb.
2 hot water bottles.

Christmas Gifts

Friendship Class, Waynesboro, Pa.
3 boxes handkerchiefs, 3 scarfs, 1 pr. house slippers, 4 bath towels, 4 wash cloths, 1 soap container and soap, 2 aprons, 1 pr. hose, 1 box bath powder, 1 jar and candy, 1 box stationery, 2 novelty pin cushions, flowers.
S. S. Girls, Louisville, Ohio.
In honor of Aunt Sarah Keim, 8 bath towels, 9 wash cloths, 1 dish cloth.
W.M.S. Mt. View, Hollins, Va.
6 pr. hose, shaker flannel, 2 dress lengths, 1 pr. pillow cases, 1 sheet.
S.M.M. Washington, D. C.
4 scarfs, purse, dress, dress material, and trimmings, 2 placques, 8 boxes candy, ties, handkerchiefs, bath powder, toilet water, bath towels, wash cloths, stationery, large fruit cake.
W.M.S. Conemaugh, Pa.
Men's and women's hose, men's and women's handkerchiefs dress material, ribbon, books, candy, nuts, 5 nightgowns, stationery, popcorn.
Manetta Wright Club, Pittsburgh,Pa.
Individual gifts to all, stationery, fruit cake, powder, handkerchiefs, powder puffs, ties and men's handkerchiefs.
Sr. S.M.M. Canton, Ohio.
Christmas cards to all.
Sr. S.M.M. Kittanning, Pa.
11 pr. stockings, 3 pr. men's hose, 11 handkerchiefs.
Jr. S.M.M. Kittanning, Pa.
12 bars soap, 5 wash cloths, 6 bath towels.
Mrs. Wm. Cook, Meyersdale, Pa.
1 comfort.

Fruit and Vegetables

W.M.S. Sidney, Ind.
24 qts. vegetables.
W.M.S. Burlington, Ind.
16 lbs. dried fruit.
Jr. and Sr. W.M.S. Peru, Ind.
10 qt. cans, 7 pt. cans.
Mr. David Jolliff, Brethren Home, Flora, Ind.
1 bu. apples.
Mrs. Joe Norton, Flora, Ind.
4½ bu. pears.

Cash Gifts

W.M.S. Clayton, Ohio	$ 5.00
W.M.S. Harrah, Wash.	3.42
W.M.S. McGaheysville, Va.	5.00
True Blue Class, Roann, Ind.	5.00
W.M.S. West Homer, Lodi, Ohio	2.00
Sr. S.M.M. Nappanee, Ind.	2.00
Sr. W.M.S. Peru, Ind.	1.00
Mr. & Mrs. E. Culp, Goshen, Ind.	1.00
W.M.S. Nappanee, Ind.	10.00
True Blue Class, Roann, Ind.	5.00
W.M.S. Myersdale, Pa.	5.00
True Blue Class, Roann, Ind.	5.00
	$49.42

Honor to the True Blue Class of Roann, Ind. For the past four years they have given $1.00 per month sending $5.00 every fifth month.

Yours respectfully,
Mrs. Cyrus Meyer.
Flora, Ind.

Workers' Exchange

SUMMIT MILLS, PA.

Dear Sisters of the W. M. S.:

We are indeed happy to send a bit of news from our W.M.S.

The old year has drawn to a close and the New Year is here with more possibilities and hopeful progress, both materially and spiritually. During the past year our society completed the "Program of Progress" and thus became a banner society both of the National and the District organization. It made us feel very happy to have our delegates return, bringing with them banners to present to the society. We feel that the Lord has been with us in our work. Our sisters are all willing workers.

We do not try to pass on any money-making ideas, because our money is given by members of the Tithing League and free-will offerings.

September is our month to visit one of our members who is not privileged to meet with us in our regular meetings. The past year we visited Sister Cora Hostetler, of Oakland, Maryland. She is a fine Christian lady and although she cannot be with us in person, we often hear from her through a letter and we know she is praying with and for us.

We join with you in prayer for the guidance of the Holy Spirit in the work of the W.M.S. that we may realize the responsibility that is ours. May we especially pray for world peace.

Mrs. Carrie Weller, Corresponding Secretary.

THIRD BRETHREN CHURCH, JOHNSTOWN, PA.

You may not have heard from us for some time but with God's help we are still going strong.

The Lord has blessed us greatly here in our church. We have a faithful band of workers and have accomplished much in the past year.

What sort of a church would our church be,
If every member were just like me?
Better or worse would our church be,
If every member were just like me?

Were every member of our church to be
Just a member as Christ would see,
What changes would come to you and me,
And the gain of our church—what would that be?

Our devotional meetings have been splendidly attended.

We have just finished paying a $500.00 pledge to the Building Fund. This makes a grand total of $2100.00 we have paid toward the Building Fund and with this final payment we feel quite a load has been lifted from our shoulders.

Nearly all of our members have finished their Bible reading for the year.

We had an increase in members and every member is in our prayer band.

Our president, Mrs. Harry Jones, attended both National and State conferences and brought back a banner from each conference.

We had a splendid Mother and Daughter meeting last May. The W. M. S. gave the program and the S. M. M. served a delightful lunch. There was 100 in attendance.

On December 5th our faithful pastor, Rev. W. S. Crick, brought us the first chapter in our mission study book, "Mecca and Beyond." In spite of inclement weather we had a goodly attendance.

On December 30 we celebrated our 30th anniversary of the W.M.S. with a covered dish dinner. There were 16 members and 2 visitors present.

With God's help and the prayers of other societies we hope to go forward in the new year.

Yours in His Name,
MRS. JOHN ROWSER, Cor. Sec.

FALLS CITY, NEBRASKA

It has been about two years since we have sent in a report so thought you might be interested to hear from us again.

We had a banner society the last two years and last year held a special meeting where six members gave a chapter on the mission study "Congo Crosses."

The Mother and Daughter Banquet was held at the church in May with 60 mothers and daughters present. The supper was prepared by the mothers followed by a program sponsored by the Sisterhood girls.

We had guest day in November at the church. There were 54 members and guests present. A one o'clock luncheon preceded a devotional program of vocal numbers and readings and our regular program given in the Woman's Outlook. Our society purchased two hot water bottles and sent them to the Brethren Home in Flora, Indiana.

At present we are working on this year's goals and are planning our public service to be held at the church in January.

Mrs. R. F. Porte gave some interesting talks on the family altar at the December meeting.

We will entertain the Ladies Aid Society of the Church of the Brethren at our February meeting. It will be a one o'clock luncheon and will be held at the parsonage.

MRS. DAISY FINNING, Cor. Sec.

The youth of a nation are the trustees of prosperity.
—BENJAMIN DISRAELI.

The world steps aside to let any man pass who knows where he is going.
—ITALIAN PROVERB

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.
Second Vice President — Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
General Secretary — Mrs Gertrude Leedy Briscoe, Sidney Indiana.
Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.
Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio; Miss Bernice Berkheiser, Mexico, Ind.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

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President—Mrs. D. C. White, Mt. Pleasant.
Vice President — Mrs. F. J. Sibert, Masontown.
Secretary - Treasurer — Mrs. W. H. Schaffer Jr., 115 Oak St., Conemaugh.

Ohio

President—Mrs. A. E. Whitted, Gratis.
Vice President—Mrs. Raymond Gingrich, Ellet.
Secretary-Treasurer — Miss Emma Kimmel, 223 S. Beech St., Bryan.

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Vice-President—Mrs. L. A. Myers, Morrill, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

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Secretary-Treasurer — Mrs. F. Emerson Reed, 705 Wayne St., North Manchester.

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Vice President—Mrs. H. A. Kent, 1420 G St., S. E., Washington D. C.
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President — Mrs. W. Stover, Wapato, Washington.
Vice President — Mrs. Don Hadley, Wapato, Washington.
Secretary-Treasurer—Mrs. F. H. Stivers, 227 East Princeton Ave., Spokane, Washington.
Parlimentarian—Mrs. J. E. Allen, 1327 West Alice Ave., Spokane, Wash.

Illiokota

President—Mrs. Wm. Gray, Garwin, Ia.
Vice President—Mrs. Miller, Lanark, Illinois.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

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THE SISTERHOOD of MARY and MARTHA

Do God's Will

Lucy

Bessie Strong

LUCY LET FALL the load of brush she was carrying for stove-wood and brushed the bits of leaves and twigs from her dress. It was nearly time to cook dinner, and she must hurry to dig the potatoes in the small patch across the creek. She began to break the wood into short sticks when a horse and rider drove into sight; not the wild and care-free mountain youth always on a gallop,—not the slothful middle-aged farmer plodding along on an old slow mare, but a stranger whose horse advanced in quick and easy steps. Lucy began breaking brush for dear life to shield her embarrassment, hoping he would soon be past. But as he neared her, he drew his horse to a stop.

"Good morning, Miss;" and Lucy looked up at a pair of laughing blue eyes and a young and whimsical mouth. "I fear I am lost."

Lucy stood stock still from confusion.

"Do you know how near I am to Ten Mile Creek?"

Lucy twisted her apron as she said, "You must be two miles one way, if you was on the right road, but you are on the wrong branch going to Ten Mile."

The young man laughed. "Could you beat that! Say Maud, could you beat that for a young know-it-all?" and he slapped the horse's neck. Then to Lucy he said, "They warned me of getting lost, but I started forth alone at the risk. There was no one to come with me today, and I couldn't wait one more day to find Ten Mile. You see we are going to have a Sunday School there."

"Oh."

"Yes, and we'll want you to come, too. Will you?"

"I'll try."

"My name is Jerry Ashton, and I'm spending the summer near here. What is your name?"

"Lucy."

"Oh, Lucy. I think that is a pretty name."

"I don't know anything purty to it," she said as she struggled to free herself from embarrassment.

Jerry looked at her for a long moment, then said from pity, "Well, I'll be getting along."

"You mout stay for dinner."

"Thank you, but I have a lunch which I'm hoping to eat on Ten Mile," he said with a broad grin.

Lucy laughed then. "Well, you'll have to go back to the mouth of this branch and then go on past two more forks. You can ask along and find the way."

"Thank you, and we'll be expecting you to Sunday School." Jerry rode away.

That had been nearly five years ago. Lucy stood by a northeast window musing, recalling it now as she twisted a pearl ring about her finger. This had been a graduation gift from Jerry. She had finished her High School at the Mission School, had seen so many of her hopes ripen to fruition, and now was getting ready to go back home. As she stood there looking over the valley and on to the hills, her thoughts turned backward; her coming home from the little district school with the other children, carrying a few books and a dinner pail—in the summer wading the fresh streams of muddy water, trying to find the deepest place—in winter skating and scraping over the ice; and when she was older, creeping from bed at four o'clock in the morning to cook a breakfast of soda biscuits, eggs, ham and brown coffee, finished with honey and white butter; the men going off to work; her wrapping up to go to milk the cows; later, sitting down to quilt. It all seemed a dream. Her life here in the dormitory seemed real, but prior to that seemed mere fancy.

The door opened and Miss Ward entered. "Lucy, I'm sorry to see you go. What are you going to do now?" and she put an arm around her.

"Really, Miss Ward, I hardly know. I'm just going home. Of course there are things I want to do, things I'd love to do, but Mammy wants me to come home and—you know there is always money lacking."

"What do you want to do?"

"I'm not sure. I'd like to do something to help someone very much, something to make them happy."

"Yes. You aren't in love yet, are you?"

"Miss Ward!" Lucy looked up reprovingly, yet shyly glanced at her finger. In her heart she knew she was, but the things in one's heart were not always to be spoken of.

"I have a book for you, Lucy, and some things.

You must come in to see me before you go." Miss Ward walked away.

"I'd never go without first telling you good-bye."

Miss Ward called back, "And remember, Lucy, if one tries hard enough and trusts just right, their life will unfold itself like a story. Of course there will be hard places, but, like a story, it will end just right."

"Yes, Miss Ward," and Lucy was wondering.

They came for her at nine o'clock in the evening. They brought an old horse for her to ride alone. They left at ten, jogging along the rough creek road. Lucy was very tired when she arrived home, but was glad, somehow, just the same. The old paling fence grey and broken here and there, brought thoughts sweet and tender. The old well curb and the bucket made her feel happy, too. The iris were budding, and the rose briar was just beginning to bloom. The old dog whined and wagged his tail as she patted his head. Her mother kissed her and told her how glad she was to have her home, and glad she had an education.

After dinner a few of the neighbors dropped in. They asked Lucy what she was going to do. Before she could answer her father cut in by saying, "She'll teach the home school o' course. Old App Smith has already said she'd be his teacher."

"She'll take the county examination?"

"Yeah," replied the old fellow.

"She'll make a good'n I betcha." The old man stroked his chin solemnly as he took account of his daughter. "O' course we don't want any ferrin' doins."

"Paw!" Lucy nearly fell from her seat. "How could I be foreign? I'm just Lucy."

"Yeah, but Lucy, we don't want you goin' out there an' usin' them words fer haint and—well, there's a whole passel of 'em. Jist plain people don't want them ferrin' doins."

"Lucy looked very grieved. Her father continued. "One funny thing t' me is Lucy j'inin' church an' her jist a gal, but if she wants religion I ain't got no mind to stop it. O' course she'll make a good teacher. She'll make 'em mind."

Lucy was silent. Then men laughed and after talking a while longer got up and strode away.

Lucy took the examination and taught the home school. It was hard though. So hard no one knew but Lucy alone. The children were so accustomed to other ways, and Lucy could not get them away from them. Certain ideas were already fixed in their minds and do as she might, they were the same. The most of them were slow and plodding, and as they buzzed, bent forward over their desks trying to study the next lesson, Lucy would stand and look and look over them, then sigh from exasperation.

One evening she came home from school and found her mother standing by the old cook-stove crying. "What's wrong, Mammy?" and she put a hand on her mother's arm.

Her mother blew her nose and wiped her eyes on her apron. "Nothin', hony, only your paw mortgaged the farm."

"Why?" Lucy felt herself growing angry.

"Oh, one of his fool notions; wants to run for jailer. Says he has to have some money."

"He doesn't have to run for jailer."

"No, but you know your paw."

That night Lucy pleaded and argued long with her father, but to no avail. She and her mother tried to accept it as well as they could.

After he had spent his money in the county campaign, he was defeated, as Lucy knew he would be. She was fast losing patience with him.

A few days later he said to Lucy, "Annie'll marry Todd Smith an' you can teach a while, then you c'n marry Lige." Lige was the son of one of the biggest land owners in that part of the country.

Lucy gave no vent to her disgust, but a month later Annie married Todd Smith, a man who owned a small farm, but a shiftless, do-nothing sort. Lucy cried all night and was quite spent the next day, but Annie seemed contented.

Lige began calling quite regularly. The calls consisted of his talking and joking with Lucy's father. She heard her father remark to her mother,

"O' course Lige'd pay off th' mortgage fer Lucy's sake, an' I'd pay him sometime," and he guffawed.

"I guess Lige'd be a good man fer Lucy." Her mother hugged herself a little tighter from the cold, and shivered.

Lucy crept away. For a long time she sat in the hay loft to which she had retired and thought. After a while she decided to write to Jerry. Perhaps he would help her to do something.

"Maybe", she thought, "if she could ever be something worthwhile—maybe Jerry would be proud of her—maybe he'd love her." She smiled at the pearl ring on her finger and gave it a little caress as she murmured softly, "Maybe he loves me now." She left the barn, determined to write to him.

She sang a bit as she helped her mother with the supper, and mother remarked that she was looking pinker and "perter." Her brother came from the post office with a few letters. Lucy picked them up and glanced at them. Her heart gave a bound. There was a letter from Jerry. She opened it and read the few brief lines then slipped it into her pocket. Jerry was married and going to Canada with his bride. He wished her much success and happiness.

Lucy ate little supper and moped about the kitchen as she washed the dishes and put them on the shelf. Perhaps she'd marry Lige. It wouldn't matter much. They would have plenty to live on. Lige was not a sorry man and he would be good to her; yet Lucy felt a great loathing arising within her.

In three more weeks school was finished for the year. Lucy was quite too tired to be glad. A few days later her father came to talk of Lige.

"Now sence school is out o' course you c'n marry Lige. Marry 'im now so's you c'n start your livin' by spring."

Lucy resented him. How he looked like a cock strutting in the lot.

"I don't think I'll marry him, Paw."

"What!"

"I don't think I will."

"You will, too!" He looked purple.

"I don't think so."

"What, a youngun' o' mine won't tell me it won't do what I want! Fer that ye'll shore marry 'im an' one more word an' I'll skin ye alive if ye are a grown gal."

She knew too well to dispute his words. That evening, though when the family was not in doors, she put her clothes in an old suit case and at dusk stole away. She walked three miles, then stopped at a little gray cottage for the night. The next morning at seven o'clock she rapped on Miss Ward's door. The kind lady was much surprised, and after Lucy had told her everything she asked simply, yet sympathetically,

"What are you going to do, my dear?"

"I'm going somewhere, anywhere, I'm not sure it matters."

"It does matter, Lucy."

"Well, Miss Ward, if I knew someone who cared, who would be patient with me, I'd try to do anything worth while."

"Are you sure?"

"I'm sure."

Miss Ward sat down at her writing table and hurriedly wrote something. She gave it to Lucy, and also a small white card.

"You have a bit of money?"

"I have my school pay."

"Here, darling, you may need this, too," and she gave her a ten dollar bill. Lucy thanked her and put the things in her small black purse. Miss Ward straightened her hat and tidied her up a bit.

"You'll write me soon, Lucy?"

"Soon." Lucy's eyes dimmed and she looked away.

Miss Ward put a hand on Lucy's arm as she asked very earnesly:

"My dear, are you trusting *Someone?*"

"He is all I have Miss Ward; just last night I learned how much He was."

"Yes, dear," and this time Miss Ward's eyes dimmed. "God is very good to us."

At ten o'clock that morning Lucy was boarding a slow and dirty passenger train.

Two years later she was very busy in a big hospital in New Orleans. There was no one more interested in their work than she, and no one more interested in their patients. She moved about like an angel, it seemed. She was never weary, it seemed, never cross to those who were even rude to her. She was trim and neat this morning in her dainty cap and uniform. Some one gave her some roses, and she put one on a small tray she carried with two tumblers. She would give it to someone to cheer them. The first patient she came to was asleep, and as she turned away the one in the next bed turned a pale and haggard face to her. Lucy smiled. She was very generous with her smiles. The man's tired eyes had a questioning look. His pale lips moved as he said.

"I think sometime, somewhere, you, too, have suffered."

"Yes?" Lucy's smile was a bit wan. Then she gave him a glass of water with a little white tablet. "You'll be better now."

"It is comforting to meet someone else who has known pain," he said, and moved his head a bit from side to side on the white pillow.

"Yes?" Lucy brushed his hair lightly with her hand. "I'll give you a rose, a beautiful white rose, and I think you should be happy. It reminds me of so many things. I love roses!"

He held it limply in his hand as he continued, "You know God?"

Lucy smiled a bit of heaven down at him, as she said,

"He is a very dear friend of mine."

"I know him a very little bit."

"Knowing Him makes life so much happier to live."

"It is a bit sweeter to die." He turned his face to the wall and lapsed into silence for a bit; then as she turned to go he said,

"We are friends, then, aren't we?"

"Sure," said Lucy. "We are going to be great friends!" She moved on to someone else.

The man gazed long at the rose and murmured:

"It reminds one of so many things—things one fain would not recall." Then he put it to his lips.

An hour later going his way again, Lucy thought she would steal over and see how he was and if he was sleeping. He was quite still with the white rose to his lips. Moving nearer Lucy say he was dead. She took the rose and looked down at its crumpled petals. As she bowed above him she murmured,

"Dear tired one, did I make you a bit glad? I'd face all the hard things over again for the one thought of making you glad."

That night Lucy wrote a long letter of gratitude to Miss Ward.

(This story was written several years ago by a graduate of our mission school. One can see that there are many hidden riches in character, but it all takes time, money and labor to bring them forth. Even though it is an old story, we trust you will enjoy it as I have each time I have read it. B.)

Senior Devotional Program

Topic for March: Highland Heritage

HYMN: I Would Be Like Jesus.

Earthly pleasures vainly call me;
I would be like Jesus;
Nothing worldly shall enthrall me;
I would be like Jesus.

CHORUS:
Be like Jesus this my song,
In the home and in the throng;
Be like Jesus all day long!
I would be like Jesus.

He has broken ev'ry fetter,
I would be like Jesus;
That my soul may serve Him better,
I would be like Jesus.

All the way from earth to glory,
I would be like Jesus;
Telling o'er and o'er the story,
I would be like Jesus.

That in Heaven He may meet me,
I would be like Jesus;
That His words "Well done" may greet me,
I would be like Jesus.

SCRIPTURE LESSON: Psalm 84.

HYMN: Follow On.

Down in the valley with my Savior I would go,
Where the flow'rs are blooming and the sweet waters flow;
Ev'rywhere He leads me I would follow, follow on,
Walking in His footsteps till the crown be won.

REFRAIN:
Follow! follow! I would follow Jesus!
Anywhere, ev'rywhere, I would follow on!
Follow! follow! I would follow Jesus!
Ev'rywhere He leads me I would follow on!

Down in the valley with my Savior I would go,
Where the storms are sweeping and the dark waters flow;
With His hand to lead me I will never, never fear,
Danger cannot fright me if my Lord is near.

Down in the valley, or upon the mountain steep,
Close beside my Savior would my soul ever keep;
He will lead me safely in the path that He has trod,
Up to where they gather on the hills of God.

MEDITATION: Grace Notes

There's a little note in music
Just a sweet and gentle touch,
This note is called a "grace note,"
And it isn't needed much.
It's not necessary really,
But adds beauty to the tone.
Oh, this dainty little grace note
Has music all it's own.

Let's think of life as music
And each thing we do a line,
And have every note a grace note;
Oh, wouldn't that be fine!
Just to make life's music sweeter
By the kindness in our eyes
Is to add a little grace note
Where some difficulty lies.

When life's music becomes harsher
And there threatens a discord
Let's add a little grace note—
That's a thing we can afford;
For they make the dullest music
Sound sweet and clear and true.
Oh, it's grand when all are bass notes
To see grace notes come into view.

Oh, we all need little grace notes
In our heart and in our hand;
Let's be quick to add them often
And show we understand.
A word so gently spoken,
Or an act done true and well,
Is a grace note oft remembered
When the music's ceased to swell.

PRAYER: Thank God for His Word and that it has been given for all people; thank Him for those who have made it possible for us to know and believe this gospel; Thank Him for those who have encouraged us to serve Christ; pray that we may always live the Christ-like life and that we may help many along their Christian journey; pray for the coming Easter season and its meaning to the Brethren Church and the work of our Foreign Missions; pray for your denomination as a whole that in everything He may be given preeminence; ask Him to bless our Mission Study and this devotional program.

MISSON STUDY: Highland Heritage—Chapter 6. "Prospects and Possibilities."

HYMN: Wonderful Words of Life.

Sing them over again to me,
Wonderful words of Life;
Let me more of their beauty see,
Wonderful words of Life.
Words of life and beauty,
Teach me faith and duty;

REFRAIN:
Beautiful words, wonderful words,
Wonderful words of Life.

Christ, the blessed One, gives to all,
Wonderful words of Life.
Sinner, list to the loving call,
Wonderful words of Life.
All so freely given
Wooing us to heaven:

Sweetly echo the gospel call,
Wonderful words of Life;
Offer pardon and peace to all,
Wonderful words of Life.
Jesus only Savior,
Sanctify forever:

BIBLE STUDY: Psalms 73-89.

PRAYER: Ask God to bless the study and the seed sown.

BUSINESS: Check on Bible reading goal; remind that Thank Offering will be received in April; have you planned anything in regard to your membership project? if not, do so before the summer months come along; have you had your bandage rolling? have you sent your pledge or gift to the Mission Home Fund? can your society do anything to give to the coming Easter offering?

BENEDICTION: Psalm 145; 1, 2.

Junior Devotional Program

Topic for March: Doorways

HYMN: I Love To Tell The Story.

I love to tell the story, of unseen things above,
Of Jesus and His glory, Of Jesus and His love.
I love to tell the story, Because I know 'tis true;
It satisfies my longing as nothing else can do.

CHORUS:
I love to tell the story, 'Twill be my theme in glory
To tell the old, old story of Jesus and His love.

I love to tell the story, 'Tis pleasant to repeat
What seems each time I tell it, More wonderfully sweet.
I love to tell the story, For some have never heard
The message of salvation from God's own holy Word.

I love to to tell the story, For those who know it best
Seem hungering and thirsting, To hear it like the rest.
And when in scenes of glory, I sing the new, new song,
'Twill be the old, old story That I have loved so long.

PRAYER: Thank our Father for this story of Jesus and His love; thank Him for your pastor, your teachers, your Sisterhood patroness and all who help you to know of Jesus and His love; thank Him for His Holy Word, the Bible. Ask God to care for those who are serving Him in dark and dangerous places; pray that God may be glorified through the gifts that shall be given this Easter time.

MISSON STUDY: Chapter 7, "The Doorway of Language."

SUGGESTED PROCEDURE: If possible costumes and curios of the Philippine Islands may be secured and placed on display and a general discussion of these objects may follow. Locate these islands on the map and explain to the children that they are at the far eastern tip of the Moslem world. Talk with the girls about the work being done with Moslems in the Philippines. Ask the children to indicate what products we use from there. Hemp rope, rice, oil, sugar, corn, and cocoanuts might be mentioned.

Talk with the boys and girls about the difference it makes in all our lives if we can read. Recall for them little children before they go to school and before they learn to read and after they have gone for awhile and can read; the world of newspapers, magazines, story books, posters, letters, etc., is suddenly open to them. Explain to them that teaching the uneducated masses of people of the Moslem countries to read is one of the big contributions of missions to the Moslem world, for unless they can read they can never be expected to read the stories of our Lord and Savior.

SCRIPTURE LESSON: Psalm 145: 1-19.

HYMN: He Leadeth Me.

He leadeth me! O blessed tho't!
O words with heavenly comfort fraught
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

CHORUS:
He leadeth me, He leadeth me,
By His own hand He leadeth me:
His faithful follower I would be,
For by His hand He leadeth me

Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me!

BIBLE STUDY— Jehovah—Jireh, The Lord Will Provide. (To the leader— It is very necessary that prayer be made before and after this devotional Bible Study. We sow the seed, but we must give God a chance to water it).

HYMN: God Will Take Care of You.

Be not dismayed whate'er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you.

CHORUS:
God will take care of you,
Through ev'ry day, o'er all the way;
He will take care of you,
God will take care of you.

Through days of toil when heart doth fail,
God will take care of you;
When dangers fierce your path assail
God will take care of you.

All you may need He will provide,
God will take care of you;
Nothing you ask will be denied,
God will take care of you.

No matter what may be the test,
God will take care of you;
Lean, weary one, upon His breast,
God will take care of you.

BUSINESS: Ask for report of Bible reading; remind the girls that the Thank Offering box is received next month, in April; have you planned a membership project of any kind? have you had your bandage rolling? have you sent your pledge or gift to the Mission Home Fund? let us meet all these goals now.

BENEDICTION: Psalm 145: 1, 2.

"The world is wide in time and tide,
And God is guide whate'er betide;
So do not hurry!
That man is blest who works with zest,
And does his best, then leaves the rest,
So do not worry!"

CHARLES F. DEEMS

Senior Bible Study

Studies in the Psalms 73-89

Marie Eberwein

"Blank verse! It surely is 'blank' to me! Why ever do they call it poetry? Why do we have to study it? Now, what I like is.....", and so began a discussion of the merit or demerit of various kinds of modern poetry, as overheard on the trolley one morning as I was going to work. The group was made up of several high schools girls; the time was just before the Christmas holidays, when examinations were being given while the students still retained some knowledge of the subjects being studied. They spoke of metrical, rhymed poetry; of odes; of epics; of sagas—of almost everything literature holds in the line of poetry; but one of them mentioned, possible because none of them knew, that the most sublime lyrics in blank verse are the Psalms in our Old Testament.

The principal idea in Hebrew poetry was not rhyme or rhythm, but parallelism of thought. In expressing this, three forms were outstanding:

1. Synonymous—where there was repetition of thought, as in Psalm 19:1:
 "The heavens declare the glory of God;
 and
 the firmament showeth his handiwork." One "declares" something of God: the other "shows" it.
2. Antithetical — where there was contrast of thought, as in Psalm 1:6:
 "For the Lord knoweth the way of the righteous:
 but
 the way of the ungodly shall perish."
3. Synthetical — where the second thought adds to the first, as in Psalm 19:8:
 "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

These three forms are sometimes more complicated than in the instances citied, but the main idea is parallelism of thought.

Several Psalms, in the Hebrew, are acrostic or alphabetical; that is, certain verses begin with a letter of the Hebrew alphabet. These are as follows: Psalms 9 and 10, 25, 34, 37, 111, 112, 119, 145. Of these, Psalm 119 is most elaborate. In each stanza of eight verses, each verse begins with the same Hebrew letter, until each of the 22 letters in the Hebrew alphabet has a stanza. Psalm 37 is a complete acrostic but not so elaborate as 119.

Psalms 73 to 89, the third of the five books of the Psalter, corresponds to the third book of our Old Testament, Leviticus. That book's chief emphasis is on holiness—God's holiness, and man's approach, in the Sanctuary, to that holiness. So in the third book of the Psalms the emphasis is on the Sanctuary, which in Israel was in the Temple, as the place where God's holiness was most impressively set forth. In these Psalms, therefore, we find expressed a reverence for God's Sanctuary,—a lesson which we need today. May these Psalms reach our hearts in the power of the Holy Spirit, to make us realize that "Holiness becometh thy house, O Lord."

Psalm 73-83. The Sanctuary in Relation to Man.

73. Psalm of Asaph. Puzzled saint finds answer to puzzle in a visit to the Sanctuary.
74. Instruction of Asaph. A Psalm for a season of humiliation. This must have been the cry of the children of Israel when Antiochus Epiphanes profaned the Temple in 168 B.C. "Destroy not Thy people, Lord."
75. Song of Asaph.
76. Song of Asaph. A song of praise and confession.
77. Psalm of Asaph. The troubled saint finds comfort in a visit to the Sanctuary.
78. Instruction of Asaph, looking back through Israel's history to the time when God established His Sanctuary in Zion.
79. Psalm of Asaph. Lamentation because of defilement of Sanctuary, and prayer for deliverance from enemies. Probably used at Spring Festival, Passover.
80. Psalm of Asaph. It would seem from the language of the Psalm that this would be used in the Fall at the Feast of Tabernacles. It will be certainly a cry of Israel in the end time. Note especially verse 17, and compare Hebrews 10:12. The one for whom they cry can be none other than the Messiah, our Lord Jesus Christ.
81. Psalm of Asaph. From verses 3 and 4 we refer to Lev. 23:24, where we read of God's ordained Feast of Trumpets, the beginning of the harvest festival. This will be the cry of regathered Israel. They will heed the answer of Jehovah, and take the blessings He again offers them.
82. Psalm of Asaph. God's righteous judgment in the Sanctuary.
83. Psalm of Asaph. Verses 13 to 15 picture the threshing-floor and ask that God make Israel's enemies as the chaff which is burned.

Psalms 84-89. The Sanctuary in Relation to God.

84. Psalm of sons of Korah. (see Numbers 26:10,11). The heart longing for the God of the Sanctuary.
85. Psalm of sons of Korah. A lyric of restored Israel.
86. Prayer of David.
87. Psalm of song of sons of Korah. Men will know, and be glad to know those born in Zion, the Sanctuary of our God.
88. Instruction of Heman the Ezrahite (see I Kings 4:31; I Chronicles 6:33; 25:4.) How much insight this gives us to the deep sorrow and grief our Lord suffered as He bore our sins in His body on the tree.
89. Instruction of Ethan the Merarite (see I Chornicles 6:44; 15:17) Messianic, confirming the Davidic Covenant of 2 Samuel 7:9-14.

In Book III of the Psalms there is but one Psalm distinctly Messianic, the last, the 89th. This one is, as Dr. C. I. Scofield notes, "at once the confirmation and exposition of the Davidic Covenant (2 Samuel 7:9-14)." This was the Covenant God made with David, when David desired to built a house for God's dwelling. David, as king, had a fine house; so he desired that a House of worship should be built for God that would be finer than that in which the king lived. Instead of allowing David to do this, God accepted David's love and recognized his heart's purpose; but God promised *David* a "house" that would last forever—a line of kings to reign over His people Israel. The Messiah, Jesus Christ, came from the line of David, as we see in Matthew 1 (Joseph's lineage) and Luke 3 (Mary's lineage).

There was but one condition in this Covenant, — disobedience to God would be punished with chastening. When apostasy set in, there was chastening. First the kingdom was divided under Jereboam, then the northern kingdom went into captivity (722 B. C.), and finally the southern kingdom (588 B. C.).

But one day Israel, already beginning to return to Palestine, will be regathered there. Their hearts will cry the cry uttered by Asaph, in Psalm 80; "Turn us again O LORD God of hosts, and cause thy face to shine; and we shall be saved."

As I write, I have before me a newspaper clipping (Philadelphia "Evening Bulletin", January 10, 1938) which carries this heading: "Oppression Worst in Jews History." It records that more than half the Jews in Europe today are suffering from anti-Semitism. Quoting the author, Dewitt Mackenzie, he says: "A thousand years ago the ruler of Germany regarded Jews as his special property. He bought and sold them. They were well off as compared with some of the Jews of today, because the slaves at least had food and lodging provided." After citing some figures showing the ap-

proximate distribution of Jews among the European nations, he says: "What to do with these people who are unwanted in the countries in which they have been living? It is a problem which will have to be solved by international action. Naturally Palestine has been most discussed as a home....If a Jewish State is established so that immigration will not be interfered with politically, between one and two million Jews could be settled in Palestine within the next 20 years."

This condition of being unwanted will probably be greatly aggravated in the time just ahead, until it culminates in the fearful oppression under the anti-Christ in the Great Tribulation. I wonder how many Jews in Europe with a knowledge of the Old Testament Scriptures are repeating tonight with a new depth of meaning in the repetition the words Asaph wrote many centuries ago in the 80th Psalm?

In verses 1 to 4 there is the call to the Shepherd to hear their cry. There is the reminder that it is He who led Joseph like a flock. Why Joseph? Remember that Joseph was already in Egypt, a powerful man in the government of that country, when his brothers brought his father, Israel, to dwell in Egypt. Remember, too, that Joseph warned them about admitting that they were shepherds, because a shepherd was an abomination unto the Egyptians. They were known probably among the Egyptians at this time, not as the children of Israel, but as "Joseph's family." Their living was with the sheep, constantly reminding them of the Shepherd of Israel. Hear the cry, "Come and save us. Turn us again, O God (the Strong One)..... and we shall be saved." Realizing their own helplessness, today, this must be their cry.

Next is the cry, verses 4 to 7, "how long, O Lord, wilt thou be angry?" If verse 6 were true in earlier days, to how much greater extent today: "Thou makest us a strife unto our neighbors; and our enemies laugh among themselves." Certainly the Jew in Germany today is a strife to his neighbor, and his enemies do laugh at the sight of him — destitute, homeless, despised and hated. With renewed strength the cry is raised, "Turn us again, O God of hosts (recall Jesus Christ's statement that He could summon more than twelve legions into the garden, Matt. 26:53).....and we shall be saved."

Then, in verses 8 to 19, is the reminder of how God brought this vine out of Egypt, prepared a place for it in Palestine, planted it and made it grow; then broke the hedge and allowed outsiders to pluck it, beasts to devour it, fire to burn it. Finally is the plea, "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." Who can this "man of thy right hand" be but the Lord Jesus Christ? (Hebrew 1:13; 10:12). The last verse repeats the thought of the 3rd and the 7th, but adds this thought: in verse 3 the simple name of God (Elohim) was used which means the Strong One; in verse 7, in addition to His strength the fact is introduced that He is the commander of vast heavenly hosts; in verse 19 the name Jehovah is used in addition to the two foregoing names. In the name Jehovah reference is made to the eternal One who made everlasting covenant with His people. Thus this last cry is to the Strong One who commands hosts and who is Everlasting: "Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved."

The Jewish problem facing the world today, which Mr. Mackenzie said will have to be solved by international action, will be solved one day; —but not by international action, but by the personal, visible return of that "man of thy right hand", even the Lord Jesus Christ.

In these days, when oppression is the worst in the Jews' history according to the judgment of foreign correspondents, may God burden us to make known to them that the man of God's right hand is our Lord Jesus Christ, while we in America still have the opportunity to give the Gospel forth..... "to the Jew first, and also to the Gentile."

Philadelphia, Pa.

Junior Bible Study

Jehovah-Jireh, The Lord Will Provide

Mrs. Ruth Blomberg

The closing scene of the first chapter of our story presented a great stir in the little town of Bethlehem. Naomi's return from Moab with her daughter-in-law had caused great excitement among the villagers. They all gathered round the two women to hear Naomi's story, and to see the young Moabitess who, for love of Naomi, had left her home and her people to come with her mother-in-law and live in a strange land among strange people. The townsfolk were amazed at the change that had come over Naomi in the past ten years, and remarked among themselves, "Can this be Naomi?" Her reply is recorded in verses 20 and 21 of the first chapter—"call me not Naomi, 'pleasant', call me Mara, 'bitter'; for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?"

Such was Naomi's testimony as to the Lord's care for her during the past ten years. But in the second chapter, which we are to study today, we shall see that God's love and care for this dear child of His had not waned nor grown cold, but that the deep sorrow through which Naomi had just gone was really a stepping stone to a great and wonderful joy. In our study today we shall see God revealed by His name, "Jehovah-Jireh, the Lord will provide." Let us read this wonderful chapter together with the prayer in our hearts that we may truly see the Lord as our own great provider.

In the first verse of this chapter we are introduced to a new character, a kinsman of Naomi, Boaz, of the family of Elimelech. When we go calling in heaven, we will want to pay a visit to this man, for he is one of the great ones mentioned in God's hall of fame listed in Matthew the first chapter. Let's get well acquainted with him now so that our visit won't be marked by long, embarrassing pauses in the conversation. First we discover that his name, Boaz, means "in Him is strength." We shall soon see that his life bore testimony to the meaning of this name. Here we find recorded that Boaz was "a mighty man of wealth." That's very interesting, isn't it; a rich man in God's hall of fame. We all know how riches can spoil a man's character, but here is a wealthy man outstanding among wealthy men. Let us trace his character through our story and see what made this man so unlike other men.

We have seen Boaz in his luxurious home tended and cared for by a retinue of faithful servants. Now the scene changes, and we are taken again to see Naomi and Ruth in their humble cottage. Here the inner beauty of Ruth's sweet nature continues to unfold. In the second verse Ruth volunteers to go to the field to glean. She could hardly have asked to do a thing more humiliating; already a curiosity to the villagers, out in the fields with the young men she would expose herself to all the unkind village gossip. More than that she would be demonstrating her mother-in-law's poverty to all her kinsfolk, a hard prick to natural pride. Surely it took real love to go out into so humble a service. However, her love was rewarded, for all the time God was working behind the scenes to bring her labor to full fruition of joy and happiness.

Verse three tells us that Ruth happened to glean in a field belonging to Boaz. But, as Dr. Taber says, "Nothing just happens." God directed Ruth to this field of her kinsman, for He had prepared for her a choice place in His wonderful plan of redemption, and

it was through Boaz that He intended this place should be filled.

As you read the next verse are you not impressed with the godliness of Boaz as he greeted his reapers in the field? Here is a man who always had a word for his Lord; even in his simple greeting of a servant he glorified God. And how the servants reverenced and honored him for his testimony. I am sure their answer, "The LORD bless thee", shows that they rejoiced in seeing their master and redoubled all their efforts to please him.

In verses five to seven we read the testimony of the reapers as to the character of Ruth. She labored diligently without rest; she had proven her sincerity and her love to the whole village. Because of her high reputation, Boaz gave her special privilege and protection and favor. She was not to glean in any other field; she was not to be molested by the young men; and the reapers were to let "handfuls fall a purpose for her." See what favor he showed her at the noon meal. She, a stranger and a gentile, was respected and privileged above the Jewish maidens. How beautiful is Ruth's gratitude as she expressed it in verses 10 and 13. Notice also the prayer that Boaz made for her in verse 12. Although he did not suspect it at the time, he was to become instrumental in its fulfillment.

At the end of the day Ruth beat out what she had gleaned, and discovered to her joy that she had almost a bushel of barley. Imagine Naomi's surprise when Ruth showed her the gleanings of that day and heard the story of how Boaz had shown such special favor to her. Now let us read verse 20 and compare it with verses 20 and 21 of chapter one. Think through the story now thus far. Do you not see God's hand in it all? Surely God had been showing Himself as Jehovah-Jireh all along, but not until Ruth was directed to the field of Boaz did Naomi realize it. What a prayer meeting of thanksgiving and praise must have been held in that little house in Bethlehem that night.

In order to understand Naomi's joy fully we should know what she meant when she said, "The man is near of kin to us, one of our next kinsmen," a goel or kinsman redeemer. Naomi needed a redeemer badly. Unless a goel could be found for her, Elimelech's property would go to strangers, and be lost out of the family. The "near kin" was of great importance in the Hebrew's life. If a man sold himself or his property, and was not himself able to buy it back again, it was the goel's part to redeem it. This was one of the prime laws of the land, because in it is pictured Christ's work of redeeming us. Let us read it in Lev. 25:47-49. I wonder if any of you can see a suggestion here of Christ's work of redemption for us. Think about it between now and our next meeting, and as we complete the story, the wonderful grace of God in providing a redeemer for us will be fully revealed.

When you consider this chapter as a whole, do you not marvel at God's love and care and protection for these two lonely women? How wonderfully he provided for their needs just as they came to them. But our heavenly Father deals just as graciously with His people today. Our Lord once said that God cares for us so much that even the very hairs of our head are numbered. Now there is probably no one in this world who loves you as much as your mother does, and yet she could not begin to count the hairs of your head. Still you trust her to prepare your meals for you, to provide comfortable clothing for you, and to care for you when you are sick. You expect her to do these things out of love for you even though it costs her great sacrifice. Surely if you can trust your mother to do these things for you, you can trust God, whose love is immeasurably greater than hers, to care for you. Give Him a chance to work in your life; trust Him with everything, your need for a good time, your need for counsel, your need for courage, your need for help in time of trouble, and you will find that "My God shall supply all your need according to His riches in glory." Jehovah-Jireh, the Lord will provide. To close our meeting we will all stand and sing the verses of that grand old hymn, "God Will Take Care of You."

Washington, D. C.

Attention! S. M. M. Officers

Calling for a check-up on goals!! Is your society in the first rank? If not, why not?

Often times we have many inquiries as to just how some of the goals are to be interpreted. In order that you may do more effective work, we are listing them here with a short explanation concerning each one. If there are any further questions write your general secretary in regard to them. We trust that this will enable you to be a banner society this year as well as an honor society also.

1. Twelve devotional meetings —You should have twelve devotional meetings throughout the year, preferably one each month. The Sisterhood year begins August 1, and ends July 31st each year.

2. Mission study with the use of approved text.—If you are following the devotional program outlines as they appear in the Sisterhood department of "The Brethren Evangelist" this goal will be taken care of. It may be that your society prefers to conduct theirs differently. That is permissable providing it is an approved text. It is preferred that the text be the one suggested for use by the national organization.

3. ½members cover the assigned Bible reading: Seniors, Book of Psalms; Juniors, Ruth and book of Judges, with a bible study in connection with each. This goal explains itself without further comment. However, no doubt, the easiest goal to reach, yet most societies if they fail, fail because of this goal. Surely your society is not of this type.

4. Membership project—This means that your society shall have some project sometime during the year wherein you may tell about your work to girls who do not know about it in an effort to secure new members. However, in order to be a banner society does not mean that you must have an increase in membership, although that is much to be desired and for which this project is purposed.

5. Annual cabinet meeting—Sometime during the year the officers of your Sisterhood and committee chairmen will meet to lay plans and discuss the work of your local society. It is suggested that these meetings be held at the beginning of the Sisterhood year so that plans may be laid for the work of the year.

6. Bandages sent to District Secretary — Sometime during the Sisterhood year your society shall conduct a bandage rolling and shall, when completed, send these to the secretary of your district.

7. Benevolent work other than bandages — As an organization you shall do some sort of benevolent work other than bandages. Some societies prefer to do this for some phase of our church work, such as aiding our missionaries in some special way, remembering them with special gifts, or contributing to the work of the Flora Home. Others, and many do, prepare baskets and gifts of clothing for needy in the church and community and so remember them at Thanksgiving or Christmas or some other time of need. Any of these and others that are benevolent in type are acceptable.

8. Statistical report sent to District Secretary by August 10 — Soon after July first each society will receive a statistical report. This is filled out and sent to your district secretary and should be post marked by your post office not later than August 10. We urge every society to respond with this statistical report even though you have found it impossible to meet all goals.

9. National dues sent to Financial secretary in January and July. —These must be post marked before the 31st of each of these months. National dues consist of 50 cents per member as listed on your last July statistical report, the 50 cents per member being paid semi-annually on the above dates.

10. Thank Offering received in April and sent to Financial Secretary by July 31st.—April has been designated as the month to receive the Thank Offering because it is Sisterhood's birthday month. The money can be sent in immediately but if not received by Financial Secretary until July 31st you may still be banner in relation to this goal.

11. Gift to Bethany Home Fund sent by July 31st—Many things must be paid by July 31st, but you need not wait until that last minute. This is the last year this will be a goal so let us be faithful and finish it up in a fine way. This is sent to the Financial Secretary, also.

12. District dues sent to District Secretary by May 31st.—District dues consist of 15 cents per member, or 15 cents for the same number for which you paid in January and July. These district dues are used to carry on the work of your district and take care of expenses there. Nearly every district has some kind of a district meeting and there is always expense involved in planning such well. District money helps to take care of this. Each district also has a project of some kind. In years past these districts have had many different projects. This year all districts are asked to send all available money to the Bethany Home Fund. Please note the *DATE* these are due.

Junior patronesses will notice that *Junior goals* remain the same as Seniors except there are no district dues.

Your society may be a banner society by meeting all of these above mentioned goals, but you may also be honor by having:

1. A delegate to either national or district conference.
2. Thank offering boxes turned in by ¾ of the members.
3. The Outlook, or Sisterhood department of the "Brethren Evangelist," in the homes of ½ the members.

We trust this brief explanation of these goals will enable you to better be a banner society.

Bethany Home Fund

Sisterhood girls everywhere will remember that this is the last year this heading will appear in the Sisterhood department of "The Brethren Evangelist" for with July 31st, this year, this will be a completed project. For seven years this heading has been appearing in our paper. Only recently did it assume this name, but all are familiar with "Mission Home Fund." Sisterhood girls have done well, and have given out of hearts of love for the cause of Christ and for the joy of our missionaries. This project was accepted by the Sisterhood as an organization as a call from our Master for service and all have been faithful. We feel that even though the Home is built and finished you will remain faithful until every penny has been raised. Sisterhood girls never disappoint! The real Sisterhood girls, girls who have the spirit of Sisterhood in their hearts never disappoint!

Miss Katherine Sampson, our financial secretary sends the following information concerning this fund thus far this year. This report was made out by her January 19, 1938, so by the time you read this it may be slightly changed.

Since the beginning of this year, August 1, 1937, we have received pledges amounting to $327.50, and payments amounting to $128.50. You will appreciate, of course, that a large percentage of the amount received since August 1st covers pledges made last year on which payments were late.

The following societies have made pledges: Dallas Center Junior, Berne Senior and Junior, Center Chapel Senior, Elkhart Senior, Lake Odessa Senior, Loree Senior, Mexico Senior, Nappanee Senior, North Manchester Senior, Oakville Senior, Roann Senior, Warsaw Senior and Junior, Ashland Senior, Bryan Senior and Junior, Canton Senior, Clayton, Ellet Senior, Fremont Senior, Louisville Senior, New Lebanon Junior, Williamstown Senior, Berlin Senior and Junior, Conemaugh Senior, Johnstown First Senior, Johnstown Third Senior, Philadelphia First Senior and Junior, Uniontown Senior, Vinco Senior, Waynesboro Senior, Hollins Senior, Limestone, Maurertown, Roanoke Senior Washington Senior.

The following societies and districts have made payments:

La Verne Senior, Los Angeles First Senior, Nappanee Senior, North Liberty Senior, North Manchester Junior, Peru Senior, Ashland Senior, Clayton, New Lebanon Junior, Meyersdale Senior, California District, Ohio District, Pennsylvania District, Southeast District.

Now, is your society listed above? If not, why not? Won't you as an officer and a Sisterhood girl see that you, individually, and as a group, do your part in this phase of our Sisterhood work? It is up to you! A gift to the Mission Home Fund still remains as one of our goals.

As an organization we still have a balance of $400.00 to be paid. Last year $1200 was paid. However the home cost $339.53 above the amount we had set for this project and at the last conference it was agreed that if at all possible the Sisterhood would pay this amount then no one would have put in a penny more towards the erection of the building. This will then make our total amount to be paid this fall of $739.53, to be exact. WE WILL GO OVER THE TOP!

He is happiest, be he king or peasant, who finds peace in his home—GOETHE.

In youth we do the planting,
In prime of life we cultivate,
In middle age, still hoping,
We patiently watch and wait
While on through life we're groping.

In age we reap and gather
The harvest of the ripened grain,
But should we cease endeavor
And in idleness remain,
We shall reap the harvest never.

On Bended Knee

Pray that through these winter months many new groups may come to see the vision and spirit of Sisterhood and that where there are no such groups, leaders may rise up that all girls may know the joys of service in Sisterhood.

Pray for the Brethren Church as a denomination that she may constantly remain true to the teachings of our Lord Jesus Christ.

Pray particularly for the existing problems in our Church that in all things His will might be done and that He may always have preeminence.

Pray especially for the leaders of our church, members of all existing boards and institutions that at all times they may be granted wisdom from Him to perform the tasks at hand.

Pray for increased faith and love and for our church and the things of Christ and in all things may we be found faithful.

Pray for your pastor and your own local church that there may be an increase of interest and loyalty to things of Christ.

Pray for your own individual life that you, too, may be found faithful in all things and that Christ may reign and rule in your life.

Thank God for His wonderful leadership and guidance in the past.

Pray for our missionaries who are now in the Homeland that they may receive that renewed strength to go forth once again to the lands to which they have been called.

By the Way

Elsewhere in this issue you will find a brief explanation of the goals of our organization. PATRONESS or PRESIDENT, check these over carefully and see just how your group is doing. If there is a question or difficulty, any of your national officers will be glad to assist in any way possible.

Do not fail to read the Bethany Home Column this month. Is your society listed there? If not, will you not make yourself a committee of one to see that your society does its part?

Have you taken care of Goal 7 regarding other *Benevolent Work?* If not let us do so while the winter months last. Now is the time to take care of these goals. Likewise, every society will want to be busy with Bandage Rolling if you have not already done so.

Whenever possible your general secretary has been visiting the Indiana societies during the winter months, inasmuch as Indiana district is the district for visitation through the year. On January 7 we met with the Center Chapel girls in a most enjoyable and fine spirited meeting. In this connection, it should be stated that CENTER CHAPEL was a banner society last year, although they were not so recognized at National conference because of some unavoidable difficulties. They are a very live group and equally active in the work of Sisterhood. On Sunday, January 9, a meeting was held with the society at Loree, Indiana. This group is just one year old and the date of this meeting with them was in honor of their first birthday anniversary. It was just one year ago that your general secretary met with them to assist in the perfection of an organization. That day officers were chosen and their first meeting held. They have been going forward in the work and show an unusual interest in the work. There were 18 members present that day and a few who were not able to attend this particular meeting. When the visitation is completed in the district a more complete and detailed report will be given *of both* of these meetings.

It is not too early to begin making plans for your presence at National Conference at Winona Lake, Indiana, the last of August. Begin planning now to have your delegates there, and begin planning now so that you yourself might be present. This will be a silver Jubilee for our organization and the occasion for celebrating our twenty-fifth birthday anniversary as an organization. So this conference will be something especially to look forward to. If you have been there in the past you know what a wonderful time is in store for you. If you have never been to Winona and Sisterhood conference, then you will want to come and experience the wonderful time of Fellowship with other Sisterhood girls of the Brethren Church.

You are never any better
Because you are praised;
You are never any worse
Because you are blamed;
You are what you are.

Balzac says, "Be one of the conquerors! The universe belongs to him who wills, and loves and prays; but he must will, he must love, and he must pray."

"Lord of Sunlight,
Lord of Starlight,
Lord of Seasons;
Teach me to know
How best to serve Thee,
How best to love Thee,
Mid Summer's flowers
Or Winter's snow."

Sisterhood Goals for 1937-38

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. ½ members covered assigned Bible reading: Book of Psalms for Seniors; Ruth and Judges for Juniors; with study in connection with each.
4. Membership project.
5. Annual cabinet meeting.
6. Bandages sent to District Secretary.
7. Benevolent work other than bandages.
8. Statistical report sent to District Secretary by August 10.
9. National dues of 50 cents per member sent to the Financial Secretary in both January and July.
10. Thank offering received in April and sent to Financial Secretary by July 31.
11. Gift to Bethany Home Fund sent by July 31.
12. District dues of 15 cents per member sent to District secretary by May 31.

JUNIOR GOALS

All goals but No. 12.

HONOR GOALS

1. A delegate to either District or National conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Available district funds sent to the Bethany Home Fund by July 31.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell, Ave., Philadelphia, Pa.

President—Miss Dorothy Whitted, 1223 E. Main St., Louisville, O.

Vice President—Miss Leah Robinson, 2145 Tuscarawas East, Canton, O.

General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.

Financial Secretary—Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literature Secretary—Miss Mary Elizabeth King, Oakville, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President—Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Secretary-Treasurer—Bernice Baker, Lydia, Maryland.

Patroness—Miss Mabel Donaldson, 531 Fourteenth St., S. E., Washington, D. C.

Pennsylvania

Secretary-Treasurer—Elizabeth Miller, 751 Thomas Ave., Johnstown, Pa.

Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.

Patroness—Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer—Allegra Richmond, 504 E. Walnut St., Nappanee.

Patroness—Mrs. R. J. Klingensmith, 1101 Middlebury St., Elkhart.

Illiokota

Secretary-Treasurer—Dorothea Rahn, Lanark, Illinois.

Patroness—Mrs. E. M. Riddle, 117 Randolph St., Waterloo, Iowa.

Mid-West

Secretary-Treasurer—Erma Seeger, 719 E. Fourteenth St., Falls City, Nebraska.

Patroness—Mrs. Amanda Lemon, Portis, Kansas.

Southern California

Secretary-Treasurer—Ruth Fuqua, 2500 East 113th St., Los Angeles.

Patroness—Mrs. Pearl McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary - Treasurer—Nellie Stover, Wapato, Washington, Rt. 1.

Patroness—Lena Kortemier, Sunnyside, Washington.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The subscription price of the Woman's Outlook number of the Brethren Evangelist is 50 cents per year. Send orders to Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

Vol. LX, No. 8

Mahlon Werner May -38
Route 2
Meyersdale, Penna.

February 19, 1938

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



Part of the first group to meet in Stockton, Calif.

DANGER AHEAD

A man said the other day, if you were more like Jesus you would preach more about heaven and less about hell.

Let us have the truth. Jesus spoke in description of hell while on earth 13 times, of heaven only once. You would think by the way some people talk that they had more love for their fellowmen than the Lord Jesus Christ had. He who was love itself, for God is love, so loved that He gave Himself for man's salvation. Is it a mark of love to hide the truth from men because it is awful?

Listen, dear reader, to these words from the Son of God, who came all the way from heaven and died on the cruel tree to save you from hell.

Of the wicked He said: Them which do iniquity, He shall cast into a furnace of fire; there shall be wailing and gnashing of teeth. Matt. 13:42.

To the careless and indifferent He said: Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment. Matt. 25: 41, 46.

To unsaved-professors He said: Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. Matt. 25:30.

To religious hypocrites He said: Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Matt. 23:33.

To those who permit the affairs of this life to hinder them He said: It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm (accusing conscience) dieth not, and the fire is not quenched. Mark 9:43, 44.

Of the rich man who forgot God He said: In hell he lifted up his eyes, being in torments, and cried, I am tormented in this flame. Luke 16:22, 24.

Because there is wrath, beware lest He take thee away with His stroke; then a great ransom can not deliver thee. Job 36:18.

Would I be faithful to you, dear reader, if, knowing the awful hell of fire that awaits every unsaved soul, I neglected or refused to warn you? Listen to what God says to such: When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, to save his life; the same wicked man shall die in his inquity; but his blood will I require at thy hand. Ezek. 3:18.

A Graphic Illustration

Suppose an excursion train was going out from town and I was on the railway, and as I walked I came to a bridge and found it broken. I knew the train with its hundreds on board was about due; in fact, I could hear it coming. I think for a moment I will warn them of their danger and stop them. But then I think again, it would be a pity to spoil their holiday by such terrible news. Some people might get scared, and maybe some of them would faint, some who are sickly might get very much worse. I love them very much and want them to have a good time, so I wave them farewell with best wishes.

The train rushed on and all on board were killed or wounded. The whole town was deluged in sorrow. I came among them and told them I knew the bridge was down, but I loved the people so much that I could not think of warning them and spoiling their pleasure. And besides that I feared that some of them would not believe my report and make light of me.

Would You Call That Love?

How long would they let me live in that town, or even live at all? What are we to say then of men who stand before their fellow men whom they know are rushing down to hell, unsaved, without Christ, and yet never warn them of their danger?

GOD SAYS:

The wicked shall be turned into hell and all the people that forget God. Ps. 9:17.

The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. II Thess. 1:7, 8.

But the fearful, and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. Rev. 21:8.

Whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20:15.

He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life but the wrath of God abideth on him. John 3: 36.

HOW SHALL WE ESCAPE?

Jesus says: I am the Way, the Truth and the Life; no man cometh unto the Father but by ME. John 14:6.

Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved. Acts 4:12.

Jesus says: He that heareth My Word and believeth Him that sent Me hath everlasting life and shall not come into condemnation. John 5:24.

There is no way to get out of hell and only one way to keep out.

"IFS" FOR CHURCH MEMBERS

If every member should go to church as often as I go, what kind of an attendance would my church have?

If every member should conduct himself as I do during the period of worship, what kind of services would my church have?

If every member should attend the prayer meeting as often as I attend, what size prayer meeting would my church have?

If every member should support all special meetings of the church as I do, what would the meetings be like?

If every member should contribute to the work of the church as I do, what would the financial status of my church be?

If every member should live during the week as I live, what sort of a testimony before the world would my church bear?

If every member should help the pastor pull the load as I do, forward or backward would my church go?

If every member should spend the time each day in prayer for the work of the church that I spend, how great a volume of prayer would ascend?

Honestly now, before God, "Who looketh upon the heart": if every member were just like me, what kind of a Church would my Church be?

—By Paul R. Bauman.

The Brethren Evangelist

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A DOZEN PEOPLE

We heard not so long ago of a church which was so nearly dead that the Sunday morning services had dwindled in attendance until there were about a baker's dozen present. The current expenses were not even paid. The pastor had been starved out and the situation seemed hopeless. Just at this time a young man came along with the great vision and knowledge of the Word of God and a willingness to sacrifice his own life to see the blessing of the Lord on the church. In a few years the attendance had risen to several hundred, many souls had been saved and the church became known not only locally but for the number of missionaries sent out from it to the ends of the earth. Contact with the young man who took over the dead church reveals that humanly speaking he is a very ordinary gentleman, wise but not overly educated, a man of good judgment whose heart is filled with the love of God and a passion to see sinners saved. Such a combination has been blessed of the Lord and the church is doing a great work. This was not a Brethren church.

We are inclined to think that there may be some precious saints of God who may read this feeling that their church may be among the dying. If so, we can only suggest that such take courage, call a special series of meetings for prayer, definitely asking God to inject life—new life—into the congregation.

As souls are saved in the first place by receiving of the precious Bread of Life which is the Lord Jesus Christ, likewise churches are built up by feeding upon the same bread which came down from heaven. God is able. His hand is not shortened, His power is not lessened. It was our Lord Jesus Christ who said, "I will build my church." The thing which is left for us to do is to place ourselves and our congregations in such a position before the Lord that He can actually build the church according to His own purpose.

DETERMINATION

Among many other things, it takes some real determination to keep a church going forward. The pastor, with the officers and teachers, need to have a determination to hold the membership which the church already has, to get others saved, and to present a systematic teaching ministry. Let it be emphasized that these things must be in the mind of the leaders of the congregation. The flock in general will never rise higher than the leadership. The flock will never learn to pray better than the leadership. The flock will never live more Christlike than the leadership. Let the leaders of the people determine by the grace of God to go forward in fear and power of God and they will go forward.

A SECRET ABOUT NORWAY

It is said that Norway, with a total population of three millions which is not nearly as large as the city of Chicago alone, has 550 foreign missionaries.

Since the World War, Norway has been free from much of the turmoil which has so disrupted the other nations of the earth. Of course, some will tell us that this is because Norway is so situated geographically as not to be in the line of conflict. With all due regard to this reason we are of the opinion that God has blessed Norway spiritually and governmentally to a great extent because of the interest which the people of the nation have in the gospel. Certainly 550 missionaries from a small country which has never been known especially for its wealth is a record worthy of commendation.

WHOM SHALL WE TRUST?

There was a time when it seemed to be a wise principle to believe that every stranger you meet is honest until you find out differently. However, from some things which are going on in the world now it almost seems as though it is necessary to hold every stranger as a dangerous crook until you find out differently. We believe that the following facts, quoted from Ernest L. Tiffany, State Field Secretary of the New York Civic League will be a warning to everyone and especially to parents who may be a bit careless as to where their children may be found at night.

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Every promise made by the "Wets" before repeal has been broken. Every bad thing that went with the drink evil before 1918 is worse in 1938. But apparently the White Slave Traffic is worst of all.

When my earlier article on the subject was published June 11, 1937, in The Civic Bulletin, 95 White Slave cases had been reported to me in 18 counties of the State. Now the score is 121 in 22 counties.

The White Slavers and their cadets and pocuresses go everywhere, in country districts and villages, as well as in the big cities, and the game they hunt is not the "sporty girl," as some have thought. They are after purity. It is pure girlhood that brings high prices in the White Slave Market.

Mr. John Wylie, teacher of the Men's Bible Class in the Church at Aquebogue, L. I., told me the following:

"Just recently I saw my niece sitting in the waiting room of the Long Island R. R. at the Pennsylvania station in New York, and went across to speak to her. I noticed a strange expression on her face; and when I spoke she didn't answer. I laid my hand on her shoulder, and then shook her, but there was no reaction. She was dead to the world, so I picked her up and carried her out. Come to find out, she had been shot with a hypodermic, right in that waiting room, evidently by a White Slaver."

THE CASE OF A HOSPITAL NURSE

Seven responsible people on Long Island at different times and in different places, told me of the experience of a young friend of theirs, a hospital nurse, who was shot with a hypodermic "gun" while riding on a crowded trolley car. Realizing what had happened, she stopped the car at once, found a policeman, who took her to the nearest telephone. She 'phoned the hospital, they came with an ambulance, took her back to the hospital, and walked her up and down until the effect of the drug wore off.

A prominent Baptist pastor in Broome County told me: "Two hours before you spoke in our church this morning, a father and mother of my congregation came to the parsonage to ask advice. On the street last evening their daughter, one of our Sunday School girls, was shot with a hypodermic by White Slavers. Something must have frightened them away after they shot her, for they did not take her, but left her to wander the streets all night, dazed and not knowing whither she went. By morning she had recovered enough from the effect of the drug to find her way home, and her parents came to me for advice as to what to do." It was sub-zero weather and it was only God's mercy that the poor child, doped as she was, did not lie down and freeze to death.

A pastor at Esperance, N. Y., told me recently: "A young friend from Massachusetts, visiting in New York City, was walking down Fifth Avenue. Opposite the City Library, at Forty-second Street, a White Slaver stepped close in front of her and deliberately stamped on her foot so hard that it threw her down on the sidewalk. The Slaver put up the cry, "Help, folks, here's a woman who has broken her leg. Help find a taxi and get her to a hospital quick! O! here's a taxi," and hailed his conferate, cruising along near by. Getting on her feet as best she could, the girl saw the car was not a taxi. Guessing what was being attempted, she belabored the Slaver over the head with her handbag, calling loudly for help, and the White Slaver slunk away under cover of the crowd."

At Port Crane, N. Y., a young woman told us: "My chum and I, on the way home from school, were stopped by two young men who invited us to take an auto ride. Fore-warned, I refused, and stuck to it. My chum, just a bit flirtatious, accepted their invitation. She has never been heard of since and that was five years ago."

OFFERED $1100 FOR A PURE GIRL

My good friend Rev. C. W. Briggs, Baptist pastor at Burnt Hills, N. Y., told me this recently: "A retired pastor living in Albany (who for several years was a mission worker in Chinatown, New York, and knows the underworld) was visiting friends out in the country beyond the Helderbergs. The mother of the family showed him a clipping from an Albany paper, advertising for a private secretary, and told him, 'Our daughter intends to answer that, for she wants to earn some money.' Seeing the address he answered, 'Let me investigate. I'm afraid she'll never come back if she goes there.'

"So he went to the address in Albany, given in the ad, and was met at the door by one whom he recognized as a 'red light queen.' Showing her the clipping, he said, 'I know your game, and can deliver a girl to you this afternoon,' describing her. 'How much is there in it for me?' '$500,' she said (which tallies with what I wrote in the earlier Bulletin article, that the White Slavers are offering anywhere from $500 to $1,000 for pure girlhood).

"'Do you think I'm going to risk my liberty for $500? Come on, now, how much?' And she offered $600, $700 and $800!' He said, 'Listen, I tell you she's a beauty. She's only 16, and she's pure and innocent. I'm no piker. I'm from Chinatown, and I'm out for the money.' And the red-light mistress finally raised her bid to $1,100! Then he went back to the country home and told mother and daughter what he had found out!"—From the Civic Bulletin.

Editorial Notes and News

BROTHER LEO POLMAN is now in an Evangelistic meeting in the church at Ellet, Ohio where Brother Raymond Gingrich is the pastor.

AN EVANGELISTIC CAMPAIGN is now in progress at the Canton church with Brother R. Paul Miller as evangelist. He is scheduled also for a meeting at Uniontown, Penna. to begin March 8.

BROTHER A. L. LYNN plans to go back to the Dayton church for a second campaign closing on Palm Sunday. A very successful meeting was conducted there about a year ago.

BROTHER LOUIS T. TALBOT, pastor of the Church of the Open Door of Los Angeles, is now in a meeting at the Whittier church.

A PRAYER REQUEST comes from Brother C. W. Hooks of Adrian, Pa. for his wife. Some time ago she became ill from food poisoning and her recovery has not been complete. She has been anointed and desires the prayers of the Evangelist family.

IT IS REPORTED that the church at Huntington, Indiana is soon to be redecorated on the inside. Plans are already under way to greatly beautify the place of worship. Brother H. M. Oberholtzer, the pastor has recently undertaken the printing of a neat weekly calendar.

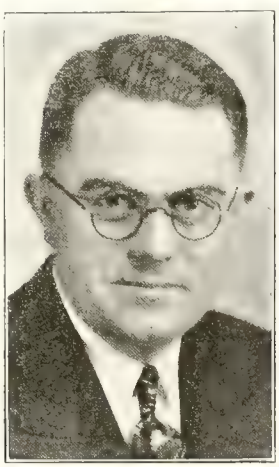
THE NORTHEAST OHIO Christian Endeavorers met Friday evening, Feb. 4 at the Ellet church, Akron, O., for a district rally. It is reported that the churches sent splendid delegations and there were over 250 present. This is a regular event for the young people of the churches of Northeast Ohio. The next rally is to be held at the Church in Canton. Announcement will doubtless be made later.

TRUE CHRISTIAN SOLDIERS---

The Need of the Hour

By R. D. Barnard, Pastor, Dayton, Ohio

"Thou therefore endure hardness, as a good soldier of Jesus Christ," the word of St. Paul, was worthy instruction to the young man Timothy. "Take the sum of all the congregation" is the word of the Lord to Moses as recorded in Numbers 1:2. Every able bodied man old enough to undertake in life was to be enrolled in this numbering of Israel. Taking these two scriptures together it would seem to say, "Every child of God should be enrolled as a soldier of the cross, not a soldier with "leave of absence," but a soldier enlisted for the whole war.



R. D. Barnard

Cowardice in any warfare is reprehensible. Failure in the line of duty brings the most severe discipline. Cowardice is certainly not the spirit of the early followers of Jesus Christ. Terrible were their persecutions, but when persecuted they "went everywhere preaching the word." Prisons carried no horror. Even death was a thing almost sought after when they rejoiced "that they were counted worthy to suffer for His name."

But why be soldiers today? Certainly not to reveal our strength and boast about it. Though our strength might be "as the strength of ten," yet what could ten do? We "wrestle not against flesh and blood, but against principalities and powers....." None of us is of any avail against Satan. Even Michael must needs say "The Lord rebuke thee." It should make us humble to know that only as we are in Christ Jesus and empowered by the Holy Spirit will we be able to stand as a good soldier of Jesus Christ.

Why be soldiers? Certainly it is not the Lord's desire that we should enlist for a Civil War; '61-'65 revealed the sorrows of this. Spain becomes the sad spectacle of such a strife. If these reveal horrors in the world and civic systems, what must the horrors of civil strife in the church of Jesus Christ mean in the presence of the eternal God? It means weakening our hands in the conflict against sin and unbelief. It means robbing our Lord of our strength and power in the evangelization of the world. It means that we become a spectacle to God and the angels, to Satan and the demons, to the unregenerate of the world, and to those fellow believers who are scandalized by our doings. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." Such were the words of St. Paul. They were words spoken to the **brethren.** Why should not brethren band themselves together in prayer asking that Paul's entreaty shall be true in **The Brethren Church?**

True soldiers, Why? First, "against the wiles of the devil," (Ephesians 6:11). I am convinced that the New Testament does not purpose to offer a perfect moral code for the unregenerate. There is something else that Christ has to offer to a lost world. We will deal with that later, but right now we want to think of the warfare which the true soldier has against those evils of the world as they crowd in upon the church of Christ.

There are economic evils. The world is full of them. Fraud, deceit, dishonesty, unholy bargaining—these are on every side. Christians should be good soldiers fighting against them, lest they be overcome by them. The danger for the Christian is that he will become cold-bloodedly fair in his dealings with his fellow man, making as his policy "an eye for an eye," rather than to let the moderation of Jesus Christ rule in his life. There are many policies in business, legally honest, but spiritually unfair for the Christian.

There are moral evils. These are probably by-products of more terrible things, but they are so insistently present. They are so distributed among old and young alike. Were Rome and Greece worse in the days immediately preceeding their decadence? Sometimes we are made to wonder. Beer parlors, night clubs, dirty shows, dances—all these, terrible as they are, are only a commentary written on our streets and highways of the moral corruption in the heart of so great a part of American life today. "Too straight-laced," do I hear someone say? No

true soldier of Jesus Christ will ever say it, for our Lord was a "straight-laced" Lord, and those who will be in the center of His will, will gladly partake of the same characteristics. "Keep thyself pure," said the spiritual father Paul to his spiritual son Timothy. "Abstain from every appearance of evil," said Paul to those spiritually minded in Thessalonica. "Look not—to lust after—" is the implication from the words of Jesus in Matthew 5:28. How terrific is this battle against moral corruption. How my sympathy goes out to those Christian young people in high schools and colleges who are in the thick of the fight. They are woefully out numbered. The whole system is set up against them, the very social life is planned as a break-down against them, or planned by a godless world without considering them. It is not pleasant to be classed as "the wall-flower," or the "bishop," or the "weak-sister," or the "deaconess," when those terms are used in ridicule. But the true soldier of Jesus Christ will wage his warfare against these horrible things that he shall not be ashamed in the day of Christ's appearing. A little hardship now, will reveal itself in true joy then.

There are evils of unbelief, Atheism, Communism, Fascism, etc. What inroads they are making! The industrial classes in America are seething with them. We need only talk with those in our high schools and colleges to know how insidious and tremendous the inroads are. No wonder our churches are not filled. Churches are built on the Bible and on faith in God. These are being underminded and destroyed. Those who have lost them, will not long cling on to the institution of the church. We ought to be forewarned on these present day challenges. I know of nothing better than the writings of Dan Gilbert. Every person in college, every person contemplating college, every parent of those in college should read one or both of his books. "Crucifying Christ in our Colleges" or "The Slaughter of Innocence", (and I'm not paid to advertize). Jesus said, "When the Son of Man cometh will he find faith on the earth?" He won't, if Satan has anything to do with it. How we thank God that we have a victorious Captain of our Salvation, through whom we can wage our warfare.

But our fight is not all "against". We have an aggressive warfare "for". It is a warfare where the Word of God as the "sword of the spirit" is the chief weapon.

It is for the proclamation of **the** gospel. Why do I emphasize the word "the"? Because I have in mind one gospel, not the slip-shod, hap-hazard, partly-inspired, partly-fable variety so often given in broken doses. I have in mind the **very Word of the very God,** the gospel verbally inspired as originally given, in which God says what He means and means what He says.

How necessary is it? Is it just an adjunct to a busy life? Does it just make a rich life richer, or is it the very wealth of God for bankrupt sinners? How necessary is it? We'll never be a true soldier in its presentation until we are convinced that without it lost souls are headed for an eternal hell. When we believe this great Biblical truth, and are awed by it, we'll begin to busy ourselves as true soldiers.

For whom is it? It's for your father, your mother, your sister, your brother, your neighbor, your enemy, your friends. It's a priceless commodity. It's not for sale. It's a gift. You are blessed in giving it, and without it men die.

Where shall it be given? Territory is unlimited. What salesman would not be happy, if he should have such a priceless commodity, and have unlimited territory. "Every place that the sole of your foot shall tread upon" was not more true of Joshua, than is this true of every true soldier of Jesus Christ. Those in your territory will die without Christ and hate you in a Christless eternity if you fail to tell them of the gospel that can save. Think Africa, yes; think South America; yes; but think America, too! Think of our cities and valleys, of our homes and shops, of our schools and colleges. Think of your own friends and family. Why should we give the

(Continued on Page 11)

A MOUTHPIECE OF THE LORD

By Oliver W. Ridenour

I heard two sermons preached. One man
 Spoke in the modern way,
Discussed his own convictions and
 The wisdom of today.

He ridiculed some Bible facts
 As though they were absurd,
And quoted scientific minds
 Instead of God's own Word.

The second spoke in softer tones,
 Yet with authority:
He stated rules and principles
 As God showed them to be.

Perhaps he hurt the feelings of
 His congregation, still
He boldly preached the Word of God,
 Proclaimed the Father's will.

The first man was an orator
 With certain power to sway
The minds of those who heard him, as
 He preached the modern way.

The second was less eloquent,
 Unknown, perhaps ignored,
But serving bravely in his place—
 A mouthpiece of the Lord.

DELIVERANCE---

Where Shall the Christian Look for it?

By Miles Taber, Pastor Fillmore, Calif.

Into every life there come times of doubt, depression, disillusionment, and defeat. One's utter helplessness bears down upon him until he cries in despair, "O wretched man that I am! Who shall deliver me?" Deliverance is a universal need. Whether one is a child of God or a child of the devil makes no difference here. We all find ourselves in situations from which we can not work out our own salvation: we must have outside help. Where shall we look for it?

This is where the Christian parts company with the world. In need they may be the same: but in resources they are as far apart as the poles. When the unbeliever has exhausted every human effort, he has exhausted his resources. The Christian still has left the greatest of all—his God.

But to have deliverance available is one thing; to avail oneself of it is quite another. The tragedy is that we so often seem utterly unconscious of God's gracious provision for our deliverance, and that we turn to the beggarly means of the world. "Should not a people seek unto their God? is the challenging question of Isaiah when Israel turned to worldly methods. It is not only the Christian's privilege to look to God for deliverance, it is his duty. It glorifies God. And it shows the world that we have a God who is able to deliver. The most important result of our looking to God for deliverance is not that we are delivered from our troubles, but that God's name is honored, and a ringing testimony is given to the world. In your next time of need where will you look?

WHEN HE COMES

"What is the state of things in His absence? War, misrule, anarchy, suffering — enough to make one swoon with heart-sickness....for the world is full of expedients for bringing deliverance to the race.....

On the authority of the New Testament, and in the light of the nineteen centuries of history, I declare my conviction that the only hope for the world is in the Return of Christ, to reign over the earth, to establish universal peace.....that no power can stop the march of crime, till He shall take..... His great power....that no final check will be put upon sin and violence until Satan is bound (Rev. xx., 1-2).....This is the Gospel of Comfort for the labouring man, —not strikes—dynamite—revolution."

A. J. Gordon, D. D.

I. Up or Down?

Near the famous Rose Bowl in Pasadena, a graceful concrete bridge spans the Arroyo Seco. During the last few years nearly a hundred people have walked out on that bridge, looked down, and leaped into eternity. These men and women came from all walks of life, some were rich and some were poor, but they all needed deliverance. The only way they could look was down—down the valley of the shadow of death. That was the only deliverance they knew. And some of the world's leading philosophers will agree with them that that is the best way out.

Now hear the testimony of a man who looked up for his deliverance: "I sought the Lord, and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them." Again he said, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." That upward look every morning is sure protection against the need of the downward look in the still of the night.

"What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer!"

While the world looks down the dark valley in despair, the Christian looks up to God in prayer.

II. Ahead or Back?

In spite of its boasts to the contrary, the world is looking backward for its deliverance. The reactionary wants to return to the old ways in politics. The so-called progressive is leading us back to the despotism of the past with dictators replacing kings and emporers. The militarist can see no deliverance except in a return to brute savagery in its modern wholesome form. And even many who profess to be followers of the Christ can see Him only in the past. The "social principles of Jesus," "the Jesus way of living"— in these is their only hope for deliverance. They say their hope is in Christ, but it is in a Christ whose work is all in the past. Their future holds nothing but human effort for the world's deliverance. They are looking back.

How different is the hope of Paul: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." And

Notice to Close Offering

Ferbruary 23rd is the latest date for sending in the Thanksgiving Offering. The Comparative Report of the Thanksgiving Offering goes to press the first of March and therefore all offerings must be in the office of the Home Mission Board not later than February 23rd. PASTORS, TREASURERS, SUNDAY SCHOOL SUPERINTENDENTS! ! Look into the matter at once and see if your offering has been sent in. This will save much misunderstanding and inquiry afterwards when the report appears without some of your offering. DO IT NOW!

Peter was "Looking for and hasting unto the coming of the day of God." Even Abraham, while living in tents, "Looked for a city which hath foundations, whose builder and maker is God." While the world looks back, the Christian looks ahead to the coming Christ. In this blessed hope he sees his complete deliverance. In this purifying hope he sees his present deliverance from worldliness and discouragement. There is deliverance from sin today, and deliverance from suffering tomorrow, in the blessed hope. Look ahead.

III. Within or About?

When the world gets in trouble, it looks about to see what help is in sight. It scans the horizon for visible aid. Circumstances, conditions, visible facts must always be taken into consideration. Its only hope is in finding somewhere a bright outlook. That is why men's hearts fail them for fear, and for looking after those things which are coming on the earth.

But the Christian does not look about for deliverance. "While we look not at the things which are seen, but at the things which are not seen." As a result, even if our "outward man" should be dying, "yet the inward man is renewed day by day." The source and evidence of this inward renewal is the indwelling Spirit of God. The Christian looks within, not to his flesh in which no good thing dwells, but to the Holy Spirit, who is his guide and comforter. When the child of God needs deliverance, he may call on his Father in heaven, but sometimes He seems far away. He may look forward to the coming Savior, but that event may seem far ahead. But he may still look within to the Holy Spirit, for He is here, and He is here now. It is true that every Christian is indwelt by the Spirit, but it is not true that every Christian realizes this fact, appropriates it and experiences the moment-by-moment deliverance that the Spirit gives. While the world looks around at circumstances, let the Christian look within to the blessed Holy Spirit to receive a day-by-day renewal and deliverance.

It will be seen that the child of God is not dependent upon the cries of "Peace and security" of the world in the last days. He has a peace and security which the world can neither give nor take away. It is given through the ministry of the Triune God. It is received by looking in faith to each of the three Persons. It is not merely his looking up, but looking up to God the Father in prevailing prayer. It is not only looking ahead, but looking ahead to the coming Son of God. It is not simply looking within, but looking to the indwelling Spirit of God. The world tries to look up, but it sees gathering clouds. It tries to look ahead, but what it sees causes heart failure and fear. It tries to look within, but it sees only a glorified brute with most of the glory gone. The Christian is delivered because when he looks up, ahead or within, he sees God, and God delivers him. Will you look to Him in your present trial? He is able to deliver thee.

HIS WAY

God bade me go when I would stay
('Twas cool within the wood).
I did not know the reason why.
I heard a boulder crashing by
The path where I had stood.

He bade me stay when I would go;
'Thy will be done,' I said,
They found one day at early dawn,
Across the path I would have gone
A serpent with a mangled head.

No more I ask the reason why,
Although I may not see
The path ahead, His way I go;
For though I know not, He doth know
And He will choose safe paths for me.

—S. S. Times.



LOYAL MICHIGAN BRETHREN

Several months ago we made a trip to Lake Odessa, Michigan, where Arthur Carey is pastor, to speak for them over one Sunday. While there, Brother Carey spoke to us about the Brethren Church at New Troy, Michigan. He had been driving one hundred and thirty miles each way once a week in his efforts to help the New Troy folks and keep the doors of their church open. He urged that the secretary make a trip up there as soon as possible to see what could be done to save the New Troy church. Consequently arrangements were made to do so shortly after the first of January. We found here a loyal group of Brethren who were ready to make real sacrifices in order to prevent the closing of their church. Since Brother English passed away they had had no pastor at all. That was several years ago. Being leaderless they went ahead as best they could and made fine progress. Last year they took in a group of folks from another church that was having hard going also. This did not turn out well and resulted in quite an unhappy situation. The two groups are separated once again and now the Brethren folks are seeking a pastor.

When we arrived we found a nicely painted church building, that had been re-roofed just this last summer. All things were in good repair. We found a people who were not only ready, but eager to be led into a program for the building up of their church. They sought advice and were of a mind to follow it. They were prompt in their response to canvass their field and discover just what strength they had.

At present we are arranging for a temporary pastor to preach for them, and trust that the plans work out for the rebuilding of this once vigorous church. If possible we will hold a few meetings for them in the near future and try to add to their numbers. These are loyal Brethren people and deserve the prayers of all of our praying people. We should have a hundred churches in Michigan through these years instead of just two. We at one time had other Brethren churches in that state but have lost them through neglect. May such a story never be told again in the Brethren Church.

WEST ALEXANDRIA MEETINGS

Brother Arthur Cashman, pastor at the Clayton, Ohio, Brethren Church, became interested in this West Alexandria group shortly after going to Clayton. He learned that they had no pastor and arranged to preach for them once a week. Gradually the scattered folks were gathered together, and the Sunday School began to revive. Without a pastor, a congregation and its work go to pieces very fast. Soon the Sunday School had doubled and the church attendance began to increase. Many of the members who had drifted away began to return. The work responded so finely that it was soon apparent that more time should be spent on the field. The people were asking for it and the work deserved it. It was at this point that he asked us if it were not possible for us to hold a revival there this season. It appeared impossible at first, but because of a cancellation in January, we were able to do so.

On January eleventh we started, and closed on the sixteenth. It was a very short meeting but the Lord blessed us all while it was in progress. The attendance grew from the start and the interest was fine. The question box was flooded with questions that revealed that the folks were thinking and meditating on the facts of the gospel. While the meetings were altogether too short to expect many conversions, being but six days, yet much was accomplished in renewing the interest of many and giving courage to the members to believe that their church could once more be strong and vigorous.

There was much agitation that a longer meeting be arranged for at a later time, before these services were over. We do believe that with more pastoral care this church could become a strong work in a very short time. Brother Cashman is handicapped due to the fact that he has been making a living selling Bibles and has been all but giving his time to these churches in order to help them to get on their feet. It is a very self-sacrificing work that he is doing. It is our hope that he will be able to get such support from these churches as will enable him to give all his time to this work, for the Lord is surely blessing his ministry today. It is our earnest prayer that the Brethren at West Alexandria will soon be able to have their prayers for a strong church answered. We believe in their field and we believe in their pastor. We hope some day to help them again.

It was a real pleasure to have Brother Barnard and many of his people to attend and encourage us during these meetings. Brother Whitted and some of his folks came over and helped us. But the laurel goes to the folks at Clayton. These people, at least

(Continued on Page 11)



LOST CREEK, KENTUCKY

During the Thanksgiving vacation we had with us a gospel team from Grace Theological Seminary of Akron. They held meetings from Thursday evening through Sunday evening. The folks here were glad to have the team with us again. This makes the third team we have had at Riverside during this year. Those on the team were: Edward Bowman, Ernest Myers, and Mr. and Mrs. Harold Dunning.

The attendance was good throughout the meetings. The greater part of the attendance was young people. They enjoyed hearing the messages of salvation which the gospel team had to offer. They also enjoyed the special music. Mr. and Mrs. Dunning sang and Mr. Myers played the saw. Sunday evening Mr. Dunning gave the closing message. Those who heard that closing message cannot truthfully say they have never heard the way of salvation. One young man who was in the audience that evening went home and told his folks that that was the greatest sermon he had ever heard. As the invitation was given eleven young people came forward seeking the way of salvation. Please pray for these young people. Many of them are high school students.

Sunday afternoon we went up to Leatherwood. At the mouth of Leatherwood we divided into two groups. One group went one and one half miles up Leatherwood Creek to Sunday School and the other group went up Lost Creek to a new Sunday School which was started a few weeks ago.

As we were returning home from Leatherwood Mr. Dunning broke the fan to his Ford. We could not find a new fan in Jackson, so it was necessary to order one. This meant the folks could not leave for Akron Monday morning as planned. We called on the principal of Brethitt County High School and the president of Lees Junior College at Jackson and arranged for a meeting at each place. At these two places they had the opportunity to preach to more than three hundred young people.

We are looking forward to the Easter vacation at which time we hope to have another team.

SEWELL S. LANDRUM.

STOCKTON, CALIFORNIA

Although this is a difficult field we feel that the Lord is blessing our efforts here. We have a group of about twenty active consecrated folk who are willing to give freely of their time, money, and efforts for the establishment of a Brethren Church in Stockton.

We have rented a very nice small building in a section of the city that is building up rapidly and, so far, there is only one other church in this part of the city.

We have Bible School each Sunday morning at 10 o'clock and Brother George Richardson teaches a



This is the meeting place for the Brethren of Stockton

Bible class on Thursday evenings. We are also beginning next Saturday, January 15th, a "Live Wire Club" for boys and girls to interest the children of the neighborhood.

We all feel very much encouraged and are praying earnestly that we will soon have a pastor to lead us. We believe God's promises are true and while we are waiting for Him to send us the right man, we are going to dig the ditches and have the ground prepared.

We covet the prayers of the Brethren for the work here; that many precious souls may be gathered in; that they may be in readiness when our blessed Lord comes for His bride.

—RALPH RAMBO.

WEST ALEXANDRIA MEETINGS

(Continued from Page 9)

some of them, were in the services nearly every night and were a great inspiration to us all. Our home while in West Alexandria was with Brother and Sister Meier. These dear folks simply could not do enough to make a person comfortable and it was with regrets that we had to leave them. We hope some day to share the blessings of their home once again.

TRUE CHRISTIAN SOLDIERS

(Continued from page 6)

gospel? For the saving of the lost, of course; for their joy, and blessing that they may have the gift of eternal life. But there's another reason that's for ourselves, and for our own. The world **is** small, and distant heathen are now our neighbors. I am thinking that we should give the gospel of the Lord Jesus, if for no other reason that selfishly, for self-preservation, and for the protection of our children and loved ones. If a mad-dog were to run down our street, every person of us would try to help capture him. Mankind without the gospel of Jesus Christ is worse than any mad-dog. It is self preservation; it is protection to our loved ones that we shall present the gospel seeking to win lost men to Jesus Christ. When they are won to Him, they will be like-minded with us. They, then, will be true soldiers of Jesus Christ.

Equipment? weapons? yes, the Lord supplies them. The whole armour of God is discussed in Ephesians 6:11-17. Here is the listing of a complete protection. No part of our spiritual body is left vulnerable, yet no part of it is hampered. God protects us as the devil fights against us, and we have this defensive armor for our protection as we go forth proclaiming the gospel of the Lord Jesus. Go forth, therefore into the battle as true soldiers of Jesus Christ. Let us use the weapons put into our hands for "the Word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12).

Rewards? yes, there are abundant rewards. Our salvation from God is a gift, then He pays us for everything we can ever **do** for Him. There are many mentions of this eternal reward in God's word, but I close with only one, Paul gives it in 2 Timothy 4: 7-8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love His appearing."

Be a true soldier of Jesus Christ .

BUT — HOW DID DE GOATS GET IN ?

By Herbert Buffum

O, Massa Sheped ob de flock
De fold looks bare and thin;
Fo' de sheep has almos' lef' de fold,
But—how did de goats get in?

You has let down de bahs, you has let down de bahs,
You has compromised wid sin;
You has let down de bahs and de sheep run out
While de goats has all come in.

We has let down de bahs Ah know
To populate de fold,
And while all de goats wuz comin' in
De sheep run out in de cold.

We tried to git de banker in
So God could hab der gold;
De rich and de mighty we has got
But de pooh folks done lef de fold!

We sed ouh pweaches wuz too plain
An grammar did not know,
We got some eddicated ice-bergs now,
But de Holy Ghost men—dey go!

We let de movin' pictuahs in
To entertain de crowd;
And while many sheep done starve to death
All de goats am fat and proud.

De sheep dey am partikular
And kerful wot dey chew;
But de goats don' caih wot we gibs dem,
Jes any old thing will do.

De goats am runnin de whole machine
And got it off de track,
But Massa Sheped we'll raise de bars
If you'll bring de good sheep back!

When Patriotism Becomes Worship

(A Striking Article from The Sunday School Times)

Patriotism is a Christian privilege and duty. "Fear God. Honour the king." So writes the apostle by inspiration (I Pet. 2:17). But there is a higher duty than patriotism—our duty to God. "Render to Caesar the things that are Caesar's, and to God the things that are God's." So commanded the Lord Jesus Christ (Mark 12:17). And when a command of God, there can be no question where the Christian's duty lies. When Peter and the other apostles were commanded not to teach in the name of the Lord Jesus, they quietly answered, "We ought to obey God rather than men" (Acts 5:29).

Things are happening in different parts of the world today that are throwing into sharp relief this question of possible conflict between the Christian's duty to God and to human government. There are still lands in which there is true religious liberty; but there are powerful nations in which religious liberty is fast narrowing or even disappearing. Russia is the most conspicuous instance, with Germany a close second in the practical deification of Hitler. Dictatorship in Italy, and the exaltation of Il Duce, approach the question even while religious liberty is declared. China has well-nigh deified her dead leader Sun Yat Sen. And now a momentous crisis is precipitated in Japan by the insistence of the government that all schools, including Christian mission schools, render obeisance at the Shinto Shrines.

Should Christians in Japan and Korea, and the teachers and pupils in Christian mission schools and colleges there, bow at the Shrines?

Readers of The Sunday School Times will recall the illuminating discussion of this question by an experienced, clear-visioned and courageous missionary, Dr. George S. McCune, in the issues of June 5 and 12, and the vivid account (June 19) of a riot that broke out in a girl's mission school in Korea because of the uncompromising stand of the missionary in charge against Shrine worship. Because of his true stand, Dr. McCune was forced from the Presidency of the Union Christian College and the Principalship of the Presbyterian Boys Academy at Pyeng Yang and obliged to leave Korea.

Many missionaries, together with many Korean Christians, see the issue clearly and are not deceived by the argument of Japanese officials that bowing at the Shrines is merely an act of patriotism which shows respect for the government, and is not religious worship. Other missionaries and Korean Christians are accepting this argument and are obeying the order of the government.

So far as The Sunday School Times knows, only one Foreign Mission Board in America has taken a clean-cut, uncompromising, truly Christian stand on this issue in Korea,—the Executive Committee of Foreign Missions of the Southern Presbyterian Church. Dr. McCune quoted Dr. Darby Fulton, Secretary of this Committee, and told of the Committee's action, in his article. . . . Missionaries rejoiced in a great blessing of Dr. Fulton's visit to Korea early this year, and in the strengthening and assurance he and his Committee had brought to the true missionaries there. No other Foreign Mission Board in America has taken similar action, and many are praying that other Boards may follow the courageous example of the Southern Committee, and that speedily.

Governmental insistence upon the worship of the spirits of ancestors, and worship of the spirits of the royal and reigning family line, is surely a part of the preparation of the world today for that worship of the final World Emperor, or Beast, who shall be reigning over this earth just before the Lord Jesus Christ returns to establish his Kingdom on earth. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear" (Rev. 13:8, 9). God forbid that any Christian missionaries of Missionary Boards today should compromise and yield to any governmental demands that may be preparing the hearts of men for the final and eternally fatal false worship that shall destroy vast numbers of the human race.

RECEIPE FOR LIQUOR

A barrel of headaches, heartaches and woes
A barrel of curses, a barrel of blows;
A barrel of sorrows for a loving, weary wife,
A barrel of care; and a barrel of strife;
A barrel of unavailing regrets,
A barrel of burdens, and a barrel of debts;
A barrel of hunger, of poison, of pain,
A barrel of hopes all blasted and vain;
A barrel of poverty, ruin and blight,
A barrel of tears that flow in the night
A barrel of orphans' most pitiful moans,
A barrel of beatings, a barrel of groans;
A barrel of serpents that hiss as they pass,
That glow from the liquor in the head of the glass:
A barrel of falsehoods, a barrel of cries,
That fall from the maniac's lips as he dies.

Mix all ingredients well with disobedience, hard-heartedness and a stiff neck, and cook in unquenchable fire. All young people take warning!—Selected.

FINANCIAL REPORT

THANKSGIVING OFFERING FOR HOME MISSIONS

(Continued from last month)

Note: All gifts are for the general fund except those designated as follows: (K) Kentucky; (E) Evangelistic; (Pe) Peru.. (Cu) Cumberland; (C. E.) Church Erection; (CL) Cleveland; (I) Indianapolis.

Third Brethren Church, Johnstown, Pa.

Catherine Keller	5.00
Mr. & Mrs. Harry Walk	5.00
Jonathan Kels	5.00
George Benshoff	5.00
Mr. & Mrs. Harry Jones	5.00
Class No. 6	5.00
Onward Circle Class	10.50
Friends of Ruth Class	6.05
Senior C. E.	5.16
Sunday School	4.28
Church	6.53
Total	$62.52

Pike Brethren Church,
Mundy's Corner, Pa.

Sunday School (Pe)	$ 25.00
Christian Endeavor (Pe)	5.00
W. M. S. (Pe)	10.00
Rev. Kenneth Ashman (Pe)	5.00
Mr. & Mrs. Harry Burkhart (Pe)	5.00
Mrs. Lillian Commons (Pe)	5.00
Mr. & Mrs. S. C. Cunningham (Pe)	15.00
Mr. & Mrs. Glenn Crouse (Pe)	5.00
Mr. & Mrs. John Grifteth (Pe) (K)	25.00
Mrs. Gertrude Helsel (Pe)	5.00
Mr & Mrs. Morgan Kirkpatrick (Pe)	25.00
Mr. & Mrs. F. O. Kerr (Pe)	5.00
Mr. George Kerr (Pe)	5.00
Mrs. Josephine Kerr (Pe)	5.00
Mr. & Mrs. James Leonard (Pe)	25.00
Mr. Daniel Leonard (Pe)	5.00
Mr. Loy Leonard (Pe)	5.00
Mr. & Mrs. Clarence Leidy (Pe)	5.00
Mr. & Mrs. Isaac Miller (Pe)	10.00
Mr. & Mrs. Geo. W. Myers (Pe)	10.00
Mr. & Mrs. Henry P. Nagel (Pe)	5.00
Mr. & Mrs. Geo. B. Rose (Pe)	25.00
Glen K. Rose (Pe)	20.00
Mrs. Margaret Rose (Pe)	20.00
Mr. & Mrs. Harold Rose (Pe)	10.00
Miss Verna Rose (Pe)	5.00
Mr. Don Rose (Pe)	5.00
Miss Mary and Mildred White (Pe)	15.00
Church Offering (Pe)	50 40
Total	$366 40

1st Brethren Church, Winchester, Va.

Mr. & Mrs. A. C. Frye	$ 10.00
Walter Anderson and family	6.00
Mr. & Mrs. Guy Coffelt	5.00
Mr. Simon Hausenfluck	5.00
Mr Harry Fahnestock	5.00
Mr. & Mrs. M. H. Rogers	5.00
Mr. & Mrs. E. J. Rohart	5.00
Rev. Norman H. Uphouse	5.00
W. M. S.	25.00
Church offering	14.91
Fundation Builders	21.03
Additional F. B. offering	1.00
Total	$107.94

1st Brethren Church, Hagerstown, Md.

Junior Department (Cu)	$ 20.03
Mrs. W. H. Beachley (Cu)	5.00
Mrs. Olive Stoffer (Cu)	5.00
Mr. & Mrs. J. P. Spedden (Cu)	10.00
Mrs. N. E. Fahrney	5.00
Mrs. Clara Harth	5.00
C. Frank Myers	5.00
Allen Long	5.00
A. Roy Sprecher	5.00
Mr. & Mrs. V. Bentz	5.00
Mr. & Mrs. H. C. Keplinger	10.00
Mr. & Mrs. Frank Baumgardner	8.00
Mr. & Mrs. W. G. Barnhisel	5.00
Miss Ruby Keplinger	5.00
Church and S. S. offering	44.10
Envelopes	4.07
Emma B. Newcomer	5.00
Ethel Myers	5.00
Total	$136.17

1st Brethren Church, Carleton, Nebr.

Gifts less than $5.00	$ 9.04
Total	$ 9.04

1st Brethren Church, Roanoke, Indiana

W. D. Humke Family	$ 11.00
Mrs. Vesta Cobb	5.00
Mrs. J. B. Paul	5.00
Total	$ 21.00

1st Brethren Church, Vandergrift, Pa.

B. F. Buzard	$ 5.00
Miscellaneous	9.00
Total	$ 14.00

1st Brethren Church, Kittanning, Pa.

Marie Louise Olinger	$ 5.72
Lois Jean Olinger	5.67
Ruth Hooks	6.50
Mr. & Mrs. Ira Bennett	5.27
Sr. Berean Class	6.83
Foundation Builder's (less than $5.00 gifts)	57.29
Scott Richael	6.00
Mr. & Mrs. L. S. Bernett	5.00
Mrs. W. J. Wray	5.00
Mrs. G. A. McMillen	5.00
Mr. & Mrs Chauncey Hooks	5.00
Church offering	21.27
Additional	6.39
Total	$141.00

1st Brethren Church, Huntington, Indiana.

Rev. H. M. Oberholtzer	$ 5.00
Mrs. Bell Zook	5.00
Miscellaneous	9.59
Total	$ 19.59

1st Brethren Church, Louisville, Ohio.

Viola Knoll	$ 10.00
Mr. & Mrs L. E. Miller	5.00
Mrs. Floyd Miller	10.00
Mr. & Mrs. Homer Newhouse	5.00
Mrs. Ida Ross (K) (E) (Gen)	5.00
Mr. & Mrs. Galan Sluss	10.00
W. M. S	5.00
Others	38.20
Miscellaneous (K)	2.00
Miscellaneous (E)	2.00
Total	$ 92.20

1st Brethren Church, Uniontown, Pa.

Mrs. Wm. Trader	$ 5.00
Mrs. Geo. Griffin (K) (Gen)	6.00
Chas. Miller and Peggy	7.90
Geo. B. McCann	6.00
Mr. & Mrs. Philip Fox (Gen) (C E)	25.00
Rev & Mrs W. H. Clough	25.00
Sisterhood of Mary and Martha	10.00
John Deck	30.00
Mr. & Mrs. H. N. Krepps	10.00
Truth Seekers Class	10.00
Mrs. Walter Brown	5.00
Miss Lucetta Hibbs (C.E.)	10.00
Mrs. Idella Walters (C.E.) (K)	5.00
Mr. & Mrs. Clyde Hileman	5.00
Mr. & Mrs. Henry Hobaugh	10.00
Men's Bible Class	17.77
Sunday School	25.00
Women's Missionary Society	20.00
Mrs. Belle Crawford	5.00
Women's Bible Class	6.00
Pauline Lucas	6.00
Gifts less than $5.00	80.46
Foundation Builders	27.84
Total	$357.97

Lathrop Brethren Church, Lathrop, Calif.

H. M Wolfe	$ 25.00
Tessie Miniaci	10.00
Mrs. Emma Wolfe	20.00
Ronald Mattes	5.00
Mrs. Agnes Elliott	5.00
Fred Kleist	10.00
H W. Wolfe	25.00
Frank Covkendall	5.00
W A Rohiner	25.00
Cash Offering	19.45
Total	$149.45

1st Brethren Church, Fort Scott, Kansas.

Mr. & Mrs. E. E. Otto	$ 5.00
Gifts less than $5.00	3.50
Mrs. Anna Wood	5.00
Miscellaneous	.50
Total	$ 14.00

1st Brethren Church, Canton, Ohio.

Amount carried forward (Additional)	$456.02
Foundation Builders	25.68
Additional Church offering	7.00
Additional	49.44
Mr. Tom Robinson	10.00
Total	$548.14

1st Brethren Church, Milledgeville, Ill.

Mr. & Mrs. Madden Crouse	$5.00
Amanda & Alice Livengood	5.00
Class No. 5	6.10
Church offering	5.00
Dessa M. Hanna	5.00
Total	$ 26.10

Gretna Brethren Church, Bellefontaine, Ohio.

Mr. & Mrs. A. J. Neer (K) (CL)	20.00
Mr. & Mrs. Banner Bush	5.00
W. M. S.	10.00
Gifts less than $5.00	5.00
Total	$ 40.00

Summitt Mills, Brethren Church, Summitt Mills, Pa.

Mr. & Mrs. M. W. Werner	$ 5.00
Mr. F. J. Fike	5.00
Mrs. I. H. Fike	5.00
Mr. I. H Fike	5.00
Mr. & Mrs. Lloyd Klotz	5.00
Christian Endeavor	5.00
Mr & Mrs. Henry C. Hostetler	5.00
Gifts less than $5.00 (K)	2.00
Miscellaneous	32.74
Total	$ 69.74

1st Brethren Church, McLouth, Kans.

Mrs A. F. Williams	$ 9.00
Church offering	7.00
Total	$ 16.00

1st Brethren Church, Rittman, Ohio.

Mr & Mrs. Virgil Armstrong	$ 30.50
Mr. Ralph E. Arn	8.35
Mr. & Mrs. Fred Blotter	8.50
Mr. & Mrs. J. A. Blotter	10.00
Miss Eula Blotter	9.00
Mr. & Mrs. Lloyd Hoover	10.00
Miss Flov Hoover	8.00
Mr. & Mrs. C. C. Moomaw	16.50
Miss Wilma Smith	7.75
Mrs T E. Slaybaugh	5.00
Rev. & Mrs L L. Grubb	20.50
Miscellaneous	29.90
Mr & Mrs. A C. Moine	5.00
Total	$169.00

1st Brethren Church, Turlock, Calif.

Roger Darling	$ 5.00
Richard Harding	5.00
Mrs. Rose Smith	5.00
Mrs. Bell Osborn	5.00
Mr. & Mrs. C. P. Grubb	15.00
Rev. & Mrs. E. B Studebaker	10.00
W. M. S.	10.00
Missionary Dept. of S. S.	10.00
Junior Department of S. S	4.00
Miscellaneous	6.75
Total	$ 75.75

1st Brethren Church, Williamstown, Ohio.

Josephine Wolford	$ 5.00
Total	$ 5.00

1st Brethren Church, Lanark, Ill.

Mr. & Mrs. Wayne Deets	$ 21.00
Mr. & Mrs. George Garber	10.00
Builders Class	8.00
Mr. & Mrs. Roy Greenawalt	5.00
Mr. & Mrs. H. B. Puterbaugh	5.00
Gifts less than $5.00	1.00
Total	$ 50.00

1st Brethren Church, Altoona, Pa. (Additional)

Mr & Mrs. H C. Hammond	$ 5.00
Previously reported	58.39
Total	$ 63.39

Bethel Brethren Church, Mulvane, Kans.

F. C. Schaper	$ 5.00
Muriel Sherman	10.00
Rev. Elmer Keck	6.00
Miscellaneous	10.00
Total	$ 31.00

1st Brethren Church, Waterloo, Iowa.

Gayman, I. J.	$ 5.00
Holmes, Mrs. James	10.00
Hay. Graham (C.E.) (Gen)	10.00
Miller, Mrs. Alice	5.00
Schrock, Mr. & Mrs. E. J.	5.00
Sorensen, Mrs. N. P.	5.00
Schrock, Mr. & Mrs. E. B.	5.00
Smith, Mr. & Mrs. Clyde A.	5.00
Fike, Mr. & Mrs. N. J.	5.00
Hady, Mrs. Maude	6.00
Brubaker, Mr & Mrs. J. B	5.00
Bontrager, Mr. & Mrs. A. A.	5.00
Delts, L. E and family (C.E.)	5.00
Brukhart, Mrs. Charles	5.00
Van Schoyck, Mrs. Emma	5.00
Flickinger, Mrs. C.	10.00
Miller, Mr. & Mrs. C. G.	15.00
Reck, Maggie G.	5.00
Amounts less than $5.00	52.95
Total	$168.95

Fair Haven Brethren Church, West Salem, Ohio.

W. C. Martin (K) (Gen)	$ 8.00
Mrs. Clara Beegle (K)	15.00

Mr. & Mrs. Paul Arnold	10.00
Gifts less than $5.00	5.00
Total	$ 38.00

Liberty Brethren Church, Quicksburg, Va.

Congregation	$ 5.00
Total	$ 5.00

1st Brethren Church, Nappanee, Indiana.

Dr. & Mrs. M. D. Price	$ 10.00
Mr. & Mrs. Wm. Widmoyer	7.00
Mr. & Mrs. O. O. Sechrist	5.00
Mr. & Mrs. Galen Roose	5.00
W. M. S.	5.00
Mrs. Barbara Musser	5.00
Mr. & Mrs C. W. Johnson	5.00
Mr & Mrs. T. C. Leslie (E)	5.00
Mrs. Velma Kent	5.00
Mr & Mrs. Sam. Sharp	5.00
Church and Sunday School	36.86
Miscellaneous (K)	1.50
Total	$ 95.36

Juniata Park Brethren Church, Juniata, Pa.

Mr. & Mrs. J. D. Brumbaugh	$ 5.00
Mr. & Mrs. I. E. Miller	15.00
Rev. & Mrs. E F Pine	15.00
Church offering	27.98
Total	$ 62.98

Glenford Brethren Church, Glenford, Ohio.

Church offering	$ 7.54
W. M. S.	10.00
Total	$ 17.54

First Brethren Church, Ankenytown, Ohio.

Mr. & Mrs. C. A. Beal	$ 10.00
Helen Kirkpatrick	5.00
H. M. Bechtel	5.00
Arnold Kreigbaum	10.00
Foundation Builders	25.33
Gifts less than $5.00	17.60
Total	$ 72.93

1st Brethren Church, Leon, Iowa.

Angie Garber (CL)	$ 5.00
Total	$ 5.00

2nd Brethren Church, Johnstown, Pa.

Rev. George Jones	$ 5.00
Mrs. George Jones	5.00
Miscellaneous	5.20
Total	$ 15.20

1st Brethren Church, Clayton, Ohio.

Rev. & Mrs. A. D. Cashman	$ 25.00
Mr. & Mrs. E. E. Zeisert	13.00
Mr. & Mrs. Wm. Siefer	5.00
Mr. & Mrs. W. P. R. Shank	5.00
Mr & Mrs. Beryl Whiting	5.00
Mrs. Ruth Waymire	5.00
Women's Missionary Society	5.00
Gifts less than $5.00	9.56
Miscellaneous	27.44
Total	$100.00

1st Brethren Church, DeMoines, Iowa.

Congregation	$ 84.00
Total	$ 84.00

1st Brethren Church, Sterling, Ohio.

Mr. & Mrs. Ivan Amstutz	$ 5.00
Mr. & Mrs Ernest Berry (K)	10.00
Isaiah Close and family	15.00
Emma Fouch	10.00
Rev. Albert L. Flory	10.00
H. J. Hartzler	10.00
Etta Hartzler	5.00
Roscoe Hartzler	5.00
June Hartzler (K)	5.00
Bertha Kuhn	25.00
Geneva G. Kuhn	27.00
Mr. & Mrs. C. W. Mast	5.00
Mr. & Mrs Ed. Moine	8.00
Mr. & Mrs. F. E. Moine	10.00
Mr. & Mrs. George Peck	25.00
Mr. & Mrs. N. L. Wheeler (L)	5.00
Gifts less than $5.00	31.00
Gifts less than $5.00 (CL)	1.00
Total	$212.00

1st Brethren Church, Falls City, Nebr.

Miss Florence Cleaver	$ 25.00
J. H. Grush	5.00
E. M. Kimmel	5.00
Mrs. Harriet Kimmel	10.00
Mrs. H. J. Prichard	10.00
Miscellaneous	30.32
Total	$85.32

It is having our hearts directed to Christ that makes us one. He is the bond and center of unity. It is when we have this mind in us "which was also in Christ Jesus," that we have "the same mind" one with another.—Alexander Maclaren.

Your Lord Was Born a Jew

If Jesus lived in Germany and applied His craft today, doing His honest carpentry in His own perfect way; Oh! would He find His workship wrecked by some mad Nordic crew, His windows labelled: "Men, beware! Within there works a Jew?"

Oh, would they take Him from the shop, and drag Him down the street to Brown House, or to a secret place where Nazi Brown Shirts meet? And would they strip His Body bare, and beat Him black and blue with rubber truncheons, just because He had been born a Jew?

And when they had insulted Him, and bruised Him at their will, would they send His broken Body, when hate had had its fill, to some great concentration camp; and say it was His due to keep Him from His fellow men because He was a Jew?

And would the Christians of the world protest against the deed; or, indifferent, shrug their shoulders, and let their Master bleed? Would they just say: "We're sorry but there's nothing we can do; and anyhow it's not our business to help an outcast Jew?"

Behind the veil, that hides the Lord from our poor human sight, He stands, and sees with pitying eyes the Jews in sorry plight—hated, despised, insulted, scorned, beaten and murdered too. They were His brothers when on earth, for Jesus was a Jew.

He sees the Jewish boys and girls condemned to sit apart on a back bench in German schools, to feel the stinging smart of the taunts of their companions, their blows and bullying too. He, who blessed children, feels their pain; their Friend was born a Jew.

Oh, you who name the Name of Christ and claim to walk His ways, Can you join the Jews' oppressors in these last evil days. If you persecute His people you pierce His heart anew; They were His kinsman here on earth —YOUR LORD WAS BORN A JEW.

—By an unknown Christian.

A SUGGESTION FOR PREACHERS

One of the easiest faults for the preacher to indulge is that of pouring forth words into space, to an audience *in general.* During the D. L. Moody Centenary, observed this year, the evangelist's power over an audience was constantly mentioned. One admirer records: "His listeners waited on his words in a spirit of eager expectancy, and no man living in America, in those days, could hold an audience with a firmer, surer hand than Dwight L. Moody."

While Moody preached before thousands, he always addressed an individual. "He would pick out this or the other person in the audience," says Bradford, his biographer, "and fire his quick words right at him."

The effect of this method upon the rest of the audience was electric. Frequently the individual would not know he was being addressed. It is probable that generally he did not know it. And certainly the congregation did not. But the electricity was there just the same. Teachers, try it some time! And ask the Spirit of God who is the Spirit of power to bless your effort. The suggestion comes from the practice of Moody.

PRAYER

When you pray at morn or sundown,
By yourself, or with your own,
When you pray at rush of noontide—
Just make sure you touch the Throne.

When you pray in busy moments,
Oft to restless hurry prone,
Brevity will matter little,
If you really touch the Throne.

When you pray, as Christ directed,
In a manner clearly shown,
In His Name, and by His Spirit,
You will always touch His Throne.

—Winifred A. Iverson.

It avails not what I say, what you say or what he says, but—what saith the Lord!—St. Augustine.

Luther's Confession

"I believe that Jesus Christ, true God,begotten of the Father from eternity, and also true man, born of the Virgin Mary, IS MY LORD! Who has redeemed me, a lost and condemned creature, purchased and won me from all sin, from death and from the power of the devil; not with gold or silver, but with His Holy Precious Blood, and with His innocent suffering and death, that I may be His own, to live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity—this I believe to be most certainly true!"

—Luther's Catechism.

The Hidden Message of Jonah

By R. D. Crees, Pastor, Waynesboro, Pa.

Hidden in the Book of Jonah is an important message for our day and age. It was not even known to Jonah, who wrote the book which bears his name. It is better understood today through the study of history, the revelations of prophecy, and the witness of present day events. What is this message? It is a message concerning the Jew. God so guided the experiences of Jonah, as to make him an accurate picture of the past, present, and future of the Jew. Notice the interesting parallels.

1a. *Jonah Told To Witness at Nineveh (Jonah 1:1,2).*

Jonah, a typical Jew, was asked by Jehovah to go to Nineveh, a wicked Gentile city, and warn them their sins would bring judgment.

1b. *Jews Told To Witness To The World*

When God called Abraham to be the head of the Jewish nation, He told him (Gen. 12:1-3) that he would be a blessing to others, in fact to "all families of the earth", which surely included Gentiles. God wanted the Jews to be a witness to the nations (Isa. 43:9,10), but instead of obeying they made their faith distinctly racial and national. Catholics, Protestants, Mohammedans, Russelites, and other faiths are all missionary in their activities, but the Jews never proclaimed to the world the Judaism of the Old Testament.

2a. *Jonah Went To Sea To Mingle .. With The Heatnen (Jonah 1:3)*

Jonah refused to heed God's call and tried to run away by sailing on a ship headed for Tarshish. He chose to fellowship with heathen sailors, rather than to obey the Lord. The voyage was stormy, but at no time was Jonah completely forsaken by Jehovah.

2b. *Jews Joined With The Heathen*

We read in Psa. 106:34-36, concerning the Jews, "They did not destroy the nations, concerning whom the Lord commanded them; But were mingled among the heathen, and learned their works, and served their idols." As a result of their sin in repeatedly disobeying Him, God fulfilled the prophecy of Ezek. 22:15 by scattering them among the nations. Today the Jews have no nation and yet are found living in all nations.

3a. *Jonah's Presence Disturbed The Sailor's Comfort (Jonah 1:4, 5).*

Because Jonah was trying to run away from Him, the Lord sent a great wind to stir up a tempest, and the sailors were afraid the ship would be lost.

3b. *The Presence of Jews Causes Unrest Among Nations Today*

A prophecy concerning the Jews was made in Deut. 28:37—"And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." Today the Jews are the scape-goats of the world. Every conceivable crime is blamed on them. Persecuted in many lands, driven from pillar to post, denied the rights of ordinary humans, their plight is indeed pathetic. Although Germany leads the way today in persecuting these homeless wanderers, yet the Nazi doctrines of Anti-Semitism are being actively propogated in the United States. Nations are dividing in their attitude for or against the Jews, causing great unrest.

4a. *Jonah Was Insensible Of Danger (Jonah 1:5)*

Even in the midst of the terrible storm, while the sailors were fighting for the life of the ship, Jonah lay fast asleep! He was ignorant of the danger he was in and of the trouble he was causing the sailors.

4b. *Jews Today Are Not Aware Of Impending Chastisement*

In this age, Jews are spiritually blinded (Rom. 11:7, 8). They do not realize they have crucified their Messiah. They do not understand the New Testament gospel of salvation through faith in Christ. They still trust in the law and in their blood relationship with Abraham to save them. Many are even denying the Old Testament and do not realize that the tribulation age is approaching in which they will be severely dealt with by God for their sins. They are spiritually asleep.

5a. *The Sailors Threw Jonah Into The Sea (Jonah 1:12-15).*

Even after they found out that Jonah was the cause of the terrible storm, the sailors tried their best to save the boat. Their efforts proving futile, they threw Jonah into the sea, which immediately became calm.

5b. *Jews Are Now Tossed About In The Sea Of Nations*

Our modern Jews, exiled from Palestine because of disobedience, have never been perfectly happy in the lands of their adoption. Many have prospered materially, and have become leaders in their respective professions and trades, but a curse seems to have followed them, for they have never been accepted as equals with the natives of the countries of their choice. Great waves of Anti-Semitism have engulfed them more than once in various countries. Nations have tried their best to exterminate the Jews, always to fail. Almost every crime on the statute books has been blamed at one time or another upon the Jew.

6a. *A Prepared Fish Swallowed Jonah (Jonah 1:17).*

Jonah was saved from drowning by the miraculous intervention of Jehovah who had a great fish prepared at the right time to swallow Jonah. He lived in consciousness in the belly of the fish three days and three nights, glad that his life had been spared, but still in deadly fear and torment, wishing to be delivered from the fish and be placed on land.

6b. *A Prepared Land Will Yet Swallow The Jew*

The land of Palestine, promised to Abraham, Isaac, and Jacob, will some day be possessed by the distressed Jews of the world. There they will go to find refuge from a persecuting world. Though free from the active persecution of Anti-Semitic nations, yet they will not be happy, for God will punish and chasten them there with the rod of justice for their sins (Ezek. 22:18-22) and will purify them for the part they must play in the future. Returning to their homeland in spiritual unbelief, they will be deceived by the Antichrist, who will inflict horrible persecutions upon them.

7a. *Jonah Prayed For Deliverance From The Fish (Jonah 2:1-9).*

Humbled by his circumstances, realizing his sins, and heartily ashamed of his conduct in running away from God, Jonah prayed for deliverance from the belly of the fish, promising to be faithful to the Lord.

7b. *Jews Will Pray For Deliverance From The Antichrist*

During the tribuation period, the Jewish nation in the land of Palestine will pray to God for mercy, for the first time since the dispersion, realizing their national sin in rejecting Christ the true Messiah, and will come to Him in genuine repentance and faith (Zech. 12:9-12).

8a. *Jonah's Repentance Saved His Life (Jonah 2:10)*

After Jonah has been chastened sufficiently, and had shown evidence of real sorrow and repentance, the Lord spoke to the fish and Jonah was vomited out upon the dry land. His repentance saved his life.

8b. *Israel Will Nationally Repent And Be Saved*

The Bible prophesies that Christ will hear the cry of the Jews for mercy at the close of the tribulation period, when Jerusalem shall be besieged by the Antichrist and his Satanic hosts, and will come in power and glory to destroy the armies of Satan, and deliver the Jews. At that time the Jews will recognize "Him whom they have pierced," and will realize that Christ whom they crucified is the real Messiah. As a nation the Jews will accept Christ as their Savior and King, and He will sit on the throne of David, ruling the millennial kingdom from Jerusalem, (Ezek. 11:17-20).

9a. *Jonah's Commission As A Missionary Was Renewed (Jonah 3:1, 2)*

God gave Jonah a second chance, recommissioned him as a missionary, and sent him again to preach to Nineveh,

which assignment he fulfilled so fervently that the entire population believed God, put on sackcloth and ashes, repented, and asked God's forgiveness.

9b. *The Jews Will Again Become Missionaries To Heathen Nations*

Inspired by the physical and spiritual salvation given them by their newly found Messiah, the Jews of Palestine will go forth into every nation of the earth, preaching the gospel of the kingdom, and many Gentiles will be converted (Isaiah 60:1-5, 12-14).

10a. *Nineveh Repented And Was Saved (Jonah 3:10)*

The forceful preaching of Jonah drove Nineveh to repentance which was so genuine that God decided not to punish them as He had formerly planned. Thus the people were saved both physically and spiritually.

10b. *Heathen Nations Will Be Saved By Jewish Missionaries*

The redeemed Jews of the millennial period, having a fine command of all the languages of the world, will be so effective in presenting the gospel to all the nations, that many will be saved. If today we Gentile Christians are faithful in giving the gospel to the Jews, tomorrow these same Jews may be proclaiming that message in the millennial age to the nations of the world! Truly only a divinely inspired book could have presented such a beautiful and accurate type of the Jew as Jonah.

GOD FIRST

In my bedroom hangs this motto,
And its place is near the door
So that it may e'er remind me
God, all else, must be before!

Never do I cross the threshold
Than the motto seems to say,
"Just a word with God thy Father
Ere thou goest on thy way."

When I'm dressing in the morning,
As I see it hanging there
It reminds me of my duties,
Help for which I seek in prayer.

Duties, burdens, worries, troubles,
All may come to me that day.
How can I prepare to meet them?
How, I ask, except I pray?

When I plan fresh undertakings,
Then the motto seems to say,
"Don't in thy own strength begin them:
First of all, about it pray!"

When I'm ready dressed for walking,
Perhaps with little time to spare,
Still I cannot leave my bedroom
When I see the motto there

Till I kneel for just a moment,
And in earnest, secret prayer
Place myself and all my goings
In my Heavenly Father's care.

Nightly, too, the motto speaketh
When for rest I would prepare;
Then it whispers its sweet message,
"Go and meet God first in prayer!"

Yes, "God first" must be our motto
If we would succeed each day;
Wish we all our ways to prosper,
Then about them we must pray.

Dear friend, won't you have this motto
Put up in your room as well
That to you its own sweet message
It may daily, hourly tell?

—*Selected.*

The above poem may be secured as a motto on attractive blue paper card. Fine to give your friends. 2 for 5c; one dozen for 18c, postpaid.

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C. E. Topic for Young People

Topic for March 6, 1938

THE FALSE MESSIAH

(2 *Thess.* 2:3-12)

Suggestions for the Leader

The false Messiah is the Antichrist. The Bible tells of one person who will come upon the earth and will be powerful and wicked. He will rule as a dictator and finally force the people to worship him. Of course he will only pretend to be from God, while his real source of power will be in the devil.

Among the many names of the false Messiah are: Antichrist, Man of Sin, Son of Perdition, The Beast, The Lawless One and The Wicked One.

Antichrist means "Against" Christ as well as "instead" of Christ. The false Messiah will try to do both of these things. First of all his spirit is discovered in I John 4:3. Every spirit that does not confess that Jesus is the Christ come in the flesh is of that spirit of antichrist. Such a denial is chiefly for the purpose of opposing Christ and the program of God.

He will set himself up in the temple as an object for worship (Rev. 13). The second beast is the false spirit, who solicits worship for the Antichrist.

As we learn of the marks of the false Christ, we shall appreciate our Savior more. We really bring praise to the name of the Lord Jesus, when we trace out the details of His future program. In a future day, when the forces of wickedness shall be set in battle against the forces of righteousness, Jesus Christ will destroy the evil side. Antichrist will be put in the pit. (Rev. 19:20).

Sub-topics

1. *The Sure Hope of the Jehovah-Savior, the Messiah, Gen.* 3:15

Shortly after man fell into sin there was a promise made concerning the coming of a Savior. Many prophets wrote about the coming of the Messiah. The people of different ages lived in expectation of His coming.

Prior to the actual coming of the Savior, teachers in Israel yearned for a release from Rome. They taught that the Messiah would free the Jewish people from the bondage of the Romans. An error was made in forgetting to look for a Messiah who could deal with the sin question. This was by far the more important of the two hopes.

2. *The Preparation for the Great Deception. Mark* 7:6-9; *John* 5:43

The great deception means the time when the Antichrist will be successful in leading people astray. He will actually compel men to worship him but even before that there will be many persons deceived by his claims and work.

History proves that mankind has followed bad leaders different times. Sometimes it seems that they were blind and could not see the right. The past also reveals that the fault may be placed upon wicked men.

The sin in man's heart brings about foolish things. He refuses what is good for himself and often accepts the evil. Hence it is not uncommon to learn how men have worked out their own destruction. The natural thing for an unsaved man to do, is to rebel against God and all that is good. The natural thing for a saved man to do, is to obey God live for the right.

The world of unsaved men is looking for a super-man for a leader. They rejected Jesus over and over again. Now in their blindness and ignorance, the Antichrist will fool them and lead them astray.

3. *The Two Messiah's, Zech.* 13:7; 14:4.

Zechariah wrote about one Messiah; but he referred to two phases of His coming. The Jews were unable to understand this. There were other prophecies that taught the same thing and caused much confusion in their minds. No Jew would have been condemned for not completely understanding the prophets; he was condemned because he did not use the knowledge he had to

recognize Jesus, when He came. If Jesus did not meet their expectation regarding His triumph; they should, at least, have seen that He did fulfill the Scripture in respect to the suffering Messiah.

The Rabbis said that there were two Messiahs; one the son of Joseph, the other the son of David.

Anyone that rejects Jesus as Lord and Messiah, must look vainly for another to save them. Satan does have a plan whereby he will produce an antichrist to conform to the old Jewish expectation. The deception will not last long. When the true character of the false Messiah is revealed, honest men will flee from him.

4. *The Spirit of the False Messiah. Matt.* 24:5.

He will come doing work for Satan. He will promote the great lie of Satan that denies the birth of Jesus was of God. I John 4: 3. In a gospel account Jesus calls this "the lie." Our Lord taught in harmony with the virgin birth and affirmed many times that God was His Father. Satan flatly denies the truth of this. Antichrist will set himself up as an object of worship and demand recognition as God.

The false Messiah will make covenants with different classes of people; and then he will carelessly break them. Notice how unlike our Lord he is, Jesus made promises and kept them.

A great host among Jewish people cling to the hope of a mighty leader; they shall be utterly disappointed because they betrayed God's own Messiah who alone is the true leader. Their allegiance to the Antichrist will be short. He will favor them for a few years and then turn on them and persecute them. Scores of Jews who trust the falst Messiah will be driven from the temple in Jerusalem.

5. *The Beast out of the Sea. Rev.* 11:1; 2 *Thess.* 2:7-12.

The sea is a symbol of the nations in turmoil. During a storm on the sea, the waters churn and roar. Similarly, there comes a time when there shall be great distress among the nations. During the storm and distress, the Antichrist shall come up. It will be at a time when men are looking for a super-man to help them.

Every Christian ought to bear in mind that we will not be on the earth when Antichrist is revealed. Before his time, the church will be taken away to be with the Lord. This is called the rapture of the church.

Today the Holy Spirit is doing a special work in the hearts of believers and convicting unbelievers of sin. At the time of the rapture of the church, He will go along. Paul says in the letter to the Thessalonians, the One that restraineth will be taken out of the way, and then shall be revealed that lawless one. The lawless one is the Antichrist.

Questions to be answered.

1. What reason can we give for believing that the false messiah will be a Jew? Daniel 11:37. Do you think that the Jews would accept any one without a Jewish genealogy?

2. How will the Antichrist oppose the Lord Jesus? I John 4:3; Rev. 13:15; Dan. 7:25.

3. Did Jesus ever make a direct reference to the Antichrist? John 5:43.

4. Why would the world like to have a super-man appear on the earth today?

C. E. Topic for Juniors

March 6, 1938

HELPING GOD

(Aim: To show that we have the privilege of being in partnership with God.)

Suggested Program

Quiet Music.
Call to Worship—Psalms 100.
Prayer.
Scripture--Alphabet of Memory Verses.
Leader's Talk.
Lesson Discussion.
Spirited Song Service.
Home Mission Program.

Leader

Helping God is not what we do for Him, but what He does with us. Paul and Barnabas realized this great truth as evidenced in Acts 14:27. God does not consider us as workers for Him but workers with Him. We are partners with God. James and John, the sons of Zebedee, were the fishing partners of Simon Peter until they forsook all and followed Jesus (Luke 5:10-11). There are many kinds of partnerships. There are school partners and partners in play. However in all these partnerships there are many failures. But when we are in partnership with God there is no loss. God is always successful.

For discussion.

We are partners with God because:

Christ died for us that we might live for Him (II Cor. 5:15).

If we are in partnership with God we are:

God's fellow-workers (II Cor. 6:1).

Witnesses for Christ (Acts 1:8).

Stewards of whom faithfulness is required (I Cor. 4:1-2).

Only instruments in God's hands (I Cor. 3:5-7).

Held responsible to warn the lost. (Ezek. 33:7-16).

To pray for laborers (Matt. 9:37-38).

To help by praying for others (II Cor. 1:11).

God is the ruling partner in this partnership.

He uses even the weak in a mighty way (I Cor. 1:26-31).

It is God's power, not our eloquence, which brings results (I Cor. 2:1-5).

We have the assurance that Christ's presence and power are with those who proclaim His message (*Matt.* 28:19-20)

An example of effective witnessing. (*Acts* 8:4).

Paul's attitude toward the lost which should also be our attitude (*Rom.* 1:14-16).

If we are in partnership with God we are witnessing for Christ. Our Home Mission Board is each year opening up new fields where we can be witnesses for Christ. There is an opportunity for all God's people to be in partnership with Him in the great work. Your prayers are needed that this work may prosper. God will show us our part in this work if we are faithful.

Home Mission Program

(It is suggested that our Home Mission churches be designated on a large map of the United States. From each of these marks extend ribbons, at the end of which, place pictures of the Home Mission pastors, churches or any thing pertaining to the work of that particular mission church.

The superintendent may select some interesting information about each of our Home Mission points and assign them to the Juniors for report. This material may be obtained from copies of the Evangelist and literature published by the Home Mission Board of our church at Thanksgiving time).

A GREAT C. E. WORK

We are seeing many evidences of the blessing of God which is upon our Brethren National C. E. Union. We believe that this is largely due to the wise planning to foster special projects. For those who are interested in the project pinciple of Christian Endeavor we are printing a partial report of the Sailors' Rest Mission of San Pedro, California. The mission is supported and controlled by the Christian Endeavor of Los Angeles county. Many Brethren Christian Endeavorers have part in the services of this mission. A large number of Brethren are on the board of directors of the mission and many other Brethren people are county officers. Brother George Richardson, now pastor of our Church at Tracy, Calif., was Superintendent for a number of years.—Editor).

Another thing I wish you to notice is that we are one year nearer to the closing of the Gospel age, and what we do must be done quickly, for we read "In such an hour as ye think not the Son of Man will come."

We take pleasure in giving a report of our stewardship for 1937, but these figures can only tell a part of the story. Just picture yourself a stranger in a strange city--no money, no friends, tired, hungry. What would you do? Where could you go? I suppose you would do what hundreds of others do—seek out a place where you could get help. It would surprise you to know how many seem to know of this Mission, for they make a bee line for it as soon as they get in town. Many of them are young men and some only boys whose homes have been broken up and no one wants them. So they drift out west to the coast expecting to get a ship and go to sea. They do not know that there are hundreds of others doing the same thing. Just think if it were

your boy or mine, how thankful we would be for a place where they could find food and shelter and God.

Let me quote from a telegram from a Mother. She said, "I received an air mail letter on Wednesday from my son Thomas McLaughlin. Can you kindly help him until he gets employment, with board and room? Please answer by air mail. Mrs. McLaughlin." What a burden must have been lifted from that Mother when she knew that her boy was cared for.

The following figures will tell what has been accomplished in the past year: 22,341 free meals given to those who would have had to go hungry or steal, and we know that the Master said that a cup of cold water given in His name will not lose its reward. 5,877 were supplied with clean beds and night gowns, and could have a good night's rest. 2,882 baths were taken by men in the Mission, and some of by men in the Mission, and some of them surely needed them after sleeping in box cars, behind sign boards, or anywhere they could, with no chance to take a bath, and all of them some mother's boy. 938 men washed their clothes in the Mission, and many of them had to sit upstairs until they dried, for they had no others to put on. 1,952 used the facilities of the Mission for shaving, and with clean clothes and a shave they were able to walk the streets like new men. 342 pieces of clothing were given to men. Many more needed them, but we did not have more to give. If you have any old clothes we would be glad to get them. 4,348 called at the office asking for information which we were glad to give. 2,583 pieces of mail handled. Many pieces were held for months, or until we heard from those to whom they were sent. 3,284 persons called at the office for mail. 678 pieces of stationery furnished. 139 stamps furnished. 507 men used the telephone, and many times we have paid for long distance calls for men seeking jobs. 1,371 pieces of baggage taken care of until needed. 144 jobs secured for men. 454 men received small loans and car fares.

Evangelistic Department

873 services conducted in the Mission with an attendance of 27,361. 98 services held in the guard house at Fort MacArthur. Attendance was 2,577. We had some wonderful services, and many of the boys were led to the Lord. I know of two who are studying for the ministry since they were released. 56 Bible classes were held in the Mission with an attendance of 1806. 50 outside services were held in churches with an attendance of 2,240. 347 groups helped in the services, with an attendance of 3,075. 1077 total services held in 1937, with the total attendance of the year of 31,847. 268 were given medical treatment for minor ailments. 2,637 men raised their hands in request for prayer. 1,226 men stood for prayer. 747 personal interviews held with men regarding their spiritual life. 909 Gospels of St. John given to men. 348 New Testaments given to converts. 85,000 men visited the Mission and reading room. 876 took a stand for God and professed salvation which is the best of all. Praise God.

Following are two short testimonies:

I arrived in San Pedro broke and disgusted with life and myself. I had no place to eat or sleep and did not know where to go. I was told by a fellow on the street to bum the price. I tried, but had no success. One man told me about the Sailors' Mission. I went in and sat through the service. I heard someone tell what God had done for him, and at the invitation I went forward and prayed. Something happened to me. I knew I was saved. Next day I went to look for work. I knew that hundreds were doing the same thing. I went back to a man that had turned me down before. I told him I had been saved, but he said he had nothing. As I was walking away he called me back and said, "I can use you." He bought me a ticket on the bus to Santa Paula with a letter to the Standard Oil Co. to put me to work. Praise God.

Fred G. Stanley.

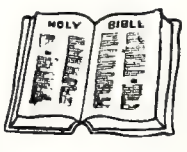
Born in Oklahoma, the only son of Christian parents. At an early age, I took to drinking. I learned the brick laying trade and was married to a Christian girl. I still kept on drinking. My wife did not live long. After she died I got worse. I took to the sea for years. I got married again, but could not stop drinking and my wife left me and got a divorce. I could not blame her. After years of wandering, one day I managed to get home without my folks knowing that I was coming. I went to the old home and looked in at the door and saw my Mother sitting in a chair. I thought she was asleep. I touched her, then looked into her face and to my horror saw she was dead. But instead of turning to the Lord, I got drunk and stayed drunk six months. How my dear father pleaded with me, but it was no use. I came back to California and went to sea again. With no wife and no mother I went from bad to worse. But one night I went by the Sailors' Rest Mission and there I accepted my mother's God. Since then I have found my wife and we are going together again. I have no desire for the old life. Thank God. S. S.

I wish we had the space to tell others but we have not. What rejoicing there will be when the battle is over and we see those who have been saved and snatched as from the burning, and to hear the Lord say, "Well done." Friends it will more than repay for all the effort, time and money we have put into this work.

Keep on praying for us, for remember we are your servants for Christ's sake.

Wishing you all a very happy and fruitful year. God bless you all.

William Price, Superintendent.



NEWS FROM THE FIELD



LINWOOD, MARYLAND

The lapse of time since the report from the hills of this section of Maryland is not an indication of inactivity. Our communion service was observed the last of October with a splendid number surrounding the tables. The autumn days were busy days with visiting and getting acquainted with the field. Many miles have been driven, which has proved to be a good investment. The attendance for Sunday School has shown an encouraging increase, and the morning preaching service is normally above the number present for Sunday School. There had not been any night services held regularly for a number of years. These were started with a splendid response and audiences above expectations were present.

A Christmas Cantata was given which taxed the capacity of the church and brought to light a large amount of talent. While these folk have, ever since we have been on the field brought of their products, they showered them upon us for the holidays. Then to add to our surprise presented us with an envelope on Sunday morning after Christmas that contained a substantial sum.

The church granted us permission to conduct a meeting at St. James for Brother W. S. Baker and his people, which we started on Sunday night, January 9, and closed on Sunday night, January 23. The attendance was the best average attendance we have seen in an Evangelistic meeting. Night after night we had the church comfortably filled and at times chairs in the aisles and benches in all available space. There were delegations from Linwood, Waynesboro, Pennsylvania, and Hagerstown. Hagerstown people missed very few nights. I was informed that there were very few prospects and that the most of those attending were members of some church, yet the word was honored and there were fourteen confessions during the meeting with others who followed the close of the meeting. One night there were three generations present all making confession. Brother Baker will report details of the meeting. Those St. James folk tried, it seemed, to out do the

Linwood folk in their meals and invitations out. Husky as we are, there were a number of times when we had to slack up. Our home there was with Brother Baker and his fine family. It was indeed a pleasant home and many a pleasant reminiscense of college days was had, though he graduated from Ashland a number of years before we did. He has been on this field ten years and is a refutation to the idea that it takes a real young man to do things. He is widely known and respected by all. He has gleaned well the field and is a real pastor.

They are now erecting an addition to their building to care for their Sunday School and church services. They are also getting ready to entertain the Southeastern District Conference in June. So to us the meeting was a happy time of work and making acquaintances. Naturally we have a warm spot in our heart for St. James and shall rejoice in her progress.

Plans are now made for our revival service in Linwood commencing Sunday morning, April 3 and closing Sunday night, April 17. This field has also been closely gleaned, but we can only preach the word. We shall hold our own meeting. Our membership is somewhat scattered but are loyal to the church in many ways. The Linwood church is well and favorably known which is a joy to the heart of a pastor as he travels throughout the community. The various auxiliaries are active. There is a Sewing Circle, a Ladies Aid, a Woman's Missionary Society and a Sisterhood girls organization here.

While at St. James, Dr. L. H. Brumbaugh, of Western Maryland College, a friend of the church supplied one Sunday and the next was taken care of by the Woman's Missionary Society. We covet the prayers of the faithful that this part of the vineyard shall continue to grow.

Freeman Ankrum, Pastor.

GRACE QUARTET

The Grace Quartet of the Grace Theological Seminary, Akron, Ohio, has been actively engaged in Christian service since its organization in November 1937. The quartet is a product of the seminary student body. It has been called upon to bring musical presentations of the Word at different occasions in the local school and also in Brethren Churches throughout the East. The quartet is composed of two Juniors, Arnold Kriegbaum, and Henry Rempel, one Middler, Albert Flory, and one Senior, Kenneth Ashman. Three of its members are active pastors of Brethren Churches. Kriegbaum, second tenor, is pastor of the Ankenytown Brethren Church; Flory, baritone, of the Sterling Brethren Church, Ashman, basso, of the Pike Brethren Church. Rempel, first tenor, is director of music at the First Brethren Church, Conemaugh, Penna.

In the latter part of December and early in the New Year the group made an extensive tour of the East. In a prosperous trip that covered 1990 miles, their testimonies and songs were heard by 1685 Brethren in ten different churches. The itinerary was as follows: Conemaugh Brethren Church, Conemaugh, Penna., Wm. Shaffer, Pastor; Uniontown Brethren Church, Uniontown, Penna., Wm. Clough, Pastor; Roanoke Brethren Church, Roanoke, Va., Herman Koontz, Pastor; Covington Brethren Church, Covington, Va., Bernard Schneider, Pastor; Washington Brethren Church, Washington, D. C., Homer Kent, Pastor; First Brethren Church, Philadelphia, Penna., A. V. Kimmell, Pastor; Third Brethren Church, Philadelphia, Penna., Wm Steffler, Pastor; Allentown Brethren Church, Allentown, Penna., Frank Coleman, Jr., Pastor; Pike Brethren Church, Mundy's Corner, Penna., Kenneth Ashman, Pastor; Altoona Brethren Church, Altoona, Penna., R. L. Rossman, Pastor.

At each of the churches the quartet presented a praise service of the "Gospel in Word, Song, and Deed." No sermons were delivered but the Lord was greatly praised through the testimonies of the quartet. Grace Theological Seminary wishes to extent its sincere appreciation and thanks for the hearty welcome and fine hospitality afforded this group during the tour. The offerings were such that the treasurer of the four, Albert Flory, presented the school with a goodly sum of cash and pledges at the report meeting upon return to the seminary in Akron.

Twice during the tour, the Quartet was privileged to sing over the radio. Once in Uniontown, as an introduction to Brother Clough's radio ministry, and in Philadelphia, as a part of the Sunday School broadcast.

The four were privileged to lead two young boys to the Lord as their personal Savior, and to see eight older persons renew their vows before Christ. Truly it is a blessing to work for the Master and the Grace Quartet gives Him all the praise for these victories won. Another blessing of the tour was the making of many new friends, among them a number of young people wishing to enter the ministry.

The Quartet is available for services or special selections at churches. The Quartet secretary, Arnold Kriegbaum, may be contacted through the seminary in Akron The following engagements have been made for the future. United Brethren Church, Nova, Ohio; The Mission Chapel, Ashland, Ohio; First Brethren Church, Cleveland, Ohio, Sterling Brethren Church, Sterling, Ohio; The Ankenytown Brethren Church, Ankenytown, Ohio; Cleveland City Mission, Cleveland, Ohio; Ellet Brethren Church, Ellet, Ohio.

During the Easter season the Grace Quartet is planning a tour of the Indiana and mid-western churches. Any pastors of those districts interested are urged to get in touch with the secretary at once. The dates are limited and already many have been taken.

Kenneth Ashman, Quartet Captain,
Grace Theological Seminary, Akron, O.

BELATED NEWS FROM MUNCIE, INDIANA

Greetings in the Lord to all the Brethren from the church that is in Muncie, Indiana.

It is said that the mill of the "gods" grinds slowly but grinds; so we move rather slowly sometimes but we move. We are fortunate in having here a united group of Brethren, well settled and not easily swayed by varying winds. This letter will show in a small way how Brethrenism progresses here.

Last spring the need of a parsonage became very evident because of the sharp rise in rents. After much shopping around and with some effort, a six room modern frame house with brick garage; just two doors from the church, was bought. Some indebtedness has been incurred, but that is spread over a period of years by an easy contact. Possession could not be gained immediately so Brother and Sister L. B. Garrett, who have a very comfortable home a short distance in the country, took in my family and me for a period of weeks. It is very comfortable and convenient.

We were very pleased to have with us, the week following the General Conference, Brother and Sister Joseph Foster for one sevice. The evening was very warm and Sister Foster was too ill to attend, but we had a very good service and were greatly blessed. The pictures from Africa were exceedingly interesting and during the showing of them three Catholic boys who live next door to the parsonage crept up the steps and finally to the inner door so that they might see. The foreign missionaries became home missionaries upon that occasion.

Then came the beginning of the new church year of 1937-38 at which time I began another year of pastorate in response to the unanimous call given last April. With the coming of the new year came the business meeting of annual reports and election of officers. As usual, the reports showed that we had come through the year in splendid condition financially and every other way. During the month the frame structure of our church was painted. This building, some will recall, is the frame building placed on one end of our new basement unit so that it can later be veneered with brick and incorporated in the completed church plant. On the eleventh day of the month young John Harrison Flora, came to make his home in the parsonage.

On November 1, Brother Claud Studebaker came to begin a series of revival services. From the very first night we had unsaved persons in every audience, including Saturdays. Indeed we had a *revival.* Our evangelist was enabled to begin real work immediately because he had been here the year before and was known, and because of

prayer and prospects in advance. He preached in his own effective manner in the strength of the Holy Spirit. As a result of these services fifteen people were baptized into Christ and church membership and four were received by relation and letter. Our church has been made stronger and more interested in soul salvation. Before Brother Studebaker went away our Official Board invited him to return next fall, but he will not be able to come so soon because of too many previous calls. The Lord bless his further ministry. We hope to have him with us again.

Our revival meetings closed on Sunday, November 14. On Monday evening I had a class for candidates for baptism. On Wednesday evening the fifteen were immersed in the presence of a filled house. And on Thursday evening we had the largest attended communion service in the history of the church. A man who was baptized the evening before said, "If a man can go through this service without being a *Christian*, there is something wrong," and there were tears in his eyes.

This letter promises to become rather lengthy and so I shall merely mention a few more items of interest. I see that I have failed to speak of our Rally Day during October which saw a Sunday School attendance of 248. During the winter months of November, December and January our average Sunday School attendance has been 191. On December 12, we observed Universal Bible Sunday with special calendars, Bible display, sermon, etc. During the Christmas season we had two special programs. Dr. C. F. Yoder was with us on the evening of December 31, as he was on his way to Oakville for a series of meetings. While he was there a delegation of thirty-nine people from our church visited his service one evening. Then on the evening of January 11, he again spoke to our people here as he was leaving Oakville. On January 16, a special Ashland College day with us here, Rev. Willis E. Ronk, Dean of the Seminary at Ashland, was our speaker in the morning and evening services. The morning service was entirely in charge of Ashland alumni who conducted the devotional period and presented special musical numbers. Dean Ronk interviewed a number of young people who are good prospects for the Ashland student body. We have an enthusiastic group of young people who are at present inaugurating a special building fund campaign. In June we expect to have Dr. G. W. Rench to conduct a week of Bible conference for us.

I am firmly convinced that there is no field in the brotherhood with better prospects for a strong Brethren Church than here in Muncie at the corner of Blaine St. and Kirby Ave. I came here in January, 1933, and am now entering my sixth year with these people and that opinion is the outgrowth of the experience of those years. Therefore, I feel that the Lord has much work for me to do here and have accordingly refused other calls and opportunities.

May we all be faithful to His will and set aside our wills for His.

Delbert B. Flora, Pastor.

FROM HIGHLAND, PA., TO GARWIN, IA.

My experience with the Highland Pa. congregation was one long to be remembered. Among the Highland group are to be found some of the best of our entire brotherhood. Many are really willing to sacrifice for the success of the work. It was a real pleasure to see the growth spiritually on the part of so many. We feel we left them in a better spiritual condition than we found them. The Lord really blessed us there. This was especially true during the week's meeting led by Dr. Beal for this congregation. During the past two years of service with these people there were ties made which were difficult to break. However, the Holy Spirit called to other fields and we dared not refuse. Goodbys were said at Highland and our faces were turned westward.

We reached Garwin, Nov. 25. We found here a fine group of people who had been successfully led by Brother Wm. Gray. After a successful pastorate Brother Gray answered the call to the Dallas Center, Ia. work. He is now busy in his new field.

Since coming to Garwin we have been kept busy. Besides the messages on Sunday there are other activities. A class in Personal Evangelism is taught on Monday evening, Tuesday morning a visit is paid to the public school, Wednesday is spent in visitation, Thursday evening cottage prayer meeting, and once each month a Bible study class is conducted for the W.M.S. Friday and Saturday of each week is largely spent in visiting. Our attendance at the regular service is picking up. The first Sunday there were 50 in attendance. Christmas Sunday the number was 70. Since that time there has been an average of between 50 and 60. Our prayer meeting is being blessed beyond our fondest expectations. At one of the Sunday morning services recently the Holy Spirit manifested His power in a most remarkable way. All in the audience except three dedicated their lives anew to the service of the Lord Jesus Christ and His work. It was a time not soon to be forgotten and changes were made in lives which should mean much for the future of this work. We have our problems and we ask an interest in your prayers that we may all be found faithful, remaining in such close fellowship with the Lord that He may use us to His glory continually.

Harold Parks, pastor.

NEWS FROM CONEMAUGH, PA.

The laymen of our church have organized to promote more fellowship among the men of the church and with a view of establishing a student's aid fund.

In material growth we have two new Bible school rooms constructed by extending the balcony of the Bible School department to the church auditorium.

We praise the Lord that we were able to reach and surpass over $1000 goal for Home Missions. Surely, we can do all things through Christ who strengthens us.

This year it was our happy privilege in spiritual blessings to have Rev. Oscar Wago for four days instead of just the first Sunday of the New Year. "To the Jew First" and God does not forget to bless those who obey His teachings. We think we have proof of this for: our church Treasurer reported at the first of the year a balance of more than $2200 in the Treasury with all bills paid to date. Another good reason for this is the stress of tithing. If you don't believe this, tithe and you'll never give God the *left overs* again.

A very important step of the church was obtaining the services of Henry G. Rempel as our Director of Music. We feel that music has a large part in worship, and, if, but one soul is led to Christ through singing, it will not have been vain. Mr. Rempel is a very competent and spiritual leader.

Then, too, our Bible School and church attendance has been on the increase since the first of the year. Plans are being made to organize a week night Bible study class.

Since reporting in November our brotherhood of younger boys has been organized. This is a fine work for willing hands and called the Brotherhood of Peter and Paul.

Our three W.M.S. societies joined in the mission study together with Vinco, Moxham, and First Church, Johnstown at our Johnstown church. We started our meeting at 4:30 having Brothers Lynn, Schaffer, Crick, and Gehman present the different assigned chapters of our study. This proved very successful. A luncheon was served at 6 o'clock. A poem and special music was rendered between chapters.

The pastor's quarterly report indicated many visits, new members received, several reconsecrations and an absence of three weeks in evangelistic work.

The Deacon's Needy Fund presented cash gifts this Christmas as well as baskets to the needy. The edibles were brought to the church and the baskets packed by the Deacons and Deaconesses.

We are looking forward to a great revival with Rev. Archie Lynn from our First Church, Johnstown bringing the Word.

All organizations of the church are active and may the Lord keep them so till His coming.

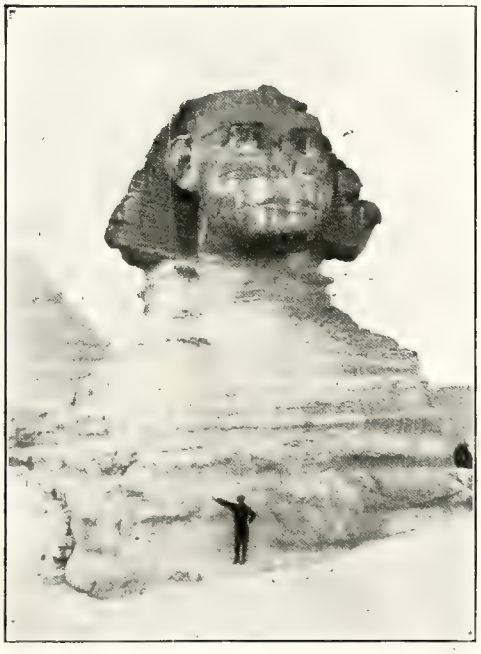
"Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him for we shall see Him as He is."

Till then,
Mrs. Walter Wertz,
Church Correspondent.

Vol. LX, No. 9 February 26, 1938

The BRETHREN EVANGELIST

A CHRISTIAN ENDEAVOR NUMBER



Many people, like the Sphinx, may be seen by the passing world, but never have a word to say for Christ. The Apostle Paul solicited the prayers of his brethren that he might open his mouth boldly to "make known the mystery of the gospel" (Eph. 6:19).

W. I. DUKER
President
Goshen, Ind.

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Vice President
Maurertown, Va.

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CHALLENGING YOUTH FOR A CRISIS

George H. Jones, Miami Fla.

That the United States is nearer war now than at any time in the past twenty years, no one doubts. That foreign powers are resorting to every known method to involve us and if possible to jockey us into a position of becoming the catspaw to pull their chestnuts out of the fire, few of us doubt. That the series of articles on the Chinese-Japanese undeclared war, by a noted War Correspondent, published in most of our leading newspapers, was paid propaganda, no one doubts. That international news is being "cooked" as we discovered to our sorrow in 1916, to arouse our horror and resentment, no one doubts. To every thinking man or woman it looks as if our sales resistance to become war-minded is about overcome. The general expectancy everywhere seems to be getting keyed up to the participation stage. We are wondering what vast sums are being expended to make certain of our proper position when things are ready.

The taste of the last "war to end wars" is still nauseating us. But the chief obstacles now seem almost overcome. What next will come on the program we are not skilled enough in international duplicity to say. But that these past masters in the art of political diplomacy will be able to overmatch our ever-changing greenhorn diplomats and ambassadors, no one doubts. Too much is at stake and too many billions are needed, to risk a slip-up or a blunder, now.

The war will be here almost overnight. Some one will become over-patriotic, like the boy in Sarajevo, or some zealous adventurer will be accidentally in the line of fire, and the ever-watchful cabinet of one of the nations will think the time ripe to their advantage, and the climax will be staged. Who among us, of the religious groups, are strong enough to prevent the things happening which we dread? Singly no group was or is big enough to determine the policies of a national draft law. No Christian leadership exhibited itself as big enough to be able to unite even for the determination of procedure. Too many were afraid of an accusation of disloyalty, of treason, or imprisonment. Conscientious objectors got scant courtesy and usually rough treatment. Many of us remember well the efforts made and the information broadcast that conscientious objectors were just plain dumb and cowardly. They didn't even know their Bibles well enough to defend their conscientious scruples.

Very emphatic and very stern were the powers that be. They feared too general a stampede to consciencious scruples against war. All incipient efforts were immediately hushed into silence. The churches in many cases became simply the sponsors for drives to win the war by appeals for cigarettes and socks or chocolate and sweaters or Liberty Bonds to end the War for Democracy. These were the major needs that sounded to the dome in many Christian churches.

The crisis is almost here. Thinking followers of Christ need teaching and conference on what course to pursue. How shall we act? What general course of conduct shall we follow? We have no purpose to be treasonable. The writer's home contained for many years, discharges from the Civil War, the Spanish War and the World War. Such possessions do not argue for lack of patriotism. We have no cause to hate any other nation. We of the church of Christ are not determined to prove the White Race, a race of supermen. We are not so obsessed with the superiority of the "Christian civilization" that we want to superimpose it upon any or all others.

Old world jealousies and national aspirations are moving the nations of Europe and Asia to superhuman efforts to relate the wealth and the mechanical power of our nation to their purposes. Millions are being spent again as in 1916 to marshal us on one side or the other. O, yes! we are able to stay out of it. *We were.* What shall we do? Can we for awhile forget some of our personal differences and think of our church as a whole? Our theological differences are not vital. What can we agree upon before God? And the public opinion that will sway us when the crisis is here? What did we learn form the World War that will be of value to us now?

Professionally our ministers will escape the draft by reason of their calling. But our young men between 18 and 45 will be subject to call and unless physically unfit, will be taken to camp, uniformed, armed, trained and sent abroad. What ought we to advise frantic parents and spiritual organizations committed to the gospel of our Lord Jesus Christ? "Thou shalt not kill" is not only an Old Testament command, but it is bred into the spiritual life of every genuine follower of Jesus. We may delay until the emergency arises. We did in 1916. Did we learn anything from that experience? Who recalls the fine spiritual young m who came frequently to the pastor advice? What did we advise the They went to camp. Some went ov seas. Most of them came back. So did not. What was their reaction? I your drafted Sunday School super tendent return to the same servi Did your teacher come back to his bo Many whom we knew did not. Wh What preachers and parents inve gated and found out the reason? W was the church so helpless? the p tors so foolish and shortsighted? many churches had no wisdom for crisis.

Perhaps the next National Conf ence might betake itself to discuss the possiblities and decide upon a s sible course of practical procedure. might even find some wise thing do before the emergency is upon We might be able to pool our war ti experiences and have some sa ground to stand on, when it does co The advice one pastor gave to one his young men is worth rememberi "The Lord Jesus Christ cannot l with favor upon your patriotic willi ness to shoot as many of the enemy

(Continued on page 20)

The Brethren Evangelist

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The Editor's Box



E HEAVENLY BODIES

'What good or evil will the sunspots bring us in 38?" So an article begins in a recent issue of The veland Plain Dealer. Explaining briefly as to the nensity of these disturbances on the sun it is ted, "Forty spheres the size of our earth could all placed easily within the area of a single average spot such as those which are expected to attain ir maximum this year with gigantic solar storms l explosions."

According to the writer of the article a maximum ensity of the sunspots due this year may result in business boom or war. Professor Harlan True tson of Massachusetts Institute of Technology furnished the information from which the newsper writer has received his enthusiasm for writ-

The opinion is expressed in the article that busiss usually expands and shrinks in harmony with increase and decrease of the spots on the sun. are told that the last low point for the spots was 1933, just about the time of the bottom of the dession and has been rising ever since, recently h unexampled vigor. Business should have red correspondingly and it did for a time. Instead leaping ahead to keep pace with the sun spots nething happened.

t is thought by some that these sunspots have siderable effect on the climate producing disturb effects such as damaging floods or drouths. The iter avers that in all ages people have had the inctive feeling that wars, famines, pestilences, ods, drouths and other national calamities have ne from the sky. Most of us have learned not to e fantastic newspaper stories too seriously. It is better for us to get our information as to the se of great disasters from the facts revealed in Word of God. On one occasion our Lord had nething to say about cataclysms whether physical national. That there will be some connection beeen these and the disturbances in the heavenly lies is revealed in the Bible.

'And there shall be signs in the sun, and in the on, and in the stars; and upon the earth distress nations, with perplexity; the sea and the waves aring; Men's hearts failing them for fear, and for king after those things which are coming on the rth: for the powers of heaven shall be shaken. And en shall they see the Son of man coming in a cloud h power and great glory. And when these things gin to come to pass, then look up, and lift up your ads; for your redemption draweth nigh" (Luke :25-28).

It is precious security for the Christian to know that even if the sunsports rise to great and severe intensity, or if other hitherto unknown disturbances of surprising magnitude suddenly appear, or if the whole human race is suddenly plunged into chaos beyond description, the Word of God still stands. It is when these things **begin** to come to pass that the signal comes to God's believing people to "look up."

A STORMY CONVENTION

A farmer was sent as a lay delegate to the annual convention of his denomination. He was disgusted with the harangue and debating which characterized the sessions. On returning home he remarked, "Preachers are like fertilizer. Put them all in a pile and they are a nuisance, but spread them out over the land and they do lots of good."

We cannot help but have some sympathy for the farmer. He is like many thousands of laymen in our country today. They do not enjoy the disagreements which are found in all the large denominational gatherings. The General Assembly of the Presbyterian Church, the conferences of the Baptists and Methodists will bear out the observation of the farmer who represents a host of sincere laymen.

We heard recently of a pastor who came home from his convention and made the statement publicly that he had never seen a more calm and peaceful convention in all his ministerial experience. With

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some desire to know more about the denomination we investigated as to its control. We discovered that within the last score of years his denomination has practically passed into the control of the modernists. Now they get along peacefully and there is no cause for a fight for there is no one left who dares to instigate a fight—for the faith. A fight among preachers does not look good in any denomination, but with very few exceptions such turmoil results because there are still some men who are determined to stand up against the drifting and unbelief of the times. Where there is a defender of the faith of the gospel today, there is certain to be disagreement with popular religion.

COOPERATION

This is a popular word these days. To fit in with the social structure everybody is supposed to cooperate. We are told that the troubles of the world are the result of lack of cooperation or refusal to cooperate. Some men would be willing to cooperate with the devil just to be cooperating with something. In Russia, when people refuse to cooperate, they are sent to Siberia to die. In Germany some people are refusing to cooperate and they are quietly disposed of. In America it is becoming dangerous not to cooperate. It was dangerous for Jesus not to cooperate. If He had just been willing to cooperate a little with the devil, He could have avoided the cross of Calvary, but what about our redemption! If He had only been willing to cooperate with the devil in the temptation He could have had the kingdoms of the world, but such cooperation would have made the devil lord. Today Christians should be just as unwilling to cooperate with untruth as Jesus was. We need to make Jesus our example in this.

FELLOWSHIP

Better than popular cooperation is true fellowship with those who have the mind of Christ. It is cause for great thanksgiving to God that there are even now great fellowships of God's true ministers where there is precious harmony. All over our country there are springing up fellowships either within denominations or between parts of various denominations and the fellowship is heavenly. Fellowship comes from a like faith. Regardless of the denomination to which men belong there is an inexplainable fellowship among those who believe the truth, rejoice in salvation, and look earnestly for the blessed hope. When any group of believers enjoy this true fellowship, behold they will awake to the realization of a true cooperation, not man made, but heaven born. Such cooperation is based on true love. This is first a genuine love for Christ and then a love for those who are yielded to Him. A preacher in a large denomination recently lamented that fellowship in the truth of God is almost lost in his denomination and he expressed his reason why. The preachers have left the faith in large numbers. "Can two walk together except they be agreed?" (Amos 3:3). They can try it and see how it works. Some people will only believe God's Word after they have learned from experience.

THE TREND OF THE TIMES

God's true people are finding it increasingly hard to remain true in face of the opposition of the world. Unless a great revival sweeps over our country to counteract the unbelief now prevalent and conditions which have resulted from unbelief, the situation will become more tense each day. There will come a time on the earth when martyrdom will be the price of loyalty to the true God and His truth. Some day Satan's man will cause all that will not worship the image of the beast to be killed (Rev. 13:15). It is also written there will be others who shall be "slain for the Word of God and for the testimony which they held" (Rev. 6:9). If you were in Russia, Germany, or Italy today, you might be led to think very seriously on these things. Freedom of worship on this earth is rapidly becoming unknown in some countries. Surprising developments may overtake us in this country before long.

The following is taken from an editorial which recently appeared in the Ashland Times-Gazette.

"Italian school children, by decree of the Secretary General of the Fascist Party, must offer a prayer of "thanks" to Premier Mussolini for the mid-day meal. The prayer, as proscribed by the Fascist official, must be as follows:

"Il Duce (Mussolini) I thank you for what you give me to make me grow healthy and strong. O Lord God, protect II Duce so that he may be long preserved to Fascist Italy.

In Germany, school children were required to kneel in worship last January 30—the fifth anniversary of Nazis' seizure of power—and join in this chant of prayer and praise:

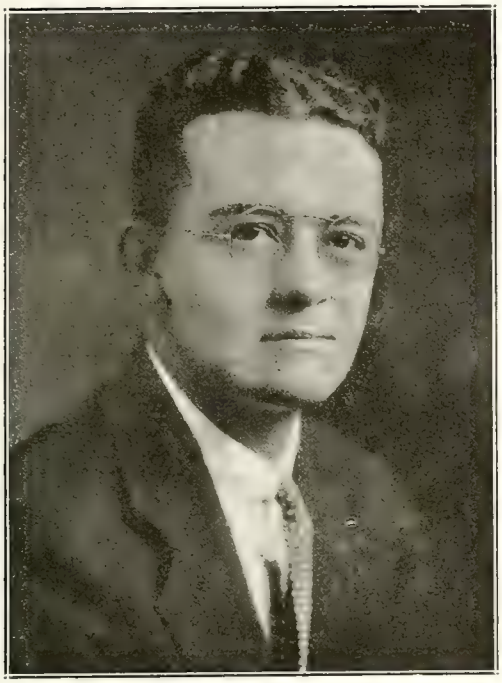
We don't want rest. We loathe quiet. Waiting is death. He who is unfaithful and leaves the flag or Der Fuehrer shall lose honor forever. Unfaithful, be accursed! Fuehrer, we salute thee!

Russian children — taught to worship no God but Lenin and his "prophet," Stalin — are taught that this is the highest manifestation of faith:

If your father or your mother are not loyal to The Cause, report them to Stalin—so that they may be shot."

If things really tighten up in our country, perhaps some Christians who have been "puttering around" with worthless things and philosophies of the world may have to get down on their knees and pray for grace to stand. It is well for all of us to get in practice in standing for the truth regardless of the price which must be paid.

SPECIAL CHRISTIAN ENDEAVOR NUMBER



R. D. Crees, President National C. E. Union

R C. E. PROGRAM OF JEWISH EVANGELISM

R. D. Crees, President Brethren National C. E. Union, Pastor First Brethren Church, Waynesboro, Pa.

our Brethren National C. E. Union is the only anization in the Brethren denomination that has ertaken to sponsor Jewish evangelism as one ts major projects. It was tried last year for first time, and the Lord blessed us so abunly that we put it first again.

ere is the method. We are working in coopera- with the Biblical Research Society (4417 Ber- e Ave., Los Angeles, Calif.), an organization ch prints and distributes tracts and booklets ugh the mail to Jews, with the purpose of win- them to Christ.

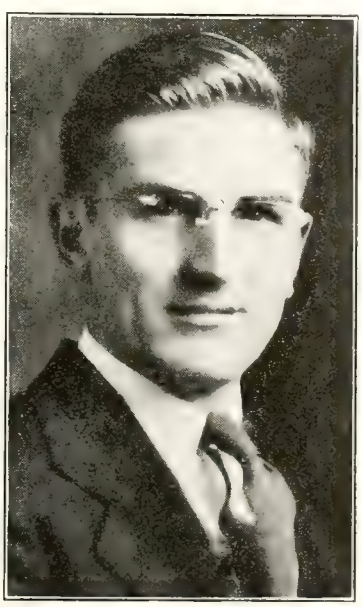
Ve want your society to do two things. *First*, e a contribution to our General Fund or to our ish Fund. *Second*, give us a list of the names addresses of Jewish men and women in your munity whom you would like to see saved. We send your money, together with the names and resses of the Jews, to the Biblical Research So- y. Through their head distributing branch in risburgh, Pa., they will periodically mail out phlets and books to your Jewish friends. These ts are written by Dr. David L. Cooper, founder president of the Society, a Gentile Christian a heart of love for lost Israel. Dr. Cooper, an expert linguist, knows how to appeal to the Jewish mind and heart.

If any Jew on their mailing list is converted or shows a spirit of inquiry, the Society will write us, and we, in turn, will inform the C. E. Society turning in the names and addresses. If you do not send us Jewish names and addresses, your money will be used to mail material to Jews in other sections. Since Jews in this age rarely ever enter a church, the best way to reach them is by mail through the printed page. Though we may not see the fruits, the seed must be sown now in Jewish hearts, for once converted they will become able evangelists, especially in the Tribulation period. *Will you send us money and Jewish names? Do so now.*

WHY BOTHER WITH JEWISH EVANGELISM?

By Norman H. Uphouse, Topic Editor Brethren National C. E. Union, Pastor, First Brethren Church, Winchester, Va.

Once a prominent Jewish Rabbi said, "To me one of the saddest and most tragic facts in history is this, that Jesus, the gentlest and noblest Rabbi of them all, should have become lost to His own people by reason of the conduct of those who call themselves His followers. What pathos, then, in the fact that His own people have been made to shun His very name; that even today they speak it with bated breath (to lessen the force of) because it has been made to them a symbol and a synonym to all that is **unJewish, unChristian** and irreligious."



Norman H. Uphouse

There is something in the Rabbi's words that makes us long for the Jews. We, who have been called out of darkness into His marvelous light, yearn to see conversions among them for the Lord and for their own good. We have

something to do about mission work among the Jews. The following discussion presents reasons for bothering with Jewish Evangelism.

1. Jewish evangelism is presenting Christ to a distinct race of people. This race is characterized by blindness and dead failure in its search for God. Every Jew is hopelessly lost apart from the Lord Jesus Christ. In one sense today they are as ignorant of Him as the pagans of far away lands. In the Bible we learn that God will take a toll from every nation or a people for His name; hence it seems very clear that the Jew is included in our program.

2. The first place to begin. Luke 24:47; Rom. 1:16. The commission to preach Jesus among the nations was given after the resurrection; but Jesus said to begin at Jerusalem. Jerusalem was the center of Jewish life and Jewish religion. Those early disciples were supposed to tarry there until the promise of the Holy Spirit came from God upon them. Undoubtedly we shall have a special blessing from the Holy Spirit as we do work among the Jews.

3. The Jews are perplexed and need the light. Rom 11:25. One Rabbi in Canton, Ohio, says that Messiah fooled them so long now, that he does not believe He is ever coming. Of course it is not strange to hear this because any people so far in error that they would crucify the Lord of Glory, would also shun Him now.

When the light of salvation dawns upon the Jewish mind, that one praises Him with enthusiasm; as a rule he is more earnest about it than we are. One converted Jew bids his friends the time of day by saying he is rejoicing in the Lord or happy in the Lord.

The unconverted Jew has many problems that follow him to the grave unsettled and unanswered. There is the sin problem; national persecution also troubles him. The Christian has the answer and ought to be willing to help.

4. There is no salvation apart from Jesus Christ. Acts 2:38; 4:12. Peter preached to Jews at Pentecost and many felt their guilt of sin in crucifying the Messiah. Some of them asked what could be done about the matter. Peter replied, "Repent and be baptized....in the name of Jesus Christ."

Every Jew of the Old Testament days, that was saved, came by faith to God. He looked forward to the coming of the Savior or the fulfillment of prophecy. Now every Jew must look back to Him, if he hopes to be saved and get in the pearly gates.

5. God has not cast His people away. Rom. 11:2. God's eternal purpose runs on. He has a plan for the Jews. His purpose is to use them at a future time and save many of them. Now they are inactive and God seems far away from them. They shall be revived and regathered in a future day of great activity. The fig tree that appears to be dead will shoot out leaves. Our real business is to see God's program for the Jew and lead them to it.

6. Many shall be saved. Rom. 11:26; Rev. 7:4 Many passages cause us to believe that some Jew will turn to Christ yet. We can not know which one will accept, until we invite all of them. Knowing a head of time that we are not working in vain no fighting a losing battle, it becomes a matter of faithfulness on our part to bear a testimony for God.

7. There is no difference between Jew and Gentile Rom. 10:12. Why should any Christian worker bring others to Christ and neglect the Jew? We ar apt to make distinction here; but God does not. H says that there is no difference; for the same Lor is rich unto all who call upon Him.

The Jews make up the natural branches of Rom 11:23 that will grow on the tree. However not a long as they exist in unbelief.

7. Converted Jews make the best personal workers among their own people. They understand thei own problems and customs better than we do. Bu we must help them get started in the right direction Our efforts now will grow through the years; a men are won for the Lord, they can use their ow language and work among friends.

Our program for Jewish evangelism is based upo powerful scripture verses. We dare not neglect.

A MESSAGE TO OUR C. E. SOCIETIES FROM DR. DAVID L. COOPER

Founder and President of the Biblical Research Society, Los Angeles, Calif., through which organization we evangelize Jews by tracts and booklets.

To the Members of all Brethren C. E. Societies:

I am glad that in the midst of a world of chao and confusion there are many young people wh know God, who love Him, and who want to do Hi will. They have enthroned Jesus Christ in thei hearts and lives and are wanting to live for Him an glorify Him. I feel absolutely certain that you are i this group. My word of greeting and exhortation t you is that you keep this question before you minds, whenever you contemplate doing anything "Will this please Christ?"

I wish especially to commend you for having see God's plan and purpose for Israel. You are well a ware of the fact that the Lord said in Romans 1:1 that the gospel is God's power unto salvation unt everyone who believes; to the Jew first and also t the Greek. Jesus died for all men. We are to tell thi story to everyone, but God's order is to give it to th Jew first and then to the Greek. The time has com for us Christians to give this message to Israel tha after the church is gone, the 144,000 Jewish evange lists of whom we read in Revelation 7 may take u the banner of our Lord, which the ascended churc lays down, and go forth into every nook and corne of the earth bearing the message of salvation.

I hope some day to meet you personally and have heart-to-heart talk with you. The Lord's blessings st upon each of you.

Yours for the salvation of souls and God's glory,
DAVID L. COOPER.

OUR CHRISTIAN ENDEAVOR EXECUTIVE CRETARY HAS NOTHING TO DO, EXCEPT. . "

y Leo Polman, Executive Secretary Brethren National C. E. Union, Pastor, First Brethren Church, Fort Wayne, Indiana

Why such a topic has been assigned to me, by our nial and efficient president, I cannot tell. Perhaps is to put me on the spot and show me up in the rk that has been placed upon me by our National ristian Endeavor Union.



Leo Polman

To begin with, may I state that the work with our Brethren C. E. societies these past few months has brought much blessing and rejoicing. Our young people are responding wonderfully to our Brethren National C. E. work. It is my desire and prayer, that before this fiscal year ends, we shall be able to report that this has been our banner year.

No, we have nothing to do, except. .to endeavor to build a church in this city of Fort Wayne that shall an honor and glory to our Lord Jesus Christ. The rd truly has blessed our efforts here. From Sunday School of 35 per Sunday, in two years we ve an average of over 110 per Sunday. Member- p of the church has doubled. Finances have jump- from three to five dollars per Sunday to over fif- dollars per Sunday. This has been accomplished rough the many who have proved God in tithing stematically. Along with all the work of a regular stor, visiting the membership, the sick, calling on ospects, preparing sermons, this we have to do, for do not have a barrel as many preachers who have eached years and years. Along with our local work, have been conducting a Bible class by mail, for er two years. This Second Timothy 2:15 Bible ss has now entered into forty states, and eleven reign countries. Our mailing list in this consists of er three thousand members. More are added al- ost daily. The blessings in this work have been eat! Souls have been saved. Young people have en led back to their respective churches. The isolated and shut-ins have been blessed. Bible classes have been started in many states, as well as interesting men on battleships in the study of the Word of God and helping missionaries in the teaching of native evangelists.

So one can see that not much grass grows under our feet, as the saying goes. Our work among the Christian Endeavorers of our denomination has been not only a blessing to me, but it has helped me in sensing the needs of our youth in this present day. Almost every day your executive secretary receives a card or letter or letters asking for help in some societies. We have not been able to help out in the way we could if we were there to meet with the group personally. However, we feel confident that the medium of the mail has helped out in many instances. Then to, it is our business in this work to send out all the monthly letters that you as a society officer or pastor receive from time to time. **The constant changing of society officers is one of our problems,** in that it means a very close watch to our mailing list. **Each society would help considerably if it would send to me the list of its officers.** Some are doing this, and I personally want to thank them for this assistance.

Along with this work of course all funds for our National Union come to me, for recording same, sending the receipt to the one sending in the money for the society and keeping each account or fund balanced. It will be of interest to many of our Endeavors that in the past few months we have been able to meet some of our projects. Our project of Jewish work, or evangelism is meeting with favor more and more among our young people. I would especially make note of our Young People's Society and Intermediate society of Washington, D. C. as doing a very fine work in this project. They have a part in all the others to, don't you fear.

The response for our Home Mission project has been good. But it sure can be better. I know that money for this work will soon be forth coming. Our Christian Endeavor Union has been promised the funds to supply a communion set for our Mission Church in Covington, Va. The set has been purchased, sent and used and they are rejoicing in this gift from our Union. There is a need right now for funds to purchase song books for our mission church in Cleveland. These have been promised to the church, all that we lack just now is the necessary funds to provide the books for this worthy cause in Home Missions. What part will your society have in this?

Easter time will soon be here now. Our foreign missionary, Jake Kliever, is depending upon us to remember him not only in our prayers, but also in a very substantial way, with our money. This year we have the same arrangement with the Foreign Missionary Society, that all our offerings which are handed in through the local church, and marked "C.

E. Kliever" as we did last year, will be given credit, not only to the local church, but also to our National C. E. Union. Some $1200 was so designated last year. What do you say we surprise our foreign board and double that this year? Place your offering into the foreign missionary envelope, mark it "C. E. Kliever" and let it go through your local church or you can send it through our National C. E. office, sending it to me.

You Juniors, do not want to forget that this same arrangement can be made with your own missionary, Anne Celeste. Some have already sent in their pledge for our baby missionary to be paid soon. You can support this fine missionary baby with your pennies, dimes, and dollars —just like the big folks. Maybe your mother or father will help you by giving you a special offering for Anne Celeste this Easter.

Along with all these projects, it is our job to keep that "General Fund" balanced. This is a job. To date I have had help from ten societies in Pennsylvania; eight from California; two in Ohio; four in Indiana; Washington, D. C., New Jersey and Iowa, one each. If each society would place our General Fund on their budget for an offering, to carry on this Christian Endeavor promotional work, we could do more than we are at present for our young people over the brotherhood. You, Mr., Mrs., and Miss Christian Endeavorer can help your executive secretary to have less work and worry, if you, each one, will do your best in cooperating in all these projects and endeavors of our National Union, So, "Your Christian Endeavor executive secretary has nothing to do, except..." Wonder, what you will do in the next six months. Yes, he will wonder what part you will have in our National work. If you want a pledge card, blanks to fill out for your C. E. society officers, goal sheets or what have you, write me, I'll do my best to supply you as far as we are able to care for your needs. The reports from new societies and from churches that have had very little thought for their young people in the past, as far as Christian Endeavor is concerned, gives me courage to continue on, and serve you and **Him!**

DO YOU KNOW OUR "C. E. KLIEVER?"

By Hill Macconaghy, Missionary Sup't. Brethren National C. E. Union, Stoudent, Grace Theological Seminary, Akron, Ohio, and a Volunteer for the Foreign Missionary Field.

We have heard of young women changing their last names, but what happened to the person we always knew as "Jake"? Ever since the conference at Winona in 1936, Jake has had to get accustomed to new initials. This came about in this manner.

Our Brethren National Christian Endeavor Board launched out upon a project of faith, and decided support a Foreign missionary of our own in Afri By unanimous consent our choice was Brother Ja and in order that all might know that Jake was t missionary of the Christian Endeavor young peo of the Brethren Church we changed his initials to E. We venture to say that C. E. and Kliever w never be severed. C. E. Kliever has been used by o Lord to give our Brethren young people a wo wide vision of evangelism, but do you know our ' E. Kliever?"

It seems to me that the initials **C. E.** give us good picture of Jake.

And what does the first initial "C" stand fo Every reader knows immediately that it mea "Christian". And above everything else we mig say about him Jake is a Christian. But what is Christian? The word is made up of the precio name of our Lord, "Christ" and the three little l ters "ian" which are meaningless in themselv Likewise if you would know C. E. Kliever you mu realize that Christ is the center and fullness of h life. Many of us have heard Jake testify that Christ was taken out of his life, it would be meaningless as the last letters of the name Christi if Christ were removed. Do you know our "C. Kliever"? Now he is our very own missionary Africa, in Paris, France, completing his preparatio To him "life is Christ". What a blessed privilege ours as Christian Endeavors to support such a m sionary.

Now let us look at the second initial Jake has a quired. What does the letter "E" stand for? The a swer is of course "Endeavor." And what a pictu this is of our "C. E. Kliever."

Those who have come in contact with him in th country know that Jake was constantly on the g endeavoring to do things. He was preaching, teac ing, leading singing and singing in the quartet. his pastorate in connection with his schoolwo things began to take place. However, not only in th phase of work was he active, but also in secul things. Jake was a great salesman. One of the co cerns for which he worked gave this testimony, "T sales doubled when Jake was behind the counter."

And now he is over in Paris, and busy in stud yet Jake's endeavors still continue. Every letter receive tells us services held or attended. Wh many people are endeavoring to do things all t time, yet we feel sure that with "C. E. Kliev Christ is the center and end of all his endeavors.

Certainly, if you know what C. E. stands for, y know our "C. E. Kliever." May God help every one our C. E. societies to stand squarely behind him the coming Easter offering for foreign missio Mark your society or individual offering, "C. Kliever"!!!

C. E. NEWS FLASHES

How would you like us to adopt a missionary to Argentina, in addition to supporting "Jake" Kliever in Africa? Whom would you suggest? Write us your reaction to this suggestion.

Motion picture films are being purchased by our Union for the use of Jake Kliever in Africa. Next year we may be able to show our societies some action pictures from Africa, taken by our own missionary.

Our C. E. topics are being revised in order that missionary topics and young people's problems may be studied, as well as prophecy. What do you think of the change?

Many societies are working hard to meet the goals as published in this issue, looking forward to enjoying the book awards.

Our stereoptican lecture of 80 slides on the "Program and Projects of the Brethren National C. E. Union" is now in use in California. Western societies wishing to use the set may write to Mr. A. H. Kent, 210 E. First St., Long Beach, Calif. Eastern societies should write to Rev. R. D. Crees, 17 W. Fourth St. Waynesboro, Pa., for details and dates.

Those new Junior topics edited by Miriam Gilbert are "going over with a bang"! They fill a long-felt need by Junior superintendents for topics that would be both Biblical and interesting.

Mark your Easter offering "C. E.--Kliever" as you did last year. All societies and individuals doing this may turn their offerings in through their local churches, which will receive due credit, and at the same time help meet our missionary goal. Juniors should mark their Easter offering, "C. E.—Ann Celeste."

Please pray for your Brethren National C. E. Union this year, and for all our societies and Endeavorers. Don't forget to send your offering direct to Brother Polman, our Executive Secretary.

We suggest you have members of your society review the various C. E. articles in this issue of the "Brethren Evangelist" in place of your regular C. E. topic on March 13, 1938.

Yours for Christ and the Brethren Church,

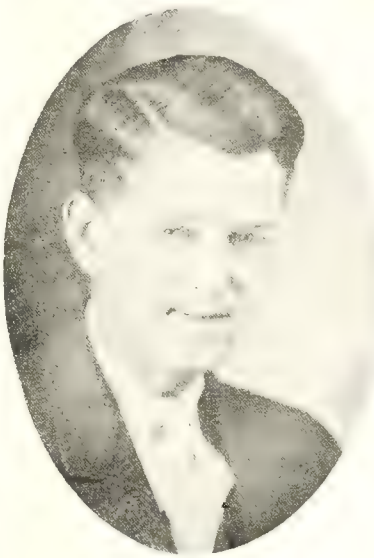
R. D. CREES, President

Brethren National C. E. Union.

CHRISTIAN ENDEAVOR IN OUR SUMMER CAMPS

By Tom Hammers, Stewardship Sup't Brethren National C. E. Union, Pastor, First Brethren Church, Cleveland, Ohio

Summer camps are conducted by the Brethren churches throughout America as training camps for the mature leaders of our church. For, while the ranks of youth may provide a willing leadership, it is also necessary that we have a trained leadership if our work is to continue to grow in the future. To partially meet this need, within our churches, we have had the Christian Endeavor organization. It has long since been recognized as a vital agency for the enlistment and training of our youth in service for Christ and the church. For this reason it has regularly appeared upon the camp curriculum which has been designed to provide intensive training in specialized fields which will be of the greatest practical value to youth in serving the Lord.



Tom Hammers

Camp Christian Endeavor has been proving itself more or less of a "clinic". Here, valuable discoveries have been made as to why there are so many "dead" or "dying" societies in our churches. In many cases the young people are not as much to blame for the failure as the pastor or some other leader in the church. Usually someone helps the young people get their society started. But as soon as the organization is completed, the society is left to shift for itself. Participation in the organization with its various officers, its committees, and different meetings is a brand new experience for the young people. But since it is common for most organizations to have a president, a secretary, and treasurer, it has been taken for granted that the young people will know what to do and how to do it. The exact opposite is usually true.

Little wonder then, that as soon as the novelty has worn off, and the officers and society come face to face with real problems, that they become discouraged, then disgusted, and eventually lose all interest. Possibly some very enthusiastic endeavorer may come along and give the society a shot in the arm,

but even that relief is but temporary. However, had the pastor or some other leader taken the time to train those young people relative to the duties and responsibilities of the various officers and committees, the result would have been different. In order to meet this specific need among endeavorers, the camp courses have been designed to teach the **what**, and **why** and **how** of Christian Endeavor.

The spiritual side of Christian Endeavor has not been minimized in our endeavors to make the work practical. Neglecting the spiritual things, is one sure way in which to kill a society. With the efforts of many to divert the attention of youth away from spiritual things, there is grave danger of many Christian Endeavor societies becoming little more than social gatherings.

Christian Endeavor in the camps is trying to refocus the attention of our young people upon Christ, the church, and the Word of God. We must be satisfied with nothing short of high spiritual standards in our societies.

Active membership in any society must require a personal acceptance of and public confession of Christ as Savior and Lord. Loyalty to the church, which is the body of Christ and of which every born again believer is a member, must be placed over and above loyalty to any man-made organizations. We must encourage faithfulness to the Word of God in our discussions in our prayer meetings as well as in our individual lives. All service should be done with an eye single to the glory of God. It has been this type of teaching in our Christian Endeavor classes in camp, which we believe has contributed in measure to the great number of decisions which have been made for Christ by young campers.

Our readers will be pleased to know that the Brethren National Christian Endeavor Union will be placing a C. E. teacher in all but one of our Brethren camps during the coming summer. Pray that the Lord might direct in the selection of these teachers, as well as in providing for their expenses in the camps.

C. E. GOALS FOR THE YEAR 1937-1938

ACHIEVEMENT RATING FOR BRETHREN C. E. SOCIETIES

		Points
1.	A Pre-Prayer Circle (At least 15 minutes before the C. E. service	10
2.	At least Forty C. E. Meetings during the year.	5
3.	A five minute spiritual closing of C. E. Meeting (by Pastor, Counsellor or Supt.)	5
4.	At least Four Missionary Meetings a year. (Two Home; Two Foreign.)	5
5.	Quiet Hour Pledge Meeting at least once a year.	5
6.	Tithing meeting at least once a year.	5
7.	Observance of our Brethren C. E. program on C. E. Day in month of February	5
8.	Annual Society Pledge sent in to Executive Sec.	5
9.	Payment of Annual Pledge, monthly or whole, not later than June 30, 1938	
10.	Twenty-five per cent of members having access to our C. E. Page in Brethren Evangelist	
11.	Delegate sent to National, State or Sectional Brethren C. E. Convention or Rally	
12.	Delegate sent to a Brethren Summer Camp	
13.	An increase in membership during the year in local society	
14.	A report of local activities through C. E. Page in Brethren Evangelist (At least once a year.)	
15.	Statistical blank filled out and returned to National Executive Secretary, Leo Polman, not later than July 31st, 1938	
16.	Conducting some devotional services outside of regular C. E. Meetings; Choice of Jails, Hospitals, Missions, Old Folks Homes, etc.	
17.	Some one won to Christ by individual effort. (A member of C. E. Society)	
18.	A monthly review of National C. E. Union Letter or C. E. News Column in Brethren Evangelist, before society	
19.	At least four C. E. Socials held during the year with devotional services at the close and invitation to C. E. services	
	Total number of poin	

NOTE:—All societies who attain the 100 per cent points of these goals, will be awarded three (3) Christi fiction books by The National C. E. Union. Those attaini 90 or 95 per cent will be awarded two Christian ficti books. Those attaining 80 or 85 per cent will be award one Christian fiction book.

PROJECTS FOR THE YEAR 1937-1938

1. **"TO THE JEW FIRST"**—Jewish Evangelization in America by means of tracts
2. **FOREIGN MISSIONS**—Support of a Missionary in Africa, Jacob Kliever.
3. **HOME MISSIONS**—Purchasing of Hymn Books and Communion Sets for Home Mission Church s
4. **CHRISTIAN ENDEAVOR**—Support of Christian Endeavor Teachers in Summer Camps and C. E. Promotional and Extension work.

JUNIOR PROJECT

The full support of Ann Celeste Kliever, Missionary Baby to Africa.

A CHALLENGE TO INTERMEDIATE CHRISTIAN ENDEAVORERS

By Donald Carter, Intermediate Sup't Brethr National C. E. Union, Pastor, First Brethren Church, Glendale, Calif.

Dear Intermediates of the Brethren Churches:

I hope that you have been following these pag of the Brethren Evangelist and that you have bee enjoying the things you find here. As your Supe intendent I want to offer greetings to you all ar express my hope that you are working hard to ser the Lord Jesus who gave His all for our salvation.

Now, let me ask a question. Have you ever a cepted a challenge? Certainly you have. Eve young person has the opportunity to do so eve day. You are challenged by your friends, your teac ers, and your parents. Yes, every time you really some good piece of work you do so in answer to son challenge in your life.

et me tell you about a challenge that is being led at you Intermediates every day by hundreds thousands of people all over America. Here is at they are saying: "Young folks are too intered in things of this world to care about spiritual tters;" or this: "Christianity isn't for young peo- it is just for older folks;" or this: "You can't ext a young person to care about things of the le; the consecrated life is not for youth." These ngs are really being said by many people and they excusing Intermediates just like you from being initc Christians. This actually means that people saying that Intermediates cannot be as good istians as older people. They are doubting that l can take hold of a life like yours and change it. Now, let me give you the Intermediates the chalge. I challenge you to prove that God **can** take trol of the life of a young person; That you **can** a real consecrated Christian life, that you **can** interested in spiritual things, that you **can** live a of obedience to Him. Every Intermediate who ws about these things ought to be up and doing show men that the Lord has taken charge of his

God's Word very plainly states that our "reasone service" before Him is to present our bodies as ng sacrifices and to be "not conformed to this ld." The Bible was not written just to old folks. l really means that every Christian, young or old st present his body to God, must come clean from world. Many people do not learn that lesson at Many do not learn it until they are old. Neverless God means all of us when he says these rds.

Here is how the challenge comes to you, Interdiates, in a clear way. Will you accept it?

First: I challenge you to a real **interest in God's rd.** The Bible is the only life giving, soul satisfything we have. That means that if we study it hfully God will bless it. As God's wonderful ths come into our hearts we will grow in our istian life. What I am talking about now is the ping in your own life of a quiet hour, a time of ding and prayer and meditation in the things of l. The world says that you will not be interested these things. God says that His word is "swift powerful", that it is "profitable". Will you act the challenge and give your life over and let l guide you in everything you do?

econd: I challenge you to a real **life of consecra-**. God says: "If ye be risen with Christ, seek se things which are above..." The world says t young folks cannot live close to God, that they too wild to be interested in a Christian life. I llenge you to accept God's way which is this: "If man be in Christ, he is a new creation. Old ngs are passed away. Behold all things are be- e new." If you are **in Christ** everything will be different. You will enjoy the things of God. Will you accept this challenge and turn everything in your life over to God and let him control you?

Third: I challenge you to **real obedience.** God's Word says: "Follow me and I will make you fishers of men." The world says that a young person has no time to really be a worker for God. I challenge you to prove that this is wrong. The power of the Holy Spirit can make of anyone, young or old, a real worker for God. Every Christian's duty is to live for Christ, to work for Christ, to testify for Christ, to sacrifice for Christ. Are you ready to do these things? There is the challenge which comes to every young person.

Now, just in closing this letter to you, I hope every Intermediate who reads this will make the challenge a real personal thing, that you will carry these challenges into your society and that you will fulfill them in your societies work. Let's all of us prove that Intermediates can be just as faithful servants of the Lord as anyone. Then when rewards are given by the Lord to the faithful workers we will receive our's in company with other faithful workers.

A MOTTO WITH A MEANING

By Miss Mildred Furry, Treasurer Brethren National C. E. Union, Johnstown, Pa.

Two common short comings of mottos are that they are often either catchy, but meanlingless or high sounding and too general. We are fortunate in that our Christian Endeavor mottoes have escaped both of these faults. I like the motto of Christian Endeavor, "For Christ and the Church," for it constantly keeps before us the sole purpose of our existence as an organization. The motto of the Brethren National Christian Endeavor Union carries this idea a bit farther and pledges us as Brethren Christian Endeavorers to a program of 'Church Extension by Consecrated Evangelism.'



Mildred Furry

Church extension should have a double meaning for us. First of all, as we think of the church as the body of Christ made up of true believers in Him, we should yield ourselves to the service of witnessing and winning of souls that the true church may be extended. Brethren Christian Endeavor societies are

not living up to their motto if they are merely young people's training groups. They must be young people's saving groups as well. Then too, as we think of church extension in the sense of extending the work and influence as an organization into new fields, our responsibility is great there as well. Brethren young people can feel in a special way that they have a precious heritage to pass on, a heritage of faith and practice in the Word of God as the Holy Spirit gave it to man, which fills a need in every community the world over. In this respect, our societies should inspire young people to give their lives in full time service if the call comes to them. They should help in the Foreign and Home Mission programs of the church and the National C. E. and aid in the opening of mission work in nearby communities where the Word is not being preached.

The last part of our motto, "By Consecrated Evangelism," gives the means by which these various phases of church extension can be accomplished. If we are consecrated workers in the cause of Christ, we shall not be sposmodic nor afraid of work. Endeavorers who are truly consecrated spend much time in prayer. They observe not only the Qu Hour every day by themselves, but they pray w other Endeavorers at the Pre-Prayer service bef the meetings. They are often quiet in their evan lism so far as speech making is concerned, but th are ready with scripture and an encouraging wo when there is a soul to be dealt with, wherever th find him. Their lives are living testimonies. Th give us generously as they can toward the spreadi of the gospel. They encourage those who faithfu and with a good conscience do the will of God positions of leadership by their prayers and loyal Such then, is the meaning of our National C. motto.

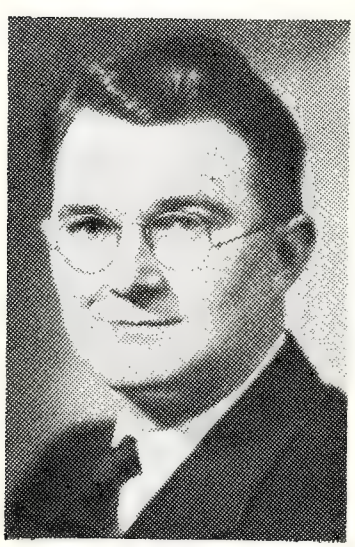
rethren	hristian	ndeavor
ringing	hurch	xtension
y	onsecrated	vangelism

May this motto grip us because of all the mea ing back of the words and inspire us to consecrat service that we may bear fruit for the Master wi out delay.

"CAN WE EVANGELIZE YOUTH THROUGH CHRISTIAN ENDEAVOR?"

By Floyd W. Shiery, Evangelism Sup't Brethren National C. E. Union, Pastor, First Brethren Church, LaVerne, Calif.

The question "Can We Evangelize Youth Through Christian Endeavor?" brings us face to face with three great principles. 1. The work of evangelization. 2. The need of youth. 3. The purpose of Christian Endeavor. We hope to answer the question before us by considering these three principles.



FLOYD SHIERY

The work of evangelization is the proclamation of the good news of the gospel of our Lord Jesus Christ. Let us remember that the great commission is for every believer, not merely for the ministers and missionaries. The force of our Lord's command is just as strong today as when He uttered it nineteen centuries ago. Therefore let us go and "make disciples of all the nations, baptizing them into the name of the Father and of the S and of the Holy Spirit: teaching them to observe things whatsoever I have commanded you." A other verse of Scripture to bring this forcefully our attention is Acts 1:8. "But ye shall recei power, when the Holy Spirit is come upon you: A ye shall be my witnesses both in Jerusalem, and all Judea and Samaria, and unto the uttermost pa of the earth." Note again that Jesus is speaking believers, not merely to the Apostles. Since eve Christian is to be a witness, every Christian Endea orer should be a witness also. Hence your marchi orders are, "Evangelize".

The need of youth presents a rich field f Christian Endeavor to evangelize. When we hear o Lord's gracious summons, "Evangelize!" we ne not turn far from our own circle of friends to fi many that should hear the gospel story. Young pe ple today are lost and need a Savior just as much older people. God's Word says "There is none rigl eous, no, not one" (Rom. 3:10). And, "For all ha sinned, and come short of the glory of God" (Rom. 23). These two verses are very explicit. "None rigl eous" and "All have sinned" certainly mean th our youth need a Savior too. With the breakdown home-life, unbelief in our schools, modernism in t churches and unrighteousness rampant everywhe what a challenge the youth of today presents Christian Endeavor!

The purpose of Christian Endeavor should ma us conscious of our duty in evangelization, and c sirous of meeting the challenge youth hurls at us day. Christian Endeavor has from the beginni

nifested an intensely evangelistic fervor. Per-
s this is one reason the blessing of God has so re-
rkably rested upon it. Dr. Francis E. Clark, the
nder of Christian Endeavor sets forth the funda-
ntal principles of Christian Endeavor in these
rds. 1. Confession of Christ. 2. Service for Christ.
Loyalty to Christ's church. 4. Fellowship with
rist's people. Consequently the purpose of Christ-
Endeavor is in full harmony with the evangeliza-
n of youth.

t seems to me that the question, "Can We Evan-
ze Youth Through Christian Endeavor?" is not
only question we must face. A greater, far more
rt-searching question is, "Will We Evangelize
Youth?" O Christian Endeavorers! The Lord
s, "Evangelize!" Are you listening? Through the
d of youth He is pleading you to enter the har-
t field that is white with ripened grain. Are you
er to begin the harvest? Through Christian En-
vor He is offering a willing instrument to be used
his great harvest. Let us seize it eagerly and re-
ve the blessing of a great harvest of precious
ls entering the folds of the church through the
tals of Christian Endeavor.

THANK YOU FOR THAT COMMUNION SET, CHRISTIAN ENDEAVORERS

By Bernard Schneider Pastor, First Brethren Church, Covington, Va.

The members and pastor of the First Brethren
urch of Covington, Virginia were thrilled last De-
nber by the splendid gift of a 132 piece commun-
set, given to us by the Senior Christian Endeav-
or of the Washing-
ton, D. C. church,
cooperating in the
Home Mission Pro-
ject of the Breth-
ren C. E. Union. To
say that we appre-
ciate this gift is
putting it mildly.
There were many
exclamations such
as "Ah," and "Isn't
that nice", and
many others when
the pastor revealed
the set to the con-
gregation just prior
to our communion
service. Every one
admired it and
could hardly under-
nd that young people over 200 miles away should
so kind to us. It made a fine impression upon the
ny young converts of this Home Mission church
who are new to the Brethren Church, and this gift of love displayed to them the real spirit of true Brethrenism.



Bernard Schneider

There were three good reasons why we so highly appreciated this gift. The first was that it filled a real need in our church. With so many things to be purchased in a new and growing church, some things naturally have to wait until the money comes. It had been necessary therefore for us in the past to borrow a communion set for the service. With the nearest Brethren Church 60 miles away, this was a problem. Now this problem is solved. Then again, this gift was appreciated because it consisted of such a beautiful set. The writer has never seen a prettier one. But most of all we appreciated this gift because of the sincere spirit of Christian love and sacrifice which we saw therein reflected. Surely the words of the Apostle Paul concerning the liberal giving of the Macedonians must be true of these young people also: "They first gave their own selves to the Lord, and unto us by the will of God."

For the sake of other Home Mission points we hope that more Christian Endeavors all over the brotherhood may be moved to make those congregations happy by filling similar needs. It is a splendid project, and you can be sure of the gratitude of the members of these Home Mission churches as well as the blessing of God. Only those connected with Home Mission work can know of the many needs which constantly arise when the work begins to grow. In behalf of the members of the First Brethren Church of Covington, again we say, **Thank You,** and may God bless you, Christian Endeavors.

OUR NEW JUNIOR CHRISTIAN ENDEAVOR PROGRAM AND PROJECT

By Miss Miriam Gilbert, Junior Sup't Brethren National C. E. Union, Washington, D. C.

There is need of the tiniest candle,
As well as the sun;
The humblest deed is ennobled.
When it is worthily done.
You may never be called to brighten
The darkest regions afar;
So fill, for the day, your mission
By shining just where you are.

We know that God has a definite plan for each life. The Christian Endeavor Society has many times been called a training school. Junior superintendents then have an unusual opportunity of preparing boys and girls for the work which God has set aside for them. Their responsibility is great because they not only must guide the training of these lives for future service, but must direct their steps that they may fill the place God has for them now.

Our new Junior Christian Endeavor program has been planned and sent out with the prayer:

That the spiritual life of our boys and girls may

be enriched as they study God's word, as they search out the scriptures and find the wonderful truths contained therein.

That they may receive the blessings which come from worshipping God in the church service.

That they may find great joy in their prayer life as they commune with God and that they may have a deeper appreciation of the wonderful privilege of prayer.

That they may receive the strength which comes from memorizing God's word. Psalms 119:11 reads, "Thy word have I hid in my heart that I might not sin against Thee."

That their church loyalty may be increased as they learn more about the interests of their own denomination.

That they may have more love for others and that more love for missions may be created as they do their part toward the support of Ann Celeste Kliever, their own missionary baby.

It is hoped that every Junior society will be able to attain the following goals and that every Junior will find a great joy in doing God's work:

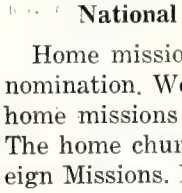
1. At least 20 C. E. meetings from January 1 to June 30, 1938.
2. An increase in membership during year in local society.
3. Statistical blank filled out and returned National Executive Secretary, Leo Polm not later than July 31, 1938.
4. Fifty percent of members attending least one church service each Sunday.
5. A contribution to the Baby Kliever Fun
6. A devotional program each meeting which time Juniors are encouraged pray.
7. An alphabet of Bible verses memorized.
8. One Home Missionary meeting during t period.
9. One Foreign Missionary meeting dur this period.
10. One social during this period, closing w prayer.

Let us make II Timothy 2:15 our motto for coming year. "Study to show thyself approved u God, a workman that needeth not to be ashan rightly dividing the word of truth." I am sure t with this motto we cannot help but go forward a accomplish the work He has for us to do.

HOME MISSIONS CHALLENGES OUR CHRISTIAN ENDEAVOR SOCIETIES

By Mr. A. H. Kent, Vice President Brethren National C. E. Union, Long Beach, Calif.

Home missions is the very foundation of our denomination. We owe to it our very existence and to home missions depends the future of our church. The home church is the base of supplies for Foreign Missions. New churches in the home land mean greater missionary offerings and new churches in foreign lands follow as a result.



A. H. Kent

It is an uphill pull to launch out and build new churches. It calls for many sacrifices from the local members and careful planning by the mission board. Money is too often insufficient and hard to secure to build churches and equip them. Many are the problems and difficulties in all new projects. Some are easily discouraged and say it can't be done. Youth with a strong purpose and brave heart says it can be done and is willing to accept the challenge and help.

The principles of Christian Endeavor are always a challenge to the young people. Christian Endeavor embodies the fundamentals of the Christian faith, therefore why should not Home Missions be a challenge to our Christian Endeavor societies?

Christian Endeavor stands for Christ and the church, its central theme or motto of the organi tion.

Wherever Christian Endeavor leaders sponsor a stand for an out and out Christian life, separa from the world and the things of the world there spiritual life and consecration to the cause of Lord Jesus Christ, ready for a challenge, and ma are the fruits. Where there is no separation there no life, therefore no fruits. The challenge goes heard and unheeded as a result. More miss churches call for new consecrated leaders follow by new challenges for Christian Endeavor societi

Home Missions should be a challenge to Christ Endeavorers for it calls for the same red blood the pioneers of our country; the spirit of our fo fathers who dared to leave the home land, start l anew in a new country where it meant hardsh cold and hunger, perhaps death to accomplish th purpose.

New churches in foreign lands means the gos will be proclaimed to lost men, women and childr destined to spend eternity somewhere—heaven hell which? Your help may determine that. The Lo may call you to take that gospel, who knows? C Christian Endeavorers are ready for the challen they are waiting to be given tasks to perform.

The opportunity is given our National C. E. Un to be of service in the home mission field. So books and Communion sets are needed for the n mission churches, this opportunity in turn is pass on to each society. It is a part of our year's progra

ne best results in mission churches cannot be ob-
ed without good song books and plenty of them.
d songs inspire the soul of the believer and soft-
he heart of the sinner.

ew mission churches struggling for existence
aps at first may think they can get along with
ated books, old ones not used any longer by an
r church perhaps. Such books do not attract the
ider or inspire the members. Who likes to wear
cast off clothing? Who likes to sing out of soiled
torn books? I am sure you are willing to help
cause.

gain using individual communion sets is the only
tary way to serve communion; these often are
expensive for a small struggling mission
rch. Thus it is a real service to have these pre-
ed by the Christian Endeavor societies of our de-
ination. I am sure all our Endeavorers are will-
to help in this very helpful and worthy cause.
that your gifts reach the proper place, or better
present such a set to the church in need.

ur Christian Endeavorers are in the vigor of
h. Life is pulsating in every vein of their bod-
Eager to undertake new tasks for Him. Eager
use they love Him who died for them. They
t to serve Him. Christian Endeavorers accept
challenge for service.

SO THIS IS PARIS! !

"Jake" Kliever, better known as "C. E.--Kliever," ur C. E. Missionary to Africa, now a student in Paris, France

r. Mullins tells the story of the mosquito on the
wheel trying to figure out what the world is and
ved at the conclusion that all is rotation. It will
angerous to say that I know what Paris is, but I
e what I think it is from my short time here,
and being in a very small part of it. It is never safe to interpret a city by a small part of it, or a people by a few etc., but since that is requested I will be obediant.



C. E. Kliever

I thought Philadelphia was a bad one for criss-cross streets but Paris really has them. They are for the most part narrow, but the through evards are wide and the traffic fast, and they punctuated by squares or circles of fountains and ues. It is a real and a large city, but many things so different that I will not be able to even men- them in this short article. I will just mention a pable day here and you can imagine yourself go- through it.

We are awakened by the grinding of automobile rs, the clanging of garbage can lids at 5:00 a. m., urn over and try to go to sleep, but hear the milk truck pull up and leave some cans of raw milk at the little store next door and just about then, a wagon drawn by a team of horses goes by; Paris is awake for another day! We get ready for school, if you were to try to find a street car, you would have a hard time doing it in Paris; they have none. But they have a subway system that works alright if you can, as they say at home, "take it". If you go during the rush hours as we do, it is all right to stick your elbows in the other fellow's ribs, and to give a big push as you get in or out, or while walking up and down the transfer steps and aisles. I sometimes wish for a good football outfit; because when you finally squeeze yourself out of the door at your destination, you wonder if all your bones are where they should be. Don't ever eat too much before that experience, because they lean pretty heavily on the other fellow's breakfast. But when you get on the subway with a baby, you are offered a seat right away; if you cross a street with a baby; all traffic stops to let you cross, but if you don't have a baby in your care, you better keep your eyes open and expect rough treatment. The French have a high regard for babies and children. When ten o'clock in the evening comes (22 o'clock French time) all must be quiet; no auto horns, no yelling etc. that is one marked difference from American cities.

Shopping is quite an experience also. The sidewalks are crowded with merchandise and tables of wares. About half of the things sold, are sold from the sidewalk. They have very fine department stores here, but they also have their sidewalk sections. You can buy lottery tickets, candy, meat, shoes and anything up to an automobile, right from the sidewalk displays. The cafe fronts have tables on the sidewalks with chairs, and you could order and drink your wine right out in the open. If you buy at the smaller stores you need a shopping bag because they are very close with paper bags and wrapping paper, meat also is placed in a small piece of ordinary store paper and then wrapped in a newspaper; spuds, carrots, onions, etc., go into the bag loose. In the large stores they wrap your things up nicely and tie a rope about half the thickness of a clothes line around it and make a nice loop for a handle. The first time I saw their store string I thought they had used that just because they were out of the regular kind, but that is the kind they always use. You would enjoy seeing a youngster try to make it home with about 3 to 3½ feet of French bread, unwrapped, being used as a door pusher, as a prop when leaning against a building etc. then when it finally gets home, the family enjoys it. I have written more than I was asked for as to the number of words already and haven't told you anything; but I must tell you of a little of the need for the gospel here in Europe in general, according to reports. You can go to any of these countries in a few hours. The queen of

Holland I am told is anxious that Protestant missions increase in her realm; in Belgium a lady offered one of our missionary friends that was there for Christmas, the deed to her estate if he would use it as a base for missionary work there; the same report comes from other countries around here. In Paris we literally rub elbows with all nations; in my class in school are Egyptians, Arabs, Hindus, Africans, Japanese, Chinese, Icelanders, Dutch, Germans, Turks, Russians, Austrians, Syrians, South Americans and I could go on naming others that are in school; and they are looking for something; they are not satisfied. We know **whom** and **what** they need, and furthermore we have the privilege of witnessing of Him. Pray that we may take advantage of every opportunity, and that an effective witness may go forth here also. We thank you for your prayers and ask that you continue to pray that we will accomplish that which we should and bring honor and glory to our Lord in this city.

How glad I am for the forward move in our Brethren C. E. work, may we be able to continue to grow, to increase our goals and our testimony for His name's sake. We are longing for the day when the "C. E.—ers" who are part of the body of Christ, shall have the great rally in the skies; until the trumpet shall announce that meeting, may our aim be one of which we need not be ashamed at that meeting.

Yours for a greater and better C. E. till He comes.

DO'S AND DON'TS FOR CHRISTIAN ENDEAVORS

By Miss Lena Marie Kortemeier, Prayer Meeting Sup't. Brethren National C. E. Union, Mabton, Wash.

Everything worth doing (and surely every worthwhile project of the church deserves a place on such a list) has rules for success, also some prohibitions. Christian Endeavor is one of the best institutions for youth to learn Christian leadership. Here, too, we may expect to find rules—Do's and Don'ts which if heeded will help materially in making our Christian Endeavor devotional services successful and profitable for building Christian character. "Study to show thyself approved unto God" and He will bless your effort.

Someone has said, "It doesn't take much of a man to be a Christian, but it takes all there is of him." "Not your ability, or your inability, but your availability." One essential to successful leadership is a willingness to be used by the Lord, and a willingness to learn from the experiences of others, what to do and what to avoid, which brings us to the consideration of some Do's and Don'ts that we hope will prove helpful to those of you who are called on to be leaders.

Let us consider first some things to do:

1. Be prepared. Have your topic in mind at least a week before the meeting, longer if possible. Fam iarize yourself with Scripture passages used in t lesson assigned, study the material provided. Be la ish in your use of the Word, for therein is found t answer to every human need. "The Words that speak unto you they are Spirit and they are lif (John 6:63). Be on the lookout for helpful though you may find in books or other Christian literatu If you have questions to be given out, give amp time for preparing an answer, urge a careful a prayerful consideration of the subject to be d cussed. "Whatsoever ye do..do all in the name the Lord Jesus" (Col. 3:17).

2. Be prayerful. Prayer is the method God h given us for obtaining what we need, be the ne spiritual or physical. One of the greatest lessons f Christians everywhere to learn is concerning praye the privilege, the power of prayer, and the pleasu derived from the realization that ours is a praye hearing and prayer-answering God. We utilize H promises when we pray. "Whatsoever ye shall a in my name, that will I do" (John 14:13).

In everything by prayer and supplication wi thanksgiving let your requests be made known un God." "And this is the confidence that we have Him, if we ask anything according to His will, H heareth us: and if we know that He hear us, wha soever we ask, we know that we have the petitio that we desired of Him" (Phil. 4:6, 1 John 5:14, 15

3. Be prompt. Begin the service on time. Too o ten valuable time is lost in being careless about b ginning on time. Promptness for the Lord is of v tal importance. "I made haste and delayed not keep Thy commandments" (Psalm 119:60).

Now for the antithesis —what not to do. Don neglect to heed the challenge given above and y will have no need for further consideration of t negative side of our subject.

"Steady and true, in the upward way,
Never to falter, or faint or fear;
So would I travel from day to day,
Knowing my Lord is near."

UNAWARE

By Leona Dawson Cole

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Her humble heart seemed not to know
That she was pinched, and bent, and slow.
She did not seem to mind the cold
And loneliness of growing old.

She sang or hummed an angel song,
And worked to serve the whole day long.
She yearned to rest at Jesus' feet
Then dust and keep His throne room neat.

She left some trinkets, one or two
Nothing that was fresh and new.
A parted veil..she crossed the brim
And found herself the bride of HIM!

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se feel free to write any of these officers for help).

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are not promised smooth sailing on life's sea, safe landing.

FIRST ORDER FOR SUNDAY SCHOOL SUPPLIES

The honor for being first to order supplies for xt quarter goes to the Fillmore, Calif. Sunday chool. Mrs. O. E. Bafford is the one who sent in e order. This order was sent before the new anks reached her. This sort of cooperation is most orthy of imitation. A check in full accompanied e order. Thanks, Mrs. Bafford and the Fillmore nday School.

WHAT THINK YE OF CHRIIST ?

Whom say ye that He is? Our Christ challenges the world by His many-sidedness. He meets the needs of all classes and conditions of men. As deep answers unto deep so does He respond to the moving of each soul of mankind. If we were to call the roll of the world's workers today and ask them, "What think ye of Christ?" their answers would be something like these:

To the artist He is the One Altogether Lovely.

To the architect He is the Chief Corner-stone.

To the baker He is the Living Bread.

To the banker He is the Hidden Treasure.

To the builder He is the Sure Foundation.

To the doctor He is the Great Physician.

To the farmer He is the Sower and the Lord of the Harvest.

To the florist He is the Lily of the Valley and the Rose of Sharon.

To the geologist He is the Rock of Ages.

To the judge He is the Righteous Judge.

To the lawyer He is the Counsellor, the Lawgiver, the the Advocate.

To the newspaper man He is the Good Tidings of Great Joy.

To the philanthropist He is the Unspeakable Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the lonely He is the Friend that sticketh closer than a brother.

To the servant He is the Good Master.

To the toiler He is the Giver of Rest.

To the sorrowing He is the Comforter.

To the bereaved He is the Resurrection and the Life.

To the sinner He is the Lamb of God that taketh away the sin of the world.

To the Christian He is the Son of the Living God, Savior, Redeemer and Lord.—*Anon.*

BLOOD RELATIVE

By Leona Dawson Cole

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I am my Saviour's loved one
How could I ask for more?
I share the stars that burn at night
From His so ample store.

The tides of sunlight streaming
Are all my very own.
And mine the healing waters
That flow from heaven's throne.

I am my Saviour's loved one,
For me He came to earth.
I am His relative by blood,
His cross..my second birth.

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C. E. Topic for Young People

Topic for March 13, 1938

A CHRISTIAN'S ATTITUDE AND PRACTICE IN RESPECT TO AMUSEMENTS

(Romans 14:1-18)

Suggestions for the Leader

It is untrue to say that Christians do not have a good time. The happiest people in the world are among Christian people. We can have a happy time and enjoy life, without supporting the worldly house of pleasure.

The theater, dance and such make an appeal to persons not living close to God; but they can not appeal to those walking in the center of His will. The discussion of what we ought to do and where we ought to go has been a real issue among church people, especially youth. Yet it ought not be so. The Word of God can settle this quickly.

In the scripture reading tonight, it was pointed out that nothing is evil or unclean in itself. (vs. 14). The real evil lies in what is made of it. So the old excuse and defense, "I can not see anything wrong in this or that," is weak. Of course unsaved people can not see wrong either in it or what they do.

"No man lives to himself." We do not live like Robinson Crusoe. Our lives touch scores of others throughout the day and week. We have this matter to consider as we live. How do we live before the people interested in us? How do we influence children who look up to us? An excursion on some worldly pleasure may not seem to do a Christian any harm; but the fact is that it does do harm. It does more than that; it harms others.

Where to go and what to do, are questions we must answer. How you answer these will largely determine the extent God can use you for a witness for Himself. Remember the Holy Spirit is sensitive and will not put up with a lot of things some Christians do. If you want to be a power with God and be led of the Spirit, be determined to do the Christian thing in arriving at an attitude and practice of amusements.

1. *The Joy of "giving up something" for the Lord.*

We shall never be able to return to God anything equal to our wonderful salvation. The Son of His love was a gift to us. However, we can do some things that indicate our sincere appreciation for salvation and determination to live for God. Every time we sacrifice for the Lord Jesus, we are brought closer to Him. We feel the nearness of our partnership and fellowship with Him.

Count it all joy that we have been called out of the world and make up the members of the bride of Christ. We have a high privilege in Christian things. If we honestly consider our standing with God, we will want nothing to hinder our fellowship with Him and testimony for Christ.

Have you experienced the personal pleasure in giving gifts at Christmas time? "It is more blessed to give than receive." The lasting joy that comes from surrendering worldly matters, is more to be desired than the temporary pleasure of indulgence.

2. *The Law of Separation.* 2 Cor. 6:14-17.

Preachers and teachers have thundered away through the ages that it is sin to fall into worldliness. They could not have been wrong. They saw the absolute necessity of Christians living a different life from the others. They were backed with abundance of scripture that taught that we must be a separate people.

Of course we are still in the world; but we are not of it. We have dealings with unregenerated people: but we do not need to stoop to their methods nor do as they do. In all of this we must keep ourselves unspotted from the world (James 1.27).

Christian conduct includes our amusements. First of all we know that a born again child of God will be careful on the Lord's Day. This is for rest and worship and not to be desecrated and commercialized. More than that Christians abhor the idea of supporting unChristian interests. We feel that it is a shame for the churches to help pay salaries of sinful movie stars and their company. But they do this regularly when their members support the movies.

Christian testimony is worth something. Those who have lived a separated life and spurned the allurements of pleasure houses, testify that they must be denied if we hope for the victory.

3. *Yielding the new life to God.* Rom. 6:13.

After one's conversion, Christian ing is a matter of walking in the li There is one happy and successful and one unhappy and unsuccessful The one way depends upon self the other depends upon God.

Yielding the new life to God is ly yielding the will over to Him. has a plan for each life and we be yielded to it or else fail to liv to the best for us.

Jesus illustrated how we ought to Frequently He said, "I came not t my own will but the will of Him sent me," "Not my will but thin done," and "I do only those thin see the Father do." Satan was di ent; he attempted to live a self tered life and rebelled against Every Endeavorer ought to choos yield his will entirely to the Lord sus.

4. *Yielding the body to the Lord.* 12:1; II Cor. 6:19-20.

God places a high value on our ies. A Christian's body becomes dwelling place of the Holy Spirit. we were born again, the Spirit bro about a work of grace in our h and came in to dwell there. Of c He will not live where He is not come nor where it is not clean. part is to yield our bodies to the Spirit willingly and to live clean

Consecration of the body means it is set apart for God. We will do anything with it that will har or defile it. Complete consecratio the body leads to an infilling of Spirit. This is the confidence we then; greater is He that is in you he that is in the world.

5. *The Christian's use of time Money.*

There are many things for a C tian to do that will demand his and money. The more active we be in the Lord's work; the less time have for the things of the world. prominent evangelist once said th pastime was a waste of time. The t he had in mind was that we ought idle away our time since there much work to do for the Lord du this church age. There are prayer m ings to attend and personal wor do. There is a matter of study, reading, choir practice and Chris Endeavor planning.

One of the best ways to save young people from the worldly am ments, is to give them something t for the Lord. Try and keep the the church as much as possible. Christian social is valuable in pro ing something for them and crea a good atmosphere for fellowship

An Endeavorer who loves his will not waste money on foolish th of the flesh or the world. Learn joy of giving for the Lord's work. a missionary in your giving. Both and money may be used for our or evil. God calls us to be faithf these things.

The secret of a successful Christian

his is the victorious life. It is the happy way to live and to be used he Lord. The first thing to do is ake Jesus Christ as your personal ior. After we have accepted Him, need to be reminded that He is the l of our lives. The master has a t to expect obedience on the part he servant and the servant has a t to be under the care of the mas- Now since Jesus is our Master, must realize our position before to lead a successful life

rayer is an important factor in our g. The Lord invites our prayers He will honor the faithful. Look at pledge; it says that we promise to and read our Bible every day. The reason this is in the pledge is be- e it is so essential to Christian vth. In the matter of amusements, should settle every problem at the e of prayer. If you are on the fence can not make a decision now; pray the light. Go to God in prayer and will send an answer quickly.

Questions to be Answered

In what way will our practice of sements set an example for others?

What is the difference between ething "worldly" and something ristian"?

What is consecration of the body? . 12:1.

How will prayer help us decide t amusements to attend and sup- ?

C. E. Topic for Juniors

March 13, 1938

GOD'S GREAT ENEMY

n:To show how Satan opposes God His people.)

Suggested Program

ited Song Service.

pture—Alphabet of Memory Vers-

ence Prayers.

on Discussion.

ruses.

ew of C. E. News by Juniors.

ng Program.

Lesson Discussion

did Satan come to be?

hat was Satan like when he was ed? (Ezek. 28:12-19).

s fall. (Isa. 14:12-15).

t does Satan do?

ceives. (Rev. 20:10).

inds men to spiritual things. (II 4:4).

anders God to man. (Gen. 3:1-7).

ies to steal the Word from men's s. (Matt. 13:19).

anders man to God. (Job 1:9-2:4).

akes himself appear an angel of . (II Cor. 11:13-15).

up to tricks. (Eph. 6:11).

ar and the father of lies. (John).

trations:

w Satan caused Adam and Eve sobey. (Lesson 3, Yr. 1, Part 1, Stories from the Long Ago).

w Satan caused Job trouble. (Lesson 8, Yr. 1, Part 1, True Stories from the Long Ago).

How he hindered Paul. (I Thess. 2: 18).

What is going to happen to Satan?

Lake of fire. (Rev. 20:1-3-Rev. 20: 7; Rev. 20:10).

Hell prepared for Satan. (Matt. 25: 41).

How can we defeat Satan in our daily lives?

Hide God's Word in heart. (Psalms 119:11).

Resist Satan. (James 4:7).

Draw nigh to God. (James 4:8).

Prayer.

Seeking to do God's will.

Verse finding contest to find names of Satan and write on blackboard.

Gen. 3:1; Job 1:16; Isa. 14:12; Ezek. 28:14; Matt. 4:3; Matt. 4:10; Matt. 25:41; John 8:44; John 12:31; Eph. 2:2; Matt. 9:34; I Peter 5:8; Rev. 9: 11; Rev. 12:10; II Cor. 4:4; II Cor. 11:14.

THE GOLDSMITH

Someone has said: "The goldsmith is never far away when the gold is in the fire." What a comforting thought is this! Job said, "When he hath tried me, I shall come forth as gold." He had confidence that he would not be burned. And let us remember that the goldsmith is not trying to destroy the gold, but the dross.

Also, it is said that the goldsmith in the olden times looked longingly into the molten metal for the reflection of his image. When he saw that, he turned the fire off.—Selected.

READY FOR HIS COMING

A story is told of a traveler who happened to come to a very beautiful garden. There were walks with flower borders and beds filled with bloom, graceful groups of shrubs, and tall, healthy trees. Every bit of the garden showed the most watchful care of the old gardener.

"Does your master come often to enjoy this lovely garden?" asked the visitor.

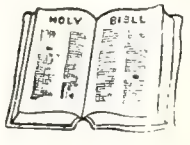
"He has not been here in twenty years," replied the keeper.

"And yet you keep the garden all the while as though your master might come at any time!" said the traveler in surprise.

"I keep it as though he should come today, Sir, today!" exclaimed the faithful gardener.

Would the garden of your heart be ready if Jesus should come today?

Selected.



NEWS FROM THE FIELD



LOST CREEK, KY.

Our God is faithful and the work at Riverside moves on. The attendance at all services has been good, the Sunday services at Riverside now having a full house practically each Sunday, and renewed interest seemingly manifested. This is attested to by the confessions that have lately taken place at the regular services of the church.

Over the Christmas time there was possibly the greatest interest and attendance manifested that we have had for many years now. There was more community interest and helpfulness than we have had for a long time at least. The work is very grateful to its many friends over the country who helped to make the program so helpful. One of our little boarding pupils on getting back after the holidays said, "I hung up my stockings, but got nothing in them."

All the auxiliaries of the church are functioning regularly as they have been doing for many years now. The midweek prayer service has an attendance of from twenty-five to thirty-five. The C. E. Societies are also holding their regular meetings every week, and the W. M. S. meets every month at some home here in the community. Through their work and also one-third of all the S. S. offerings, which go to the work of the church in Africa, $24 is now ready to be sent there.

For the first time now for many years, we have been compelled to make this announcement: "We cannot take any more students in the grade room for lack of room." We had to turn a good many away from the Bible as taught therein and also the other work, for lack of room. Everyone of these students memorizes verses of Scripture, and it has been one of the best things we have ever heard, to hear them give practically whole chapters at a time in the chapel service.

For some years now Riverside has been conducting a Bible Reading Band. This is composed principally of local folks, though there are those in it living outside the mountains, and also the state. Last year saw the best record yet made by this band. Eight persons read the whole Bible through for the year, and two out of this number read it through two times. Twenty-three also read the New Testament through, besides these eight. Eighty-seven have now promised to read it

through for the coming year. You ask what does this Bible reading mean. We reply very much indeed. Take for example the two who read the Bible through two times, both are teachers in the S. S., and very helpful in the work of the church, one of them being a graduate of Riverside. Usually those who read the Bible the most aright, are the most spiritual and the most helpful in the work of the church. We feel that this is very effective work and can only mean *forward* for the Lord.

The steropticon lantern service that we have been giving the past year has been meeting with such hearty approval from those who have seen and heard it, that we are now planning on doing much work with it for the coming year. As the Lord permits, and leads, we plan to have competent help at the home base, so that we can spend the most of our time "Witnessing to God's faithfulness, and the dependability of His Word." We have enough slides now that we can easily give two nights of service where agreeable. Thus if there are those who would like a one night, two nights, or two weeks of services, we shall be glad to give it. We make no charges for our time and work. All we ask for is entertainment while in a community, leaving the expenses of the matter to the Lord as He leads the people to do in just free will offerings. We have done revival work, using the slides for two nights of the time, and the Lord seemed to bless very much. Anyone interested can write us at Lost Creek. May we please ask for your prayer help, for we do not choose to make a single move of any kind that is not His will for us to do.

G. E. DRUSHAL.

BERNE, IND.

Just a few lines to let you know we are still alive, we closed our revival Sunday night, we had 24 confessions, 14 were baptized Sunday afternoon, the rest to be baptized next Sunday.

Rev. R. Paul Miller was our evangelist, this makes the third revival he has held for us and we wish to recomend him to any one as an evangelist. He preaches the unadulterated gospel, the church has been greatly revived.

Yours in the blessed hope,

JOHN PARR, Pastor.

ROANN TO WARSAW, IND

For some time I have felt that I should write and say something concerning the closing of my work at Roann and the beginning of the work at Warsaw. But the time flies and for various reasons I have failed to make that report. But I would not feel right were I not to make some report though it may be quite late.

I am sure that my five years at Roann were among the most enjoyable years of my ministry. While our work there was not spectacular, I am sure that the church enjoyed continued and steady growth spiritually. I believe that the work at Roann would rank among the best in communities of its size. With only a population of about four hundred people and with three other churches in the community one can say that the field was limited. But the church there has the respect of the community and has the largest work in the community. It draws from the country around Roann for quite a distance. While not a wealthy congregation, the church has been able to care for its financial obligations in a very commendable way. A fine group of faithful and competent workers help to carry on their work. We were able to be with them a few nights during their recent Revival campaign and rejoice with them in their success. We pray that under the leadership of their new pastor, Brother Deeter, they may continue to grow numerically and spiritually.

Very unexpectedly the call came for me to serve the Warsaw church. And it was with a great deal of regret that we left this fine work and this fine group of people. But seemingly the Lord opened the way to the new field and we accepted the call moving to Warsaw the early part of September.

Now after nearly five months in this field, I feel that I can and should make some report of the work here. We can speak well of the work of Brother Lindower here and we found it very easy to take up the work, for we found a group of people well founded in the Word. Shortly after our arrival a reception was held for us that will not soon be forgotten. Our local people together with pastors and people from other churches made us feel that we had received a royal welcome.

The people responded to our leadership and October (Loyalty Month in the church) was a great success. Consistent and steady gains have been made in the attendance at the regular services of the church. Our Fall Communion attendance was above the average. During the Christmas vacation our young people were home from College and ably assisted in the work of the church. On Sunday evening before their return to their school duties we gave them the evening service. With Wellington Klingel in charge of the service each one took some definite part in the service. Their program was well received by the congregation and speaks well for the training that they are receiving. We look forward and see sucess for that church which trains its young people for places of leadership.

Probably the greatest joy has come from the increased interest in the prayer service. From a small attendance we have reached the high attendance of sixty-seven. Our average for the past twelve weeks has been over the fifty mark. Our goal is now one hundred and we are sure that we shall reach it. Outside the activities of prayer service itself, we are encouraging the reading of the Word and thousands of Bible verses have been read in the past eral weeks. This month we are st ing visitation as an outside acti they are responding nicely. Many have been made in the interest of church and we feel that founda work is being made for our Re which will begin the latter par March. With a group earnest in p er we anticipate greater reports of work in the future.

Just now we are enjoying a s of services with Dr. Yoder. He wi with us for five nights. The att ance and interest are gaining each ening.

We ask your prayers that this i est may continue and that the Br ren Church may be a powerful fa in the work for the Lord at Warsaw

GEORGE C. PONTIUS, Pa

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in advance of the date set fo Publication Day Offering

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Thanks, again, folks. We apprec your interest and help.

CHALLENGING YOUTH F A CRISIS

(Continued from page 2)

you can until you are shot, but He bless you in every effort to save and relieve suffering, if that is sible. And it is possible in the A lance or Hospital Corps. Here da is just as great, and courage is ju necessary, but the seeker after wo ed men is not compelled to kill and troy." The writer feels that a cris almost upon us. How shall we c enge *our* youth to intelligent and C tian action in the crisis?

Vol. LX, No. 10 March 5, 1938

Vianna Hackett BT

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER



"TRAIL'S END"

From the trail's end I am calling,
Where the sun is smoking hot;
Where the twisting tortuous footpath
Leads to us. . . . whom God forgot.

No one comes to our far country—
'Tis a long neglected spot;
No one hears our wail at midnight,
We are those whom God forgot.

We are fading, fast decaying;
Life has flown—death is our lot,
All is desolate and wasted—
Can it be that God forgot?

Every flower, the birds, the heavens
Tell of hopes that we know not;
But the shadows of tomorrow
Make us sure that God forgot.

In the whisper of the breezes—
In the silent reals of thought,
There are stirrings, strange, insistent;
But what matters—God forgot!

At the trail's end we are waiting
Blindly hope—we know not what;
Only do not let us perish,
Thinking that God forgot!

Where the skies blend gold and azure,
And the restive rivers run;
Where the trail burns up at mid-day,
There is "sowing" to be done.

In the tangled jungle fastness
There are battles to be fought.
At the trail's end, tell the story!
Tell them God has **not** forgot!

—Clarence W. Jones.



LIGHT... in a Dark Place (2 Pet. 1:19)

By Everett Niswonger

SQUIRRELS IN CHURCH

In a big New York church a most unusual drama occurred. While a certain Doctor of Divinity was preaching the congregation espied a squirrel crouching on the chandelier. According to the news report the pastor gave valient chase and the meeting was at an end.

I do not know this pastor. But would it not be a wonderful thing if more ministers would chase squirrels instead of talking from the pulpit. I refer to the type of preacher who instead of declaring God's wonderful Word, injects the poison of unbelief. At least if the "Paganized" wolf-hearted ministers who slip into the true flock would chase squirrels no one's faith in Christ would be ship-wrecked.

The end of this squirrel is a sad one. The poor animal was so excited that when finally captured it died. I do not approve of frightening squirrels to death. And yet even this is incomparably better than the false teaching which causes men to rest in their sin and be dead eternally.

Some may consider it great fun to ridicule the foundation stones upon which our eternal salvation rests. But our Lord thought otherwise. He reminded those who denied His supernatural virgin Birth and heavenly origin that all such would die in their sins and be eternally separated from his presence (John 8:23-24). "The prophet that hath a dream let him tell a dream; but he that hath my Word let him handle it faithfully" (Jeremiah 23:28).

CANCER IN THE GERMANY ARMY

The whole world has heard of the bloodless purge of the German army. It appears that the leading officers refused to bow the knee to the wild and insensible policies of Hitler. But there is one fact which was given very little attention in the news. The deposed officers made the charge that the Pagan system of religion which the Nazis are forcing on German youth is so corrupting the morals of the army that there is danger of internal moral rot. Truly sin is eating like a cancer in God-rejecting hearts.

The religion of Antichrist may put on a bold external front of decency, but the heart decays that partakes of it. There is no "salt" to preserve Pagan hearts. Only the Spirit of God can prevent the moral degeneracy of man. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Let us thank God we still have religious liberty in the United States.

LAUGHING FOOLS

Three business men are organizing a "laughing club!" They plan to have chapters all over the nation and ask Congress to set aside a national laugh week. The founders argue, "What the country needs more than anything else is more humor." Among the things we are asked to laugh at are, inequities, taxes, unethical business, and "prosperity" theories. Thus, "grin from ear to ear and laugh it off."

According to this plan we just laugh if a widow is swindled and set out on the street with hungry children, if a prosperous son refuses mercy to a poor parent, if an honest small businessman is squeezed to bankruptcy by a huge corporation, if a radical socialist destroys your home, and if the nation is full of political chicanery, dishonesty, and Godlessness. We just laugh. We laugh when Satan-blinded economists are successful in getting the nation to destroy food and clothing producers when there are thousands of starving children, shivering for want of clothing. We just laugh.

God commands men to "do justly and love mercy" (Micah 6:8) and the Word demands justice to all men. God made man and He loves even the worst of His creatures. I pity the man who laughs at the sufferings of humanity. Our Lord wept over Jerusalem because she refused Him and chose her sins. She rejected the path of justice and chose the path of unrighteousness. Sin is no laughing matter. And God will laugh at him who laughs at sin. See Psalm 2.

ISRAEL, YOU ARE VICTORIOUS

The night of February 10 Roumania's 19,000,000 people went to bed under the rule of the anti-Jewish cabinet of Octovian Goga. This cabinet was determined to destroy the Jew and his influences as did Germany. But on February 11 when the people awoke the cabinet of Goga had resigned and with rage bitterly cried, "Israel, you are victorious." Thereupon King Carol became Dictator. It is reported that the Bank of England refused to grant Roumania money and that France refused war materials until Jew-hating Goga and his cabinet resigned. And perhaps a modern Jewess appealed to the throne for the life of her people.

Despite this small Jewish victory the worst persecution is yet to come to the Hebrew people. Jesus described the awful tribulation in Matthew 24:15-22. This great fiery furnace experience is going to refine a remnant of Israel who will become wise and repent of their rejection of Christ. Then like Queen Esther they will petition the "King of Kings and Lord of Lords." So as the armies of Antichrist close in upon Jerusalem to destroy this faithful remnant the gates of heaven shall be opened and the true Jewish Messiah shall ride out to battle accompanied by the armies of heaven. As a result the Antichrist and false prophet shall be thrown into the lake of fire and buzzards shall feast on the carcasses of all the enemies of Israel (Rev. Chapters 19, 20).

In that day all creation can cry, "Israel, you are victorious." I imagine that when Goga goes to hades that the first to meet him will be old Haman who with a jeer will remark, "Ha, Ha, so you tried it to?"

Remember, the God who said, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3) is still on the throne.

"Talk will react
Like a chicken, in fact,
And always come home to roost."

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"THE TRIALS OF A LEPER COLONY SUPERINTENDENT." To the north and west of our field in Africa lies the field in which The Church of The Brethren are at work. We are glad that two churches that have so much in common should have their fields so close together as are these two. In **The Gospel Messenger** of December 4, 1937, appeared a very interesting article on the subject, "The Trials of A Leper Colony Superintendent." It was written by Howard Bosler, M. D. This article should be of special interest to our missionaries who are undertaking work among the lepers, which work is being liberally supported by the American Mission to Lepers. The article will give our missionary staff some idea of some of the troubles that may be ahead! We are publishing this article with the permission of the editorial staff of The Gospel Messenger.—B.

A CALL TO PRAYER FOR ISRAEL On another page, we are printing a plea for the Jew that has gone out to the Christian churches of America. As anti-Semitism is rearing its ugly head in America, even as it is doing all over the world, let us trust that all lovers of Israel will not fail to promote a day of special prayer on their behalf. We believe that the arm of God is more powerful than all the anti-Semitic dictators of the earth! We regret the blindness of the Jew, but still the Jews are of the seed of Abraham, Isaac, and Jacob, and they are the brethren of our Lord, according to the flesh. They gave us our Bible. They gave us our Savior. And the great Master Himself said that "Salvation is of the Jews." Some day, when the Gentile nations will have gone off into unbelief, following the gods of this modernistic world, the Jews are going to have their eyes opened —they shall look upon Him Whom they have pierced and shall believe! In that day, they will become the flaming evangels who will lead the world to the feet of the Messiah (Zech. 8:20-23).

We trust that all Brethren pastors will put the date (Sunday, March 27) upon their calendars and preach sermons condemning the Hitlerization of the world, and ask their people to pray in harmony with the call sent forth.—B.

YOUNG MAN, LOOKING FOR A JOB? A young Christian man recently wrote us that he was discouraged. He wanted to enter into Christian service — he wanted to preach — but there were no places open to him. Well! Well! Well! We have just read from a reliable source that there are 10,000 villages in America without churches, 30,000 without resident pastors, and 30,400,000 children under twelve years of age who are receiving no religious instruction whatever. We maintain that any young man truly called of God to preach, any young man with a real gripping message for the hungry soul, any young man who is not self-seeking in his interests, can find plenty of places to preach, and will not starve to death, either. Paul boasted that he did not build upon another man's foundation. Why should we think there is no place for us to build unless some other fellow has laid the foundation? The world has a great surplus of young men who are waiting for some place to open. What it needs, and especially what the Church needs, is for more young men who have the stuff in them to open up a place. Open places are rare only because place openers are rare.

"THE JEW IN THE ARGENTINE." One of our main articles in this issue deals with the Jew in the Argentine. This article was written at our request by Rev. Jacob Bernheim, Field Representative of

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the Hebrew Christian Alliance of America, 3508 Ogden Avenue, Chicago, Ill. If we know the meaning of the Scriptures, we cannot bring down the blessing of the God of Abraham, Isaac, and Jacob, upon our work in the Argentine by a surer and more speedy method than by interesting ourselves in the welfare of the "brethren" (according to the flesh) of our Lord in Argentina. Our society may not be able to deal directly with the Jews themselves, because of our limited resources, but we can pray for the work of the Hebrew Christian Alliance, and perhaps the Lord may move upon some hearts within the Brethren Church to lay a gift now and then upon the altar for this work. If any one is disposed to make a missionary offering for the evangelization of the Jews in that country in which we are especially interested, we commend the Hebrew Christian Alliance as an agent through which this work can be done. The Missionary Editor is happy to have his name appear with the names of such men as Will H. Houghton, of Moody Bible Institute; J. Oliver Buswell, of Wheaton College; H. A. Ironside, of the Moody Bible Church; Bob Jones; E. J. Pace; William L. Pettingill; Samuel M. Zwemer, and others on the Interdenominational Advisory Committee of this organization. Surely, the Brethren Church will not forget that in the beginning our Lord commanded that the story of redemption should be told "to the Jew first."

And may we say that any one of our churches that may be interested in having a Jewish speaker some time in one of their local meetings, could not do better, if opportunity presents itself, than to have Rev. Jacob Bernheim and his wife as speakers. Mrs. Bernheim recently spoke in our own local church, and never was the attention of people better held, nor were more eyes filled with tears than as she told the story of her own salvation. She is truly a remarkable speaker and has a wonderful experience to relate.—B.

A MODERN PAGAN "CHRISTIAN" TEMPLE

On Riverside Drive, New York, rises a limestone tower 400 feet into the air, the world's heaviest carillon. This tower was built by John D. Rockfeller, Jr. in memory of his mother.

Riverside Church is the world's most modern gothic plant, and everything about it is modern—modern indeed. It is the most mechanized plant, in ecclesiastical history. It contains a modern theatre, a modern gymnasium, modern basketball and handball courts, modern bowling allies, modern locker and shower rooms, modern studios and class room, a modern bride's dressing room, modern broadcast facilities, and among its extra-religious functions we find modern dances, movies, shows, concerts, and in its pulpit stands the ultra modern preacher, Fosdick, preaching his ultra modernistic gospel. The expense of running this institution annually is considerably more than a quarter of a mllion dollars. The church is extremely popular with the modernistic world of men.

Verily, the Master said: "If ye were of the world, the world would love his own", Jno. 15:19, and Riverside Church is an outstanding evidence that the world loves his own. Jesus went forth and said: "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you". What can these words mean but that, if one is a **true** disciple of our Lord, an outstanding evidence will be the world's hatred and not the world's love. Verily, we cannot help but wonder what the Master Who, when on earth, had not where to lay His head, would think of this institution that professediy bears His name. One is made to wonder whether one single soul was led within the walls of this church to find the fountain that was opened in the house of David for sin and uncleanness. We doubt it.—B.

EASTER DAY AHEAD!

Easter Day, just about six weeks ahead! Easter Day — always a great day in The Brethren Church. No Foreign Mission Board in all the world can boast, man to man, and woman to woman, of a finer, more devoted, more consecrated, group of missionaries upon its fields than can we. Thousands of souls, eternity bound, are hearing the story of the salvation of God that Christ came to earth and died upon a cross to provide, who would never have heard it had not these whom we have sent, gone forth on their mission of mercy and love. But if they are to remain on the fields and continue their work, and if those at home on furlough are to return, and if new helpers are to be sent, we who "tarry by the stuff" must not fail to remember our duty. It is written: "Who goeth a warfare any time at his own charges?..Even so hath God ordained that they which preach the gospel should live of the gospel" (I Cor. 9:7, 14). "Whosoever shall call upon the name of the Lord shall be saved....(but) how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? **And how shall they preach, except they be sent?"** (Romans 10:12-15). There is no mistaking the duty of every Christian that God has set forth in these words. Let us prepare to do our duty Easter Day!

ALABASTER BOX

By Leona Dawson Cole

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Speak the love that trembles on your tongue.
Break your alabaster box today.
Words of love so often left unsung
Withering die, and finally blow away.

The Jew in the Argentine

REV. JACOB BERNHEIM, FIELD REPRESENTATIVE, THE HEBREW CHRISTIAN ALLIANCE OF AMERICA, 3508 OGDEN AVE., CHICAGO, ILL.

During the latter part of the 19th century, the fury of Russian intolerance was loosed against the Jews; and, one of the blackest pages in all Jewish history was written in the blood of mutilated and broken bodies of innocent Jewish men, women and children for no other crime but that they were members of that unfortunate race. Under the leadership of lust-driven mobs, men were incited by a decadent priesthood, the religious fanatics of their day, and urged to kill and pillage all Jews, destroying their property without a single thought of pity or sorrow. No possession was safe, women were ravished and babies were slaughtered before the very eyes of mothers and fathers. The civilized world looked aghast at this pernicious attack against a minority group and wondered when the lust of the mobs would cease. Governments protested; but, it seemed to no avail, and the whole cruel performance became one of the blackest spots on Judiac record. Out of this great catastrophe the voice of the world Jewry was heard to weep for her children, but they were not. It seemed that "the time of Jacob's trouble" had begun but God's word was not fulfilled in this bitter experience among the sons of Israel.

Out of all this turmoil, God spoke to one stalwart Jew in England; and, the heart of Baron De Hirsh was torn by the grief of his people. He gave a huge sum of money to provide the means by which his unfortunate brethren could be sent to some country where they could enjoy religious, economic, and political freedom. Much water passed under the bridge before the plans were completed, and the Argentine, in South America, offered his country as a refuge and asylum for these homeless and persecuted Jews from Balkan Europe. Here harrassed and bleeding Israel found liberty and relief from religious bigotry. Many came to begin their lives anew and the number has been greatly multiplied in the past fifty years. Today from that little flock that came from Europe to escape the oppression of the Russian Huns, are 500,000 members of Abraham's race who live and move as a mighty challenge to the Church of Jesus Christ in the Argentine. In these latter days many refugees have come from Germany, Poland, and Roumania where a bitter and pitiless government drove them to the depths of despair. The necessity of looking for succor in strange lands once more became a definite issue. So in recent years the Argentine has opened her doors again to a needy people.



Buenos Aires—Plaza Mayo

Some years ago a group of twelve Christian women, led by a former missionary who lived in Buenos Aires, began to pray that God would send Hebrew Christian workers to preach and witness to these multitudes of Jews, who, so far as they could determine, had never heard a Gospel message from the lips of a Hebrew Christian missionary. For five years a weekly prayer meeting was held where they called upon God to send Hebrew Christian workers into this exceptional field. God works in a mysterious way His wonders to perform and also in a wonderful way His mysteries to perform. But it all came to pass just as He would have it, and in a way too amazing for words, he brought the Hebrew Christian Alliance to the attention of this faithful prayer group.

After much correspondence and many days, on November 1st, 1934, Rev. Arthur E. Glass, Mrs. Glass and their one and one-half year old baby girl sailed from New York for this pioneer and needy territory. Mr. Glass is a young Baptist minister, a graduate of the Moody Bible Institute, and is well qualified to carry on for God as the first Hebrew Christian missionary among the Jews in the Argentine. He received a good training in Hebrew and the religion of the Jews as a boy and young man in Poland. Mrs.



Rev. and Mrs. Arthur Glass and Children, Missionaries.

Glass comes from a missionary family and is a Moody girl, too. Her mother has been a Christian for over 40 years; and she has three sons who are all active missionaries in Jewish work.

When Mr. and Mrs. Glass came to the City of Buenos Aires, they were compelled to learn another language, as Spanish is the common tongue of all South America. But God took care of that situation in a timely way, and the pastor of one of the local Spanish Baptist Churches who heard of their difficulty, took Mr. Glass in hand; and, after eleven months of hard work and intensive study, Mr. Glass preached his first sermon in his teacher's church, and only three months later held a two weeks' evangelistic campaign in the same church. Forty-five native Argentinians were saved and added to the church.

From then on things began to happen in a big way; for, with a knowledge of the Spanish language, Mr. Glass was able to make real progress among the Jews, for almost all of them had forgotten their Yiddish, and now he could deal with them in the Spanish. From the very start he found that the greater number of Jews were without prejudice; for those who had lived in the Argentine or were born there held no bias against the gospel message, and listened eagerly to the Word, and took the tracts and portions of Scripture that were given out, always asking for more. Mr. Glass is a good student, and has translated quite a number of English tracts intended for Jews into Spanish, and God has blessed the printed ministry in an encouraging manner.

Because the Jew has gained equal rights through his years in the Argentine, it has been a comparatively easy matter to present Christ; for, where the Jewish people have lived free from injury or affliction, the Spirit of God has taken liberty to engage and capture their interest for Jesus Christ. In a little more than three years seventeen Jews have confessed Christ and been baptized and the work has grown beyond anything that we have ever experienced in Jewish missions. At first all the public work was carried on in their little three-room apartment, and in a few months they outgrew their small quarters. Later they moved into a five room building where two rooms are now used as a meeting place for the different groups. A recent letter from Mr. Glass states "that the numbers are still increasing and they literally trample upon each other as they crowd into our small quarters to hear the gospel message." The great need is a mission hall where they can accomodate 150 or more people at a single meeting. Sunday School rooms are needed and a place for young people to meet. Mr. Glass has assured us that a mission hall could be filled several times a week by Jews who want to hear the word of God concerning Jesus Christ as the Messiah sent to the Jewish people. The prayer objective is $1,200, to equip the hall and pay the rent for one year. We are appealing to Christian friends to pray with us that during 1938, we may receive from those able to give substantial gifts for this purpose.

The opportunity to promote and serve the best interests of the Christian message was a revelation right from the beginning; and, Mr. Glass laid upon our hearts the necessity for additional workers for this extraordinary opportunity, "white and ready unto the harvest" (Matt. 9, 36-38). It would take volumes to tell how miraculously God answered prayer; but He knew the need, and in His own time He sent the man of His choosing. During this exigency, Mr. and Mrs. Paul Rosenberg, two devoted Hebrew Christian missionaries, were expelled from Poland because Mr. Rosenberg objected to compulsory military service. They had graduated from one of the great German universities, and later gained a good deal of rich experience in Poland. But when they faced the crisis of army conscription, they did not know what to do. The plan of God was working, and without counting the cost they fled to Paraguay in South America, to do itinerant faith-mission work among a small group of Jews there.

Then again the hand of God gripped the heart of Paul Rosenberg, and through a providential chain of circumstances he heard that Mr. Glass (just a few hundred miles away) was in Buenos Aires, endeavoring to measure up to this favorable opportunity to witness to this vast number of Jews. The story of how God finally led Paul Rosenberg and his little family to Buenos Aires to begin his task there with Mr. Glass would take hours to tell. It seemed that God in His mercy just reached into the situation, pushed all the human machinery aside and said: "Here is your man. I have called him." So on July 1, 1937, he began his association with the Hebrew Christian Alliance as the assistant to Mr. Glass.

God has endorsed his ministry from the very beginning and this is the evidence. At one of the Mission meetings he was asked to bring the message. He preached in Yiddish as he could not speak Spanish. Mr. Glass interpreted the sermon; and, at the close an invitation was given for those present to confess Christ. Immediately a Jewish woman stood to her feet and said: "I here and now accept this Jesus as my Savior and Messiah!" We have felt that this was God's way of calling Paul Rosenberg to the work; and, every subsequent action has proven the wisdom of His method.

(Continued on Page 12)

The Argentine Woman

HER OPPORTUNITIES AND HER PROBLEMS

Miss Johanna Nielsen, Formerly Missionary in South America

Little has been written about the woman of Latin America. Perhaps we feel less acquainted with her than with many who are racially much more different from ourselves. It is not that she lacks distinctive characteristics and noble traits; but her manner of life, customs and dress are too similar to our own to furnish the spectacular contrast that immediately stirs up interest.

Almost inevitably, Latin-American women must be divided into three distinct groups; yet there are traits that are characteristic of all groups. The Latin-American woman is warmly impulsive, patriotic, hospitable, loves her children, is kind to the aged, and has an inborn courtesy not always so noticeable in our own land. Many homes, both rich and poor, even where the family was already large, have been opened to include several more children that had been left homeless or motherless. Our own Margarita Reina has several foster sisters who were taken in by her mother and treated as part of the family.

It is among the women of the upper class that one finds the names of those who have won distinction in music, art, literature, social science, etc. Many of these have made notable contributions in the various fields. The Christ of the Andes is well known both for its beauty and the beautiful sentiment that inspired it, and it was born in the heart of a Latin-American woman, Sra. da Costa. Both by position and opportunity the woman of this class is the natural leader.

In striking contrast is the woman of the humble class, who has been called the burden bearer of the race. Her physical burden is heavy, but no heavier than her spiritual and moral burden. If, as is probably true, her physical burden is heavy because of the agricultural nature of the country, where machines have not yet lifted the burden; it is also true that her spiritual burden is great because of her heritage of ignorance and superstition, left her by a church that always favored the wealthy class, and made little or no effort to alleviate her sorrows.

Then there is the middle class, that has only in recent years been noticeably emerging. It is the young woman of this class who is most apt to enter the world of work, as teacher, business woman, or industrial worker. The way she is entering on her new duties gives hope for the future. Responding to things that aim at a betterment of her condition, she is open to new spiritual truth, and no where does she exert her influence more beautifully than when she gives her life for Christian service.

Considering all classes, the Latin-American woman faces some definite problems, for she has not yet come into her own.

She Faces An Educational Problem

Though all the countries are interested in increased educational facilities, the number of girls who reach even secondary schools is small. In the primary schools girls and boys have more or less the same opportunity. In the secondary school the number drops appallingly, and only a very small percentage of girls finishes what corresponds to our high school course. Without education she can not take her rightful place in home, church, community, or nation. Latent powers of mind and heart remain undeveloped. The higher inner life, higher aspirations, even higher types of work remain in the realm of the unknown. Where the gospel goes, there invariably follows the desire for better education for the children than the parents have enjoyed, so the gospel has a direct influence on this problem. Mission schools have done much in showing the way, and could have done more had spiritual values always been given first place.

She Faces A Social Problem

There is a great gulf between the cultured woman of the upper class and the ignorant one of the peon class that amounts almost to a system of caste. It is

The Call of the Andes

"Where blue skies are swelling
The Andes are telling,
Of dark shadows dwelling
So long;
Where darkness is falling
Sad hearts there are calling,
With sorrows enthralling
Too long.
But now o'er the Andes there comes beaming,
The Gospel of Life brightly gleaming
And still, where sin is betraying
And burdens are weighing
The Andes are saying
How long?
Not long! Not long!"

not entirely a difference of education and worldly possessions. With our ideas of the dignity of work, it is hard to realize just how difficult it has been for the Latin-American woman to break through the walls that centuries of custom have built around her, supposedly for her safeguarding. To enter the vocations in which an increasing number of women is engaged is to go against centuries of tradition, and to do what was to the Latin-American mind "degrading to a man; unthinkable for a woman." To the woman of the upper and middle class must go the credit for making the first breach in the wall. The first opening was in the teaching profession, and now a large proportion of the teachers are women. Now there are also doctors, lawyers, dentists, pharmacists, etc. though the first women who invaded these vocational departments of the universities had to meet almost insuperable odds against them, many of the students making it as difficult as possible. Sentiment has not been easy to change, but leaders realize it must be changed, and honorable work, of whatever kind, encouraged, and opportunities given for such training as will fit the young woman to take her place in a changing world. If the social gulf is bridged it will only be done as woman, high or low, is energized not only by a humanitarian love for her kind, but by the Love of Christ which breaks down **all** barriers.

She Faces A Moral Problem

No one who knows Latin America can doubt this. Condoned or overlooked as male delinquency may be, it is nevertheless a source of heartbreak all along the line, from the chaste woman of culture down to the sad little Indian mother who sang:

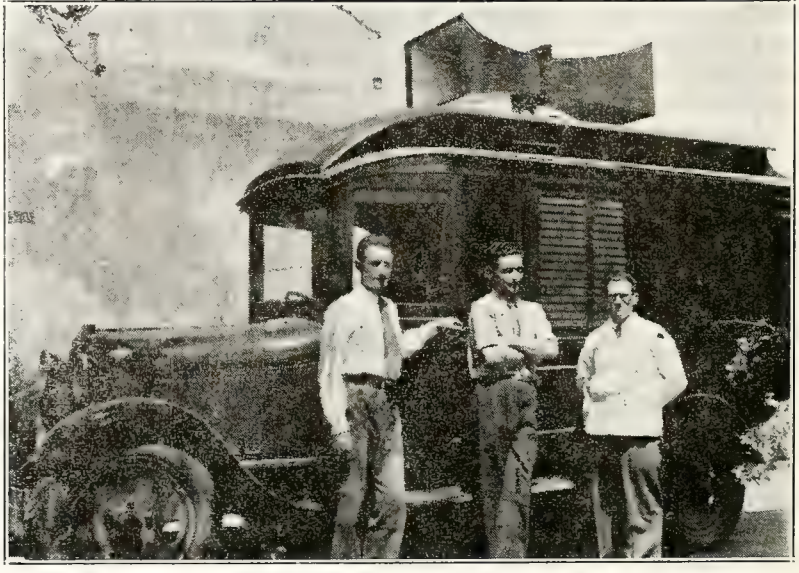
"In a night of torment was I conceived.
Therefore I am like a cloud which, dark with bitterness and grief,
Dissolves in tears at the slightest breath of the winds of adversity.
Thou, little one, hast come to a sad refuge.
The rain and torrent have been thy cradle.
Abandoned and alone, I erred, seeking a loving heart.
No one pities my misery.
Cursed be my birth! Cursed my conception!
Cursed the world! Cursed all things! Cursed myself!"

The evangelical Christian has long been almost the only voice raised against the great social evils. But other voices are joining, and there are crusaders, some of them our own Evangelical women, who are doing battle valiantly against the evil that ruins both soul and body. The message of the gospel is preeminently the one that is needed to remove this evil, to solve this problem.

She Faces a Religious Problem

Because her religion is bound to express itself in all of life, it becomes the key to solution of all the other problems. Can the Roman Catholic Church solve the problem? Look at Latin America, before Evangelical Missions were permitted. Look at her, bound by chains of ignorance, superstition, intolerance; with her worship of saints and virgins; persecuting all who would not submit to her rule; denying freedom in life and even decent burial at death. Though she has come a long way since those days of absolute ecclesiastical authority, look, even now, at her teeming multitudes who know nothing of "the grace of God that bringeth salvation." One writer says that were it not for the fact that the gospel and its standards are being broadcast, that woman, who has been the mainstay of the Roman Church these many years, would be in grave danger of swinging away from all religion, as her men did. Evangelical missions have had no easy path to tread in Latin-America, but they have left a trail of gospel seeds, through tracts, leaflets, Testaments, Bibles and lives that have done more than anything else to solve this problem.

Only as the Latin American woman comes to know the Truth can she become free from all her ills. May the gospel message be proclaimed so extensively, and with such power that thousands of women who have not yet heard may know **Him,** whom to know is **Life,** life abundant and everlasting! Will you help her solve her problems?



OUR BIBLE COACH IN ARGENTINA LEAVING ITS "TRAIL OF TRACTS, BIBLES, ETC."

From left to right: Ricardo Wagner, Antonio Geremarra, and Domingo Reina. "Evangelical missions have no easy path to tread in Latin America, but they have left a trail of gospel seeds through tracts, leaflets, testaments, Bibles, and lives that have done more than anything else" to keep the women of Latin America from the "grave danger of swinging away from all religion, as her men did."—J. N.



Advances in Argentina



By Dr. Charles F. Yoder, Missionary to Argentina (On Furlough)

Advance in missionary work is not to be measured by miles of travel or dollars of expenditure, or number of sermons, or visits, or even by the number of professed conversions recorded. True advance means approach toward the objectives in view.

We must therefore ask: What are the objectives of our work? They must be our marching orders, and these are easy to find.

1. Enduement in preparation for witnessing: "Tarry ye in Jerusalem until ye be endued with power from on high" (Luke 24:49).

The church has the most difficult task ever allotted to man. She must prepare and send forth ambassadors for the King of Kings, and that to every nation and kindred and tongue on earth. She must cross the seas and climb the mountains and traverse the deserts, endure all climates, learn all customs, conquer all difficulties, suffer all persecutions, in order to teach to all peoples something they cannot understand without divine help. She must impart to them something which it is not man's to give. She must build up an organic body which must serve as the temple of God and endure forever and ever. It is no wonder that Jesus, knowing the greatness of the task, should command the disciples to tarry for enduement from on high.

Man, alone, cannot save himself, and much less change another from a natural man into a child of God. But men can proclaim the good news of a Savior who can and does do this very thing. Moreover, only regenerated and Spirit-filled men can be true witnesses of this gracious work of God. Therefore all advance in missionary work must be preceded by the preparation of properly qualified missionaries. The tarrying for enduement does not preclude the tarrying to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." For this reason our seminary should provide a broad education such as Paul received at the feet of Gamaliel, and correct understanding of the Bible, but also a training in the patience and tact and brotherly love and all the Christian virtues, for all are needed in order to be an example to the believers and to the world. Therefore "pray ye that the Lord may send forth laborers into His vineyard."

2. The witness to all nations. "Go ye therefore to all nations and preach the gospel."

This does not mean the slow process of converting **all the people** of one town before proceeding to others. Jesus said: "This gospel of the kingdom must first be preached to all nations **as a witness unto them**, and then shall the end come." The evangelization must be sufficiently complete to put the responsibility upon them for accepting or rejecting the message.

> **"The very genius of Christianity is expansion. It is unique among the religions of the world, and it properly lays claim to the allegiance of men everywhere. Bishop Wilberforce said long ago that the four words which describe Christianity are ADMIT, SUBMIT, COMMIT, and TRANSMIT. All who come to Christ for saving grace are to go to a lost world with this saving grace. The Master's command to "go" is not debatable. We must be "for missions" or "against Christ"——Dr. Curtis Lee Laws. ...**

In Argentina we have not yet thoroughly evangelized all the territory for which we are responsible, but we have reached all the towns with Bibles, tracts and street-preaching. The Bible coach is now equipped with a loud speaker and a projector for colored views of the life of Christ and Bible scenes. More of these are needed. Thus the great majority of the people know where to get further knowledge if interested.

3. "Baptizing them." Baptism is a symbol which represents the vital truth of regeneration and also helps to preserve that truth from corruption or neglect. If it were not a necessary part of the mission

of the church, Jesus would not have commanded it. We therefore baptize believers as the Lord commanded and require them to give testimony by this act of their separation from the world and allegiance to the Lord. It is not easy for converts to take this step, for it means, in most cases, fierce persecution from relatives and friends, but the number of baptized members of the church is steadily increasing.

4. Teaching them. We do not consider it necessary for a convert to understand all the Bible before being baptized, for no one does that; but we do believe it necessary to understand the meaning of repentance from all sin, the work of Christ in atonement for sin, the meaning of faith in Him as the only Savior, and the necessity of obedience to Him in proof of that faith. For this purpose we have not only the preaching services, but the Sunday School, the different auxiliary societies and special meetings of the church. As a "whole gospel church," we believe that the "all things that I have commanded you" of Matt. 28:19, are a part of the commission of the church; and, as such, are to be obeyed by the church. Other churches may omit a part of the gospel as "tradition," and another part as "for the Jews"; but, the Brethren church has for one of its objectives the "teaching to observe all things which the Lord commanded." The blessing of the Lord is upon such teaching; and, wherever pastors are faithful to it, their congregations grow and multiply. We have now a dozen groups including the self supporting missions in Rosario and Buenos Aires, and we could organize several more each year if we had the prepared workers to do so.

5. The abiding presence of Christ. "Lo I am with you always," said the Savior to His disciples, and He has fulfilled His word. The Holy Spirit came on Pentecost to make Christ universally and eternally present as the head of His body, the church. Therefore "He that is joined to the Lord is one spirit," and there is fellowship in the Spirit. As a sheep out of the fold, so a believer may endure for a time out of fellowship with the church; but, it is the duty of the shepherd to find all such and persuade them to return.

Thirty years ago there were few denominations at work in Argentina. Now there are many, and there is a growing fellowship among believers. There is also a growing sympathy for the gospel among the educated classes which have been estranged from Romanism; and the time may be near when there will be a great awakening which will bring these masses into the ranks of militant Christians.

SPECIAL NOTICE!

All money for foreign missions received in the Long Beach office on and after March 1st, 1938, will be credited as a part of the Easter Offering of the Church to which the donor belongs, if the place of his church membership is known. Otherwise, it will appear in the Easter Offering Report as his gift apart from any Church relationship.

Ere this issue of The Evangelist reaches you, the pastors will have received their offering envelopes, tracts, etc.. for the ingathering. If your Church has not received its supplies, let us know at once. The Easter Offering barrels, the dime folders, etc., have been going forward for more than a month. The next issue of The Brethren Evangelist will be our usual special pre-Easter issue, and thousands of extra copies will be printed and sent forth to those pastors who have indicated the number they can profitably use. This special issue will go into the mails one week early—during the week beginning March 27th. Easter Day comes on April 17th.

Louis S. Bauman, Sec'y-Treasurer
Alice B. Longaker, Office Sec'y.
1925 East Fifth Street,
Long Beach, California.

AN ACCUSING CONSCIENCE

A rather deaf old farmer was asked to give to some church purpose, but excused himself by saying: "I'm fattening a calf, and when it's fat enough, I'll sell it and give the proceeds." Some weeks later, after that calf had been sold but no work of the church had profited thereby, he went to the pastor after a service on Sunday and complained that the choir had deliberately insulted him. Upon looking into the matter, the pastor discovered that the choir had sung that morning, "The Half Has Never Yet Been Told." But the "hard o' hearing" old farmer heard it: "The Calf Has Never Yet Been Sold!" Well, anyhow, we know of a lot of church members whose "calves" have never yet been sold. Our foreign missionaries are hoping a lot of "calves" will be sold before Easter Sunday!

If You Had Never Heard of
Christ, Would You Want a Missionary to Come to You?

The Trials of a Leper Colony Superintendent

Medical Missionary at Garkida, Nigeria, West Africa

By Howard A. Bosler, M. D.

It is two and a half miles to the leper colony from the Garkida mission station, and when the lepers hear me coming on the motorcycle there seems to be a general gathering of all those who have requests, complaints, grievances and troubles. I usually stop in the shade so that I can be protected from the tropical sun, for one needs to keep cool during some of the heated discussion. With paper and pencil in hand, and the chief and his assistants near, and after many salutations and greetings the session is begun. The only **ground rule** we have is the one that nobody is to stand nearer than six feet to the doctor. This allows him to be free from the germ-laden saliva that often is projected with the words in these discussions.

A new case that has just been admitted requests that his name be put on the milk list. All cases want milk, so it is necessary to get permission before one can be included among the one hundred who get their pint a day. This case being a child and very much emaciated has his name written on the list to receive fresh milk.

The boy in charge of the oxen reports that while herding the oxen yesterday, one ox got his tail fast and pulled it off. A prescription is written!

The butcher requests that he be allowed to buy the ox without a tail. I inform him that the ox will be able to work the same as ever.

Two women with foot ulcers ask to be paid subsistence since they are unable to walk with their sore feet. I ask them to unwrap their feet and after inspection an order is written to the man in charge of all labor and the paying of wages to give these women subsistence for two months, and then I write another order to the medical helper to see that they do not walk on their ulcerated feet. Since leprous ulcers are painless, we have difficulty in keeping them off their highly infected ulcers.

A blind man complains that they will not buy his cassava in the market, but that others who are more popular have the preference. This is referred to the one in charge of the market with recommendations to correct the condition. A woman of the Lunguda tribe (this tribe relishes dog meat) had a dog which stayed in the village chapel. This caused a lot of annoyance. The villagers demanded that she kill her dog. She refused. Soon afterward a man in that village had three shillings stolen. He was unable to find the thief, so he went to another village in the leper colony and asked one of the mutilated cases who had a "juju" stone to find the thief for him. The stone was brought out and the ceremony arranged. If the stone did not quiver when spoken to, the thief was a woman but if it did quiver then the thief was a man. The ceremony was carried out and behold, the stone did not move so it was proved that the thief was a woman. Meanwhile this woman had killed her troublesome dog and prepared it for the evening meal. Her husband, being of another tribe, refused to eat the meat and a heated family quarrel developed. The husband in his anger went to the other man and told him that it was his wife who stole the three shillings. So the woman came to me to say that she did not steal the money but was blamed because of the trouble that developed over her dog. This case is referred to the chief for he is to settle all fights, and thieving troubles that arise between patients.

IF YOU WANT TO SERVE YOUR RACE, GO WHERE NO ONE ELSE WILL GO, AND DO WHAT NO ONE ELSE WILL DO. —Mary Lyon.

The blacksmith asks that his wife be permitted to return to her people. She is very ill with leprosy and can not sleep at night because she is bothered by evil spirits. I suggest that she move to another part of the colony but add that none are kept here against their wills. However, it would be very unwise for her to go away when she is so ill.

The chief then presents his cases. Here they are:

Four men are brought before me, tied together with a rope, and escorted by two of the unofficial police who help the chief when there is need of strong arms. These men were found playing "Chacha," a gambling game in which they lose all their money and also their clothes as the game proceeds. The chief, being a Christian, objected to this and tied them up as thieves. He says there is no difference between these and the ones he catches stealing at night .They are to be released when they pay a fine

(Continued on page 13)

A CALL TO PRAYER FOR ISRAEL

After consultation with many prominent pastors throughout the country, Ella Mae Canney, of Los Angeles, a Gentile friend of the Jews and worker for the Jewish cause, was led to promote the idea of a special day of prayer for them on Sunday, March 27, 1938, just preceding the Passover season. Miss Canney recently completed an automobile tour across the continent for the purpose of studying the situation among the Jews in all kinds of communities. She visited hundreds of Jews in small towns and large cities, spent hours in conversation with Rabbis, was given entrance to many synagogues to show her Palestine pictures and speak of the Old Testament prophecies now being fulfilled, contacted many pastors to learn their attitude on the Jewish question, and spoke in many churches, acquainting them with the situation in America and showing from God's word our responsibility as Christians for God's covenant people. She found the Jews everywhere expressing fear of pogroms in America, as in other countries, because of the widespread anti-Semitic propaganda backed by foreign money, attributing to Christians in general the contempt for the Jews expressed by a few local Christian leaders. She was amazed to find Jew-hate so widespread in some of the Eastern States, even some pastors outspokenly anti-Semitic. She returned to Los Angeles with a heavy heart, feeling that the only way of saving the Christian testimony to Israel and of warding off serious bloodshed lies in the stimulation for definite prayer concerning these matters. Bible-taught Christians everywhere expressed a desire to actively show the love which they feel toward the Jewish people.

The undersigned gladly lend their names to the appeal for a special day of prayer for Israel on March 27, 1938, **with the suggestion that pastors arrange if possible to give special messages dealing with the subject on the same Sunday.** We suggest prayer especially that:

1. The rising tide of Jew-hate in America may be stemmed and that God will show any Christians, who may have helped to promote anti-Semitism, the dangers of such a course in view of the definite warnings of the Word of God. (Jeremiah 30:16).
2. Christians everywhere may come to share something of Christ's own love for His brethren, and to feel something of Paul's longing for their salvation. (Romans 9:2-3; 10:1-2).
3. "Pray for the peace of Jerusalem: they shall prosper that love thee." (Psalm 122:6) Jerusalem lies at the heart of the Jewish problem of the world at the present time. If the Palestine issues can be settled fairly, a great step will be taken toward the relief of a distressing situation for persecuted Jews of many lands.

Will you not publish this appeal among the ministers of your city that a great multitude of Christian people may offer special prayer on March 27th, making this the beginning of regular intercession for these who so sorely need the knowledge of the Redeemer and His great love for them?

Signed:

Rev. H. A. Ironside, D. D.
Pastor Moody Church, Chicago
Rev. Louis T. Talbot, D. D.
Pastor Church of the Open Door, Los Angeles
Rev. Louis S. Bauman, D. D.
Pastor First Brethren Church, Long Beach
Rev. Keith L. Brooks
Editor "Prophecy Monthly"
Evangelist Britton Ross

THE JEW IN THE ARGENTINE

(Continued from page 6)

Today a fine group of consecrated laborers are carrying on for God in a big way. Open air work has been very successful; and not only have the Jews stood about and listened intently, but also many of the native Argentinians have heard the pure gospel message for the first time in their lives. Large numbers of tracts have been distributed; and, many times some of these have come to the home of Mr. Glass and asked for additional literature and copies of the Scriptures. The attention has always been respectful. and at the close of the meetings numbers of them stand about to ask questions about the message and speak to the Hebrew Christians concerning their testimonies. Visitation and calling upon the shop owners and store employees has been a very profitable venture and God has presented some unusual experiences in these contacts A number of their own converts have helped in the work and stood by nobly in every emergency.

These young Hebrew Christians with a number of others that were wor for Christ before Mr. and Mrs. Glass arrived, have now been organized into a local branch of the American Hebrew Christian Alliance, and are united as a coordinated testimony to their unconverted brethren. These are also helping in tract distribution, giving their testimony in the open air, in the mission rooms, and as prayer helpers in the various departments, of the work. A Sunday School has been organized; and at the first meeting a fifteen year old Jewish girl was saved. Young people and a woman's group are in the process of organization, and much prayer is needed to balance a well rounded successful Christian enterprise.

One of the most effectual and blessed of all the spiritual accomplishments that has made known this ministry to be of supernatural origin is the remarkable achievement at Ituzaingo Sanitarium. This is a large government owned institution where the sick, the lame, the halt and the blind are cared for, Jew and Gentile alike. Shortly after Mr. Glass came to the Argentine he secured permission to visit the Jewish women; and with the very first visit he found eager, hungry hearts that clung to every word that he told them about **Yeshua Ben Dovid** (Jesus the Son of David). In a short time a number of them confessed their faith in the Son of God, and one of the women who later was discharged as cured of her malady went to Mr. Glass and subsequently was baptized, is now making every effort to win her daughter for Christ. Every second week the authorities have given consent for a service to be held in the women's ward and these dear mothers call their gathering a "Church" and just before Mr.



A Hebrew Christian Mother and Daughters — Argentina

Glass comes they go into the other wards and invite the people to come to "Church" and hear their pastor. The anticipation of these meetings has brought happiness and joy and helped to ease the pain and sorrow in many broken bodies and aching hearts.

Then permission was granted to visit the Jewish men; and, another channel of blessing was released for the sick and suffering ones among the men. One of the first that Mr. Glass contacted was Emillio, an aged blind Jew and who had been in Ituzaingo so many years that folks had forgotten when he did come. It seemed that his relatives had forgotten him; and, also his former friends, for no one ever came to visit him any more. He longed for human interest and a little bit of love, when Mr. Glass told him of One who would never forsake or forget him, he earnestly drank in every word that was told him concerning Jesus Christ, who had pledged never to leave old Emillio, and promised to live in his heart forever. No one will ever adequately discribe the joy of this old blind Jew as he greeted Mr. Glass at every visit. He always asked for literature; and one day he said he wanted a New Testament. Mr. Glass said, "Emillio I don't wish to hurt your feelings, but you are blind; and of what use will a New Testament be to you when you have no sight and cannot see?" "But", said old Emillio, "Mr. Glass you are mistaken. I have a pair of eyes that see for me; and, if you will come along I will show you my eyes." Mr. Glass followed the old blind Jew through the grounds, and into one of the buildings where he knew only bed ridden patients were confined. They entered one of the rooms, and Emillio led Mr. Glass to the bedside of one who he said was a Jew, paralyzed and helpless, not being able to move his arms or body below the shoulders. "We are old friends," said Emillio, "and he is my eyes." Then the blind man sat down beside the paralytic and raised him to a sitting position and held before his eyes the New Testament; and, the paralytic read the word of God, and the blind man heard the message. "We have helped each other for a long time," said Emillio, "and now he believes and so do I!" (What an illustration of blind and crippled Israel groping for spiritual light and spiritual freedom!)

God has approved, and put His hand upon this splendor of love in the Argentine in a very singular and striking way, to give proof in these last days that He is seeking in an unprecedented course of action the Salvation of His remnant according to the election of grace.

TRIALS OF A LEPER COLONY SUPERINTENDENT

(Continued from page 11)

of four shillings each and are instructed that upon second offense the fine will be doubled. This fine will take all their income for two months.

A man has been fined by the chief for disobeying a colony regulation concerning morality and social relations. He not only refused to pay the fine, but cursed the chief and wanted to fight him. The man is called and told to leave the colony. The chief has many such problems in trying to keep the thirty-seven different tribes living together peaceably.

I am given the name of a Garkida man outside the colonly who has broken our rules of segregation by entering the colony to sell cloth. He is required to pay a fine and is notified that the offense must not be repeated.

A mother asks to be allowed to return home to see her sick child. She is granted a two weeks' leave and given a typed slip of paper signed by the doctor to show that she has not run away from the colony. Six-pence per week is charged those who stay away longer than permission is given. This stimulates regular treatment.

One of the laborers reports that he is unable to work and requests subsistence money. He brings his temperature chart and then gets a thorough examination. It is found that he has hookworm. A prescription and an order for two weeks' subsistence are given.

The men caring for the garden and fruit trees are more numerous than formerly. The one in charge is asked to give the gardeners two more helpers. The wage is not increased.

The sheep ate a man's corn to the extent of three-pence worth. The man is to be paid the three pence and one penny is to be deducted from each of the shepherd boys' pay for the week.

Another patient complains that he can not work in the sun because of his sore eyes. A change is made in his trachoma treatments, an order is given for colored glasses and his work is changed from roadmaking to digging wells.

One of the women can not take the thermometer in her mouth because it makes her vomit. The medical assistant is called and reports that she does not vomit but only wants to discontinue the taking of her temperature because she wants to go out early in the morning before time for taking temperatures to keep the birds from eating the corn in her farm. She is given two weeks' leave from temperature taking until her corn is large enough to be free from the birds.

I suddenly think to look at my watch and find it is time for the bell for the laborers to stop at noon, so I tell the others I will hear them in the afternoon and I start hurriedly on a tour of inspection. I find that the leper carpenters are not nailing the galvanized iron on the injection building roof properly and that the projection at the eaves is so uneven that it makes one quite dizzy. The masons are using a one-twelve mixture in the concrete instead of a one-six mixture. They inform me that it is taking too much cement. I had told them the price of cement the day before! The well doesn't go straight down, the blacksmith is out of charcoal, the oxcart has the tongue broken. The shovel handles are broken. There is no rope for the new well. The pump at the hospital needs repacking and there is no thread for the sewing machine. It is after noon so I leave for home in a streak of dust.

Upon arriving home Mrs. Bosler informs me that it is nearly one o'clock. The dinner is cold and since it is injection day, it is nearly time for me to take her to the leper colony, for her school starts early so that the students can get their injections in the evening. The dinner is eaten as is and soon we are on the way to the leper colony.

The dispenser has forgotten to build the fire for boiling the syringes and needles for injections. He is told to bring some wood and shavings from the carpenter shop and soon we are ready to inject about 350 of the lepers. Not only do we give prescriptions for the injection of drugs for leprosy in various sized doses but other drugs are injected for yaws, schistosomiasis and syphilis to those who need it. For those that are sick with other common ailments we prescribe Vicks, salts, castor oil, liniment or other drugs as the symptoms are presented.

From about five o'clock until supper time we relax, then after supper letters are to be written for the mail is to leave early next morning. About ten o'clock when one can not seem to hit the proper keys of the typewriter we retire for tomorrow is to be another day at the leper colony.

"Were half the breath oft vainly spent,
To heaven in supplication sent;
Our cheerful song would oftener be,
'Hear what the Lord has done for me!'"
—William Cowper.

Gleanings From Missionary Letters

A LETTER FROM THE KLIEVERS IN FRANCE

A little time has been flying by since last we wrote. . .We survived all the birthdays. Freda, a couple of friends and I went to a Chinese restaurant and had a big dinner, which cost us all of 6 1-2 francs, or about 21 cents. There wasn't so much excitement about Anne's birthday. It hardly seems possible that we have had the joy of Anne's presence for a whole year....

I attended some interesting services. One was where a Bible colporteur from England spoke, who had been in Spain. He had an interesting story. .and described some horrible situations there, but in it all, there is a real testimony being born to the Christian faith, and the Word of God is getting circulation. Even the General on the other side sent for his Bible when he found he had left it after a retreat.

This morning I was to a service by Armenian refugees. They are renting a class room in one of the French Protestant churches. When we see how eager they are to hear the Word, and how glad they are to have a place where they can worship without fear of being dispersed and killed, it makes us wonder if we are appreciating enough the freedom we have in America. Their earnestness is a real thing to see....

We are looking to the Lord who is Master over every circumstance, Who regardeth the nations as a very little thing, even as the small dust of the balance. His grace and power are our portion! We will appreciate your prayers on our behalf, that we may keep our eyes on the main work here, and at the same time not lose sight of the goal that is set before us, and the hope of His blessed return. The letters from home have been a great help to us, and have brought refreshing.

Freda has the heaviest load—the major part of taking care of Anne, and the cooking, besides her school work. Yesterday I decided she needed a vacation, and so we went sight seeing. We took the subway five different times, saw two of the big department stores. In one, we went to the menagery, and you should have seen Anne! She wanted to play with all of them, whether snakes or monkeys. When she saw the big toy department in Au Printemps, she just went wild! We also walked across the Jardin des Tuileries, the widest and most beautiful street in the world; then past the exposition gates and to the center of Paris. After that we took in a big feed at an Indo-China restaurant, and all told, we spent about 95 cents. So if you want to have a good cheap time at sight-seeing, come to Paris.....

If we were to stop and think, we might be tempted to work a way to come back home, but as we just think of you and then think of how you are praying for us, we are ready to deny ourselves the joy of your fellowship, to do the work you are praying the Lord we might, but above all, to do the work the Lord has planned for us. Dr. Beal wrote that he prayed every day and more often than that for us. Such words bring new determination, and ease the strain of separation, knowing that we are meeting at the common mercy seat. .We get hungry for some good, old preaching. They seem to kind of handle the Word with gloves on in most of the places we have been. But there is probably a reason for it....

One of the folks here is going to visit a few mission stations in Algeria over the Christmas vacation. He wants me to go along. It is sure a temptation to set foot on African soil. It only costs about $10.00 a round trip, but we are not to have our wants, but are promised our needs (Phil. 4:19), and our desires also, but there is a condition with that—"Commit thy way unto the Lord and He shall give thee the desires of thine heart." So we wait until we set our feet on the soil that God has called us to. How we praise Him for what He has done and is doing for us, and the "blessed hope" that is ever before us. We also praise Him for the good news we hear from the homeland and other fields of service, and the things that don't sound so good, we are committing to Him, knowing that Romans 8:28 still belongs in the Bible and is a good "pigeon hole" for such things and a means of bringing us closer to the Lord and to each other.

May God's richest blessings be your portion, and remember us in prayer whenever you happen to think of us.

Yours in Christ,
FREDA, ANNE and JAKE KLIEVER.

THE MISSIONARY MOTIVE

By Dr. A. T. Pierson

That motive is expressed (by Paul) in a few words, "Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved." Go back to the ninth chapter of Romans and get the further comment on the motive that worked in the bosom of Paul, "I say the truth in Christ, I lie not; my conscience also bearing witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen in the flesh, the Israelites."

Let Me Be Anathema.

Was there ever a man that was moved in missionary labour by a deeper motive, by a more absorbing and intense, and consuming passion for souls? As much as to say, "If the salvation of the people can be accomplished only by my sacrifice of myself, make me a sacrifice, but save them. If Israel can only be saved by my being anathema, let me be anathema. Nothing can separate me from the love of God which is in Christ Jesus our Lord, but I am willing to be separated for their sakes."

Ignatius Faces the Lions

Some modern missionaries have given us an echo of this sublime sentiment. We remember how Ignatius faced the fierce lion in the arena, and when they tried to get him to make some concession to the Roman deities by which to purchase his life, he only folded his arms over his breast and said, "I am the grain of God, and must be ground between the teeth of lions to make bread for God's people."

Hannington with his dying breath said, "Go, tell my brethren that I have bought the road to Uganda with my blood."

Passion for Souls

Do you want to know what the motive is? For human souls' salvation. The great motive of missions—there is only one expression I know of to describe it—passion for souls, passion for souls. And such a passion as that will beget mighty praying that we have never known before.

The motive of missions, when you have a passion for souls, is so mighty and so consuming that you make a prayer that is mighty and consuming, and it would not be so surprising if, when you pray in that way, the walls of the building where the disciples are met should be shaken. God is the same God. But He wants prayer that is not formal; prayer that is awakened by an intense desire, a mighty passion for souls, so that prayer simply becomes the vent of a fire that cannot be pent up, but must have some channel in speech and in speech to God.

CAN'T PRAY OVER IT

A mother said she wanted her son to go to a dancing school because he was so awkward: she wanted him to be more graceful. wanted him to get grace in his heels, you see, instead of his heart. After six weeks he had made such poor progress that she took him out in disgust, and chided him. Said he, "I'm sorry, mother, I'm so stupid about it; but I can't seem to do any better. You see, it's one of the things I can't pray over.

HIDDEN DEPTHS OF DARKNESS

By Miss M. Dace, Kalyandrug, India

The Drama

A traveling dramatic party recently visited Kalyandrug. A tent of sorts was erected, and every night in our own home we could hear voices of actors and actresses. One morning I visited these people. My aim was to get into touch with the womenfolk. We went into the large front section of the tent where the drama is enacted each night. Here was a crowd of some of the most evil-looking men that I have ever seen; one young and beautiful woman who wrongly called herself "the manager's wife;" and one old woman. The men monopolized the conversation and took good care that we had no chance to get our message in. I knew that there were others behind the scenes and I longed to reach them, but it was impossible. When we left we realised that we should have to seek some other way to do so.

Felt Contaminated.

On the Friday evening, the two women whom we had met in the tent and a crowd of these men called to see us. I was on the spot when they arrived, so only invited the women inside and left our senior catechist to take the men away for a chat elsewhere. An opportunity was given to deal very straightly with the younger of the two women and she seemed responsive. Not one coarse or evil word was spoken, and their Telugu was beautiful. Yet evil emanated from them in an unspeakable way. One felt contaminated by their very presence. The next day they called again and were all right in our sitting-room before I arrived on the spot. Very quietly but firmly I asked the younger woman to send the men away, and after a while they went out into our compound to talk to the catechist. There was an overpowering sense of evil while these men were present. It was bad enough with only the two women, but was a hundred times worse with the men there. I felt we would get nowhere with that crowd, while I hoped we might with just the women. Then the younger one told me what I had suspected. That there was no manager to the party. She was the manageress and all these men were in her employ (though it was evident that she was in their power). She told me that the word spoken the previous evening had gripped her and she wanted to hear more. She was a hungry soul, but one not willing to leave her money-making way of sin for truth, purity and salvation.

My Blood Ran Cold

After the party had left us we went once more to visit them, hoping to reach the young people that we had heard about, but we were not able to do so. What we saw made my blood run cold. In the party was the manageress' baby daughter of two (or less). One cannot put into words or on paper what was seen. Sufficient to say that in that habitation of evil into which that little one has been born she has not the slightest chance of growing up pure. And what of those other young people that we did not see? We can only pray that God will visit them with deliverance and mercy.

"Love is very patient, very kind, love knows no jealousy. Love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient." Dr. Moffatt's translation of I Cor. 13, 4-7.

—From "Darkness and Light"

ALONE

It is human to stand with the crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer with his life for believing and teaching contrary to the Roman world. *Truth* has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves. Noah built and voyaged *alone*. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped *alone*. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames. Daniel dined and prayed *alone*. Elijah sacrificed and witnessed *alone*. Jeremiah prophesied and wept *alone*. *Jesus loved and died alone.*

And on the *lonely* way, His disciples should walk. He said, "*Straight is the gate and narrow is the way* which leadeth unto life, and few there be that find it." Of their treatment by the many who walk in the broad way, He said, "If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the King praised Moses and persecuted the prophets. The church of the Pope praised the Savior and persecuted the saints; and multitudes, now, both in the church and in the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, *but condemn as stubborness or foolishness, like faithfulness to truth today.*

Wanted today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

—Selected.

BEYOND CRITICISM

There are many striking facts about the Christ—He never made a mistake! The shrewdest of His antagonists watched His every word and failed in a just condemnation of His work. He spoke without effort or hesitation! The keenest of human minds hesitate, confer and consult before venturing an answer to weighty questions. Christ's answer always came promptly, without counsel or consultation. He never expressed a doubt! However difficult and intricate the theme, Jesus always spoke with disarming assurance. He did not argue, He simply announced! When He spoke of God, it was as One Who came from God. When He spoke of the spiritual world, it was as One Who has lived and breathed the atmosphere of that world!

His language was the quintessence of simplicity. He clothed the greatest truths in simplest dress. His language is simple enough for the child-mind and yet each word sparkles like a gem.

Read the parable of "The Prodigal Son." Note its mastery of principles, its breadth of vision, its knowledge of the human heart. Dickens, who was supreme in the pathetic style of writing, was on one occasion asked what in his opinion was the most pathetic story in all literature. He answered, "The story of the Prodigal Son."

—E. F. C. Stahl.

Christian Endeavor Rally at Winchester, Va. Endeavorers are invited to attend a Young People's C. E. Rally to be held on Friday, March 4 at 7:45 p m. Bob Crees, principal speaker. Social hour in the basement at the close of the service.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH FINANCIAL REPORT, JANUARY, 1938

General Fund:	
James Beatty (Los Angeles 2d)	$ 5.00
Hagerstown, Md., per H. C. Keplinger	35.00
Misc., (Long Beach 1st)	2.00
Total	$ 42.00
African General Fund:	
Ida M. Neer (Gretna, Ohio)	13.20
Des Moines Church, per Ray Emmert	84.00
Total	97.20
African Central Bible School:	
A Friend (Long Beach, Calif.)	100.00
African Hospital Fund:	
Mrs. Ida M. Neer (Gretna, O.)	10.00
Christ G. Hay, LaVerne, Cal.	5.00
Gribble Book Fund:	
Weaver's Book Store	10.67
Kennedy Fund:	
Mission Study Class (Long Beach 1st)	10.00
Kliever Fund:	
Bethel C. E., Berne, Ind.	10.00
Nat'l Boys' Brotherhood per Ward Miller (for Bicycle)	25.00
Total	35.00
R. Miller Fund.	
Allentown, Pa.	5.00
Philadelphia (3rd)	5.61
Washington, D. C.	35.00
Total	45.61
Miscellaneous:	
Mrs. Laura Phillips (Hebron Community)	10.00
Mr. & Mrs. R. D. Blomberg (Belgian)	4.00
Long Beach 1st (World Dominion)	50.00
Los Angeles 2nd (World Dominion)	23.00
A Friend (Long Beach) (Vaus Jewish wk.	50.00
Total	137.00
Taber Fund:	
Primary Dept. (Long Beach 1st)	10.00
Mrs. Dwight E. Waller (Long Beach 1st)	10.00
Total	20.00
South American General Fund:	
Misc. (Long Beach 1st)	3.00
Elkhart, Ind.	6.00
Center Chapel Ind.	2.42
Fort Wayne, Ind.	5.70
Brighton, Ind.	5.00
Bryan, Ohio	6.44
Ashland, Ohio	10.00
Fremont, Ohio	4.52
Roanoke, Ind.	10.00
Huntington, Ind	3.45
Berne, Ind.	7.15
Muncie, Ind.	16.38
Oakville, Ind.	10.00
H. C. Larson, Los Angeles, Cal.	10.00
Total	110.06
TOTAL FOR JANUARY	$322.54

LOUIS S. BAUMAN, Sec'y- Treas.

BRETHREN MISSIONARY DIRECTORY

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Mr. & Mrs. Riccardo Wagner

SOUTH AMERICAN NATIONAL PASTORS

Adolfo Zeche, Huinca Renanco.
Domingo Reina, Bible Coach Worker.
Riccardo E. Wagner, Almafuerte.
Luis Siccardi, Cabrera.
Juan Pisani, Tancacha.
Antonio Gamarra, Tancacha.
Pereyra, Laboulaye.

AFRICA

ADDRESS: Yaloke, par Boali, par Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. John W. Hathaway, Supt.
Mrs. John W. Hathaway.
Miss Mary E. Emmert.
Miss Elizabeth S. Tyson.
Dr. Floyd W. Taber
Mrs. Floyd W. Taber

ADDRESS: Bassai, par Bozoum, par Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. Orville D. Jobson.
Mrs. Orville D. Jobson.
Miss Grace Byron.
Dr. Florence N. Gribble
Miss Mabel Crawford

ADDRESS: Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. Chauncey B. Sheldon,
Mrs. Chauncey B. Sheldon,
Miss Florence Bickel.

ADDRESS: Bekoro par Paoua-Bangui, Obangui-Chari, French Equatorial Africa.

Rev. Curtis G. Morrill.
Mrs. Curtis G. Morrill.
Mrs. Wilhelmina Kennedy,

(The Fosters are opening an out-station at Bouca. We have no mailing address for them as yet).

MISSIONARIES ON FURLOUGH

Dr. Charles F. Yoder, Warsaw, Ind.
Miss Estella Myers, Williamsburg, Iowa.

MISSIONARIES IN FRANCE

Rev. and Mrs. J. P. Kliever, 28 Rue Bobillot Paris XIII e, France.

MINUTES OF THE 49th ANNUAL PENNSYLVANIA BRETHREN CONFERENCE HELD AT UNIONTOWN, PA., OCTOBER 4-7, 1937

MONDAY EVENING

7:30—Moderator A. L. Lynn presiding.
Scripture and prayer by Orville Lorenz. Col. 3:1-17.
Announcements by entertaining Pastor, W. H. Clough.
Special Number by church choir.
Scripture responses by delegates and friends.
Vocal Solo, Mrs. Baker.
Vice Moderator's Sermon, W. S. Crick, "Christ in you the hope of Glory." Col. 1:27.
Benediction, A. V. Kimmell.

TUESDAY MORNING

8:30—Simultaneous meetings.

9:30—Moderator, A. L. Lynn in chair.
Devotions by D. C. White. Gal. 6:10.
Address of welcome, E. E. Dilliner.

10:00—Moderator's Address, A. L. Lynn.

11:00—Business Session.
Credential Committee reported 34 Ministerial and 156 Lay Credentials.

Statistician's Report:

Report of the Pennsylvania District Statistician, October 5, 1937.

This report covers April 1936-April 1, 1937.

* denotes increase.
d denotes decrease.

No. of churches in this district	39*
No. churches reporting	37*
No. churches not reporting	2*
No. church houses used	36*
No. halls and school houses	1d
No. parsonages	11d
Other property — cemetery	1*

Membership

Added by letter	43d
Added by relation	38*
Added by baptism	341*
Added by reinstatement	2*
Total additions	424*
Lost by death	75*
Lost by letter	72*
Lost by dismissal	3d
Lost by church roll revision	239d
Total loss	389d
Net gain for the year	35*
(Last year a net loss of 125)	
No. Female members	3521*
No. male members	2839d
Present total membership	6360*

Membership for year 1931—5518
1932—5715
1933—6115
1934—5929
1935—6219
1936—5906

Services held with their average attendance

Sunday schools	37
Average attendance	4197
C. E. societies	51
Average attendance	1095
Average attend. morning service	3118
Average attend. evening service	2211
Average attend. Bible study and prayer meeting	1079

Note:—a number of churches kept no records.

No. of W. M. S. in district	32
Average attendance	532
No. of S. M.	29
Average attendance	389
No. reporting a Ladies' Aid	2
No. reporting laymen's organization	a
No. report. Boys' Brotherhood	6
No. report. a Male Chorus	1
No. report. a Gospel Team	1
Revivals held	27
Average attend. each service	2408
Bible Conferences held	14d
Average attendance	1292

Financial Valuations

Church houses, lots and fixtures	$571,700.00
Parsonages	47,800.00
Other property	5,000.00
Total valuations	$624,500.00

Finances paid through church treasuries

Pastor salaries	$27,730.30*
Evangelistic services	2,031.87*
Bible Conferences	431.67d
Sunday School supplies	2,787.37
C. E. supplies	123.85
Current expenses	16,653.92
Improvements (including flood rehabilitation)	15,913.62*
Foreign Missions	9,185.36*
Home Missions	4,656.12*
District Missions	1,874.10*
Brethren Home	445.06*
Superanuated Ministers	290.52*
Brethren Pub. Co.	256.71d
Ashland College and Seminary	291.57d
National S. S. Assn.	370.15d
National C. E.	187.00
Gifts to other Christian activities	1,540.37
Total paid out	$86,369.59
Amount in treasuries at end of fiscal year	$ 5,363.51*
No. Elders in District	49*
No. Deacons	110*
No. Deaconesses	68*

Wm. A. Steffler, District Statistician.
District Mission Treasurer's Report
Geo. Smith, Treas.

(By oversight, not submitted with other reports for publication.)
Additional credentials: lay, 14; Ministerial, 1.
Motion to accept the ministerial credential of Geo. Rodgers.
Motion to accept the lay credentials of Terra Alta Church, making a total of 169 lay and 36 ministerial.
Election of Committee on Committees
Claud Studebaker, Floyd Sibert, W. H. Schaffer Jr., W. A. Steffler, Geo. H. Jones.

District Sunday School Treasurer's Report

Receipts

Balance on hand 1935	$ 262.51
Pa. District Conference	50.00
Nat'l. S. S. Assoc.	100.00
Student meals	560.00
Visitor's meals	10.70
Sale of left overs	24.13
Personal contribution	1.00
Sunday School offering from students and visitors	3.75
Sale of candy and stamps	89.53
Total	$1164.62

Expenditures

Traveling expenses to meetings	$ 14.45
Treas. Bond	5.00
Camp Juniata promotion	20.29
Traveling (mileage)	86.77
Rental of camp	120.00
General supplies	59.90
Commissary	450.06
Honorariums	12.28
Total	$768.75
Balance on hand 1937	$395.87

Motion for adjournment.
Prayer by I. D. Bowman.

TUESDAY AFTERNOON

1:30—Moderator Lynn in chair.
"What Home Missions Has Meant to the Philadelphia 3rd Church," Wm. Steffler.
"The Program and Prospects of Home Missions," W. H. Schaffer, Jr.
"District Missions", Claud Studebaker.
2:30—"Christian Education 114 Years Ago and Today in Public Schools," Floyd Sibert.
"Camp Juniata and General S.S. Interests," Victor Leatherman
"Christian Education on the Argentine Mission Field," C. F. Yoder.
Benediction, S. E. Christiansen.

TUESDAY EVENING

7:30—Trumpet Solo, H. Franks.
Devotions by Randall Rossman, from 1 Peter 1.
Duet, Mrs. Baker and Mrs. Brickholder, — "One Sweetly Solemn Thought."
Announcements.
Scripture response by congregation.
Offering.
Choir offered special number.
Motion: That the courtesies of the conference be extended visiting Brethren.
Bible Lecture, Dr. C. F. Yoder, "Introduction to Revelation."
Benediction, R. P. Miller.

WEDNESDAY MORNING

8:30—Simultaneous Meetings.
Business session.
9:30—Moderator A. L. Lynn in chair.
Devotions, Geo. Rogers, II Peter 1: 1-14, and prayer.
Minutes read and approved.
Credential committee presented a report of 38 ministerial and 177 lay delegates or 215 total.

Election of Conference Officers

Moderator, W. H. Schaffer, Jr.
Vice Moderator, Floyd Sibert.
Secretary, Ord Gehman.
Assistant Secretary, Stanley Hauser.
Treasurer, D. C. White.
Statistician, W. A. Steffler.

Ministerial Examining Board

Your committee met in the Juniata Brethren Church, Juniata, Pa., Dec. 28, 1936.

The first applicant to come before the Board was Lee Crist. Brother Crist has been an elder in the Church of the Brethren. His membership was transferred to the church at Juniata, Pa. On the date above mentioned Bro. Crist was carefully examined. The questions in the printed form were satisfactorily answered as well as others the examining board saw fit to present. We found Brother Crist thoroughly fundamental and in harmony with all the ordinances as practiced by the Brethren Church. Therefore it was recommended he be received as an elder in the Brethren Church. Bro. Crist is now serving our Church at Grafton, W. Va.

At the same time Randall Lester Rossman appeared before the Board. Bro. Rossman was an ordained elder connected with the Independent Fundamental Churches of America having been ordained June, 1933. He became a member of the Juniata, Pa., Brethren Church, which church called him to the ministry of the Brethren Church, Dec. 28, 1936. He appeared before the Examining Board and was carefully questioned in the same manner stated above. The Board was unanimous in recommending his acceptance for the eldership in the Brethren Church, recognizing his former ordination as being sufficient to establish him in the ministry of the Brethren Church. Bro. Rossman is now pastor of our church at Altoona, Pa.

The next applicant was Walter J. Lewis, a member of the Uniontown Brethren Church. The Board met in Phildelphia, July 26th, 1937, at which time he was carefully examined. The questions presented in the printed form were satisfactorily answered as well as other questions the examining Board saw fit to present. We recommended to his church his election and licensure for a period of one year and providing the church in which he holds his membership recommends him to the active ministry at the end of that time and the church concurs in this action. Bro. Lewis is now serving our church at Limestone, Tenn.

The next applicant appeared before the Board assembled at Winona Lake, Indiana, Aug. 20, 1937. He was Chester F. Zimmerman, a member of the Waynesboro Brethren Church. The usual procedure was followed. Bro. Zimmerman satisfactorily answered the questions presented. At the present time he is a student at the Seminary at Ashland, Ohio, At the present time he is serving the Lord as a Methodist supply pastor.

The Board recommended his election and licensure for one year.

Respectfully submitted,
Wm. A. Steffler, Sec.
A. V. Kimmell, Pres.

Report of the Men's and Boy's Brotherhood Committee

There are six organizations in our district. We kept in touch with them this year encouraging and helping whenever possible. We cannot force our program on the churches. We have presented to former conferences and through the pages of the Brethren Evangelist our program. What more can we do? Are we interested in our boys?

Signed, W. A. Steffler, Chairman R. D. Crees

Report of the Conference Treasurer October 1, 1936—October 1, 1937

Receipts

Balance on hand Oct. 1, 1936	$198.12
Delegate fees	203.00
Money released from frozen account	59.11
Total	$548.45

Expenditures

Brethren Pub. Co., programs	$ 17.75
W. H. Schaffer, Jr., sec. salary and expenses	14.65
W. A. Steffler, statistian, sal. and expenses	14.60
W. H. Schaffer, Sr., college Trustee expenses	30.00
A. L. DeLozier, lectures	15.00
C. E. donation	25.00
M. A. Stuckey, lectures	50.00
Joseph Foster, lectures	10.00
R. D. Crees, exec. sec. exp.	1.00
G. F. Ferrier & Co., bond	5.00
W. C. Benshoff, College Trust.	8.00
W. C. Benshoff, Ministerial Exam. Board exp.	11.35
Floyd Sibert, College Trustee exp.	12.00
N. V. Leatherman, Camp Juniata	50.00
Total	$274.35
Balance on hand Oct. 1, 1937	$274.10

Committee on Committees
Credential Committee
D. C. White, Floyd Sibert, Randall Rossman.
Committee on Committees
Claud Studebaker, W. H. Schaffer Jr., Wm. Steffler, Floyd Siebert, George Jones.
Executive Committee
W. H. Schaffer Jr., N. V. Leatherman,

Ernest Pine, W. A. Steffler, Floyd Sibert.

Rules and Organization

Claud Studebaker, Fred Frank, Floyd Benshoff .

Auditing Committee

John Rishel, W. H. Schaffer Sr., Ed. Wolf.

Committee on Moderator's Address

Wm. Clough, Raymond Blood, Frank Gehman.

Committee on Resolutions

J. L. Bowman, George Rogers, Geo. Kinzie.

District Mission Board

A. V. Kimmell, 1939; Wm. Schaffer, Jr. 1939; Claud Studebaker, 1940; Harry Berkshire, 1940; Geo. Smith, 1938; J. E. Dilling, 1938.

District Ministerial Examining Board

A. V. Kimmell, W. A. Steffler, W. S. Crick.

District Ministerial Association

R. D. Crees, W. S. Crick, Floyd Sibert, N. V. Leatherman.

District Bible School Board

Milton Bowman, Floyd Sibert, N. V. Leatherman.

Christian Endeavor Board

Ord Gehman, Jas. Huffort, Elsie Whitfield, Wanda Todd.

Young Men and Boys Brotherhood

Frank Coleman, Stanley Hauser, Blaine Snyder.

Ashland College Trustees

Floyd Sibert. Nominations for expired and unexpired terms respectively W. H. Schaffer, Sr., David Benshoff.—N. V. Leatherman, S. E. Christiansen.

National Conference Executive Committee

I. D. Bowman, Archie L. Lynn.

Fraternal Relations Committee

R. I. Humberd, H. W. Nowag, Orville Lorenz.

11:15—Bible Lecture by Dr. C. F. Yoder, Revelation Chapter 2 (cont.)

WEDNESDAY AFTERNOON

1:30—Ministerial Association open sessions. Presided over by Pres. R. D. Crees.
Devotions and prayer by R. D. Crees.
Paper by I. D. Bowman, "A Message to the Ministers of the Brethren Church."

2:15—Brethren Benevolences.
Address by A. V. Kimmell. Text II Sam. 4:4.

2:40—Ashland College and Seminary.
Address by Willis Ronk, Dean of Ashland Seminary.

3:00—Brethren Publications.
Address by Chas. Mayes, Editor, "Holding the Boys and Girls of the Teen Age."
Closing prayer by W. E. Ronk.

WEDNESDAY EVENING

7:30 — Christian Endeavor Hour in charge of R. D. Crees.
Constance Haney read from Rom. 12.
Sentence Prayers.
Presentation of C. E. Projects by R. D. Crees, National President.
Address, "Building the Wall," Ord Gehman.
Prayer by R. D. Crees.
Scripture response.
Chorus Choir from Masontown Sisterhood, "Come Unto Me."

8:15—Offering.
Prayer by Claud Studebaker with special request for Bro. Humberd.
Message by Claud Studebaker, "Laborers for the Harvest."
Benediction by Ernest Pine.

THURSDAY MORNING

Business Session.

8:30—Simultaneous meetings.

9:30—Moderator Lynn in chair.
Devotions by Milton Bowman.
Credential Committee reported additional ministerial of 1 and 7 lay. Grand total of 233 delegates.

(To be continued)

PRESIDENT
REV. R. D. CREES
17 W. Fourth St.
Waynesboro, Pa.

EXECUTIVE SECRETARY
REV. LEO POLMAN
520 Kinnaird Ave.
Fort Wayne, Ind.

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REV. NORMAN UPHOUSE
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MISS MILDRED DEITZ
312 Cumberland St.
Berlin, Pa.

JUNIOR TOPIC EDITOR
MISS MIRIAM GILBERT
1539—25th St. S. E.
Washington, D. C.

C. E. Topic for Young People

Topic for March 20, 1938

THE CLIMAX OF JACOB'S TROUBLE

(Zech. 13:7 to 14:5)

Suggestions for the leader

The topic deals with that time to come that will be the height of trouble for the Jewish people. There is practical value in such a topic for we shall consider it as it is related to us and as we see the Lord Jesus magnified.

The Jews have not seen the worst persecution and misery yet. At the present time, they are being chased about by various nations and some are being killed. Nevertheless there is a day of tribulation coming that will strike terror into the hearts of those born of the seed of Abraham. These things are prophecied and will come to pass.

Many years ago, the leaders of the Jewish world delivered Jesus to be tried and crucified. Pilate admitted that he found no cause for crucifixion and declared that he was "innocent of the blood of this just person" (Matt. 27:24). The Jews replied, "His blood be on us, and on our children." So far through the ages, the blood has been upon them and they will go through unprecedented misery after the church has been taken away.

The Jews could be forgiven for having wronged the Messiah. Peter made that plain in his sermon on Pentecost; but they can not be forgiven for their unbelief. As long as they hold out against God, they will suffer defeat and heavy loss. This is true for any people or nation. God is still on His throne and sets up whom He will and puts down whom He will.

At the end of the Tribulation the Jews shall have learned a painful lesson. They will then turn away from Antichrist and acknowledge the true Messiah. Much to their surprise at first, He bears the marks of being the same Messiah that was crucified at the place of the skull.

Every day is one step nearer to the time when the day of grace shall end and the day of trouble be ushered in. Of course the rapture of the church takes place between these two events.

1. The Covenant Broken. Isa. 33:8; 9:27.

The Antichrist will make a covenant with the Jews that will provide for their real Jewish state, with Jerusalem as its capital. The Jews long to get on the temple compound in Jerusalem, but at present are forbidden this privilege. The property is held by the Moslems. For the right to possess their land, the Jew will certainly pay something. The Antichrist will need money as well as men to wage his war, and it may be that much of the money will come from the Jews.

After three and one half years of cooperation between the Antichrist and the Jews there comes a serious break. Antichrist turns against the Jews and plunders their land as well as sends persecution to the people.

The nation of Israel has rejected the Son of God, who makes promises and keeps them; and they will accept a false messiah, who will work havoc among them.

The broken covenant will mean that they can not continue the temple services any more. Antichrist will demand pretty much like some dictators would like to be worshipped now. It is all a mistake. The only sensible thing for the Jews to do now or then is to accept Jesus as God's Messiah and Savior

2. The Mark of the Beast. Rev. 13:16-18

Do you remember a few years ago how the stores displayed the NRA signs? This was not the mark of the beast; but gives somewhat of an idea what he will do. The Antichrist will

use some sign or mark to indicate those who are his kind. It will be strict and carefully enforced.

"The right to buy and sell is limited to those who receive the mark. This is refined cruelty in line with the present trends. In Russia there were food cards issued to those who were "worthy". Others could buy with money, but the prices were such that they must starve....When they are under control of one great central government, the slogan will be "worship the beast or starve."

The mark will be given in return for worshipping the beast or Antichrist. How much better to yield to the Lord Jesus now and escape the trouble of the future.

3. The Abomination of Desolation. Matt. 24:15; 2 Thess. 2:4.

We must admit that the Jews have learned not to worship man but God. They are quick to say that the Lord God is one Lord. During the period of trouble for the Jews, they will have dealings with the Antichrist in order to get help; they do not intend to worship him as a man. As the Jews rebel against the Antichrist, he marches on them and has his image set up in the temple to be worshipped. This will be shocking and sinful to the Jews. The setting up of Antichrist's image in the temple to be worshipped is the great abomination of desolation.

Many years ago one Roman general offered a sow upon the altar in the temple at Jerusalem and erected an altar to Jupiter. This was a shadow of a worse thing to happen in the future. Antichrist, being a man, will set himself up as God.

4. The Gathering of the Nations. Joel 3:9-14; Micah 4:11-12.

The Antichrist will gather forces in Palestine to fight the Jews. His army will be made up of men from different nations. They march on Jerusalem to deal a crushing blow to the nation of Israel. He hates the Jews because they would not submit to his plans and orders.

This will be the last stand of the forces of evil. It will end in failure and the Lord will come to destroy the Antichrist and his army.

Why do the nations oppose the Jews? One reason is the urge from Satan. He would destroy them if he could. We need to be reminded that the Jewish people gave birth to Israel's Messiah and Satan would not like that.

The gathering of the armies of the nations in Palestine is the preparation for the great spiritual victory. Jesus will come in power and glory to take charge.

5. The Despair of Israel. Isa. 64:10-12.

The climax of Jacob's trouble will be too much for them to bear. The Jews will see their utter helplessness before a powerful world dictator. Of course they managed to get by for a long time on the money and influence they had; but they shall see that these do not last.

"They have set their hopes upon lands and houses. They have built hopefully already; but the future will see orchards, flocks and buildings swept away in the destruction of their land."

6. The Sudden Deliverance. Ezek. 38: 18-23. Joel 2:11; 3:14-16; Micah 4:11-13 Zech. 14:3-4; Rev. 19:19-20.

It may not be wise to read all of these references to the society. However the speaker ought to study them before the meeting time.

God's word comes out right. It is like a story that ends the way we would like for it to end. Through the years Israel has failed to live for God. The Jews have not been good witnesses for Him; neither have they testified for Christ. In the discussion tonight, we have seen how misery and trouble has come to the Jews because of their unbelief. Now in this selection of passages, we see what will happen in the end. Jesus will return, King of Kings and Lord of Lords, to reign upon the throne of David. The enemies shall be destroyed and Antichrist will be cast into the lake of fire.

Before these things happen, Israel must cry out to God for help. God will hear their cry and send immediate aid in the person of the Lord Jesus Christ. Jesus will come to Jerusalem first and take formal possession of it. Then He will march out against the armies of the nations located in north Palestine.

At first Jesus came as a babe; the next time He comes to the earth, He will come as a warrior. Once the enemies of Jesus put Him to death; the next time He comes, He will ruin the enemies.

"How will Israel recognize Him? They will know that it is their Messiah, but they will also know that it is Jesus of Nazareth..They will mourn, but their mourning will turn to great rejoicing as the night of their trouble makes way for the dawn of earth's most glorious day."

Questions to be Answered

1. Why will Antichrist insist upon using some mark or sign? Rev. 13:7.

2. Can you think of one reason why the Jews must suffer now and during the tribulation? Matt. 27:25.

3. What must the Jews do to be forgiven of the horrible crime of crucifixion? Acts 2:38.

4. How will the Antichrist defy the God of Heaven? Rev. 13:15; Dan. 11: 36.

5. What will be the outcome of the final stand of the forces of evil? Rev. 6:16-17.

6. Will any Jews be saved during the Tribulation? Zech. 13:1; Rev. 7:4.

7. How will Jesus be recognized when He comes? Rev. 19:16.

C. E. Topic for Juniors

March 20, 1938

HOW GOD DEFEATS HIS GREAT ENEMY

(Aim: To show how God defeats Satan through the death of Christ).

Blackboard Lesson on the 4 S's.

SATAN
IN
AVIOR
AVES

We have been studying for the past few weeks about Satan. God in His Holy Word tells us that Satan is a very real enemy. In I Peter 5:8, we read "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." The devil or

Satan

tries every way he knows to get us under his power. He is always planning ways whereby he can lead men and women and even boys and girls astray. He wants especially the boys and girls. He knows if he can get the boys and girls when they are young he has a better chance of keeping them. Satan is the biggest story teller on the earth, so let's try to keep away from him. Don't be tempted to do what he wants. Satan has been the means of ruining many lives because they have listened to him. Remember boys and girls when we yield to temptation we are giving way to sin and sin is a terrible thing for us all. Listen to what the Bible says about

Sin

"All have sinned and come short of the glory of God" (Rom. 3:23). If we compare ourselves with each other we may not look so bad, but if we compare ourselves with the Perfect Standard, the Lord Jesus Christ, we will realize that we have indeed come far "short of the glory of God," and be inclined, like Isaiah of old when ushered into the presence of the thrice—Holy Lord of Hosts cry, "Woe is me: for I am undone..for mine eyes have seen the King, the Lord of Hosts"(Isa. 6:5). But if we come to Jesus Christ as poor, lost sinners, unworthy of being saved, unable to save ourselves and obey His voice, then all is well; if not, then we are still yielding ourselves to sin, allowing Satan to lead us away. If we continue to yield ourselves to Satan he will finally drag us down to share his doom in "the lake of fire and brimstone" (Rev. 20:10). Don't let your adversary the devil tempt you any longer; say to him, as Jesus Christ said, "Get thee behind me, Satan" (Luke 4: 8). In I John 3:8 we read that Jesus came to destroy Satan's work. Come to the

Savior

He is calling today, harden not your hearts any longer. He is waiting with outstretched arms to receive you. Oh how He loves. Believe His Word. In John 3:16, Jesus says: "For God so loved the world that He gave His only

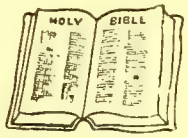
begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That means me and you anybody and everybody. In John 1:29 we read that Jesus through His death on the cross took our sins and thus defeated Satan. What a wonderful Savior! He left heaven for you. He died upon the cross of Calvary for you. He lives upon heaven's throne. His invitation is "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). His promise is "Him that cometh to Me I will in no wise cast out" (John 6:37). He will not cast you out. He is knocking today at your heart's door. He wants to save you. Won't you let Him? He doesn't want the death of any sinner. He wants all to live. Satan separated man from God, Christ came to bring him back. Christ paid the penalty for our sins and so freed us. The best Friend to have is Jesus. Come to Jesus with all your sins, and He will blot them out and remember them no more. Yes it is true Jesus

Saves

He has saved millions. He will save you, only trust Him, and then Satan with all his tempting baits will no longer entice you away. Christ will be your Friend and Savior every moment of your life.

But someone will say "How do you know you're saved?" We must have faith. How does a photographer know that the plate in the camera will receive the image of the person being photographed? Because he puts faith in it; he sees no visible image on the plate even after the picture has been taken, but he believes, nevertheless, it is there all the same. So with accepting the Lord Jesus Christ, we don't see any visible signs at the time but when we come to Jesus and trust Him to save us, He does it. Years ago before Jesus came, those who worshipped God offered sacrifices to show that they put faith in the Savior God promised to send them and God accepted them on the basis of these sacrifices until Christ died. What sacrifices were acceptable to God? Were they the fruits of the field which were offered? No. They were the best of the flocks. Why was this sacrifice acceptable? Because of the **blood** which pointed to the Christ on the cross, who was to be sacrificed for your sins and mine. So those of long ago believed God and looked forward to the cross. We today can look back to the cross and know we have a Savior who is able to save. Only believe and from that moment you are His and He is yours. Then you will be able to say with a joyous heart.

"Oh, happy day, oh, happy day!
When Jesus washed my sins away."



NEWS FROM THE FIELD



WASHINGTON, D. C.

We are glad to report that the church in Washington is making steady progress. Reports submitted at the January business meeting show that each auxiliary is making an effort to carry on its part of the work. We have three flourishing Christian Endeavor societies giving opportunity for membership and its training in the proper age group for all the young people of the church. The missionary societies are increasing in membership and meeting all goals and obligations.

Lately the mid-week prayer meetings have been led by different auxiliaries or organized classes from the Sunday School. These meetings have been well attended and give real privileges and blessings to all taking part. Especially well attended was the meeting led by the Women's Missionary Society, Feb. 16.

But the activities of the various groups are not limited to the local church. A group visits the municipal hospital for personal work and to bring whatever cheer they can to the sick. Then on the fourth Friday evening of each month the Layman's organization has charge of the services at the Gospel Mission. When Brother Kent is not available to deliver the message some member of the organization will substitute for him. These days there are many men and boys passing through the city and many of them stop at the mission. At these two points many opportunities are given for telling the gospel story.

Attendance at Sunday School has been increasing steadily. The average for the month of January was 315 per Sunday. This is an encouraging record made despite many cases of illness among our people. Certain departments of the school are beginning to need more room. Just at present we do not see just how this need will be met, but we believe that before conditions become so crowded that the work is hindered the Lord will show us a way to meet the need. At present our efforts should be, and I am sure they are, consecrated to the ideal of teaching boys and girls the way to life eternal. Surely the Lord will not permit his work to be hindered by a lack of room.

The method that was adopted by this church to meet the payments due on the building was to designate the first Sunday in February as building fund day. On that date pledges are tendered for payment to be made during the year. For this year the finance committee named the sum of $5500 as a goal. This was the same amount as last year. Cards were distributed to the congregation and without the slightest attempt at any high pressure methods or urgings but just explaining the method and the amount needed cash and pledges for this year's offering amounted to $5631.60. In addition to this $671.00 was received to apply on pledges due from last year. As in past years, no doubt there will be a few who through misfortune will not be able to pay the full amount of their pledge but enough unpledged money will be contributed during the year to balance this shortage. The number of pledges made was 116. One pleasing feature was a number of $5.20 pledges made by Junior boys and girls. Of course, we know that some of these pledges will be paid by C. O. D. (calling on Dad). Well, that is all right too. It shows that these boys and girls have a feeling of responsibility toward the duty of meeting our obligations. Gratifying, too, is the evidence that the interest in the matter of paying off this debt is not lagging. We have occupied the building just three years and the desire to liquidate this debt is just as keen as it was when we moved in.

The entire evening service of Feb. 13, was in charge of the three C. E. societies. The singing was led by a chorus selected from the three groups. In place of the sermon was four short talks. Subjects and speakers were, "What the Bible means to me," by Miss Margaret Sampson of the Intermediate society; second was, "What the church means to me," by Leon Myers of the same society. The third subject was, "What prayer means to me," by Miss Miriam Gilbert leader of the Junior society. The last subject was, "What Christ means to me," and the speaker was Preston Campbell of the Senior society. These talks were well delivered and are an indication of the training that is being given in these groups. Also, they showed us some of the talent that we have among our young people and talent that is consecrated and ready to be used in the Master's work. We hope that every opportunity will be given them to develop. The pastor has promised that in the future the chorus will be used from time to time in the regular services. We hope so.

AUSTIN C. MUNCH, Correspondent.

GOD'S MEANS OF GRACE

Anyone desiring a copy of the book "God's Means of Grace" may obtain it by sending $2.00 to the author, C. F. Yoder, Warsaw, Indiana.

Vol. LX, No. 11 March 12, 1938

George Rank ... y 1938
Lanark, Illi...

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER

OUR HOPE

Lillia F. Bower

O weary one, O burdened one!
Toiling on life's pathway,
With faltering steps and saddened heart,
List to these words, I pray:
There is balm in Gilead for thee,
There's a cool, an ever-glowing tree—
There is rest and peace for thee and me,
Beneath this sheltering tree.
O weary one, O burdened one!
Thy path is rough and lone;
Why not walk in the valley green,
On the narrow path toward home?
O weary one, O burdened one!
The night is drawing nigh,
Why not walk with the Master dear?
For he is passing by:
"The Resurrection and the Life:"
Our hope beyond the tomb,
Where endless years are rolling on,
Where he shall call us soon.

Henry Clay's Debt

By J. E. Conant

Henry Clay at one time owed a debt to a bank which he could not pay. But being an honorable man, he went to the bank on the day it was due to see what arrangement he might be able to make regarding it. Speaking to the cashier, he said: "I have come to see about my obligation at this bank."

The cashier replied, "Mr. Clay, you have no obligation at this bank."

Thinking that he had been misunderstood, he said: "I am speaking about the note that I owe this bank."

The cashier replied: "Mr. Clay, you don't owe this bank one cent."

Unable to understand what he meant, Mr. Clay said: "How am I to understand you?"

Then the cashier said: "Mr. Clay, some of your good friends knew of your obligation, and they knew of your inability to meet it, and so they made up the sum among themselves and came and paid it. You do not owe this bank a penny."

Tears sprang to his eyes, and unable to say another word, he went out to thank his friends for their wonderful display of genuine friendship.

Now notice the illustration. There is a law that stands behind banks to protect their depositors, and it says to all debtors, "Pay up, or judgment." Henry Clay could not pay, and so judgment was staring him in the face.

Then, without his knowledge, and at personal sacrifice to themselves, his friends, on the principle of substitution, made up the sum, and went to the bank and paid the debt for Mr. Clay. His obligation to the law was now fully met and the bank could never say another word to him about that debt. But his obligation was not ended. He was under the obligation now of such gratitude to his friends as to be willing to accept what they had done for him, and thank them for it, which he did.

The whole human race is under obligation to God to give Him love, loyalty, and submission to His will. But man has become morally and spiritually bankrupt, with not a human being who ever lived who has met that obligation.

Failure on man's part to fulfill his obligation to God is sin. And since God cannot consent to sin, He is compelled to say: "Pay up, or judgment." Because of universal sin, therefore, there is nothing but the judgment in prospect for the whole race.

Then, on His own initiative, at the cost of infinite suffering, God Himself, on the basis of substitution, takes man's judgment upon Himself in the Person of His Son, and fulfill's man's obligation to the last jot and tittle. So the law, necessarily demanding either **obedience** or **judgment**, and failing to receive the obedience of **man**, has its demands met to the utmost limit as **Christ** accepts man's judgment on his behalf.

Just as the bank, therefore, had nothing more to say to Henry Clay, as far as his obligation to it was concerned, so the law, whether in the form of the Ten Commandments or in any other form, has nothing more to say to man, as far as his relation to God is concerned, for that obligation has been fully met and forever discharged for man by Christ.

Man's Obligation

But this does not mean that all man's obligation is ended. Far from it. It has simply changed in form. It is no longer the sin question; it has now become the Son question. It is no longer, What will you do with the Ten Commandments? but, What will you do with Jesus, Who is called Christ? Your obligation to the law has been met, but you are now under the obligation of such gratitude to the One Who has met those demands of the law for you at infinite cost as will move you to accept what He has done by accepting Him. In this way only can you thank Him for what He has done for you. Surely the very least you can do is to say, Thank you. And with equal certainty, as long as you fail to do so, your attitude toward Him is that of shameful, unspeakable ingratitude, and of refusal to accept what His infinite suffering accomplished for you, which is absolutely the most awful sin that any being can ever commit against a God of infinite love.

Such an attitude does two things, either one of which would be enough to insure your banishment from His presence forever. In the first place, you render Christ's acceptance of shame, humiliation, suffering beyond all human power to conceive—all of which was for you as absolutely **useless** and a **total** waste, as far as you are concerned. What greater insult could be given Him? And in the second place, you make it wholly impossible for God to reach you with His salvation and love, for everything He does for us **must** be through our acceptance of Christ, if at all. You thus shut yourself out from God and put yourself beyond His reach.

The only possible alternative, therefore, is to count your own imagined goodness as useless to save you, and simply accept as a gift what God has done for you through Christ's shed blood on the cross. And you can do that at this moment if you will. Lift your heart to Him right now and do it. —From "Why All 'Good People' Will be Lost.' '

THE LIVING STREAM

By John W. McLennan

Thy cleansing Word's a living stream,
Thou Well-spring of all good:
We sense its worth; we sing its power
To bring celestial food.

The noisy rills from human source
Dry like our passing tears;
Its source is in the hills of God,
Unchanged through changing years.

In letters clear its channel spells
The name Immanuel;
Hark how the ripples on its shores
Sing and His glories tell!

What thrilling life for thirsting souls
Its flow serene bestows!
Our deserts tap its steady tide
And blossom as the rose.

Mark how its depths reflect the deeps
Of Majesty above;
Therefore its trusting barks shall make
His port of deathless love.

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CONFINED TO THE BIBLE

A young preacher just out of a seminary—a seminary in no wise noted for its defense of the faith—was asked why he did not preach from the Word of God instead of modern fiction. He replied, "Must a man be confined to the Bible?"

No doubt he thought this was a crushing answer to his presumptuous interrogator. However, his answer was like the oyster which would lift itself up and say, "Must I be confined to the Pacific Ocean?" As though the oyster would need somebody's water pot as a haven of retreat!

The man who puts a question mark around the sufficiency of the Word of God indicates his own insufficiency as a true ambassador from a holy God to lost men.

CHURCH MONEY RAISING

The money raising methods to which some congregations have resorted have certainly brought the church into merited disrepute. Buzzingbazaars,humming rummage sales, and steaming suppers have become the laughing stock of critical sinners. Whatever arguments may be offered in the defense of money raising schemes in the church, the fact remains that these schemes are a substitute for God's plan of stewardship. Besides all this, in the end such schemes are not practical. They may bring a few hundreds of dollars in to the treasury; on the other hand God's program of stewardship will bring in thousands. It is safe to say that the churches which follow God's rule of stewardship are the churches which do things. We are glad to note a very remarkable trend in the Brethren churches of our country in recent years. From personal letters, testimonies of church calendars, and facts in general, we discover that more and more our people are depending less and less on such schemes and more on the Lord. Many of our churches have already passed strict rules and regulations condemning all worldly methods of making money and have placed their work on a free will offering basis only. We do not know of a single exception where people have done this and have trusted the Lord in faith, but that a great blessing has been received. "I can do all things through Christ which strengtheneth me" works in church finances as well as in personal experience.

DEAD ORTHODOXY

We stand for orthodoxy, for orthodoxy simply means the truth. Our readers have found this out already and we appreciate the many commendations which we have received concerning the stand which our magazine takes for the truth. We appreciate these things which have come not only from those inside our denomination, but those outside as well. We have little patience for those who pervert the truth of God and teach others also. We believe that untruth is fostered among God's professing people by the power of the devil, and incidentally, we believe the devil is real too. This may make us old-fashioned, but the true God and the Bible are also old-fashioned.

In the midst of all the facts about the importance of orthodoxy, there is one principle which we feel should be emphasized. It is not enough merely to be orthodox. God's people must be orthodox in life. This means that faith must be put into action. If we believe that the Bible is God's Word, as we do, then we also believe that the teaching of that Word is the most important thing in all this world. If we believe Jesus Christ died and rose again to save sinners, and we do, then there is no work so important as getting

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souls saved. If we believe that God expects His people to be separated from things of the world, the flesh, and the devil, as we do, then it is our business to obey God's Word and not try to enjoy fellowship with those who live for the world, the flesh, and the devil. If we believe that Jesus Christ is coming back to this earth again, and we do, then we also believe that everything within our power should be done to get people ready for the great event. There is no deadness so dead as dead orthodoxy. There is no life so glorious as the life which emanates from living orthodoxy, the truth in action.

"IN THE SHADOW"

Recently one of our kind readers reminded us of an error which slipped into our magazine in which the caption "In the Shadow", which ordinarily belongs to the death notices, was placed over the marriage announcements. This reader was apparently amused as a result of the error and gave us an interesting comment.

It is quite likely that the error gives more or less an accurate picture of many of the marriages in the world today. With the number of divorces rapidly overtaking the number of marriages, we can not help but wonder how deep the matrimonial shadows may be in the future. In one American city not so long ago, there were more divorces recorded on one day than marriages. We are glad this was not true every day.

Even though marriage in the world today does seem to be under a shadow, there is a solution. There is no need for unsuccessful marriage or divorce if both contracting parties are completely yielded to the word of the Lord. This is the best kind of marriage insurance. The prevalence of divorce and moral evils show us not only trends, but indicate that the Gospel of the Lord Jesus Christ does not have the place it once had in the lives of the people of our nation. A great revival of Christianity would mean the elevation of morals and the solution of social problems, but these morals and problems can not be adjusted by anyone who persists in ignoring the facts of the Gospel of salvation and personal relationship with Christ.

IT NEVER GETS OLD

We often sing the message in song:

I love to tell the story,
For those who know it best
Seem hungering and thirsting
To hear it like the rest.
And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story,
That I have loved so long.

It really is true that the good news of the Gospel of Christ never grows old. For those who have rejoiced in the truth the longest there still seems to be the greatest thrill in hearing it over again. The reason that a servant of God can stand in one pulpit for fifty years and proclaim the unsearchable riches of His grace is because the riches of His grace are so unsearchable. The wealth of the truth of God's Word is never exhausted. The appreciation of the redeemed heart never ceases.

The reason for all this is hidden in our Lord's statement to the Jews when they criticized Him for His words and said, "Thou art not yet fifty years old."

He replied, "Before Abraham was, I am." The Lord Jesus Christ, the Son of God, is the great I AM. He is the living Word. He is the ageless Word. He never had a beginning, He will never have an end; and He always IS the I AM. If you want to study an inexhaustible subject, study Christ the Lord.

Editorial Notes and News

BROTHER PAUL R. BAUMAN is now engaged in an evangelistic campaign at the church in Harrah, Wash. This is a very needy field and the Brethren Church has a large community almost all to itself. The campaign is scheduled to continue for three weeks. Brother Robert Culver is pastor at Harrah.

BROTHER E. W. REED, pastor of our church at Sunnyside, Wash., has recently finished an evangelistic campaign at the new Brethren Church in Tonasket, Wash. The Sunnyside church is planning a pre-Easter evangelistic campaign with Rev. Chester Rutledge, Christian Endeavor superintendent for the state of Washington, as the evangelist.

BROTHER R. D. CREES, pastor at Waynesboro, Pa., has just finished a successful evangelistic campaign in his own church. A number of important decisions were made about which we will hear definitely at a later date.

THE ALLENTOWN CHURCH where Brother F. G. Coleman, Jr., is pastor, has just finished an evangelistic campaign with the pastor's father, as the evangelist. Brother F. G. Coleman, Sr. is pastor at Hagerstown, Md. Those within driving distance of Hagerstown should make an effort to attend the Foreign Missions rally which is to be held at that church with Brother A. V. Kimmell, pastor of the Philadelphia First Church, as speaker. We have not learned of the exact date, but we trust that it will be announced to the churches nearby.

THE CHURCH AT MEYERSDALE, Pa. is participating in a seven weeks' pre-Easter loyalty campaign. A special theme is to be emphasized each week. Attractive campaign bulletins furnish effective advertising.

A NOTE FROM Brother Alan Pearce, associate pastor of the First Church in Long Beach reports: "Brother and Sister Bauman are marooned at Idylwild—roads washed out, no possible communication. We have no idea as to when roads and communication will be opened." Our readers are doubtless familiar with the news about the flood of Southern California resulting in a ten million dollar property damage. To date we have heard of no property damage from any of our churches in that section.

Whither Christianity

By Frank Gehman, Pastor, North Vandergrift, Pa.

We have addressed ourselves to the task of trying to answer the most perplexing problem facing the Christian church today. The most momentous question is not that of the social order. It is not that of our political affiliations. It is not a question of partisan alignment or denominationalism. It is the all-pervading question—whither Christianity?

We are living in an era when change is the order of the day. In politics, we see a group of leaders trying out a new set of rules of political philosophy. In our social realm we have abandoned our old tried and tested set of common sense social relations for—what? In these startling changes have we made



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Modern civilization is a testimony to the ingenuity of man. With all the modern inventions one wonders what will be built next. However, in the midst of all of man's attainments, he demonstrates that in the work of God he is utterly helpless alone. The Church of Jesus Christ is not built by wisdom, art, or craftiness of man. It is built by the power of a living Christ as He works His will in human hearts. Christ's word is still true: "Upon this rock, I will build my church" (Matt. 16:18).

sure that we have a solid base on which to stand in changing from the old to the new? Are we abandoning the old without formulating a positiveness of idea or thoroughness of plan?

The most uncomfortable period in the life of the normal boy and girl is when they begin to "grow up". Such a situation needs to be reckoned with in the kindest manner possible and not disregarded. Disregard only accentuates the uncomfortableness of the situation.

It is the author's frank opinion that much the same situation exists in Christian work today. We have tried to cope with the circumstances surrounding us and have forgotten certain essential and fundamental truths. We cannot simply overlook these and expect to disregard them. We must fearlessly yet cautiously face the facts as they are. There are some facts which are self-evident, others need to be investigated. These things I am about to mention I hold to be self-evident.

First of all, we need to keep our eyes upon the great truth that **Christ is the Central Person of our Purpose.** Every great movement of whatever nature has at its center a dynamic personality. Even though it is short lived, there stands that personality. It is likewise true in the case of Christianity. Its dynamic and central personality is none other than our blessed Lord Jesus Christ. Paul said, speaking by the Holy Spirit, "And He (Christ) is the head of the body, the church; Who is the beginning, the first-born from the dead; that in all things He might have the preeminence" (Col. 1:18). When we depart from that great conception in our thinking we are but to fail. If the person of Christ is not central, we have no excuse to exist, denominationally or otherwise. When human personalities enter into primal consideration, then the person of Christ must of necessity be dethroned in the thinking of men. First, last, and always, let Christ be the central person of our purpose.

In the second place, let us remember that **The Holy Spirit is the guiding power of our purpose.** Where the Holy Spirit is given His proper place and recognition, we always see the blessing of God upon His work, whether great or small. Only as there is yieldedness to the guidance of the Holy Spirit in our purpose can God's work progress. Let us never forget that the Holy Spirit is the third person of the Trinity; a definite person and not an **it** as many Christians refer to Him. Christ said, Howbeit when He (not it), the Spirit of Truth is come, He shall guide you into all truth, for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come" (John 16:13). In a very brief compass do we see the entire ministry of the Holy Spirit today insofar as the church of Christ is concerned. If we refuse Him as the guiding power in our purpose, we shall know only defeat, utter de-

feat, in our varied program. We shall receive power when the Holy Spirit is come upon us (Acts 1:8) but there must be that yieldedness to Him for effectualness.

In the third place, let it be understood that **the world is the scene of the execution of our purpose.** We cannot possibly flee that obligation. It is one thing to kneel in personal communion with the Heavenly Father alone. It is quite another thing to rub shoulder to shoulder with the world of men and preach unto them Jesus Christ by word and deed. When I read in God's Word of all the marvelous things He has in store for those who love and serve Him, how I long to depart and be with my Lord by His glory-circled throne. How beautiful is the homegoing of His children. Home-sickness for heaven almost overwhelms us at times. Yet Jesus said, "I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one" (John 17:14). If we cannot go Home right away, the next best is to be preserved from the evil one as we labor here for the Master. Paul desired to depart and be with the Lord, for it would have been better for him, but he chose to stay and "abide in the flesh" (Phil. 1:23) for the sake of the Philippian Christians.

Even though it seems very difficult at times to carry on for the Lord, yet here we are to labor for Him. If we, for a moment, forget our responsibilty to the world of men surrounding us, our work will become decadent. Paul said, "I am debtor—" (Rom. 1:14). And so are we! We owe the world the message of Jesus Christ because He saved us by His grace. Without such a concern for the world, we can only hope to disintegrate.

In the fourth place, we must not waver from the facts that **the church is the recipient of the efforts of our purpose.** The very plan of the New Testament is conclusive evidence of this fundamental truth. When the Jews refused Jesus Christ as their Messiah, the church age in God's program was disclosed. The Roman epistle presents salvation needed and provided in Jesus Christ. The Acts of the Apostles presents the history of the early church. The epistles present the working principles of Christianity and how to live the Christian life. The Apocalypse serves to encourage the church and warn the world in view of the things which are to come to pass. This, in my opinion, is the entire plan of the New Testament. If we fail to grasp the fundamental conception that the church is the **one** factor in the present economy of God which stands out above all others, our efforts are futile. The church is Christ's body; His bride. She is being called out from the world today and being prepared for the momentous events of the Lord's return. If we lose sight of this great fact, our efforts will be as those of fools who labor in vain.

Last, but not least, beloved Brethren, we need to have impressed upon our minds anew that **Christian piety and obedience of the commands of Christ are the literal expression of our purpose to the glory of God the Father.**

We of the Brethren Church especially, having come from our Pietistic background, need to refresh our memories of these great truths. Christ said, "Even so let your light shine before men; that they may see your good works, and glorify your Father Who is in heaven" (Matt. 5:16). After all, the greatest evidence of the Christian life is that of Christ-likeness and brotherly love as expressed in all our relationships. I believe that Christ requires of us that we live separated lives. In another place He said, "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). When the world calls for compromise, we can but answer; yea, we must answer only in the negative. Our blessed Master said, "If ye love Me, ye **will** keep My commandments, the sound of the cry will be blended with all the other sin of the world order. Only a consecrated life consistent with the Love of the Lord Jesus Christ will really tell for Him. Aside from Christian piety and obedience to Christ, both perfectly blended, there can be no vitality to our purpose, and certainly no glory to God the Father, only weak, anemic Christianity can possibly result.

Do I believe the church of Christ is going to fail? Am I discouraged at the outset of my Christian service, thinking that preaching Christ will be futile? No, never, never! Christ said, "Upon this rock, I will build My church and the gates of hades shall not prevail against it" (Matt. 16:18). No, Christ cannot fail. Man's methods and means will fail, except as they are centered in Christ. Man made schemes will go down in the dust of defeat. But God's plan and will, centered in Christ, empowered by the Holy Spirit, and enacted in the lives of Godly men and women will redown to the glory of God the Father. "Be thou faithful unto death, and I will give thee the crown of life" Rev. 2:10b. Even so come, Lord Jesus.

ALWAYS PREACHING JESUS

A missionary, of the Christian and Missionary Alliance in South China, told of a native who once came to him and said, "Why don't you preach something else? You have been preaching this Jesus for three days." "What do you eat for breakfast?" the Chinaman was asked, "Rice," was the reply. "For dinner?" "Rice." "For supper?" "Why, rice." "What did you eat yesterday?" "Rice." "What have you been eating for years?" the missionary inquired. "Rice," replied the astonished man. "Why do you eat rice every day? Why don't you eat something else?" "Because it keeps me alive."

"That is just the reason why we preach Jesus, because He is life to us, and we could not live without Him," explained the missionary.—The Christian Herald.

Some SOCIAL CONDITIONS Which Endanger the Church

By Conard Sandy, Pastor, South Gate, Calif.

Bishop Lea, late of southern Japan, while speaking at a service of intercession in England, said: "Today is a day of colossal failures. We are told that the League of Nations has failed, democracy has failed, nonintervention in Spain has proved a failure, and, in addition, Christianity is being challenged as never before in the history of the world."

Today there is an increased lowering of moral standards as never before, there is an indifference to the claims of the Lord Jesus Christ and His Word; there is a decided decay in all missionary activity. But why should this be? It cannot be because Christianity has failed, for to say that would be to say that Christ has failed. So long as Christ is the Son of God He cannot fail nor can His Church fail according to His own word (Matt. 16:15-19). The true Church must continue, for it is the bride, and is sealed by the Holy Spirit unto the day of her redemption.

However, there are certain conditions that form a constant menace to the visible church. The enemy has sown seeds within her soil that has troubled her no little. To note but a few of these dangers shall be the purpose of this paper. May the Spirit give us wisdom to draw the proper conclusions for our individual lives, and then to go forth to win souls for the Savior.

The first danger of menacing proportions is **the desire to do as others do.** At first thought this may not seem to be a severe indictment, but a second thought will show otherwise. It is bad enough that the Joneses try to keep up with the Smiths and the Smiths to imitate the Browns, but it is far worse for the church to copy the methods and policies of the world. The old argument that it is far better for youth to learn the ways of the world in the church rather than in the world is not valid. If a thing is wrong in the moral realm, it is wrong wherever it is found. James says: "Pure religion and undefiled before God and the Father is this, to keep himself unspotted from the world" (Jas. 1:27).

In an effort to compete with the world, one of the larger churches of Los Angeles is offering classes in poise, dancing, and drama. The aim is to give the pupil a well-balanced body. But nothing is said whatever about receiving spiritual lessons, which should be the chief aim of every church. A young man once said to the writer: "I don't care at all for ——— Church. It was in that church I learned to dance and it was there I saw more immoral 'loving' than any place I have ever attended." How Satan must rejoice over such things!

A second danger that confronts the church is **the desecration of the Lord's Day.** It would be bad enough if this were true only of unbelievers, but alas, of how many believers it is also true! They know better, yet they continue to desecrate Sunday. They 'must' have their round of golf or wash their car or care for their lawn on Sunday, so that they might have more time to loiter through the week. They believe in God when questioned, but live as though there were no Eternal Being and no day of reckoning in the future. This attitude we might call practical atheism in contrast to credal atheism.

The other day the writer was in conversation with a doctor concerning his church relationship. He has heard the Gospel and believes in it after a manner. But in answer to our invitation to attend our services he said: "I will send my children to your Sunday School, but as you know Sunday is the only day I have to work on the lawn. I guess my property is **my church."** And he does have a beautiful home and lawn, but that will not satisfy the spiritual life, save him, nor comfort him in the day of judgment. How can such parents expect their children to reverence the Lord's Day when they thus desecrate it?

A third danger before us is **the decline of the family altar.** Sometime ago a young lady of a certain city wrote this in a letter after a visit with a friend in the country: "I was visiting the home of a good friend and right after breakfast every morning we gathered in the library. My friend's father then read to us out of the Bible and we all knelt down and he prayed aloud. We then got up and went out into the gardens or up to our rooms as we pleased. It seemed a strange and beautiful thing to me. I inquired of my friend, and she told me that in her neighborhood many old people did this thing and that her father had inherited the habit from his father. Of course, such a thing is not done nowadays, but I confess that I liked it. This is one of the old-time things that has passed away."

A spiritual dearth always accompanies the decline of the family altar. Before Elijah could make his sacrifice on Mount Carmel he had first to rebuild the altar of God that had been broken down. Too many altars have fallen down in this day. Many Christian homes have never had an altar to God. It would be a great marvel if this were not a day of apostasy,

since there are so few prayer altars in the homes of the Christians.

A fourth danger is **the destructiveness of divorce.** Divorce and the divorce court of today destroy all sense of morality; throw open the door for all forms of lewdness and unspeakable sins; break homes asunder; cast children into the streets or upon the mercy of the State; and make the holy bond of marriage an unholy thing. In the majority of cases divorce is but another name for legalized and public approved adultery. What a shame that it must even be mentioned.

But in the last few years the church has begun to look upon this terrible curse as a very light matter. Since that great debauchery of our age took place, when a king of a mighty Empire stepped from his throne to take unto himself an already twice divorced woman, the tendency of the church on both sides of the Atlantic has been to look more lightly upon the divorce evil. In the last month England has gone so far as to make it easier to obtain a divorce within its bounds. Too many churches are favoring more lenient divorce laws, and too many so-called Christians are participating in this terrible orgy. The days of Sodom are with us again.

Another enemy that lurks in the minds of many within and without the church is **the deception that sincerity is all that is necessary.** The holders of this doctrine contend that it makes little difference as to what you believe so long as you are sincere in that belief. If you happen to believe in Mohammedanism, Shintoism, Confucianism, Communism, Fascism, Atheism, Anti-Semitism or Christianity it is all right so long as you are sincere. Indeed, sincerity is a wonderful thing, but it is not enough. If a person goes to a medicine cabinet for medicine, and takes poison instead, he will suffer the consequences. Truly such a belief is a colossal deception of the day.

Believers and unbelievers cannot fellowship together no matter how sincere the unbelievers may be. Those who worship idols or at the altars of false and satanic religions are in many cases very sincere. But their sincerity does not make their religion to be right and true. Among the most sincere people in all the world are the atheists, yet they are wrong and are entertaining foolish thoughts according to God's Word. Wrong can never be made right by sincerity. This deceptive thinking is a danger before the church.

If we were to continue we might speak of lawlessness, of communism, of atheism and others as they raise their ugly heads to endanger the visible church. But enough has been said to show the trend. Against these and many others the social gospeler has preached, but he has had little effect. However, the man who preaches the saving work of Christ—the Christ of the Cross and Empty Tomb—has seen individuals, born again of the Spirit, come out from under the influence of these false beliefs into the glorious light of the Son of God. To cope with these menacing evils the church must win them one by one. To tell a man to be good and to be Christ-like is not enough. He must be made anew by the Spirit into the likeness of the Son.

Dr. Angell, President of Yale University, in delivering his baccalaureate address to the graduating class of 1936, said: "Many of my hearers, who are perhaps oblivious to the constant evolution going in religion, may be unprepared to hear me say that I share with many others far wiser the feeling that our world has today no greater need than a vigorous revival of true religion, one in which every class and every community should share. Yet this is my considered conviction. You cannot really cure the ills of the social order without also healing the moral and spiritual ailments of the individual." Christ in the heart of the individual is the answer, the only answer, to the social problems before the church. Therefore, preach the Gospel of our Savior and Lord, Jesus Christ.

PENNSYLVANIA DISTRICT CONFERENCE MINUTES

(Continued from last week).

Resolutions

Whereas it has pleased our Heavenly Father in His infinite wisdom and mercy to permit us to assemble in this forty-ninth annual conference of the Brethren Church of the Pennsylvania District, and

Whereas He has blessed, directed and protected the Brethren Church in a peculiar manner during the past year, and

Whereas the presence and power of the Holy Spirit has been felt in this present conference

Be it therefore resolved:—

1. That we express ourselves to God in profound gratitude and appreciation.
2. That we commend the Executive Committee in planning and executing this splendid program.
3. That we express our deep appreciation for the high type of Biblical and spiritual lectures and sermons.
4. That we commend the Moderator and his associate officers for the dignified and impartial manner in which they conducted the conference.
5. That we reaffirm our faith in the cardinal doctrines of the Scriptures, viz., the deity, virgin birth, vicarious atonement, the bodily resurrection, pre-millenial return of our Lord, the deity and personality of the Holy Spirit and the inspiration of the scriptures. Also the peculiar and distinctive ordinances of the Brethren Church.
6. That we express our appreciation of the practical and spiritual moderator's address, especially referring to the clear and fair presentation of our denominational problems, together with its emphasis upon a solution through prayer and love.
7. That we commend the Uniontown Church, her pastor, the hospitality of the homes and the women who so ably cared for our physical needs.
8. That we note with grave alarm the increase of divorce and marriage of divorced persons, the increased practice of carnal sins among Church members such as drinking, tobacco, movies, dancing, card playing and desecration of the Lord's Day.
9. That we deplore the spirit of extreme nationalism prevalent in many nations today, leading to hatred and carnal warfare, and the growing spirit of Socialism, Fascism and Communism in America.
10. That we encourage mass evange-

lism in our churches and personal evangelism where ever it is possible, and practical.

11. That we foster a more intensive Bible study program in our churches, emphasizing especially the expository method.

12. That we commend the Foreign Missionary Board and our loyal missionaries for their faithfulness in giving the Gospel to the unsaved of other lands.

13. That we recognize the consecrated and efficient work of our Home and District Mission Boards and Mission pastors, and encourage our churches to stand back of them in back of them in moral and financial support.

14. That we regret the fact that certain issues are thrust upon many denominations today as a result of the growing apostacy predicted in God's Word. May we as Brethren earnestly and honestly contend for "the faith once for all delivered unto the Saints" in an intelligent, constructive way that will be pleasing to our Lord.

15. That since many of God's dear people in various lands are going through the fires of persecution for their faith in the Lord Jesus Christ, let us thank Him more than ever for the privilege and blessings of unmolested public worship and organized Christian activity enjoyed in America, and be more diligent in using our many opportunities to witness for our Lord to the unsaved while it is yet called "today."

Signed,
R. D. Crees.
Geo. W. Rogers.

Committee on Moderator's Address Report:

We wish to commend the moderator's address for:

1. A Its fine discussion of the 3 major perils which threaten the life and testimony of the church today; namely, theological liberalism, ecclesiological unionism and lukewarness in the church; and the safeguards therein mentioned; namely,
 1 a. theological liberalism to be combatted by true Brethrenism which is clearly defined.
 2 b. Ecclesiological unionism to be combatted by reminding ourselves that no true union can come except where there is a true unity of the Spirit in the bonds of peace.
 3 c. Lukewarmness in the church to be combatted by an intensely revivalistic, dynamically evangelistic, and increasingly missionary spirit.

We also wish to commend the moderator's address, for its splendid tenor.

We wish to call especial attention to the closing admonitions, namely:

1A. The whole Bible for our text book.

2A. A whole Lord Jesus for our Savior, Lord and coming King.

3A. The whole world for our responsibility to evangelize.

4A. A whole brotherhood for our fellowship.

Signed,
Ord Gehman.
William H. Clough.

Auditing Committee Report

Your auditing Committee have audited the books of account of the secretary and treasurer of the Brethren Mission Board of the Pennsylvania District, the Pennsylvania District Sunday School Board, Pennsylvania District W.M.S. Board, Pennsylvania District Conference Treasurer and noted the 1935 balance of the Pennsylvania Ministerial Association of the Brethren Church and find all accounts to be correct. We wish to commend all the above officials for the splendid manner in which their accounts are kept.

Signed,
W. H. Schaffer, Sr.
John Rishel.

October 6, 1937.

Motion: That the district mission apportionment remain at 50c per capita for the coming year.

Motion: That this conference pay any indebtedness the Uniontown church will have to pay because of this large conference entertainment.

Conference voted to go to **Berlin, Pa.,** next year, first full week of October.

Motion: That we grant the Sunday School Board request of $50 to be paid if needed at discretion of the Board.

Resolution Adopted

So that there will be no misunderstanding regarding the return of the statistical reports I move that the following resolution be adopted—

"Payment of these dues annually shall be a prerequisite to the congregation's membership in this conference. Credentials will not be accepted from churches failing to fill out and return statistical blanks not later than August 1st." See page 21, by laws of Pennsylvania District.

William A. Steffler, Statistican.

Motion that the matter of delegate fees be referred to the Executive Committee to report at next conference.

Additional Committee Report

Ernest Pine to take place of N. V. Leatherman on Executive Committee since Leatherman automatically becomes a member as pastor of the host church.

The minutes were read, approved and adopted.

Motion for adjournment "sine die."

11:00—Address "Highlights in Brethren History," N. V. Leatherman.
Benediction.

THURSDAY AFTERNOON

1:30—Foreign Missionary Session, A. V. Kimmell, presiding.
Missionary Address, Dr. C. F. Yoder.
Missionary Address, A. V. Kimmell.
Fiftieth Anniversary and Memorial Service by the Masontown W.M.S.
Closing prayer by Mrs. Floyd Sibert.

THURSDAY EVENING

7:30—Vice Moderator, W. S. Crick, in chair.
Duet, "There is Glory in my Soul", Camlin Brothers.
Devotions by Stanley Hauser.
Offering received for Old Folks Home, at Flora, Ind., "Barn Fund." $25.88.
Special number by church choir.
Bible Lecture by Dr. C. F. Yoder from Rev. 3.
Introduction of new officers by Vice Moderator W. S. Crick.
Benediction, Dr. C. F. Yoder.
W. H. Schaffer, Jr., Secretary.

A FINE RESPONSE

We are finding a fine response to our request for early orders for Sunday School supplies. Response has already come from the following schools. They are reported in the order in which they are received. Thanks, very much. Has YOUR school sent its order?

* indicates that cash accompanied the order.

* Brighton Sunday School, Ind.
Columbus, Ohio.
Sidney, Ind.
* Hamlin, Kans.
Georgetown, Del.
* Sergeantsville, N. J.
* Ardmore, Ind.
* Louisville, Ohio.
* Waynesboro. Pa.
Valley Brethren, Pa.
* Clay City, Ind.
* Limestone, Tenn.
* Morrill, Kans.
* Huntington, Ind.
North Georgetown, Ohio
* Fair Haven. Ohio.
Mt. Olive, Va.
* Corinth, Ind.
Second Brethren, Los Angeles, Calif.

HEAVEN'S KEY

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By Leona Dawson Cole

Grant, Oh Lord the heavenly key,
So that I may write for Thee.
Unlock every channel wide—
Pour the light of truth inside.
Speak through me—at any cost
Let my puny self be lost.
Any rhyme that I may make
Let it be for Jesus' sake.

PRESIDENT
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17 W. Fourth St.
Waynesboro, Pa.

EXECUTIVE SECRETARY
REV. LEO POLMAN
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Fort Wayne, Ind.

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312 Cumberland St.
Berlin, Pa.

JUNIOR TOPIC EDITOR
MISS MIRIAM GILBERT
1539—25th St. S. E.
Washington, D. C.

C. E. Topic for Juniors

TOPIC FOR MARCH 27
HOW GOD KEEPS HIS GREAT ENEMY DEFEATED

Aim: To show that as God rendered Satan inoperative through the death of Christ, so our continuous victory over Satan is brought to pass through His resurrection.

(Have five large cards. On Card 1 have a picture of an eye with the words "Looked Down" beneath it. Card 2 an arrow pointing down, with the words "Came Down". Card 3 a cross with the words "Laid Down". Card 4 a crown with the words "Sat Down". Card 5 pictures of our foreign missionaries, stations and people among whom the missionaries are working).

As we approach this Easter season our minds turn more and more to the scenes around Calvary. As we read of Christ's death on the cross, His resurrection and ascension into heaven our hearts are made to rejoice anew that we have a Savior who loves us so.

Here is Card 1. What words do you see? Yes. "Looked Down." What else? An eye. This card is to remind us of God's all-seeing eye, for the Bible says "The Lord looked down from heaven upon the children of men" (Psalms 14 2). How many good people did He see? Not a single one. The next verse tells us what He saw. "All gone aside, all become filthy, there is none that doeth good, no, not one" (Psalms 14:3). Human nature is just the same today as it was then, yet many think they are "good enough" for heaven, forgetting that God's Word declares again and again that all are guilty sinners (Rom. 3:19, 23), and all need a Savior. Water may seem pure to the naked eye, yet the microscope reveals it swarming with small wiggling creatures. God can see infinitely more than we can. His holy eye searches the heart and He declares "the heart is deceitful above all things and desperately wicked" (Jer. 17:9). How hopeless it is, then, to dream of getting to heaven by our own goodness, or because we do the best we can.

Now what are the words on Card 2? Yes. "Came Down". Jesus said "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John 6:38). God's will is that none should perish. The father sent His Son into the world "that the world through Him might be saved" (John 3:17). This blue arrow pointing downward on the card indicates the Son left His Home above the bright blue sky and in wondrous grace came a long way down, even to this dark sinful world.

"Jesus my Savior, to Bethlehem came,
Born in a manger to sorrow and shame;
Oh, it was wonderful, blest be His Name,
Seeking for me, for me."

Oh how wonderful that Jesus came down to seek and save that which was lost.

What words do we have on Card 3? "Laid Down". Anything more? A cross. Yes, this red cross reminds us of the blood-stained cross of Calvary where Jesus laid down something. What was it? His life. "Hereby perceive we the love of God, because He laid down His life for us" (I John 3: 16).

There is a story told of a young shepherd boy who lost his life for the sake of his flock. Fearing that some sheep left on the hillside might be overcome by the extreme cold during a snowstorm one January morning, he went to bring them to shelter. On his failing to return, some friends searched and found him lying unconscious, benumbed with cold. He died twenty minutes later. He did not mean to give his life, but Jesus, the Good Shepherd could say " I lay down My life for the sheep. I lay it down of Myself" (John 10:15-18). There was no other way by which we could be saved from the punishment of our sins but that the sinless Savior should give His life a ransom for us. This he did willingly because He loved us so. Jesus not only died on the cross for our sins but he rose from the grave to live forevermore. In Romans 4:25 we read that Christ died for our sins and rose from the grave that we might live and be acceptable to God. Because Christ rose we too one day will rise to be with Him forevermore.

Now for Card 4. What is its message? "Sat Down". Where is Jesus now? Not on the cross, no longer in the cold grave, for "this Man after He had offered one sacrifice for sins forever, SAT DOWN on the right hand of God" (Hebrews 10:12). The work is finished, God is fully satisfied with the atonement made by His Son, because He raised Him from the dead. What else do you see on the Card? A crown. Jesus is now crowned with glory and honor (Hebrews 2:9). For God hath highly exalted Him and given Him a name which is high above every name (Phil. 2:9-10).

He is now in heaven interceding for us (Romans 8:34). In Heb. 9:24 and Heb. 8:1-2 we read that Jesus is our High Priest. (See Lesson 34, True Stories from the Long Ago, Year 1 Part 3). Jesus knows our weakness and He knows the strength of the adversary. He is able to care for His own. David in Psalms 23:1, recognized the divine shepherding care of His Lord. It is wonderful to know we have a Savior who is constantly watching over us and interceding for us. Without His tender care we would all fail miserably.

Because Christ (Eph. 3:17), and the Holy Spirit (I Cor. 6:19) indwell saved people, they are able to overcome Satan (I John 4:4).

Jesus is also at the right hand of the Father calling out a people for His name. To each one he gives gifts. To one he gives one gift to another, another. Some seem to accomplish more with their gifts than others. Those who accomplish the most are those who have yielded their lives fully to God. We can do nothing alone. We have all been called to be witnesses in the world today. Every soul who accepts Jesus Christ means that Satan has again met defeat.

Now for Card 5. Here we have pictures of our missionaries who are in the heart of Africa and who are in South America telling lost souls of a Savior who can give them life everlasting. We have a part in this great work. Every day Satan meets with defeat in these lands because God's people are faithful in the homeland.

(It is suggested that stories about the work in South America and Africa be selected from the Evangelist and assigned to the Juniors).

(Story—Noah's salvation from the flood pictures the believer's salvation from death through Christ in contrast with the fate of unbelievers. Lessons 5 and 6, True Stories from the Long Ago, Year 1, Part 1).

C. E. Topic for Young People

Topic for March 27, 1938
WHAT ARE WE DOING FOR MISSIONS?
(Acts 15:5-28; 2 Cor. 5:10-21).
Suggestions for the Leader

Springtime and Easter bring to us another time to do something definite for missions. Our mission work has been separated into home work and foreign work; but it is all missionary in spirit. The special consideration now is for foreign missions. It is at this time of the year that we receive an offering from all of the Brethren churches throughout the brotherhood.

During the discussion of the topic, speakers will tell us about our interests in Africa and South America. They will impress upon our minds that we have a staff of active missionaries out there winning souls for Christ. They will also remind us of our responsibility and obligation to them and to the Lord Jesus.

Last year our church gave more than fifty-nine thousand dollars to carry on this great work. This year the foreign board will need at least as much. The amount seems large, yet it is not when we realize how many persons and organizations have the opportunity to help. Our C. E. society ought to have a part this year in assisting the missionaries. The officers in charge ought to tell us what we did last year and then let us aim for a greater goal this year. Endeavorers should make a pledge toward the offering. Set an attractive goal and after reaching it, turn it in through the church. Give something. Don't think that any gift is too small.

Our partnership includes, not only money, but prayer and dedication of life. Some can go, most can give and all can pray.

One reason that we have been blessed as a church is that we were not ashamed of missions and not too stingy to give of our workers and money. Many of those missionaries were endeavorers in their youth. They learned of God's will for their lives in the society meetings. Perhaps some determined to accept a call during a missionary study such as this.

We should be quick to see that a healthy sign for any society is its positive interest in missions.

1. Our Field in South America.

"Perhaps the best introduction to a study of this field is a review of the tremendous responsibility the Brethren Church assumed in selecting the territory and declaring to other Evangelical bodies that we would be responsible for it. North and south, the distance is between three and four hundred miles. East and west, it is over two hundred miles.

"So far as missions are concerned, the number of square miles matters little. It is the number of people, human souls, that interest us. These souls number into hundreds of thousands; and, if you include some of the large cities where only a little effort is being made to evangelize the people, the number will go over a million. Of this vast number, only a few hundred make any claim to a saving knowledge of the Lord Jesus Christ. The responsibility of taking the "good news of salvation" to this great company lies right at the door of the Brethren Church.....The Brethren Church needs the courage of Caleb and Joshua to march right into the strongholds of Satan yet un-evangelized, and declare a saving gospel." (A. V. Kimmell, Philadelphia, Pa.)

2. The Curse of a millstone upon South America.

"South America is cursed with a baptized paganism which has hung like a millstone round its neck for four centuries. Romanism, with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry (worship of the Virgin Mary) of the most debased character; with its traffic in indulgences, and its exorbitant charges for baptisms and confessions, for the marriage of the living and the burial of the dead; with the gross and general immorality of its priesthood, has reached a depth of ignorance, superstitution, and filth which can find no parallel in any other continent" (Rev. Charles Inwood).

"By the value of souls, by the shortness of time, by the greatness of the field, **do something definite for South America.** If we fail, will not these millions rise and ask in the great day why we left them unshepherded?" (Mrs. Karl Kumm).

3. Our Field in Oubangui-Chari, Africa.

"Blessed be God who has brought salvation to benighted souls. God forgive us for having passed another year with so little power! The Lord Jesus said, "No man can come to Me, except the Father which hath sent Me draw him." We have felt the terrible reality of those words, "No man can come." Ask God for a vision of the darkness and powers that chain, enslave, rob and damm this people, and you will not ask why they cannot come. Yes, they in time past chose this path, contrary to God's warning and pleading, that has led them to a darkness that only the outer darkness of hell could make more impossible for them to come to the Son; therefore, praise God that His marvelous grace has caused Him to stoop to such a depth to there put the light of salvation to the extent as indicated by the following report." (Other speakers will give part of the report) (John W. Hathaway, Missionary to Africa).

4. Village Work in Africa.

There are many activities for the missionary at the station. There are classes, sermons, services, baptisms, translations, letters, administration and many other things to do. Aside from this work, nearly one hundred villages hear the gospel one or more times weekly.

"The evangelist of each chapel serves from two to four villages in the vicinity of his chapel. Each village has a stated evening on which the evangelist arrives to give them a gospel message. Week after week on that stated day the barefooted messenger makes his appearance. Several hundred people hear the gospel weekly in this manner.

"Out of every tribe and people will He make up His church. This knowledge has taken us into the trenches of the enemy of our Lord—Mohammed. As the country opens the Mohammedans come in, as they are the black-traders. We face, therefore, two alternatives—either let the people surrender to their salvationless gospel, or by the Word of God, make them surrender to the Lord Jesus"(Rev. John W. Hathaway).

5. A Call for Laborers.

At present we have five main stations in Africa. There are seven others proposed as future stations.

"Native workers have been placed at five of these proposed stations to, in a measure, satisfy the cry of the people while awaiting missionary couples to come and take up the work with them. Space will not permit commenting on each of these seven future stations we hope to see opened soon, but a few general remarks we trust will bring you to your knees with a keen sense of responsibility and determination to bring the full light of the gospel to this people.

"We feel we must have seven couples for these points. We only ask one couple for each place as our present stations will act as bases and can be reached in case help of any kind is needed. If we all unite as one in prayer we do not believe it is too much to ask God to send them without any great delay." (John W. Hathaway).

Questions to be Answered.

1. Tell of some ways we can help our mission work.
2. Do you think that our C. E. society ought to make a definite pledge or set a goal for a mission offering?
3. How does mission work help our own society?
4. What has caused the natives to sink into paganism and superstitution? Rom. 1:21-23.
5. Is it true that the churches that are missionary in spirit usually are the prosperous and happy churches?

THE MISSIONARY CALL

Sunrise and Morning Star!
How clear life's call to me
To send Christ's words of peace and love afar,
Across earth's storm-tossed sea!

With ceaseless motion, eager and awake,
Mid Babel sounds I roam,
And cast on waters deep, that all may take,
Bread of my home.

Noon-tide, again the bell,
"Work on, tis not yet dark,
With faith and courage. ' Say not yet, "Farewell,"
Nor disembark."

To every land and each long-waiting race,
Life's flood will bear me far,
My pilot with me always, face to face,
Before I cross death's bar.

THE IMPORTANCE OF THE DOCTRINE OF ASSURANCE

Said an old colored man, on religious assurance: "I hab hearn folks say, 'Hope I has religion, but I doan know, I neber hearn a man say, 'I hopes I has money, but I doan know.' Dat sorter 'ligion dat yer hopes we's got, but doan know, ain't gwine to do no mo' good dan de money what yer hopes ye's got, but doan know."

Let our range of intelligence be ever so wide, our fund of experience ever so rich, our tone of devotion ever so elated, we shall always have to fall back upon the one simple, divine, unalterable, soul-sustaining doctrine of the blood.

—"Christ Life."



NEWS FROM THE FIELD



IOWA TO INDIANA

Not having reported our work to the Evangelist for some months, we shall endeavor to do so now.

We closed our work in Dallas Center, Iowa, September 30, 1937, and began our task of ministering to the Roann, Indiana, folks on October 3, 1937. The many kindnesses shown by the Iowa people overshadowed the negative things, so we feel our work there was not in vain in the Lord. Many happy seasons of refreshing were had from the Lord. During the spring and summer months we had occasion to baptize a goodly number of new recruits, and receive them into the church. There are many faithful souls there whom we learned to love and regarded very highly for their faith and integrity in the Word of God and His kingdom work.

We predict a joyful and rich fruitage on this field by the new minister, Rev. Wm. Gray. May the Lord bless them with good, is my prayer.

Since coming to our new field in Hoosierdom we have been very busy getting acquainted with the people and their ways, customs, and methods of doing things. The former pastor, Rev. Pontius, did a good work, and we feel that we too, must do our best to carry on so that the Lord may be glorified in all things.

There is quite a Brethren field here, and this little church happens to be the most "organized" of any we have ever served. There are six or seven organized classes which hold regular meetings in which they have their devotions of song, prayer, and Bible readings; and one commendable feature is that **none** ever suggest the idea of "sitting round little square tables" for a past time, and we are mighty glad that they don't. One class has started a Building Fund, resolving that no "money raising schemes" be used, other than direct giving by its members. Other classes are doing some definite pieces of work outside of their regular church endeavors, such as starting a fund for upkeep of the manse and general repairs.

The W.M.S. sponsored a movement in remodeling the manse, and now there is a new bath room with all fixtures, hot and cold water, a better furnace, papering three rooms, etc.

The church also has a better furnace, along with several other improvements.

All auxiliaries are doing good work; the church school, though crowded to the doors and walls, with about 12 or 14 classes is holding up well in attendance; the C. E. is doing efficient work under the sponsorship of a faithful man, and the help of twenty or more young people; The Sr. and Jr. S.M.M. are going good; the Sr. and Jr. Boys Brotherhood meet regularly. So besides the regular services of the church and church school, there are thirteen other organizations which have a meeting once or more times, a month.

We have had four weddings, and a number of funerals since here.

In January we held a two weeks' revival with an average attendance of 128-plus. The interest was good throughout. Delegations came from Warsaw, Center Chapel, Denver, Peru, and N. Manchester. We baptized fourteen. Two were added by letter, previously. Our plans are to hold a week of Pre-Easter services, at which time we pray there may be others who may make the good confession and become Christians.

In all our ministry, our larder has never been so well supplied by good people as here, for which we are grateful. Other gifts have come in the form of a new top coat for Christmas, money, vegetables, fruits, meats, tools, defroster for car, motor oil, etc.

In September we had the privilege of preaching in Kansas two Sundays, and one Sunday in Indiana. We have many calls to sing the Gospel to sick, and shut-ins, some real old in years, but not in spirit. We thank the Lord every day that we can serve Him and do what we can to help keep folks faithful, and win others to salvation while He tarries. While we await His coming, we expect to labor on.

W. R. DEETER.

ANKENYTOWN, OHIO

"Finally, my brethren, be strong in the Lord, and in the power of his might" (Ephesians 6:10). The Lord is continuing to bless the Ankenytown Church and to give us grace. The Lord is blessing in a spiritual way. Two souls confessed the Lord Jesus Christ as their Savior on last Lord's day. In the afternoon, eight entered into the waters of baptism. Our prayer meetings are being blessed of the Lord, and all are testifying to their help.

Then, more spiritual favor. On Monday evening, March 7th, Grace Male Quartet, from Grace Theological Seminary of Akron, Ohio, will have charge of the service. We are looking forward to a great time in the Lord. Our prayer is that the Lord will use the consecrated efforts of these young men.

Brother Robert Miller, missionary under appointment to Africa will fill our pulpit on March 20th, both morning and evening. We know that this will prove a real blessing to us in Ankenytown, and count it a privilege to have Brother and Sister Miller with us.

Yes, we also have real fellowship together at Ankenytown, and sometimes everything just seems to go backward. At least it will on March 19th., when we have our "Backward Fellowship" for the whole Church at the home of Brother Leonard Leedy.

It is to be a time of Christian Fellowship, and the idea is to do everything we do backward. We look forward to a good time in Christian fellowship. We are praising the Lord for His goodness, and may God bless you.

In that Precious Hope,

ARNOLD R. KRIEGBAUM, Pastor.

PORTIS, KANSAS

Possibly the Evangelist family would like to have a few lines of statement from the Portis church.

I have waited thinking some one might take in hand to write but it seems no one has for some time.

Portis is still on the map physically and spiritually. Perhaps not as strong spiritually as it should be. Certainly not so well in that respect as we would like. Possibly that would be the reaction of most church workers to the church with which they are united.

God's Word is being presented faithfully every week. Results are evident as time goes on.

Our people have been loyal. Check offerings to general interests of the church and you will see that yet not able to do as much as we would like.

All the organizations are carrying on.

Plans for Evangelistic meeting for the coming fall seem to have materialized in closing a date with one of the best known and most successful evangelists in the brotherhood.

We keep in touch with the work through the Evangelist and attempt to keep the Brethren in mind of the special prayer requests and matters of special interest.

This church earnestly prays that the Lord may richly bless the work of each and every church in the brotherhood.

An interest in the prayers of each who read this will be rewarded richly on the day of rewards we believe, so we do not hesitate to say "Brethren please pray for us too."

CHURCH CORRESPONDENT.

SNOW DROPS

Lord of renewals, we would bring
Our prayer to Thee, for now 'tis spring!
From out the dark the snowdrops rise,
And lift their hands to'ard morning skies.

Like them, we turn from winter's cold
To seek the dawn Thy love has told;
Like them we answer to Thy call:
But for Thy grace our hands would fall.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Our Command—"Forward With Christ"

Work Among the Girls and Women

Mrs. Orville D. Jobson, Missionary to Africa

MY WORK at Bassai is among the girls and the women of the tribe, and truly it is a great work. It has been said that no nation can rise above its women, and this was never truer of any people than of the African. Until we have won the women for Christ, and taught them to read the Word, our Native Church will be weak and unstable.

In the beginning of our work, sixteen years ago, we found the women very timid and hard to reach. Work was so much easier with the men and boys that we devoted very little time to the women's work. Of course our ignorance of their ways and customs formed a barrier at first, but through patient effort and much prayer we have gained their confidence, and are now enjoying blessed fellowship with them in the Lord.



Mrs. Orville D. Jobson

For the past eight years we have made a special effort to teach the women and girls to read the Gospels that we have in print. They have applied themselves with varying degrees, but on the whole we have found them just as apt and capable of learning to read as the men. In fact some of our women far surpass their husbands who have had more opportunities to learn to read than they have. It is true that the African woman is the burden bearer of the family, but I have found that with a little encouragement and regularity in study, our African sister can learn to read the Words of Life as well as the men and boys.

During my last term at Bassai many of the younger women and girls came to the Station where I had classes in reading and sewing. Most encouraging was my class of young women, all of whom learned to read real well and make their own clothes. Most of these young women married Christian Workers, and are now with their husbands at the village chapels helping other girls and women read the Word of God.

At the present time I am having daily classes with the girls of whom there are some thirty, and weekly classes with the women, who now number about 35. The girls, some of whom have been taught for a year have completed the Gospel of John and are now reading the Gospel of Matthew. They are also reading some Old Testament stories recently translated for class work. This class of girls has a sewing hour once a week, which they greatly enjoy. The younger and newer girls are taught in a separate class, where they are still reading from the blackboard and learning their letters. I am very happy to have one of my former girls, now married to a Christian Worker, to assist me with my classes for the girls. She is exceptionally bright, and a real blessing among the girls.

My women's weekly class has grown steadily. It has been a joy to watch the women grow in the grace of the Lord. We met regularly on the Station until recently, when we began having our meetings at the homes of the village women. In this way we get many more women to attend, for there are always a goodly number who come to the village meetings who do not come to the Station. After singing and prayer we read from the Gospel of Matthew, then several women give their testimonies and recite Bible verses. Before closing I give the invitation for all who have not yet accepted the Lord Jesus to do so. Last week three women confessed the Lord Jesus for the first time. As a rule the woman entertaining the class has something to eat after the meeting closes. This week I was presented with a bunch of bananas at the close of the meeting.

On Sunday we reach through the Bible School

all the women we have during the week and many, many more. We are so happy to have four women teachers now to help us with our classes on Sunday. Miss Byron has the girls with one assistant, and I have the women with the other three. The lessons are read and then explained. The memory verse is read from the blackboard. Several older women have been attending the Sunday School for some time, and one of them, mother-in-law to one of my helpers, recently accepted the Lord Jesus as her Savior.

In a very personal way, I wish to thank the women of the W. M. S. for their generous offering this year, and especially for their continued support of the Bassai Station. These few lines will tell you what we are doing among the women of Africa, and we would ask that you remember this work in a special manner, that Christ may be glorified through the African women.

Bassai, November 20th, 1937.

Forward With Christ

Mrs. Starley, of the Glenford, Ohio, W. M. S.

1.

What does this New Year mean to us,
We missionary people.
Are we upon God's firing line,
Or are we weak and feeble.
A missionary, "Oh my Yes"
We all profess to be.
But just how many of us,
Have been down on our knees
A praying for our neighbors,
The heathen far away,
Who do not know the Savior
And why he came our way.

2.

In far off lands of Africa,
And other countries too,
They do not know that Christ was born
For them as well as you.
They do not know he brought good will
And Peace upon this earth,
Nor do they know the Christ child
Was born of lowly birth.
They do not know he died for them
Upon the cruel cross
And that his life he freely gave
That none of them be lost.

3.

And do they know that in the tomb,
They placed our Lord that day?
And that God sent an Angel,
To roll the stone away?
And on the resurrection morning,
Oh, how the news did fly.
"Our blessed Lord has risen!
Do they know it," is the cry?
Do they know that at the judgment
We'll be judged for all our deeds?
And if we've served the master
It won't matter about the creeds?

4.

We have heathen in this land of ours,
Sad facts we state, but true.
And if we want to help them,
It's up to me and you
To give our dimes and nickels,
Our time and talents, too.
And help to spread the Gospel
To those worse off than you.
You know it says in the good old Book
An account we all must give,
Just how we've spent our money,
And how we all have lived.

5.

Now let us stop a moment, please
And think back o'er the past.
Have we given one-tenth of our earnings,
Or have we spent it too fast?
I dare say here not one of us,
Has given the Lord his share.
Oh, what are we going to say to him,
When he asks us about it up there?
Can we say, Yes Lord, your tenth came first.
We were glad and willing to share.
Or will we bow our heads and say,
We just didn't have it to spare?

6.

We laid our treasures up here on earth,
In the bank for a rainy day,
Not dreaming that God might call us first
Before we could spend it our way.
Oh, its easy to preach and easy to tell
Of our neighbor's failures and faults
But what about us, are we living for God,
And have we counted the cost?
Do we pray, without ceasing,
As all Christians should?
Or are we cowards at heart,
And say, its no good?

7.

If a stranger should knock at your door to-day
And ask for something to eat,
Would you give it to him and speak a kind word
Or would you say, "G'wone down the street?"
O no, we must not turn them away,
He may be an angel in disguise,
But feed him and ask him if he knows the Lord.
Now, don't you think this would be wise?
For it's up to the Christian to do all he can
In bringing the lost to repent.
If we don't, what excuse can we give to the Lord
If he asks how our lives have been spent.

8.

You may say, what's wrong with the church,
The preachers can tell them of Christ,
But some of them, you must remember,
Have sold out their Lord for a price.
No you don't hear many preachers a-preaching,
Of old pentecostal Glory.
For if they preached to-day as they did then,
'Twould be quite a different story.
My thoughts go back to not long ago
To old fashioned prayer meeting days
When most people walked from far and near
The Savior's name to praise.

9.

The preachers preached repentance then
They sought not worldly fame,
They preached against all sin and strife
And how to praise God's name.
They had an altar in the church
Where folks kneeled down to pray
And sinners really found the Lord—
Those were old-time religion days.
The altars now have disappeared,
I've often wondered why
For God is just the same to-day
As he was in days gone by.

10.

I'll tell you what I think is wrong
They have crowded Jesus out.
Folks now, are too proud and haughty
To testify or shout.
Too proud to get down upon their knees
And pray the old fashioned way.
I wonder if these modern times
Will get us to Heaven some day?
I'm afraid that in this modern age
Where form and sin prevail,
That Jesus has been crowded out
That's where the Christians fail.

11.

It isn't flowery beds of ease,
That way that Jesus trod,
But if we travel on that road
'Twill lead us on to God.
We cannot hope to reach that goal
Or bring lost ones to the fold,
Unless our garments have been washed
In Jesus blood, we're told.
So Women of this Ladies Aid
Let's search our lives to see
If we've been kind and helpful
To someone worse off than we.

12.

And as we enter this new Year,
Let's all resolve to give,
A portion, (God has given us,)
That others too might live.
The missionaries far away,
Who gave up home and pride,
To tell the old, old story,
Over on the other side.
Their lives, their all, they gave to him
Who doeth all things well
So let us help them, all we can
The Savior's love to tell.

13.

I was reading just the other day
Of a missionary's plea:
How they needed food and clothing
For the children across the sea.
She told about two little girls
A slave to their master's lash,
Their little bodies bruised and sore,
How she bought them with ready cash.
Their hut was crowded, no room for more,
Their provisions almost gone.
But she took them in and told them about
Our Christ who loves every one.

14.

So let's double our gifts to missions
Whenever we get our pay.
Or put it in God's vineyard,
Where he doth have full sway.
He loves the cheerful giver
However small the gift.
And if we give it freely,
Our burdened heart will lift.
So let's consecrate our lives to him,
Who forgiveth all our sins.
And when he calls the roll up there
May he say to each one here, "Come in!"

Glenford, Ohio.

"Think your conduct through to its results and then judge of its worth."—Exchange.

"I WILL place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the Glory Of Him to whom I owe all my hopes, both of time and eternity. May grace be given unto me to adhere to this."—DAVID LIVINGSTONE.

Worship Program

April Topic:

Hindrances to Christian Work

CALL TO WORSHIP: "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." —Psalm 19:14.

SONG: "Higher Ground."

1. I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I onward bound,
Lord, plant my feet on higher ground.

CHORUS:
Lord, lift me up and let me stand,
By faith, on heaven's tableland,
A higher plane than I have found,
Lord, plant my feet on higher ground.

2. I want to live above the world,
Though Satan's darts at me are hurled;
For faith has caught the joyful sound,
The song of saints on higher ground.

3. I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray till heaven I've found,
Lord, lead me on to higher ground.

SCRIPTURE: Matthew 13:53-58; Galatians 5:7.
PRAYER
BUSINESS
QUIET MUSIC
PRAYER
BIBLE STUDY: "Jerusalem."
SONG: "I Would be like Jesus."

1. Earthly pleasures vainly call me,
I would be like Jesus;
Nothing worldly shall enthrall me,
I would be like Jesus.

CHORUS:
Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus, all day long!
I would be like Jesus.

2. He has broken every fetter,
I would be like Jesus;
That my soul may serve him better,
I would be like Jesus.

3. All the way from earth to glory,
I would be like Jesus,
Telling o'er and o'er the story,
I would be like Jesus.

POEM: "Like Calls to Like."
TOPIC: "Hurdles for the Christian."
SOLO: "Am I a Soldier of the Cross?"
TOPIC: "Checking Our Lives for Hindrances."
TOPIC: "Overcoming the World."
TALK: "What can I do to make MY Missionary Society a greater power for God in MY Church?"
ROUND TABLE on the above question.
BENEDICTION: "The Lord bless thee and keep thee;
The Lord make his face to shine upon thee,
And be gracious unto thee;
The Lord life up his countenance upon thee and give thee peace. Amen." Numbers 6:24-26.

Jerusalem

Rev. Fred C. Vanator

IT WOULD be utter foolishness to try to exhaust the study of the City of Jerusalem in the space allotted to the material for this part of the program. So we must content ourselves with only a sketchy outline and merely call your attention to some of the outstanding things that need to be related to the study of the Word.

As we continue our journey through the Holy Land, after having spent the ensuing time in Nazareth, where we closed our last study, we wend our way slightly south-eastward on our way to the Holy City. Through the ancient Canaanite town of Taanach; close by Dothan, near to the place where Joseph was cast into the pit by his brothers and from where he was sold into bondage into Egypt; into Sheckem and on past the adjacent tomb of Joseph; between Mt. Ebal and Mt. Girizim to the cite of Jacob's Well, where Jesus talked to the Samaritan woman; near Gibea on the one side and Ai, scene of Achan's treachery, on the other—and before us looms the end of our journey for the day.

Situated on what might be called the central ridge of Palestine, where it broadens out into a small plateau, approximately 2,500 feet above sea level, is the object of our present visit.

Salem, (See Genesis 14:18,) Uru-salim, The Holy City, Jerusalem, you may take your choice, was an excellent place for building a fortified city, so essential in those days of war and conflict. To the south and west the valleys of Hinnom and Kidron fall away sharply and form thus a natural fortification. Only to the north could the city be successfully approached by an armed force. The cite has not been changed in all the years, except for the fact that a collection of debris has accumulated to the depth of from thirty to forty feet. It is surrounded by a wall which has been destroyed and rebuilt time and again.

At the time of the entrance of the Children of Israel into Canaan, Jerusalem was a fortified city of little importance. It was finally captured from the Jebusites by David, who then made it his capital. (II Samuel 5:6-9; I Chronicles 11:5,7.) But it was not until the time of Solomon that it became the great city. It was Solomon who built the Temple and extended the city walls to take in more territory. The city was razed in 586 B. C. by Nebuchadnezzar and many of its citizens carried away into captivity. As the centuries passed the city was repeatedly destroyed and rebuilt. Titus brought about its complete destruction in 70 A. D. in a siege so terrible that we will do well to pass over it. Jesus prophesied it. It was fulfilled. (Matthew 24:1, 2; Mark 13:2 and Luke 19:44). We suggest that in connection with this study you read the following scripture references which tell of the many sieges of the city:

I Kings 14:25 ff.
II Chronicles 21:17 ff.
II Kings 14:13, 14.
II Kings 16:5.
II Kings 18:13 ff.
II Kings 24:1 ff.
II Kings 25:1 ff.

We might go into more detail concerning the many ages of Jerusalem, but we would only spend much time and space and not really accomplish our purpose in these studies. We are now only interested in the relation that this city bears to the life of our Lord. Of course it is of interest in this phase of our study to note the city in the time of David, for that bears directly on the above thought.

When David made Jerusalem the capital of his kingdom and took measures to make it the religious center of Israel, he brought the Ark of the Covenant which for so long had had no real resting place, into a tent which he erected especially for it. (II Samuel 6:12-16.) It was David rather than Saul who founded the real Jewish monarchy, and, as such, we find him as "an important link in the chain of ancestry of Him who was at once David's Son and David's Lord." (Matthew 22:41-45.)

Now let us follow Jesus into that Holy City. It is almost like writing a "Life of Christ" to follow his steps in this ancient city.

We find his first visit there brings him as a babe-in-arms. We read of this in Luke 2:25-38. We find that this action of presentation was necessary according to Leviticus 12 and Numbers 18:16. And the Temple, being in Jerusalem, made this first contact more than merely the fulfilling of the law, it really began the entrance of grace. It was not until twelve years later, (Luke 2:41-51,) that he again touches the life of the Sacred City. Now he meets great questions with a wisdom, born of greater influences than that of mere education. He is now "about His Father's business." As he begins his ministry eighteen years later Jerusalem calls him again and again. In and out of its gates; through the narrow, dim streets; on the steps of the Temple; by its great pools; in its beautiful gardens; among its inhabitants, he walks and talks and heals and teaches. He cleanses the Temple therein; he weeps o'er its failures and sins; he enters in triumph; he is hailed as a king; he turns from this honor; he is convicted through falsehood; he dies outside its walls. For indeed, as the Lamb of God, upon whom was laid the sin of the world, he must die without the precincts of the Holy City. Buried without its walls? Yes. Read again with misty eyes, the words of John 19:40-42, "There they took the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus."

Is it any wonder that Jesus looked down over the ancient city and cried, "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, AND YE WOULD NOT! Behold, your house is left unto you desolate." (Matthew 23:27, 38.)

And as far as the Jews are concerned it does lie desolate today. No longer is it theirs. Instead of the Temple, the spires and minarets of the Mohammedan lift their heads toward the sky, proclaiming more than four hundred years of Turkish domination.

Modern Jerusalem has walls from twenty-five to fifty feet high, which enclose about two hundred ten acres. It has eight gates. Quoting from a description found in our reading, we find this interesting bit of comment: "During a summer day, the narrow streets are described as hot, stifling, noisy —crowded with loaded camels and donkeys. There are long rows of small dark shops. The owners squat in Turk fashion and offer their wares. At night the gates are closed: the hubbub ceases and gives way to a stillness as of the grave."

Jerusalem — once Golden City. Now — desolate place.

But we look for a new Jerusalem. "And I John, saw the holy city, new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." (Revelation 21:2, 3.)

Fremont, Ohio.

As we ascend the way of the upward calling, we need to take with us the staff of faith.

Like Calls to Like

If you walk as a friend, you will find a friend,
Wherever you choose to fare;
If you go with mirth to a far, strange land,
You will find that mirth is there;
For the strangest part of this queer, old world
Is that like will join with like,
And who walks with love for his fellow men
An answering love will strike.

If you walk in honor, then honest men
Will meet you along the way,
But, if you be false, you will find men false
Wherever you chance to stray,
For good breeds good and bad breeds bad.
We are met by the traits we show;
Love will find a friend at the stranger's door,
Where hate will find a foe.

For each of us builds the world he knows,
Which only himself can spoil;
And an hour of hate or an hour of shame
Can ruin a life of toil.
And though, to the utmost ends of the earth,
Your duty may bid you fare,
If you walk with truth and a friendly heart,
You will find friends waiting there.

—EDGAR GUEST.

Hurdles for the Christian

Mrs. Maude Webb

There are some beautiful things
Far out in the years
Can we not bear bravely
Some burdens and fears.

THE RACE of the Christian Life is the greatest of all and to run it successfully we must need overcome many abstacles and hindrances. In Heb. 12:1 we read "Wherefore seeing we also are compassed about by so great a cloud of witnessess, let us lay aside every weight and the sin which doth soever beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The Olympic runner contending for a prize, casts aside his heavy equipment his flowing robe or any other encumbrance he might have about him that would tend to cripple vivacity or arrest his speed. In his ambition to triumph by virtue of physical strength he will go a long way in checking self-indulgence if only he may stand first when the race is won. As a contestant he has certain limitations. He must pursue a certain course. He must begin at a certain time, continue in the way marked out for him and persevere until he reaches the goal, or he cannot hope to win the prize.

Christians are represented as athletes running on the arena of this present world, competing for a prize, the crown of righteousness. A race is set before us. Our course is marked out by the word of God, and we run in that course as we follow in the footsteps of our Savior. There are conditions to be met if we are to run successfully. Our race calls for a fixed purpose, strenuous effort, constant watchfulness and a pre-scribed path of faith and duty, which may be perfected, only by conflict and suffering.

We are to lay aside every weight, that is anything that is a hindrance or a disadvantage to our spiritual growth. Some of the common weights are, the cares of this world, sorrows, interest pertaining only to this life, earthly ambitions, worldly business, etc. Sometimes we seem to be so taken up with making a living that we scarcely have time to make a life worth the living.

Worldliness tends to sidetrack us. There is a tree known as the Judas tree, whose branches are adorned with gorgeous blossoms long before the leaves appear. These crimson flowers attract many tiny insects, and the wild bees seek to draw honey from its delicately shaped cups. But every bee or insect that ventures to rest upon the edge of its blossoms is overcome by a fatal curious sort of opiate or sleeping draught which the flower juice contains. So many things look bright, pleasant and attractive to our eyes, and we may think it no harm to indulge in them. But lurking behind them is the poison which inpedes us in our race.

It is said that at the root of the most beautiful cacti are found the most venomous serpents. So the fairest pleasures may harbor the grossest sins.

Mythology tells us of a beautiful maiden named Atalanta with athletic tastes, who joined in the Calydonian hunt until she could run as fast as the deer she hunted in the forests. She made a vow that she would not marry, but would devote her life to the chase. However, she found it hard to be continually refusing suitors without any good reason. Finally she said "I shall marry the man who can defeat me in a race," but every one who tries and fails shall be put to death. Many tried

and failed, and were cruelly killed. One, Heppomenes, who had acted as a judge, proposed to try his speed and endurance against hers. He knew that he could not hope to win in a fair race, but he thought, "There are ways in which it can be managed. Every girl is curious, and every girl likes beautiful things."

The next day he took his place in the racing line, but had with him three golden apples. The signal was given. She soon passed him. He tossed an apple a little ahead of her. She hastily stooped to grasp it. He tossed the second. She slacked speed and grasped it, but was still ahead in the race. Almost despairing he tossed slightly to one side of the course the third apple, the largest and most beautiful of them all. She stopped suddenly, stooped and seized it. The delay was but a second, but it was all Heppomenes needed. He passed her and with a final rush reached forward and touched the goal. She lost the race. Heppomenes turned her astray, by the golden apples he flung in her way. So life's golden illusions have hindered many a Christian.

The Christian may be in danger of growing weary and faint in the race because the path is not always in green pastures, not beside the still waters. It may be through dark valleys, or up steep rugged mountains. We may meet with trials and conflicts which will sorely strain our faith and courage. Then we need to recall I Cor. 10:31. It may take chastisement to convince us of the vanity of this world and to attract our attention toward the goal at the end of the race. It may take sorrow to refine us and to draw us toward God in whom we find our true joy, rest, and strength.

Goshen, Indiana.

Overcoming the World

Mrs. A. E. Whitted, President Ohio District W. M. S.

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? I John 5:1-5.

THESE WORDS from the pen of the apostle John are the most convincing of any we could find in the word of God on the subject which we are to treat in this article,—"Overcoming the World."

If we are to overcome the world we will need some support, some one on whom we can depend, some one to help us. This text tells us of a good partner. How shall we effect this partnership? Simply by exercising faith in the Son of God. If you have sufficient faith in the Lord to confess him, you are born again, born of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. We become heirs of God, and joint heirs with his son. We are now members of the great family of which God is the father. The members of a family have love one for another. If we love the father we will also love the other members of the family. We cannot love God unless we love those who are the father's children. There simply is no use talking of our devotion to the Lord Jesus Christ, if we are not devoted to those for whom Christ died. Love is a real thing, a practical thing. We say we love all the people of God. It is very easy to talk. How do we prove it? The word says, "Love suffereth long, and is kind; love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things." I Cor. 13:4-7. Take these statements and make a testing of your own love. Are you ever envious of God's people when honors come to them? Do you rejoice with them? Remember the scripture says, "Whether one member suffer all suffer with it, or if one member be honored all rejoice with it." When men are saying good things about some one and not about you, does your heart rejoice? Real love to God will make possible that very thing. Love will make you prefer the other with honor. Love is active. It leads one to serve, to delight in ministering. Are you happier in serving or in being served? If you can find joy in service, you are more likely to be served joyously.

There is a story of a man who spent some few months in India. He was one day discussing India with a company of men in a public place. The discussion drifted to missions. The fellow finally said, "I have no use for missions, I spent some time in that country and throughout that whole period I didn't see that much progress had been made, in fact during that time I did not meet a single missionary. The church seems to be wasting her money and effort." A quiet old gentleman who had sat near by drinking in every word, spoke, "Pardon

me, sir, how long did you say you were in India?" "Five months, sir to be exact." "And may I ask what took you there?" "I went out with the intention of hunting tigers." "Did you see any tigers?" "Scores upon scores of them." "Well now isn't that peculiar, I've spent thirty years in India and never saw but a very few tigers—but hundreds of missionaries and could tell you of many things accomplished by them. You went out to hunt tigers, and found them. I went out to do missionary work,—to tell men that they might be born into the family of God. I found joy in missionary service." "Where your heart is, there will your treasure be also."

Did you ever hear any one speak after this fashion, referring to some church. "I've come here for months and no one has ever shaken my hand." Was that heart warmed by the love of God such that it would send out an appeal for a hand-shake?

Love is a practical thing. "Every one that loveth him that begat, loveth him also that is begotten of him."

Again the scripture says, "Love overcometh a multitude of sins." What does that mean? If you know that your brother has sinned, and you love your brother you will never mention that sin, to any but God. As one has put it, either talk to him and God or to God alone, never to a tale-bearer. Love does not spread your brother's failures but rather covers them up in the presence of God.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." It is a blessed and beautiful fact that every believer will be an overcomer at last. Perhaps many will not be, like Jacob, until the end is almost reached. Jacob had been a child of God for many many years. Yet he came very near to the end of the way before he manifested the graces God had been seeking to work in him. In that great faith chapter we read, "By faith Jacob when he was dying, blessed the sons of Joseph and own way that we fail to manifest in our lives the graces God wishes to work in us.

What does it mean to overcome the world? All things of the world are classified under three heads, worshipped." What a pity to have lost all that time. What a shame if you or I should be so set on our The lust of the flesh, the lust of the eye, and the pride of life. Carnal indulgences, pleasure of the senses, ambition, praise of the world, and all things worldly. Overcoming the world simply means being delivered from all of these. As you obey the laws of the new nature you are set free from the things of the world. Your faith becomes to you the victory. "To him that overcometh I will grant to sit with me in my throne, even as I also overcame and am set down with my father in his throne." Who then is the overcomer? He who receives his urge, his power to cope with the world from the great Dynamo, the Lord Jesus Christ who said "Be of good cheer I have overcome the world." Believe on the Lord Jesus Christ, allow his love to warm your heart, devote your every interest to your first love and every hindrance will dwindle before your advance as the dew before the summer sun. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"
Gratis, Ohio.

Checking Our Lives for Hindrances

Edna Nicholas

MANY YEARS ago a girl in her early teens gave her heart to Christ. She grew strong in His presence; she found joy in service—her life seemed unhindered by temptation—she accepted God's truth without question. But years of contact with the world in earning a living in secular work, this would-be Christian girl "waxed cold." Her interest for spiritual things decreased, while her interest for material things increased.

In medieval times men withdrew themselves from the world—withdrew themselves from all secular work, the material side of life, leaving everything that tended to detract from their spiritual interest and made their whole life sacred, endured pain and privation to gain heaven. Today men are frankly worldly.

The soul inhabits the body and the two often are in conflict. The body must live in the material world. The body must be supplied with material things and material things are worldly, not spiritual and not being connected with God we find it very easy to become more interested in things worldly than things heavenly. This is our major hindrance in our lives —when our interest in the heavenly wanes, our lives are soon crowded full of hindrances. First of all you follow your interests. Where is your heart? On things worldly or things heavenly?

You must earn a livelihood, unless you divorce body and soul, but plowing corn, keeping books, practicing law or medicine—all these are secular work—worldly. You want to give a portion of your time and money to Him, but somehow the world is getting the lion's share.

Our trouble today lies in attempting to live two

different lives, one material and one spiritual. We are trying to live in two different conflicting worlds. We are trying to serve two masters. This cannot be done.

Jesus was a carpenter, much longer than a preacher, but whatever his work, he was "about his Father's business."

Religion can never claim our whole life until our daily work is a part of our religion. Everyday work is, and ought to be, a greater part of our life. If there is spiritual growth our religion must be a part of our daily life and work—not one day, but every day. We must make everything in our daily life and work contributory to our spiritual growth.

* * * * * *

"Perfect harmony with God's will is perfect heaven." It might be well to check your daily conduct for discord with God. Self-will is a very noticeable discord and is the origin of every sin. No man is saved until he is saved from his self-will. The world cannot be saved until it is saved from its selfishness. Selfishness creates discord and conflict. There can be no harmony between you and your God or between you and your fellowman until you consider selfishness in your own heart and life. Jesus teaches that no one can become a follower of his until he accepts a personal crucifixion and surrenders his will. Paul says, "I am crucified with Christ." When the great renunciation is made, God's will becomes the law of your life. This is one of the hard things for us to do: to renounce our stubborn will and truthfully say, "Thy will be done." Surely this is one of our greatest hindrances to Christian growth.

* * * * * *

Maybe you are not living daily in His presence. Just what makes you a Christian? Is it repented sin? That must come first, but it came from the fact that the Savior came into your presence. While in his presence you began to live a new life. His presence was sweet to you and you grew strong. Temptation had no power over your life. You were kept by his presence. In those days you had a heavenly vision. He came into your life, into your presence and called you his child. Your growth in the Christian life came through obedience to this heavenly vision. Through obedience Paul's vision brought him into a new river-of-life—Eternal life. Coming into the presence of the Master means a change, a new life. So long as we remain in his presence our souls will be inspired and strengthened spiritually. In his presence is fullness of joy. There is no life for the Christian out of the presence of Christ. So many hindrances block our paths that "in Him we must live and move and have our being."

* * * * * *

One time in your life you were content and happy to accept God's truth without questioning. Today you may have grown worldly-wise and are trying to reason and question and solve his mysteries according to the wisdom of the world. Thus you have grown to doubt. You are troubled. Doubt is the seat of many of our ills. Doubt will often come into our lives. But we must learn to trust God. You are not asked to believe until you are able to do so. But you are called upon to trust.

Doubts may have their origin in the physical—a bodily disease or mental temperament. Or they may have their origin in the moral—acts of sin which darken the mind and cut us off from communion with him. Or doubts may come in the spiritual—the hiding of God's face and wisdom; and a partial imperfect view concerning his plans and decrees; listening to unbelief and evil counsellors.

Search your life for these doubts. They hinder your growth. Resign yourself lovingly to your God in full confidence that his love will do all that you need and out of darkness you will come into light.

The Christian secret of enduring grace lies in ever keeping in his presence. Going from his presence we fall into sin and disgrace.

Do you find your interests in the worldly on the increase? Is your interest in the spiritual decreasing? You have only to remember you cannot serve two masters. Have you been able to submit your will to his divine will? Without an absolute surrender your life is out of harmony with him and there can be no spiritual growth.

Maybe you have stepped out of his great presence; lost sight of his face; lost that first heavenly vision. Without obedience to the first vision, there can be no second vision.

Heart-keeping is much like house-keeping. There must be a continual sweeping out of dirt and a cleaning away of rubbish. Daily dish washing is a perpetual fight with all sorts of vermin. If heart-cleansing could be done up once for all, then we would find the Christian life easy. Temptations are constant. There is a continual uprising of sinful passions. The task of keeping the inward man clean is so difficult we often become discouraged, and too many times grow cold and indifferent to things spiritual.

Will you permit outward assaults or inward weakness to disgrace you before the Master and before the world? Or will these drive us to the Master who will give us victory?

"Have mercy upon me O God, according to thy loving kindness.
According to the multitude of thy tender mercies blot out our transgressions."
"Purify me with hyssop and I shall be clean;
Wash me and I shall be whiter than snow;
Hide thy face from my sin, and
Blot out all mine iniquity and
Cleanse me from sin.
Create in me a clean heart, O God,
And renew a right spirit within. Amen."
Psalm 51.

Elkhart, Indiana.

The Children's Hour

[Signal Lights]

Program for April 1938

Mrs. H. L. Briscoe

SONG: "When I Survey the Wondrous Cross."
SCRIPTURE READING: John 20:1-18.
PRAYER: Thankfulness for our Saviour's sacrifice on the Cross and for His Resurrection from the dead.
READING:

It was dark to Mary of Magdala
As she stole from her lonely room
And sped away, ere the break of day
To the place of the rich man's tomb.
It was dark as night in her mournful soul
For the hope of her life had fled,
For sin had won and the deed was done,
And the Son of God was dead.

"Rabboni!" Only one word she said,
But her heart was in the cry.
There He stood, her Christ, and the sight sufficed,
Although she had seen Him die.
And for Mary of Magdala, through the power
Of that Resurrection Day
All the dark and the night, all sin and blight
Had forever passed away.

SONG: "Low in the Grave He Lay."
MEMORY WORK: Children recite Romans 5:6-11.
SOMETHING TO MAKE: (instead of the Object Lesson).

Jesus was arrested in the Garden of Gethsemane very early on Friday morning. At nine o'clock he was crucified. He hung on the cross for six hours. Let the children make a chart that will help them to remember what happened during that time. (Have them cut circles, with lines drawn through, both up and down and across, to divide, then mark the hours, nine o'clock, six o'clock, twelve o'clock, three o'clock.) At nine o'clock Jesus was crucified. From nine until twelve he hung on the cross in terrible suffering. During this time he gave his mother into the care of the disciple John. About noon the land was covered with darkness, and it was during this time that what is told in John 19:28-30 occurred. At three o'clock, Jesus died on the cross. In less than twelve hours he was arrested, tried, crucified, and had died to save the people of the world from sin.

BIBLE LESSON: Jesus Early Life.—Lesson 8.

44. What is said of Jesus when a child?

"The child grew and waxed strong in the spirit, filled with wisdom." Luke 2:40.

45. What shows that Jesus when a boy was fond of study and made friends?

"Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:52.

46. Where did Jesus and his parents go when he was twelve years old?

"They went up to Jerusalem after the custom of the feast." Luke 2:42.

47. Did Jesus start home from the feast with his parents?

He did not. "The child Jesus tarried behind in Jerusalem." Luke 2:43.

48. Where did they find Jesus three days later?

"They found him in the temple, sitting in the midst of the doctors, both hearing them, and asking questions." Luke 2:46.

49. What did Jesus say when they found him?

"Wist ye not that I must be about my Father's business?" Luke 2:49.

STORY: How a Pillow Was Used as a Bank.

Did you ever hear of a pillow being used for a bank? The following true story tells of such a precious pillow.

Many years ago there lived in Burma a stern and cruel king whose word was law. The people feared this powerful king, and when he passed they bowed so low that their heads touched the ground.

It was to this country of Burma that Adoniram Judson went as a missionary from America. At first the Burmese king was friendly to Judson and his wife and allowed them to build a mission school two miles from the capital city; but his friendliness was soon turned to mistrust because war had broken out with England. The Burmese king at once became suspicious of all foreigners, especially those who spoke the English language, for he thought they might be spies.

One day the door of the mission was thrown open and a group of Burmese officials stood before the trembling missionaries. They were frightened because in the group they saw "the spotted man," the king's executioner. "Who is the teacher?" he asked.

Judson stepped forward, and as he did so the fatal words of arrest were pronounced.

"You are wanted by the King."

Mrs. Judson plead with "the spotted man" to free her husband, but he only shoved her away and would have arrested her too, but, she was saved for he had no warrant from the king for her arrest.

In the filth of the death-prison many long days of torture followed for the missionary. In the daytime the prisoner's legs were bound by heavy iron rings which were attached to heavy iron balls, making it almost impossible to walk because the iron ring would cut into the flesh. Then at night the fetters were removed and the prisoners were strung up by their feet to a long pole so that just their shoulders touched the ground. Of course, sleep was impossible. To this torture was added the dread of the death penalty because each day one of the prisoners was taken from the death-prison by "the spot-

ted man" never to return again. Day by day the missionaries awaited the dreaded hour when it should be their turn.

Adoniram Judson loved the Burmese people in spite of their cruelty and he wanted to help them to know Jesus. In order to do this they needed the Bible translated into their language so that they could read of Him for themselves. It seemed an almost impossible task under the terrible conditions of the death prison; but Judson was brave, so he kept at his translation of the Bible into Burmese. Sheet after sheet, when finished, he would hide by stuffing it into his pillow. So day by day he completed a little more of his wonderful work.

One time the prisoners were moved, and when the change was made another prisoner got Judson's pillow with its precious contents. A few days later Judson asked the prisoner if he would not exchange that pillow for a better one which his wife had just brought. The prisoner consented gladly, but was surprised at the strange choice of the white man. That night Judson put his hand in the cover of the pillow and felt for his papers. To his relief they were there.

Once again the prisoners were moved, this time to a distant camp. The old camp was entirely torn up and Judson's pillow was left behind in the rubbish. He thought that he would never again see the result of his long patient years of labor. It was a disheartening thought, but God was watching over his work.

After the prisoners left, one of Judson's converts came to search for relics in the old prison yard. He saw a roll of cotton batting, the cover of which had been taken off. He picked it up, carried it home, and to his surprise he found in this apparently worthless roll of cotton the sheets of his master's manuscript. He had found and saved the very pillow of his beloved teacher. What a wonderful bank it had been and how faithfully God had guarded it for it contained His Word. "The Word of our God shall stand forever."

SONG: "Must Jesus Bear the Cross Alone?"

ROLL CALL: Answer with memory verse.

TESTIMONIAL SERVICE: (children testifying of their love for Jesus and their desire to do His will.)

SENTENCE PRAYERS:

REPORT of the "Doing Without Boxes."

OFFERING.

SECRETARY'S REPORT.

ANNOUNCEMENTS: (A good announcement would be a new member contest for May.)

SIGNAL LIGHTS' BENEDICTION: "Dear Saviour, help us to be Signal Lights, shining for Thee in the dark places of the world. Amen."

'Tis not in mortals to command success;
But we'll do more, we'll deserve it.—ADDISON.

Smile and the sun will pierce the shadows;
Trust, and the mists will roll away.
Give, and the Heavens will shine with glory;
Work, and you'll have a happy day.

Public Service -- Suggestive Program

THEME: "Forward With Christ."

Devotional Service

This part of the service may be planned by the committee in charge, using what available local talent they may have for special numbers.

Theme Developed

Three short talks on the following subjects may be presented; or one person may be asked to combine all three in a single address;

1. "Looking Backward to Get a Forward Impulse."
 (Material for this may be found in the November 1937 issue of the Outlook in the historic papers which were given at National Conference.)
2. "The Forward Steps We are Making Day by Day."
 (Material for this may be found in our Goals for the Year 1937-38, and in all Outlook issues since National Conference.)
3. "My Obligation as a Christian Woman to the Woman's Missionary Society."
 (This should take in both the attitude toward local and national work and should be presented by a woman who understands Brethren Woman's Missionary work and is enthusiastic for it.)

Closing Meditation

Seek to bring about a deep feeling of reverence and consecration as the service is closed.

Note

This service is not planned merely for the sake of a service. It has an objective as planned by the National Society. The objective is to inform the ENTIRE CHURCH of the plans, purposes and methods, past present and future, of the Woman's Missionary Society. Bringing in an outside speaker does not meet either the idea nor the ideal of the National W. M. S. unless such speaker is capable of dealing with Brethren W. M. S. work.

Official Affairs

REPORT OF FINANCIAL SECRETARY FOR DECEMBER, 1937

Apportionment Fund

South Bend, Ind.	$ 39.75
Beaver City, Nebr.	.75
Total	$ 40.50

Ashland Seminary Fund

Elkhart, Ind.	$ 11.00
Warsaw, Ind.	22.00
Ardmore, Ind.	5.00
Total	$ 38.00

Brethren Home

Ardmore, Ind.	$ 4.05
Total of all funds	$ 78.50

Respectfully submitted,
MRS. N. G. KIMMEL

Cycle of Prayer

APRIL

LET US THANK GOD:

1. For the great group of women who have faced trials and difficulties this past year and yet have remained faithful to our W. M. S. and our task of giving the Gospel to the unsaved.
2. For the number of young women who have taken up the work in the various societies over the Brotherhood.
3. For the training our girls are getting in the S. M. M. for more efficient work in our organization in the years to come.

LET US ASK GOD:

1. To bless us in our support of the work of the Bassai Station in Africa.
2. To bless Brother and Sister Dowdy, whom we are supporting in South America this year.
3. To guide each local society's activities that each society may reach every goal set for them this year.
4. To direct our program committee who will prepare our National Conference program.

Workers' Exchange

FREMONT, OHIO

I believe there has been no news from the Fremont W.M.S. since Mr. Vanator and I took over the work more than a year ago. This does not mean that no work worthy of mention has been done, but just the old story—too busy doing things to report them.

Just after our arrival on the field Mrs. John Baringer, our esteemed President, fell and suffered a serious break of her arm and shoulder that kept her out of the work for nearly half a year. We carried on to the best of our ability with the work so new to us.

This year we have taken up the work more systematically and there has been some fine progress made. We have planned the goals carefully so that each may be complete before the end of the year.

Our Tithing Band has had a nice increase and this is always a benefit to the entire church.

The entire church has accepted our Bible Reading plan, so we feel that will be another "good" which reaches outside our own W. M. S. membership.

This society is built on prayer and the systematic prayer of the W. M. S. serves to unite us more closely with the other women in our Brotherhood in our prayer-life.

The Mission Study Class was one of unique interest. It is my first experience in teaching a study class in the Woman's Missionary Society where the enrollment was one-fourth larger than the membership of the society and where every meeting was attended by more than the number appearing on the roll. The book, "Mecca and Beyond," was presented in special assignments, all of which were well given and the interest was most keen. We met four Monday evenings after New Years with our dearly beloved shut-in sister, Mrs. George Legecy. One of the interesting features was the ability of a number of the members to contrast the conditions of the Moslem World at present with that of ten years ago when a previous study of this sort was taken by our women. This was a splendid testimony to the value of these studies.

Through our Ladies' Aid, which is really the work committee of the W. M. S., we are now preparing clothing for Kentucky and comforts for those in need.

We are many miles from any other society in this territory and therefore do not find it possible to fellowship back and forth as we so much enjoy, but we are much interested in the work and ask an interest in your prayers for us.

MRS. FRED C. VANATOR

SUNNYSIDE, WASHINGTON

Dear Sisters:

Greetings from Sunnyside W. M. S. We are always interested to hear what other societies are doing. Though our district is rather isolated and a very busy section, we do take time to pray and work for the Master.

Last year we held eleven regular meetings, wherein we had lunch together and a devotional and business meeting. One month we visited our sister society at Harrah, Washington, which we trust was profitable to all.

We held a Mother and Daughter meeting and a Father and Son banquet in the church basement. Rev. Brown of Canada was the speaker. There were eighty-five men and boys in attendance. The church also gave a banquet for the members of the Junior and Senior High School classes who were members of our church.

Our society met and canned fruit for a children's home in Seattle. We have also cooperated in making bedding for the needy.

We have had an average attendance of twenty-seven throughout the year. There are twenty who cooperate as members of the National Society.

In His service,
MRS. MARGARET MILLER, Cor. Sec'y.

The first time I read an excellent book, it is to me just as if I had gained a new friend. When I read over a book I have perused before, it resembles the meeting with an old one—OLIVER GOLDSMITH.

Each man is captain of his soul,
And each man his own crew,
But the Pilot knows the unknown seas,
And he will bring us through.
So—Ho for the Pilot's orders,
Whatever course he makes!
For he sees beyond the sky-line,
And he never makes mistakes.

Build a little fence of trust
Around today,
Fill the space with loving work,
And therein stay.
Look not through the sheltering bars,
Upon tomorrow;
God will help thee bear what comes
Of joy or sorrow.

MARY F. BUTTS

Local Goals

I

PRAYER COVENANT

An active Prayer Band throughout the year, and family altar stressed.

II

TITHING COVENANT

Definite tithing instruction with an increase in Tither's League.

III

READING GOD'S WORD

Required Bible Reading completed by 40% of the membership. (Note: Required reading—The Four Gospels; Isaiah and Songs of Solomon; or a chapter a day of your own selecting).

IV

MISSION STUDY

A Mission Study Class, covering one or both of the Required Books—"Mecca and Beyond" or "Highland Heritage."

V

W. M. S. DAY

A Public Service in which the work of the W.M.S. is presented to the Church and an offering received for Brethren Benevolences in the Homeland.

VI

MEMBERSHIP INCREASE

A net increase in membership.

VII

NATIONAL APPORTIONMENT

The National Apportionment paid in January and July.

VII

MISSIONARY SUPPORT

Missionary Support of One Dollar ($1) per member and District Dues paid to the District Secretary in April.

IX

THANK OFFERING

Thank Offering from 80% of the membership to be taken or sent to National Conference for Home Missions.

"Superficial knowledge, when linked with malice, will put the worst construction upon the best actions."—SELECTED.

Newsy Notes

Requests have been appearing on my desk for a suggestive outline program for the Public Service which each W. M. S. must have during the year to meet Goal V. We are submitting such a program on another page of this magazine and we pray it may help some to get the real spirit of this Public Service.

This service is not meant to be one of entertainment, nor just an opportunity to use a speaker who may have a message, but which is foreign to the work of the W. M. S. It is, however, an opportunity to present our W. M. S. work to the entire church with the aim to interest more of our women in this worthy work.

The offering should be no small part of this Public Service, and should give every member of the church an opportunity to cooperate in the plans of the Local and National W. M. S.

In Loving Memory

EVENING PRAYER

Carmen Malone

I thank thee, Father, that thy guiding hand
Has brought me safely through another day,
I thank thee that thy firm protecting arm
Has steadied stumbling footsteps on the way,
I thank thee for each moment separately—
For every pleasant smile and gentle word,
For every scene of nature's loveliness,
For every lesson that I saw and heard.

Guard me in slumber, give to me a calm
And peaceful rest — watch o'er me through the night,
Watch o'er me through the nights and days to come
That I shall keep my oil lamps burning bright;
Enlarge my vision, give me courage, faith,
Help me to seek the true, the pure, the fair,
Help me keep mind and heart in readiness
To use in service, Lord—this is my prayer.

IN LOVING MEMORY OF:

Mrs. W. M. Lyon, Washington, D. C.

Mrs. Robert MacLennan, Washington, D. C.

Mrs. Hiram Ulrey, Warsaw, Indiana.

If we encounter a man of rare intellect we should ask him what books he reads—EMERSON.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.

First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.

Second Vice President — Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

General Secretary — Mrs Gertrude Leedy Briscoe, Sidney Indiana.

Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.

Literature Secretary—Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.

Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio; Miss Bernice Berkheiser, Mexico, Ind.

Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

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Vice President — Mrs. F. J. Sibert, Masontown.

Secretary-Treasurer — Mrs. W. H. Schaffer Jr., 115 Oak St., Conemaugh.

Ohio

President—Mrs. A. E. Whitted, Gratis.

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Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

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Vice President — Mrs. Arthur Baer, 1209 South Meeker St., Muncie.

Secretary-Treasurer — Mrs. F. Emerson Reed, 705 Wayne St., North Manchester.

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THE SISTERHOOD of MARY and MARTHA

Do God's Will

Consecrated Lips

Nellie Stover

"Set a watch, O Lord, before my mouth, keep the door of my lips." Psalm 141:3.

WE THAT HAVE ACCEPTED Christ as our own Savior have realized many things that we want to and must give up in our new life. At first we do not notice nearly everything that is not Christlike in our lives. As we read the Bible, it becomes clearer and clearer what our new Master has for us to take on and what to put off. Probably many of us have not realized what God said in the Bible about a Christian's lips. Perhaps our lips have not changed in our new life, except as our thoughts and desires have changed them, but no time and prayer has been spent on having them as God's word specified. Let us look to a few verses from the Bible to see if we have the qualities necessary.

"For my mouth shall speak truth; and wickedness is an abomination to my lips," (Prov. 8:7). Just as the writer of the Proverbs says he shall speak truth, so should we say the same and strive for it. The truth that should be most important to us is God's word. If we are to speak God's word we should know it and study it. "Thy word have I hid in my heart, that I might not sin against Thee." God's word, ready to be uttered through our lips, will keep us in times of temptation. It will keep us when we have a chance to speak a word for our King and would be embarrased if it were not for a message from God's word to confirm our view. We must be careful to speak God's truth in all love. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ," (Eph. 4:15). Let us prepare ourselves with the truth so it may be a shield to each of us.

"Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard," (I Sam. 1:13). What a thrill it is for us just to whisper unto God and know He hears us. What strength and assurance it gives us as we work in the world to realize that God hears our prayers for guidance and strength even if they are uttered only in our hearts. But let this not take the place of our secret place of prayer on bended knee. Do we find ourselves finding excuses for slipping into sleep at night without stopping to thank God for the day's blessings? Or do we find ourselves starting out the day in our own strength and not taking or making time for prayer before we leave our room in the morning? God make us mindful of the duty and privilege of us girls in the ministry of prayer.

"Yea, my reins shall rejoice, when thy lips speak right things," (Prov. 23:16). Stop and think that the only sermon many of your associates in the world hear, is what comes between your lips in your conversation. What kind of a sermon do they hear from you? Quite likely when we are with the world our conversation is similiar to theirs, or else we don't converse at all, which may be better. Why not make our conversation of a different standard than theirs? "The lips of the righteous know what is acceptable," (Prov. 10:32). Does that mean we should use the world's language? "Let your yea be yea, and your nay, nay, lest ye fall in condemnation," (James 5:12). No slang or profanity is necessary to make any point clear or emphasized. "Let your speech be always with grace, seasoned with salt that ye may know how ye ought to answer every man," (Col. 4:6).

"Let everything that hath breath praise the Lord. Praise ye the Lord," (Psalm 150:6). The joy that comes over us as we hear a child of God singing unto the Lord, for His glory alone, is inexpressible. While God gives such talent to some, I don't believe for a minute that the rest of us are to keep still and not praise Him. If it were that way, He would not have said to the rest of us, "make a joyful noise to the rock of our salvation," (Psalm 95:1). The next time we gather in the Lord's house let's make a joyful noise unto the Lord, singing with grace in our hearts to the Lord. We as Christians have much to praise the Lord for during the week. But how many of us are caught singing the world's newest song during the week. Wouldn't our Sunday praising mean more to the world, to ourselves, if we carried it through the next week? Our prayers to the Lord should be filled with praise. From him all things come and to Him shall all our praise be for it. From the Psalmist we read, "The King shall joy in Thy strength, O Lord and in thy salvation how greatly shall he rejoice!" And today we should rejoice for our salvation even as they did then.

After considering what the scripture voices on consecrated lips, don't you find them to be sought after? They shall be beautiful. Not of the beauty of the world, but they shall express an inward beauty. A beauty that no make-up of the world can match. By telling the gospel story of the Christ, who prayed with his lips for us here on earth we can glorify Him with our lips.

When we think of the price He paid for our salvation that we might have it as a free gift, is it not more than worth our while to consecrate our lips to Him?

But we cannot have our lips glorify God just a simple act. We shall need His almighty strength. With that in view the Psalmist's plea should be ours as we daily kneel in prayer.

"Set a watch, O Lord, before my mouth;
Keep the door of my lips."

Wapato, Washington.

Senior Devotional Program

Topic for April: Highland Heritage

HYMN: It Pays To Serve Jesus.

The service of Jesus true pleasure affords,
In Him there is joy without an alloy;
'Tis heaven to trust Him and rest on His words;
It pays to serve Jesus each day.

CHORUS:
It pays to serve Jesus, it pays every day,
It pays every step of the way;
Tho' the pathway to glory may sometimes be drear,
You'll be happy each step of the way.

It pays to serve Jesus whate'er may betide,
It pays to be true whate'er you may do;
'Tis riches of mercy in Him to abide;
It pays to serve Jesus each day.

Tho' sometimes the shadows may hang o'er the way,
And sorrows may come to beckon us home,
Our precious Redeemer each toil will repay;
It pays to serve Jesus each day.

SCRIPTURE LESSON: Matt. 26:36-46.

HYMN: I Gave My Life For Thee.

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou giv'n for Me?

My Father's house of light,
My glory circled throne,
I left for earthly night,
For wand'rings sad and lone;
I left, I left it all for thee.
Hast thou left aught for Me?

I suffered much for thee,
More than Thy tongue can tell,
Of bitt'rest agony,
To rescue thee from hell:
I've borne, I've borne it all for thee.
What hast thou borne for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;
I bring, I bring rich gifts to thee.
What hast thou brought to Me?

POEM: Let Us Go On.

Some of us stay at the Cross,
Some of us wait at the tomb,
Quickened and raised together with Christ
Yet lingering still in its gloom.
Some of us bide at the Passover feast
With Pentecost all unknown—
The triumphs of grace in the heavenly place
That our Lord has made our own.

If the Christ who died had stopped at the Cross
His work had been incomplete;
If the Christ who was buried had stayed in the tomb
He had only known defeat;
But the way of the Cross never stops at the Cross,
And the way of the tomb leads on,
The victorious grave in the heavenly place
Where the risen Lord has gone.

So, let us go on with our Lord
To the fullness of God He has brought,
Unsearchable riches of glory and good
Exceeding our uttermost thought;
Let us grow up into Christ,
Claiming His life and its powers,—
The triumphs of grace in the heavenly place
That our conquering Lord has made ours.

—ANNIE JOHNSON FLINT

BIBLE STUDY: Psalms 90-106.

SENTENCE PRAYERS by all officers.

LIFTING OF THANK OFFERING: During the gathering of the thank offering have some one play some instrumental number or some appropriate selection be sung.

PRAYER OF THANKS and consecration by the patroness.

MISSION STUDY: Highland Heritage. Chapters VII and VIII.

BUSINESS: Report on Bible Reading; call attention to Sisterhood Scholarship; send Thank Offering to Katherine Sampson before July 31; check over all goals and make an attempt to have them met before the summer vacation months; send pledge to Mission Home Fund; do not forget that

DISTRICT DUES are to be paid and sent to your district secretary by MAY 31st *instead* of July 31st.

HYMN: Let The Lower Lights Be Burning.

Brightly beams our Father's mercy
From His lighthouse ever more,
But to us He gives the keeping
Of the lights along the shore.

CHORUS:
Let the Lower lights be burning!
Send a gleam across the wave!

Some poor fainting struggling seaman
You may rescue, you may save.

Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching, longing,
For the lights along the shore.

Trim your feeble lamp, my brother:
Some poor sailor tempest tossed,
Trying now to make the harbor,
In the darkness may be lost.

BENEDICTION: Psalm 145: 1, 2.

Junior Devotional Program

Topic for April: Doorways

HYMN: I Would Be True.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave for there is much to dare,
I would be brave for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift,
I would look up, and laugh, and love, and lift.

SENTENCE PRAYERS by all the officers.

MISSION STUDY: Chapter 8. "The Doorway of Forgiveness."

Suggestions for the study of this chapter: The aim of this chapter is to give something of the background of the Moslems in Afghanistan and the work being done by missions; to help boys and girls understand that one of the ways to show Christ's love is through forgiving.

Afghanistan is a Moslem country which has been closed to Christian influence until very recently. A few years ago two American lady missionaries were permitted to travel alone across Afghanistan from Iran to India—the first venture of the sort. They were most courteously treated and went through comfortably.

Nevertheless, its warriors are fierce and courageous; its loyalties to Islam are almost fanatical. Its influence and prestige in the Moslem world far exceeds the mere fact that here are 11,000 000 followers of Mohammed. Cities are being made over; roads and means of transportation are being improved; government efficiency is being developed. Students and young officials are being sent abroad to study and upon their return their influence is being felt among the conservative and extremely religious group.

It might be wise to begin this chapter with a conversation similiar to the following: Today we are to study about a difficult country. It has a difficult name to say and to spell—Afghanistan. It is a difficult country to reach because it lies behind a large, high mountain range. It is difficult to make friends with its people because they are very fierce and wild. They are fond of fighting and do not make friends easily. Let us trace on the map the way that we would reach Afghanistan. (Trace each journey by road and by airplane.)

The chapter might be read aloud or the information given very interestingly.

Following the story ask the group if they can remember any incidents in the life of Jesus when He forgave people who had been unkind to him. Help them to recall his attitude to Judas, his attitude to the people who laughed at him and didn't believe him, his words on the cross about the people who were crucifying him. Have the children look up some of these references in their Bibles.

SCRIPTURE LESSON: Christian Forgiveness, Col. 3: 12-17 (read responsively.)

Leader: Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, and long-suffering,

Group: Forbearing one another, and forgiving each other, if any man have a quarrel against any;

Leader: Even as Christ forgave you, so also do ye:

Group: And above all things put on love, which is the bond of perfectness.

Leader: And let the peace of God rule in your hearts, to the which also ye were called in one body; and be ye thankful.

Group: Let the word of Christ dwell in you richly in all wisdom;

Leader: Teaching and admonishing one another with psalms and hymns and spiritual songs,

Group: Singing with grace in your hearts to the Lord.

Leader: And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus,

Group: Giving thanks to God the Father through him.

HYMN: Higher Ground.

I'm pressing on the upward way,
New heights I'm gaining ev'ry day;
Still praying as I onward bound,
"Lord, plant my feet on higher ground."

CHORUS:
Lord, lift me up and let me stand,
By faith, on Heaven's table-land,
A higher plane than I have found;
Lord, plant my feet on higher ground.

My heart has no desire to stay
Where doubts arise and fears dismay;
Tho' some may dwell where these abound,
My prayer, my aim, is higher ground.

I want to live above the world,
Tho' Satan's darts at me are hurled;
For faith has caught the joyful sound,
The song of saints on higher ground.

I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray 'till Heav'n I've found,
"Lord, lead me on to higher ground

BIBLE STUDY: Higher Ground.

HYMN: More About Jesus.

More about Jesus would I know,
More of His grace to others show;
More of His saving fulness see,
More of His love who died for me.

CHORUS:
More, more about Jesus,
More, more about Jesus;
More of His saving fulness see,
More of His love who died for me.

More about Jesus let me learn,
More of His holy will discern;
Spirit of God, my teacher be,
Showing the things of Christ to me.

More about Jesus in His word,
Holding communion with my Lord;
Hearing His voice in ev'ry line,
Making each faithful saying mine.

More about Jesus on His throne,
Riches in glory all His own;
More of His kingdom's sure increase;
More of His coming Prince of Peace.

RECEIVING THANK OFFERING boxes while some selection is played or sung that is fitting. CONSECRATION PRAYER by the patroness.

BUSINESS: Report of Bible Reading; send Mission Home pledge; check all goals and plan to meet them before the summer vacation months begin.

BENEDICTION: Psalm 145:1, 2.

In Kentucky

Lyda Carter

THE CREEKS were unusually high. In some places rocks had to be placed in the streams before we could step across. We welcomed the fire in the grate of each home we entered. For a few days one woman had been unable to get coal until that day because the "coal bank" was across the Creek, and the Creek was so high. The public school was closing, and we were visiting in the interest of a Vacation Bible School we wished to open the following Monday. That was a week and a half ago. We have now been carrying on this school, and one similar to it on another Creek, for a week. We leave in the morning and have our school at one place. Then we immediately leave for the other place. Sometimes the mud between these places causes a good deal of trouble. It sticks to our rubbers and makes our feet heavy—and, sometimes one's rubbers stick to it and have to be pulled out of the mud and put on again! Our traveling for the day amounts to about six miles. We are receiving a real blessing through meeting these boys and girls. After three weeks with these groups, we plan to hold about two more such sessions in other places, so that by the end of March, we will have held six Bible Schools, each of two or three weeks duration. Last year we had to build a fire in one place where we went. This year, so far, others are kind enough to attend to the fires for us. You who are used to Bible School in July, imagine children as they go along with us, running to some cliff, and gingerly breaking off an icicle, using it as an all-day sucker! Last year there were thirty-nine in our four Vacation Bible Schools who made a confession of Christ. Very definitely we covet your prayers for these, that there might be growth and depth in their Spiritual life. Then how we do wish that many others will take a stand this year! It is so hard to get decisions. We have several in mind who should take such a stand, and we ask your prayers that we might be able to make the way so plain and the responsibility so personal that none could misunderstand or reject.

In our Senior C. E. Society we have made a prayer list which includes every member of the Church and certain others who are interested. We pray

for some each day of the week, so that by the end of the week, every one has been remembered at the Throne of Grace. We would appreciate it so much if the Sisterhood girls would make out a prayer list of some of our requests and remember them earnestly in prayer.

In our list we, of course, would include our Vacation Bible School work. Then there is the public school work. During the last months of school we were visiting six schools weekly with Bible lessons, verses, and choruses. We feel that we should resume that when schools reopen in July. We can reach children this way who will not come to our Sunday Schools. This could be a matter of constant prayer, that God would bless such a ministry.

We are thinking of starting a fifth Sunday School which would, in reality, be a Saturday School, as our Sundays are full. We need guidance in this as we are very busy, and it would not be wise to take on more work unless we felt it would be a glory to God.

After Bible Schools are over, we plan our Communion Service for March 30th, and an Easter Gospel Team Meeting. Each of these should be carefully worked out and prayed for. Our work at Krypton in the Church is beginning to pick up. More are attending services, and there is a deeper interest. So each separate part of the work should be done in such a way as to add to this interest. How we do need a body of strong, true praying believers at our home base.

In the spring painting and roofing and other repairs must be done to the buildings. This is a responsibility as well as a real problem. Brother Walter will have to take charge of this, and do much of the work himself—along with his other duties. He will need our prayers.

We find that one way to witness to the people is to meet week nights in various homes on the Creeks for services, particularly in places where it is hard for the people, and especially the mothers, to attend our church services. We have done some of this type of work, and find it most inspirational and helpful to ourselves, as well as a blessing to the people. We wish to do more of this in the spring and summer.

Will you not pray definitely with us for these things? Prayer seems to be our great need at present. "WHERE PRAYER FOCUSES, POWER FALLS."

Here is a little incident in closing:

It is interesting to note that while some children will not even attend the public schools (let alone our Sunday Schools) enough to profit by them, there are a few who take advantage of opportunity when it comes their way. One boy about ten years old, who had been living on a Creek, moved with his family to Krypton. Since being here, he has attended our Junior C. E. and Sunday School very faithfully, and seems to be most apt among the children. When we took our Thanksgiving offering he earned a dime by working on Saturday for his father in a mine. And he put that dime in the offering!

Krypton, Ky.

Doorways for Juniors

Miriam McKeefrey

CAN YOU IMAGINE a house, a school, a church, a library or a railroad station without a door? Of course not, especially not right now. Business men and building contractors are spending enormous sums of money to make homes and public buildings with attractive entrances. An architect spends a great deal of time planning the doorway so that it will make the building impressive and good to look upon. Merchants in your home town will, no doubt remodel the entrances to their stores so that people will be attracted, come in, and make purchases. In other words, people of today seem to think that doorways are important!

Did you ever stop to think how important the gate or door to the old Jewish Tabernacle was? The gate was made of blue, purple, scarlet and white linen, and was the only opening in the hangings of the Tabernacle. The only entrance to the Tabernacle in the right way was through the gate. All parts of the Tabernacle are typical, and the gate typifies the Lord Jesus. In John 10:9 we read "I am the door, by Me if any man enter in he shall be saved, and shall go in an out, and find pasture." Jesus is the only way to the Father (John 14:6) and it is only by coming to God through Him that we can have eternal life. In addition to being the door, the Lord Jesus has opened many doors to girls who have accepted Him as Personal Saviour.

In our Mission Study Book, "Doorways," that your Society has just finished reading, we find stories of open doors. These doors are not just doors that stories are written about, or vague places in the Orient, but actual doors that are open to any Sisterhood girl who will use them.

Did you ever think about the doorway that School offers to us? All of us go to school, and we spend a good part of each day there. We meet other boys and girls who are just as old as we are, and who have the same interests and desires that we have. Have you ever thought of the opportunity we have in going to school—not just in order to get an education—but as girls who are Christians, and who have accepted Christ as Saviour. Boys and girls in the school room are watching us. They know that we go to Sunday School and Church, and that we are trying to live the way Jesus would want us to. It is a privilege for us to show them by our lives that we have something they do not have. We have a gospel of "Good News." We may not be very big, but still we can show by our actions that Jesus saves, keeps and satisfies!

We all have friends. Life would be very dull and uninteresting if we did not have friends. God wants us to have friends, and the Bible is full of wonderful friendships. David and Jonathan were very close friends, and loved each other dearly. Both David and Jonathan loved God and tried to honor Him in their friendship. I suppose David had some boy friends who did not believe in the same God as he did, and perhaps Jonathan had some too. Naturally we all have friends who are not Christians. Did you ever speak to them about the Lord Jesus? In connection with this we might think about the City of Samaria when all the people were starving to death because the Syrian army had laid siege to the town. There were only four lepers who had enough to eat, and that was because they had stolen out in the night to the deserted Syrian camp. After the lepers' hunger was satisfied, they thought about their friends back in the starving city, and hurried to tell them where they could get food, (II Kings 6-7). Did you ever think about your friends who are not Christians? Jesus said, "Ye are My witnesses." He did not say that to grown folks only, but to little girls too.

Everybody likes to play. When we do not feel like playing we know that something is wrong. You will probably say that you do not see how play can possibly be a doorway, but it is a big one if you look at it in the right light. When we play we come into close contact with our companions. They have a good chance to watch us and to learn what we are like. They watch to see if we are "good sports." If we are not, they will remember that we are Christians, and we will lose our testimony with them. Good, clean playing goes a long way in leading a friend or playmate to Christ.

Our Mission Study Book speaks about the doorway of Language. Most of us have little opportunity to teach others to read and write, but there is another meaning for language, our speech. We are identified by our speech. New Englanders easily betray themselves by their talk. A Virginian is easy to discern with the first sentence. Paul says in Col. 4:6, speaking to Christians, "Let your speech be always with grace." A lovely little chorus runs:

Let it be seen that with Christ I have been,
Jesus, my Lord and my Saviour.
Let it be known that I'm truly Thy own,
By all my speech and behaviour.

All these doors are open to you, *if* you have opened the door of your heart to the Lord Jesus Christ. In Rev. 3:20 He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door I will come in to him, and will sup with him, and he with Me." We need not wait until we are grown to open the door to the Lord Jesus, for He says in II Cor. 6:2, "Behold, now is the accepted time; behold, now is the day of salvation."

Philadelphia, Pa.

SELECTED PARAGRAPHS

In Paris there are some famous tapestry mills. In these shops the weaver sits for days plying his work. Does he see the beautiful rug which he is making? Does he see the marvelous snowflake pattern in the rug that shall be used to adorn some mansion? No, he sees only the wrong side, instead of the golden threads he see the dark ugly ones. But one day the loom is silent and the shuttles cease to fly. Then the work is turned and the weaver sees his reward—for his toil, a work of beauty. So it is in life. There are so many things that we cannot understand, but if we trust God and do His will some day when life's little journey is over we will look back and see where these hard things were needful to make a beautiful life of ours.

God and Nature

JO. L. MORRIS

Admire the flowers that bloom for you,
Admire the birds and bees;
Admire the beauty of the world
With all the swaying trees.
With little thought we see this world
With all these beauties stored
For us—but let us not forget
In them, to see the Lord.
For He it is who made them all
That we might happy be.
"O Lord, we thank Thee for Thy love
And all the gifts from Thee."

Clay City, Indiana

Senior Bible Study

Studies in the Psalms 90-106

Marie Eberwein

Subjects of the Psalms

Two months ago, you will recall we mentioned that there are various themes or subjects treated in the Psalms, and we pointed out that the arrangement of the various Psalms was not haphazard but orderly. Just as we have classification of the hymns we sing today—so the Psalms have definite subjects. Copying a part of Angus' classification, we have:

Instruction: Psalms 1, 19, 39.

Trust: Psalms 3, 27, 31, 46, 56, 62, 86.

Praise: Psalms 8, 29, 93, 100.

Distress and Sorrow: Psalms 4, 13, 55, 64, 88.

Thanksgiving: Psalms 30, 65, 103, 107, 116.

Aspiration: Psalms 42, 63, 80, 84, 137.

Penitence: Psalms 6, 32, 38, 51, 143.

History: Psalms 78, 105, 106.

Messianic: Psalms 1, 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 97, 102, 110, 118.

The Psalms in the New Testament

More than any other Old Testament book, the Psalms are quoted by the Holy Spirit in the New Testament. Quoting again, this time from Dr. A. C. Gaebelein's "Annotated Bible", we have the following listed:

Psalm quoted in	*N. T.*
91:11	Matt. 4:6
78:2	Matt. 13:35
118:22	Matt. 21:42
110:	Matt. 27:43
69:9	John 2:17
78:24,25	John 6:31
90:1	Heb. 1:13
8:4	Heb. 2:16
95:11	Heb. 4:3
95:7	Heb. 4:7
2:4	Heb. 5:2
110:4	Heb. 5:6
132:11	John 7:42
82:6	John 10:34
41:9	John 13:18
35:19	John 15:25
69:4	
22:18	John 19:24
69:21	John 19:28
34:20	John 19:36
22:17	John 20:17
69:25	Acts 1:20
41:9	Acts 1:16
16:8	Acts 2:25
110:1	Acts 2:34
2:1,2	Acts 4:25
110:4	Heb. 7:17
2:8	Rev. 2:27
4:4	Eph. 4:26
4:8	Matt. 7:23
7:6	I Cor. 15:25-27
9:8	Acts 17:31
19:4	Rom. 10:18
21:1	Matt. 27:46
22:21	II Tim. 4:17
24:1	I Cor. 10:26
27:1	Heb. 13:6
34:8	I Peter 2:3
40:6-8	Heb. 10:5-7
2:7	Heb. 13:33
16:10	Heb. 13:35
51:4	Rom. 3:4
14:2	Rom. 3:12
140:3	Rom. 3:13
32:1, 2	Rom. 4:6
69:22, 23	Rom. 11:9, 10
117:1	Rom. 15:10
68:18	Eph. 4:8
116:1	II Cor. 4:13
102:25-27	Heb. 1:10-12
45:6, 7	Heb. 1:8, 9
41:9	Mark 14:18
	John 13:18
48:2	Matt. 5:35
50:4	Heb. 13:15
55:22	I Peter 5:7
56:4	Heb. 13:6
69:21	Mark 15:36
29:6	I Thess. 1:8
89:27, 37	Rev. 1:5
	Rev. 3:14
97:6	Heb. 1:6
104:	Heb. 1:7

About 50 Psalms are used in the New Testament either directly or indirectly.

BOOK IV

The fourth book of the Psalms, 90 to 106, we have called the "Numbers" section because of the similarity to that book written by Moses. It opens with the only Psalm written by Moses, written in the wilderness when the people were dying on account of their unbelief at Kadesh-Barnea. Through the book, are various millennial psalms showing the blessings to Israel, the nations, and all the earth when the King reigns. They are noted in the list.

Psalms 90—93.

90. Prayer of Moses during the wilderness experience following the unbelief at Kadesh-Barnea (Num. 14).

91. Anonymous. As Psalm 90 shows the end of the first Adam in death, so Psalm 91 shows the end of the last Adam (Christ) in life. While critics discount this as applying to Christ, Satan was clever enough to know it did, for he quoted it to the Lord Jesus in His temptation, omitting "in all thy ways" from verse 11 (Matt. 4:6).

92. Psalm or song for the sabbath day. Anonymous psalm of praise.

93. Short Kingdom Psalm. Jehovah reigneth, as shown in Rev. 11:15-18.

For use in Temple worship on Friday.

Psalms 94—100. From suffering to glory for Israel.

94. Anonymous; for use in Temple on Wednesday. Prayer for vengeance on enemies.

95. Anonymous. Anticipates coming of Messiah, with plea for Israel not to harden their hearts again as they did in the wilderness.

96. Anonymous. The Messiah has come, and there is song and rejoicing.

97. Anonymous. The Lord reigns in righteousness and with glory.

98. Anonymous. The new song to the Lord.

99. Anonymous. The Lord's righteous reign.

100. Psalm of praise for the glory and blessing God gives His people when Messiah comes.

Psalms 101—106.

101. Psalm of David. The righteous King (Messiah) is described, and declares His righteous demands of His subjects.

102. Anonymous. Messianic; prayer of Christ in days of humiliation and rejection. Quoted by Holy Spirit in Heb. 1:10-12.

103. Psalm of David. Praise of Israel, cleansed, forgiven, and restored to her land and position. See also Isa. 40:28-31.

104. Anonymous. Praise of creation, redeemed from the curse of sin. Verse 4 is quoted in connection with Christ's ministry in Heb. 1:7.

105, 106. Anonymous. A review of Israel's history to time of Judges. Israel confesses her sins against God throughout her generations. Certainly a prophetic utterance which will be that of Israel when her blindness is removed and she is restored. This fulfillment of Ezek. 36:31 will then apply fully.

In Book IV of the Psalms there are two Psalms that may be classed as Messianic, 97 and 102. Of these, the 102nd is most distinctly so. It speaks of the Gethsemane experience of Jesus Christ. Turn in your Bible, after reading Psalm 102, to Matt. 26:36-46; to Mark 14:32-42; to Luke 22:39-46; and to John 18:1; and then turn back to Psalm 102. Read it and see the heart cry and deep emotion described prophetically by the psalmist as it was not described by either of the Gospel writers.

When Jesus Christ entered the garden of Gethsemane He knew not only that Judas had gone to betray Him and

would soon bring the soldiers to arrest Him, but He knew too that Peter within a few hours would deny Him, that the disciples would all desert Him. But what must have weighed upon His heart most heavily was the knowledge that He, the sinless Son of God, was to bear sin in His own body and forever pay its price on the tree on Calvary. We, to whom sin is not second but first nature, can only conceive very dimly the awful horror that must have been the Son of God's as He contemplated being made sin for us.

We can glimpse this in the first four verses of Psalm 102. In verses six and seven there are several comparisons listed: "I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top." Then in verse 11: "My days are like a shadow that declineth (is stretched out—A.S.V.); and I am withered like grass." Can you think of a more mournful picture than is drawn here?

But the Son of God looks beyond that, and in verses 12 to 22 He speaks of His work at His second advent, when the time to favor Zion is come, when the nations shall fear the name of the Lord; when the Lord shall build up Zion, and He shall appear in His glory. So sure is God's plan that the Holy Spirit records it as past tense (verse 19): He (Jehovah) *hath looked* down to hear the groaning of the prisoner, to loose those that are appointed to death....when the people (Israel) are gathered together, and the kingdoms, to serve the Lord.

Hear the cry of God's Son in verses 23 and 24. Back of the prayer of Matt. 26:42 was this knowledge of what lay immediately ahead. "He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days; thy years are throughout all generations." God the Son is praying to God the Father, even as in Matt. 26:42 he says, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Immediately comes the reply from God the Father to God the Son: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. (John 1:1-3—'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.' Eph. 3:9—'God, who created all things by Jesus Christ.' Heb. 1:2—'God..hath..spoken ..by His Son..by whom also he made the worlds.') They shall perish, but thou shalt endure: (Isa. 34:4— 'All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down.' Isa. 51:6—'The heaven shall vanish away like smoke, and the earth shall wax old like a garment.' Isa. 65: 17—'I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.' 2 Pet. 3:7, 10-12—'But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?') yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same (Heb. 13:8—'Jesus Christ the same yesterday, today, and forever.') and thy years shall have no end."

With this reassurance, no wonder Christ Jesus could then (Matt. 26:45, 46) speak to His disciples so. He had His promise from God His Father that even as they had planned redemption before the foundation of the world, so it was to be accomplished within a few hours. God the Son would be betrayed by one of His professed disciples; He would go to the Cross and there pay the penalty for the sin of all men;—but He knew too that He would rise from the grave, that He would not be left in the grave to perish, but that He would endure to the ages of the ages the victorious Son of God. Although the heavens and the earth should be rolled up like old garments, fit for nothing but rags, and cast away; He would remain.

But what of His disciples—these whom He knew would desert Him in a short time? May not this further assurance of verse 28 apply to them?—"The children of thy servants shall continue, and their seed shall be established before thee."

Yes, there was desertion and desolation for God's only begotten Son on the last day of His earthly life; but there was also the knowledge and assurance that although the heavens and the earth should pass away—and they will. He will remain—and He has!

It was alone the Saviour prayed
In dark Gethsemane;
Alone He drained the bitter cup
And suffered there for me.

Can you reject such matchless love?
Can you His claim disown?
Come, give your all in gratitude,
Nor leave Him thus alone.

Philadelphia, Pa.

Junior Bible Study

Higher Ground

Mrs. Ruth Blomberg

Last month we came to the middle milestone in our Bible study for this year. We have been going very slowly, so lest we lose the threads of our story and it should become dull, let's refresh our minds on what we have learned up to this present time. Let us think through our introductory study in Judges. That is the story of disobedience and wars and famines. It is also the story of heroes, and great victories for the Lord. Who was one of those heroes? Certainly we will not soon forget Gideon and his faithful service to the Lord, and the strange fleece of wool test to which he put the Lord. Can anyone give me a verse from Judges that will picture every scene in the book, and give the background of every story? We find such a verse in chapter 17, verse 6. Let's all open our Bibles to this Scripture, and read it together. This verse, you will remember, gives us the setting for the story of Ruth. Let us turn to that book now. As you glance through the events of the first chapter, can you think of a title for them? Remember that the one important person in this chapter is Ruth. What did Ruth do here that was especially outstanding? Look at verses 16 and 17. This outstanding thing that Ruth did was to decide to go to Bethlehem with Naomi. I'm going to draw a picture of this first chapter on the blackboard here. Let us suppose that this sloping plain represents Moab. What would one find in Moab at the time of this story? First of all one would find idolatry. Every home would have its small gods of wood and stone that the family worshipped; verse 15 tells us that, doesn't it. And what always goes along with idolatry?—immorality, crime, and all the vices taught by Satan himself. Do you notice how this country of Moab slopes gently downward? To live in Moab and to worship its gods meant to serve Satan and go down to death. But in this chapter we see Ruth deciding to go out of Moab with its sin and death to a land where the only true God was worshipped. We can picture this whole first

chapter then, by this step up out of Moab. We will label it "Ruth Deciding." In the second chapter Ruth did something else. What was that? She worked, didn't she. We will picture this second chapter by a second step, higher than the first, and label it "Ruth Serving." We will let this third step represent the chapter for study today. As we study you be on the alert to see if you can find a name for it.

Let us, first of all, read the chapter together, then we will decide on a name for it. Now, what do we discover Ruth doing here? Her work is finished, and she seeks rest. Let us call this chapter "Ruth Resting." As you look at this diagram of our story what do you discover? Are not these steps that Ruth took out of Moab just like the steps that the Christian takes out of the world with its sin and death? We will consider this more fully when we add the last step in our next study.

When you read the first verse of chapter three, did you see anything there that looked familiar? Turn back to chapter one and read verse 9. Isn't it strange that Naomi should now be fulfilling her wish for her daughters-in-law? Back there in Moab when she said those words, it seemed as if Moab were really the only place for the two young women to find rest; at least Orpah was persuaded that such was the case. But as you look at what the future holds for Ruth now, do you think that Orpah was right? Orpah may have married one of the chief citizens in Moab; she may have had complete rest from all household care and work; she may have lived in luxury; her life may have been one continual round of pleasure; but do you think that she was as happy and satisfied in her heart as was Ruth who had labored and sacrificed and suffered? Would you rather have been Orpah or Ruth? Would you rather be a gay society queen or a simple, poor missionary alone in some heathen country? Let me give you a modern parallel. There is a famous movie actress living somewhere in the west who has riches above all the other rivals in her field. She has winter homes and summer villas; she has expensive cars and liveried chauffeurs, and yet she is never happy. In her soul there is a continual longing. The words of her heart as they once reached publication are these: "I would give all my wealth if only I could find peace." Her counterpart may be seen in a little missionary woman in China. When she applied to the board for the privilege to go to her field of service, she was denied; she was too small and frail she was told. The young woman, fully persuaded that God had a work for her to do in China, plead with the board so earnestly that she was given reconsideration. The members of the board told her that the only place where they could send her would be far in the interior of China, one hundred miles from the nearest railroad station, and that she must go alone. The brave little woman, praising God for giving her an opportunity to work on a foreign field, accepted the appointment. Some months later, the board fearing for her welfare, wrote her a letter asking how she was getting along. In due time they received a reply: her letter read, "I'm happy, and I'm happy, and I'm happy." Remember that God's way for you is the only truly happy way. You decide to come up out of Moab and serve the Lord, and He will give you rest and joy and peace.

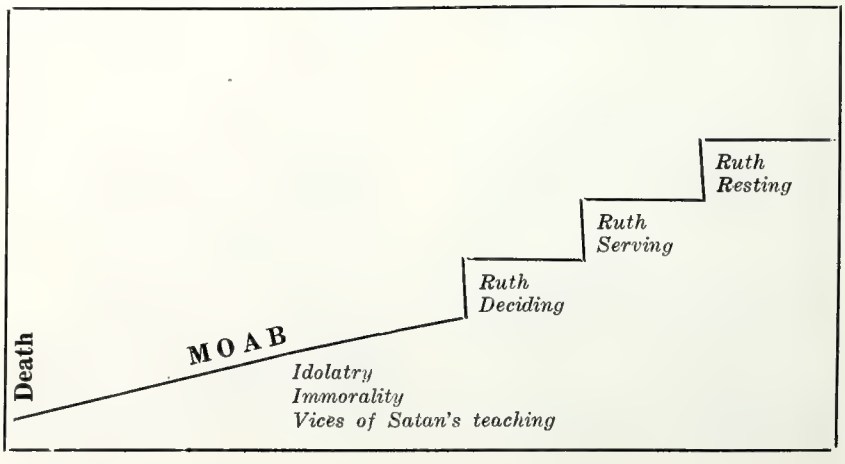
Again as you look at this first verse is not your heart puzzled? Since Naomi knew from the first day that Ruth gleaned in the field that Boaz was a near kinsman and could give Ruth a home and happiness, why did she let her daughter-in-law labor all through the harvest months from April until July before she sought rest for her? Do you think that Ruth would have appreciated Boaz' kindness as much if she had not had to work before she received it? The service that Naomi required of Ruth is very much like the service that the Lord requires of His children before He takes them to their heavenly home for rest. When a person accepts the Lord Jesus Christ as his Savior, he no longer belongs to the world here; his home is in heaven; he is a child of God. Nevertheless God does not take His sons and daughters home to be with Him the moment that they are adopted into the heavenly family. He first gives them work to do and sorrows to bear. In that way He tests their character and developes their love for Him. Heaven would not be such a joyous place for the believer if he did not first labor for the Lord and then enter into his rest.

As we go farther into the chapter, we find something else that puzzles. It seems, as we read verses 2-4, that Naomi counseled Ruth to do a very immodest, unwomanly thing. But as we look into the Jewish customs of that day, we will discover that Naomi's suggestion bore nothing of immodesty in it. The threshing floors of that time were made out on the hill tops open to the four winds. The floor was of earth trodden hard. The threshers tossed the grain up from the floor with large rakes or forks. The chaff was blown away by the wind, and the grain fell to the floor again. By this slow process the threshing took quite a few days, so it was necessary for the threshers to stay with the grain at night, sleeping out in the open. Ruth, to follow Naomi's advice must humble herself, but she need not bring reproach upon her character.

That Boaz was pleased with her manner of pressing her claim upon him as a near kinsman is shown by his words of appreciation in verses 10 and 11. He commended her for her humility and modesty coming to him as she did in the secret of the night; he praised her for her great kindness to Naomi in seeking to perpetuate her husband's name and family and not following the young men whom she met; and above all, he lauded her for her purity, "for all the city doth know that thou art a virtuous woman." How sweet, how fresh, how fragrant was the character of Ruth. This is the true and wondrous beauty that any girl may possess if she will but take the step out of Moab to her Savior. I have seen homely, plain faces transformed into faces of radiant beauty and light by the One who is Himself light. This is a beauty that glows and grows, an everlasting joy to all who behold it; a beauty that cannot ever fade. Fine clothes do not enhance it; costly treatments do not improve it; hard toil and sorrow do not destroy it. Follow Ruth's example, and you may have this same beauty for yourself.

We are now coming to the pivot point in our story. Let us read verses 12 and 13. Mention is made here of the kinsman's part. What was the kinsman's part? Let us examine the Hebrew law setting forth the duties of the near kinsman or goel and see what

Blackboard Diagram



Boaz' responsibility in this matter actually was. Someone turn to Lev. 25 and read verses 25-27 and verses 47-51. From this law we see that when a man had sold out to someone else, he could buy himself or his inherited property back again in course of time as he became able. If he were not able, a near kinsman could redeem him from his bond or mortgage. As we examine the law more closely, we discover that the kinsman must be able to redeem his brother; he must have the right of relationship; he must have the redemption price; and he must be willing to pay the price. Verses 50 and 51 show that the redemption was effected by the goel paying the just demand in full. Boaz' duty then was to buy Elimelech's inheritance. But, according to another law, Boaz must also take Ruth to be his wife that he might raise up seed to Mahlon. This law is recorded in Deut. 25:5, 6; we will read it together. Boaz was willing and glad to take the part of kinsman redeemer for Ruth, but there was another nearer kinsman who had first right.

So the chapter closes leaving us to wonder who will play the part of the goel. Whom do you wish to take this part? Do you think that Boaz would like to be the goel? A new day is beginning to dawn upon the little town of Bethlehem as Ruth makes her way back to the humble cottage of her mother-in-law to wait for the glorious day that is about to burst upon her in all its gladness and light. What will that day bring forth for her? You go home and read the last chapter in the story, the chapter about the kinsman redeemer, and see if you can think of another wonderful Bible story of a redeemer that is somewhat like this story of Ruth. Let us bow our heads for a closing word of prayer.

Washington, D. C.

On Bended Knee

Pray for all Sisterhood girls as they bring their offerings of Thanks this month.

Pray for all those who are planning to sail soon to their appointed Mission fields, that in all things the Lord may be the leader.

Pray for those who are in the homeland in preparation or under appointment for their fields of service that they may learn to fully trust Him to lead the way.

Pray for the coming Easter season, and offering. Pray that there may be a united feeling to give to our Master at this time that the world may learn to know of our Savior.

Pray for those missionaries now in the homeland, that the needed strength and blessing might be theirs.

Pray for the work in our mountain missions in Kentucky. Pray definitely for the following:

For the workers there that they might be able to make the way of salvation plain and the responsibility so personal that none can misunderstand or reject.

For the Daily Vacation Bible School, and the public school work that God will bless the ministry in those places.

For the new Sunday Schools that are about to be organized that it might be undertaken to glorify God.

For the anticipated visit of a gospel team at Easter time and the Communion service soon to be held.

For those who labor in a material way keeping the buildings in repair and assuming the responsibility of looking after the material things.

For the weekly meetings held in various homes along the creek, that all may know the blessing and inspiration that comes in being a true follower.

For many who will unite their prayers for the sake of this work and the glory of God.

SISTERHOOD SCHOLARSHIP AT ASHLAND COLLEGE

A few years ago the National organization of the Sisterhood of Mary and Martha established the Myrtle Mae Snyder Scholarship at Ashland College. This scholarship was planned to honor Miss Snyder, a pioneer missionary to Africa, who was soon called to lay down her life for her Lord on that field.

This scholarship is available each year and may be used by some worthy Sisterhood girl. It provides the amount of $100 payable toward tuition at Ashland College during the Freshman year.

Application for this scholarship may be made by any Sisterhood girl who desires to attend Ashland College to take regular work there. The selection will be made from those applying, by the scholarship committee on the basis of the girl's service in Sisterhood, her work in the church, and her need.

Write to Miss Dorothy Whitted, Gratis, Ohio, for the blanks to be filled in, making application. Make your application now. No application will be received after June 30, so make your decision now.

"I TALK TO GOD"

When the "our Father" I have said,
And mother tucks me into bed,
And kisses me and calls, "Good night!
God bless you!" and turns out the light.
Why, then I lie awake and say
Another prayer a different way:

I talk to God, and angels keep
Their wings around me till I sleep;
I talk to God, and tell him things
All in between the angels' wings,
And God leans down and says — "I know!
I understand! I love you so!"

MARY DIXON THAYER

From the Mail Bag

JOHNSTOWN, PENNA.

DEAR SISTERHOOD GIRLS:

The society of the Sisterhood of Mary and Martha of The First Brethren Church in Johnstown is one seldom heard from, although we are working steadily in the service of our Lord.

We are a very busy society with Marian Miller, president; Elizabeth Miller, vice president; June Blough, secretary; and Ruth Miller, treasurer.

At present we are having our Mission Study and are enjoying it very much. The girls are very much enthused over the Bible reading, and the outlines that are appearing in "The Evangelist."

We were an honor society last year and are looking forward to being one this year, with the help of our Lord. Also, we are a society busy in the work of the Lord in both Home and Foreign Missions.

As a goal of our own, for this year, we are stressing the point of tithing in our society. We would like to have every one of our girls a tither by the end of the year.

Yours in Christ,
JUNE BLOUGH, Secy.

By the Way

We trust you are enjoying your BIBLE READING AND STUDY and that much personal gain as well as benefit to your group is being realized. If you have followed the outline in your reading and study next month will see this goal completed. We sincerely hope that every girl, and every society is up to date with this phase of the work.

This is the month for the THANK OFFERING to be lifted. Remember to send it to Miss Sampson as soon as received, although you may have until JULY 31 to send it in. There is no need to delay.

Announcement of the SISTERHOOD SCHOLARSHIP is made in this issue. Girls interested in attending Ashland College should make application now.

There will be no regular outline for Sisterhood girls for the month of May. May has been designated as the time for the annual MOTHER-DAUGHTER meeting. We wish a very happy time of fellowship as you share this monthly program.

Are you planning to have a DELEGATE AT NATIONAL CONFERENCE this year? Now is the time to begin planning. Let Winona claim your vacation time. The fellowship that you will enjoy there will be the most wonderful experience of your entire Sisterhood year. What a wonderful way to complete our Five Year Program!

If you have not sent your Mission Home pledge, do so as soon as possible. Remember that this is the last year for this fund, so let us all unite to do our best.

OFFICERS, do not forget the time DISTRICT DUES are to be paid. This year district dues should be sent to your *district secretary* by May 31st. Do not fail to note this change.

This month, April, is the birthday month for Sisterhood. Why not have a little BIRTHDAY PARTY this month. This is the silver anniversary for Sisterhood, so let all your girls know about it.

We wish to call attention to the article appearing in this issue by Miss Lyda Carter. Since we have completed "Highland Heritage," this article should be especially interesting to us as Sisterhood girls. This is our "highland heritage." Read it carefully and notice the great good you can do by remembering these requests for prayer. They do not ask for great offerings, only that these problems be remembered. Surely you will not fail them in this.

"The noblest desire in life is to know and do the will of God."

You are writing a gospel
A chapter a day,
By deeds that you do,
By words that you say.

Men read what you write,
Whether faithless or true,
Say! What is the gospel
According to you?

Selected Paragraphs

Resting when we need rest is as good as working, because it is the only thing that makes more work and better work possible. This is one reason why every sensible person will observe the Sabbath, and never think that he is "getting ahead of the game" if he works on the Lord's day. He is really, in so doing, falling behind in the game.

We can live without a brother but not without a friend.

A sensible man will scorn flattery, but will value the good opinion of other sensible men.

Everyone has enough faults to occupy his attention without criticising other people's faults.

Sisterhood Goals for 1937-38

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. ½ members covered assigned Bible reading: Book of Psalms for Seniors; Ruth and Judges for Juniors; with study in connection with each.
4. Membership project.
5. Annual cabinet meeting.
6. Bandages sent to District Secretary.
7. Benevolent work other than bandages.
8. Statistical report sent to District Secretary by August 10.
9. National dues of 50 cents per member sent to the Financial Secretary in both January and July.
10. Thank offering received in April and sent to Financial Secretary by July 31.
11. Gift to Bethany Home Fund sent by July 31.
12. District dues of 15 cents per member sent to District secretary by May 31.

JUNIOR GOALS

All goals but No. 12.

HONOR GOALS

1. A delegate to either District or National conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Available district funds sent to the Bethany Home Fund by July 31.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell, Ave., Philadelphia, Pa.

President—Miss Dorothy Whitted, 1223 E. Main St., Louisville, O.

Vice President—Miss Leah Robinson, 2145 Tuscarawas East, Canton, O.

General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.

Financial Secretary—Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literature Secretary—Miss Mary Elizabeth King, Oakville, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President—Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Secretary-Treasurer—Bernice Baker, Lydia, Maryland.

Patroness—Miss Mabel Donaldson, 531 Fourteenth St., S. E., Washington, D. C.

Pennsylvania

Secretary-Treasurer—Elizabeth Miller, 751 Thomas Ave., Johnstown, Pa.

Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.

Patroness—Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer—Allegra Richmond, 504 E. Walnut St., Nappanee.

Patroness—Mrs. R. J. Klingensmith, 1101 Middlebury St., Elkhart.

Illiokota

Secretary-Treasurer—Dorothea Rahn, Lanark, Illinois.

Patroness—Mrs. E. M. Riddle, 117 Randolph St., Waterloo, Iowa.

Mid-West

Secretary-Treasurer—Erma Seeger, 719 E. Fourteenth St., Falls City, Nebraska.

Patroness—Mrs. Amanda Lemon, Portis, Kansas.

Southern California

Secretary-Treasurer—Ruth Fuqua, 2500 East 113th St., Los Angeles.

Patroness—Mrs. Pearl McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary - Treasurer—Nellie Stover, Wapato, Washington, Rt. 1.

Patroness—Lena Kortemier, Sunnyside, Washington.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The subscription price of the Woman's Outlook number of the Brethren Evangelist is 50 cents per year. Send orders to Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

Vol. LX, No. 12 March 19, 1938

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



Clayhole Sunday School
More of our Kentucky Dividends

Minister Defends Evolution

COLLEGE STUDENT ANSWERS

(Condensed from The Chicago Daily News)

Darwin said that he marveled at the gullibility with which preachers swallowed evolution, which to Darwin was only a theory, but to the preachers it became a sensation.

Recently the debate over the subject of evoluation was revived in the Chicago Daily News in the issue of Feb. 26. Again it was a preacher who came forth to espouse the cause of evolution in an attempt to revive the dying theory. The article in the Daily News asks the question:

"Is there any conflict between religion and the evolutionary theory of man?" The Rt. Rev. George Craig Stewart, Episcopal bishop of Chicago, says there is nothing irreligious about evolution; that it's time for religionists to lay aside their unreasoning bigotry and open their minds to new scientific truth. From an Illinois College, Edgar C. Bundy takes the opposite view and insists that the evolutionary theory has been exploded and it should not be taken seriously because it is contrary to the teachings of the Bible. Here are the two divergent views:

In the belief that truth must be welcomed regardless of the source, the Rt. Rev. George Craig Stewart, bishop of the Episcopal Church, today said there is every indication that the physical organism of man has been developed from the ape, but, he added, this doesn't mean that evolution is in conflict with religion.

Bishop Stewart voiced his views in this manner:

"Truth from whatever horizon it comes must be welcomed," Bishop Stewart said, 'for truth in any way and every form is of God, is a revelation of God, is a word of God.....

"The recapitulation of the history of the human race is written in the development of the individual. It may be said that every one of us climbs his ancestral tree all over again. The child before birth bears unmistable marks of the long climb or series of leaps upward from lower forms of life. But this difference between the highest animal, the highest anthropoid ape and the lowest form of man is not biological at all, but physical. Homo Sapiens —Man—is a new species.

"I do not say, nor does any anthropologist say, that man sprang from any species of monkeys that are on the earth today; no one claims that he did. Yet there is every indication that the physical organism of man has been developed from the ape. It is one of the fascinations of the monkey on the physical side, that it looks like a 42nd cousin. He is not my ancestor, but he is a work of God, as I am, and it is increasingly apparent that we had a common biological ancestor.

"The romance of life is on, for the race of man is still in its childhood and Christianity is only beginning its triumphal march. The process of evolution is continuing, for God is alive, still creating, still molding. Our feet are on the road that goes upward, and though voices from the past call us back, higher voices call us on, and the spirit of God within us presses us forward."

"In his articles last week Mr. Bundy, who is a college senior, cited educators who, he declared, supported his contention that the evolutionary theory ran counter to Biblical stories, and that at best evolution had never been regarded as anything more than a mere unproved theory. Mr. Bundy states in part:

"Sir Charles Marston, Prof. Garstang and Sir Flinders-Petrie have said that in all their findings there has not been one thing to disprove any statement made in the Bible, but they have rather confirmed the testimony to the very letter. The expeditions at Jericho and at Ur of the Chaldees and other important Palestinian and Babylonian cities have revealed evidence such as the finding of complete libraries 3,000 years old—and the critics had to back down from their position as to the earliest date for the art of writing—and the discovery of the keenest surgical knives and instruments which were not reconcilable with such a state of civilization as described by the evolutionists for that particular period. In every case the findings of these great men have shown that the people of the earliest periods lived and thought on a higher plane than the 20th century has ever dreamed of.

"Proof of the fall of the walls of Jericho has been found in the ruins of household furniture and buildings which have laid buried for countless centuries until the present day.

"In the Daily News a certain gentleman from Indiana recently wrote in and propounded his skepticism concerning the scientific truthfulness of the Bible and the acceptance of certain accounts literally. Statements that the gentleman made betrayed the fact that he falls into the class of higher critics who are neither students of recent archaeological findings, classical languages, science itself or exegesis.

"Point No. 1 that the gentleman made was this:

"That herbs and green things could not have come forth in the way in which they did because the account is mentioned in Genesis 1:11, 12 and the sun was not created until Genesis 1:14, 15.

"Answer: The gentleman has not read his Bible correctly. If he will turn to Genesis 1:3, he will read: 'And God said, Let there be light, and there was light.' Light was created seven verses before the herbs and green things came forth, and so we see the factor (light) necessary for the process of photosynthesis was already present. And to further strengthen this statement, the Hebrew word used in this case—referring to Gen. 1:14, 15—means 'to appear' or 'to make visible.' It is not the word for creating something out of nothing. 'The heaven and the earth were created in the beginning' (created, here—to make something out of nothing). The heaven with its solar bodies was long in existence before the green things came forth."

Edgar Bundy adds this comment:

"Life is based on fact not on theory. Jesus Christ said: 'I am the Way, the Truth, and the Life.' Paul says: 'Other foundation can no man lay than that which is laid in Christ Jesus'.

"Many of our modernistic ecclesiasts would have us believe that the Son of God came into the world to bring re-

(Continued on page 18)

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REMEMBER MARCH 27

It has already been announced in our magazine that March 27 has been set aside as a day in which those pastors who desire to keep their people enlightened as to the trends in the modern day shall make a special effort to explain the meaning of the present wave of anti-Semitism which is sweeping over America. It is plainly revealed in the Word of God that in the closing days of the age a great opposition shall arise against the Jew. It is easy to forget that God has promised in His plan that the greatest blessings to the human race are to come through this channel.

It was the Jew through whom God gave to the world the truth of **one God.** It was also the Jew through whom God gave the revelation of the **trinity.** It was the Jew through whom God gave to us **His Word,** and it was the Jewish nation through whom God gave to the world the **Messiah and Savior.** True it is that through Abraham's seed "shall all the families of the earth be blessed" (Gen. 12:3). Therefore, we are suggesting that this one day shall be used to awaken God's people not only to refuse to cooperate with the movements of the day which tend to destroy the Jew, but that an interest and love for the Jew may be stirred up which will bear fruit in giving that needy nation the gospel.

EVOLUTION AGAIN

We wonder when some of our so-called educators will wake up. In spite of all that has been revealed to prove beyond any possibility of doubt that evolution is only a theory and a poor one at that, the teaching of evolution goes on. Our boys and girls in many parts of the country, even in the grade schools, are taught the theory of evolution—not as a theory, but as science. Christian people need to be firm in their assertions that the theory of evolution is entirely an assumption and not a science. It is impossible to read the Standard Dictionary definition of science—"knowledge gained and verified by exact observations and clear thinking, especially as made clear, formulated and arranged in a rational system"—and the writing of Darwin without realizing that evolution falls far short of science. It is said that in Darwin's writing more than eight hundred times he wrote, "We may well suppose." How strange it is that this unlimited series of suppositions can be called a science by anyone!

Louis Pastuer is quoted as saying, "Theories come into our laboratory by the bushel. When they have served their purpose, they are thrown out of the window." If Pasteur had kept in mind the speculations of Darwin, he might have said that theories come in by the ton, instead of the bushel.

In spite of the fact that the evolutionary theory is still preached by those who speak out of the vastness of their ignorance, our boys and girls are compelled to listen to it. Our sympathies go out to God's believing people from coast to coast who have had to wrestle with this problem. It is a question if much can be done, for God's people who really believe His Word are in the minority these days. To add to the complications, it is usually found that the public school teachers themselves, school executives, and even boards claim to be Christian by virtue of the fact that they are church members. Perhaps all these things are a challenge to us to so establish our boys and girls in the faith of the Word of God that they shall be able to stand regardless of the storms of unbelief and the sources of such storms. To this end, a series of graded Brethren literature is being produced. With a careful study of the Bible through the Junior and Junior High literature which is now being produced, boys and girls may get such a viewpoint as will enable them to give a reasonable basis for their Christian faith.

NO HARMONY

There are some who think by some fantastic trick the Bible and evolution may be harmonized. It should be kept in mind that if they are ever harmonized, evolution must cease to be evolution, or else the Bible must cease to be the Word of God. As Darwin's theory was based upon the words, "We may well suppose", the same is true of the evolutionary viewpoint today where supposition is raised to the nth de-

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gree. Evolution denies alike the age and authorship of both the Old and New Testaments. The evolutionist **assumes** another age, **assumes** other authors, **assumes** compositions, **assumes** additions, combinations, translations, transpositions, and improvements. The phrase, "Thus saith the Lord" does not appear as of any greater authority than the "We may well suppose" of man's theory.

CONFUSION

The theory of evolution only brings confusion to those who make an effort to believe the Word of God and the theory at the same time. Recently a young co-ed stated at a large meeting of debaters and orators in Missouri that she had long since abandoned hope of having any definite belief in anything. This is the popular attitude of student America today. It is the result of the teaching of evolution in our educational institutions and can be the only result where people try to harmonize two philosophies as far apart as the poles—evolution and the Bible. In this day when wisdom claims to be speaking it is well for God's people to remember Ps. 10:4: "The wicked, through the pride of his countenance will not seek after God. God is not in all his thoughts."

It is true of any man regardless of what position he may hold or how pious he may appear that if he refuses God's Word, rejects God's truth, "God is not in his thoughts."

WHAT OF THE FUTURE?

The picture which worldly philosophies have painted of the future have been glorious. They have told about the time when the nations will get together, love each other, cooperate with each other, and bring world peace and prosperity. Such a theory is, of course, in harmony with evolution, but the stubborn fact is, that the nations are not doing these things. On the contrary, they are doing just exactly what God's Word, written nearly two thousand years ago, foretold they would do. The Bible is still the most up-to-date book in the world. Foolish indeed is he who discards the Bible for the theories of men.

"I WILL GIVE THEM WHAT THEY WANT"

Recently a godly woman went to her pastor and said something like this: "I think that you should be the spiritual leader of our congregation. You should study the Bible and then teach us what is the purpose of God for our lives."

The pastor was apparently not pleased at this statement by one of the members of his flock, for in a later conversation with another, he sneeringly made a remark something like this: "So they think I am the leader of the congregation. I wonder what they expect me to do. I know what I will give them; I'll give them what they want."

So that preacher thinks that to hold his job he must preach to please the people. It is no wonder his church is empty, for, after all, the things which the people want are not really the things which they want at all. Besides all this, any man who claims to be a preacher of God's Word, but who at the same time refuses to deliver God's message, proves there is something radically wrong somewhere.

When Jeremiah received his commission from the Lord, God warned him that the people were sinful unbelievers and revealed the universal fact that the human "heart is deceitful above all things and desperately wicked: who can know it" (Jer. 17:9). In harmony with this fact God said to Jeremiah, "Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord." Then the Lord put forth His hand and touched Jeremiah's mouth and the Lord said unto Jeremiah, "Behold, I have put my words in thy mouth." This is the secret of every true servant of God. He is not to deliver the message which fits the whims and theories of the people, but to deliver a message from the most high God.

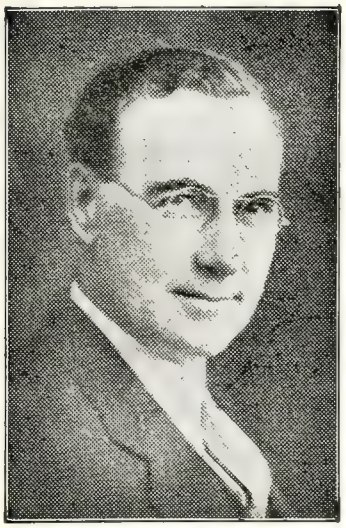
The prophet Ezekiel received a like commission, but in addition God revealed to him the personal responsibility which rests upon a servant. God said to the prophet, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3: 17-19). The task which a true servant of Almighty God has is no small business. We need to realize we are ambassadors. We do not make the message. We do not give it according to the desires of the people, for we are only ambassadors and we pass on what our Lord and Master has given us.

Interesting Notes and News

A NOTE FROM Brother John Aeby, pastor at Middlebranch reports that a Christian Endeavor Society has recently been started. The first night there was an attendance of 8 and the second night 17. The interest is reported as commendable.

A RADIO PROGRAM is announced by Brother W. S. Clough, pastor at Uniontown, Pa. The program may be heard Monday, Wednesday, and Friday morning at 7:30 over WMBS Uniontown, 1420 Kilocycles, 500 Watts. Those within proper distance may listen in. Evangelist R. Paul Miller is now in an evangelistic campaign at Uniontown and it is reported that the meeting has started with real interest.

LAST MINUTE notice comes from Brother C. H. Wakeman, Pastor at Cumberland, Md., announcing Communion service Sunday evening, March 20, at 7:30 p. m.



In this article Brother Ashman has set before the Brotherhood a tremendous issue that will be most tragically faced by all ministers and members of the Brethren Church before many days from all present indications. War is inevitable in the not far distant future. That Non-resistant peoples cannot expect the consideration in the future they have received in the past from our government is now sternly evident. Brother Ashman has courageously produced the facts. —R. P. M.

When the War Drums Roll--

WHAT SHOULD BRETHREN DO?

By Charles H. Ashman, Whittier, California

The Brethren Church has affirmed and reaffirmed her "peace principles" and "non-combatant" convictions time and time again. Conference after conference and church after church has voted in such declarations. As a people we are utterly opposed to the use of violence or any physical force that works injury to an enemy, whether in our relations with individuals or with nations. We do not seek to dictate to the governments of the world as to the necessity or justification of war or force of any kind, but, although in the world, we are not of it and must maintain our citizenship in heaven to be above that of our citizenship in any government. As a people, the Brethren have always offered their services to the government in any non-combatant form which is possible in times of conflict. But we believe that the teachings of Jesus Christ positively forbid a regenerated child of God to engage in warfare or any conflict that compels the taking of life. We are unalterably and positively opposed to Christians engaging in actual conflict of war.

For years these peace-priniciples and non-combatant convictions have been respected by the Government of the United States. The 13th Congress, Jan. 31, 1903, states that "no person whose religious convictions are against war shall be compelled to serve in the militia or other armed force." The Selective Draft Act, May 18, 1917 provides, "that a person whose religious convictions are against war shall not be required to serve in any of the forces, but will be subject to render service of a non-combatant nature." The privilege of exemption from bearing arms by those who have religious convictions against such is of such long standing that it has been thought by some that it is beyond the possibility of cancellation. Indeed, it has been assumed that the privilege is one that congress itself is powerless to take away. We have trusted in what we called "our constitutional right and privilege" in our non-combatant convictions.

What is the present status of governmental decisions relative to respecting such convictions in the event of war? Recently we appeared in the Federal Court of Los Angeles to plead the cause of a member of our church seeking naturalization as a citizen. He fulfilled every requirement but refused to take the oath to "bear arms in defense of the government." He was denied citizenship on that ground. We presented the court with the time-honored Brethren peace principles. We pled the case on the basis of the respect given these principles in the past, but we were reminded that the Supreme Court had ruled otherwise! Our eyes were opened to what has taken place within the last few years. We were given access to the Federal Library files with a clerk to assist and studied the record of the Supreme Court ruling. Here is a digest of our findings. It is gleaned from the Supreme Court rulings in the MacIntosh case, and also the Schwimmer case, with a 5 to 3 decision. Both were denied citizenship because they refused to take the oath to bear arms.

The Circuit Court of Appeals, June 30, 1930, reversed the decision of the District Court which denied the citizenship. In the decision to grant them citizenship, the Circuit Court ruled, "rights of conscience are inalienable, which citizens need not surrender, and which government or society cannot take away." Refusal to bear arms is not an act against peace and good order, nor contrary to Constitution and Laws, if refusal is based upon conscientious or religious scruples against war." "An applicant for citizenship, with conscientious or religious scruples against war, need not be willing to bear arms, although he may be obliged to render non-combatant service." This Court maintained that this privilege of exemption from bearing arms was an inalienable constitutional privilege. It maintained that every citizen is accorded "the inalienable right to the free exercise of religion according to the dictates of conscience." **Now, this decision of the Circuit Court was according to our Peace-Principles. But it did not stand!** The Supreme Court reversed that decision and in its findings the very foundations of our time-honored privilege of exemption are destroyed.

On May 25, 1931, in the MacIntosh Case, the Supreme Court ruled, "Whether any citizen shall be exempt from serving in the armed forces of the nation in time of war is **dependent upon the will of congress and not upon the scruples of the individual,** except as Congress provides." "The privilege of the natural-born conscientious objector to avoid bearing arms **comes not from the constitution,** but from the Acts of Congress." "The conscientious objector is relieved from the obligation to bear arms in **obedience to no constitutional provisions,** express or implied; but because, and only because, it has accorded with the policy of Congress thus to relieve him." "The Congress may grant or withhold the exemption as in its wisdom it sees fit; and if it be withheld, the native-born conscientious objector **cannot successfully assert the privilege. He may be compelled, by force if need be,** against his will and without regard to his personal wishes or his pecuniary interests, **or even his religious or political convictions,** to take his place in the ranks of the army of his country and risk the chance of being shot down in its defense." "Willingness to bear arms is an essential qualification for citizenship." "The very conception of a just government....includes the reciprocal obligation of a citizen **to render military service in case of need and the right of government to compel it."** In the decision a vague reference is made to **"the probable continuance by Congress of the privilege of exemption."**

Here Brethren is the basis of the on-coming denial of exemption from bearing of arms. We might as well face it; in the event of war, we will not be granted the privilege of non-combatant service as a principle but only as a policy of Congress, if it so chooses.

Now, when the war drums roll, what should brethren do? Some, doubtless will do as they did during the World War. They forgot all about the Brethren teachings and yielded to the mania for war. Some Brethren are strong for peace in times of peace but just as strong for war in times of war. But, real Brethren will declare, "We must obey God rather than man." They will take their stand on the Word of God! They will refuse to bear arms! They will be willing to take the consequences and, if needs be, "suffer reproach for the sake of Christ."

A striking declaration was made by the Court in rendering its decision, We pass it on to you. The Court said, "There are few finer or more exalted sentiments than that which finds expression in opposition to war. Peace is a sweet and holy thing, and war is a hateful and an abominable thing to be avoided by any sacrifice. **But thus far mankind has been unable to devise any method of indefinitely prolonging the one, or of entirely abolishing the other,** and unfortunately there is nothing which seems to afford positive grounds for thinking that the near future will witness the beginning of the reign of perpetual peace for which good men and women everywhere never cease to pray." Even the Supreme Court realizes the futility of the plans and programs of the Modernists to usher in universal peace. **The reign of perpetual peace awaits the coming of the Prince of Peace "whose right it is to reign."**

A TRIBUTE TO SUNDAY SCHOOL TEACHERS

A Sunday School Teacher,
I don't know his name.
A wonderful preacher
Who never found fame.

So faithful, so earnest
When I was a boy—
He stuck to his task
Tho' I tried to annoy.

He never was missing,
In cold or in heat,
A smile his face lighted
The moment we'd meet.

He taught by example
As well as by word,
This splendid old teacher
Who honored his Lord.

He helped my young life
More than ever he knew.
Later years I remembered
And tried to be true.

I suppose he is gone now
To join heaven's ranks
May it be my good fortune
Some day to say, "thanks."

Will H. Houghton

I'll add my reflection
To these lines so true.
Teachers like this one
Today are too few.

Moreover, you pupils
Had better say, "thanks",
To your teacher today
While among life's ranks.

C. H. Ashman.

Naziism -- Fascism -- Communism

Are They Christian? Are They Different? Are They Significant?

By Everett Niswonger

Is the philosophy of the German Nazi Christian? Let us first look at the facts which historical Christianity accepts. True or genuine Christianity is based on such facts as the pre-existence, the incarnation by virgin birth, the sinless life, the substitutionary death, the victorious resurrection, the ascension, the second coming, and the present intercessory work of Jesus Christ. The Bible is accepted as the infallible Word of God and the Christ of the Bible is revealed as the only way to eternal fellowship with God.

German Naziism is absolutely the antithesis of these facts about God and salvation. The religion being taught German youth is absolute paganism —a throw-back to tribal Gods. All the Nazi leaders agree with the late Ludendorff that the cause of Germany's defeat in the World War rests on the shoulders of Christianity and Hebrew influence. The fact that the Christian faith flowed out of the Jewish race is all the more reason why the Nazi is determined to stamp out every vestige of Christianity, and substitute the ancient religion of Nordic tribes. By this method the modern pagans believe they can unify Germany for world conquest. General Ludendorff wrote in his latest book, "Der Totale Krieg" "Germany will never become invincible until it has a single State religion like the Japanese Shintoism."

The modern German pagan faith movement claims, "We are adherents of a German faith which derives its strength from the religious inheritance of the German people." The Germans are very proud of their ancestors. A German friend explained to me one day that they can look back with pride not merely a couple hundred years, but about two milleniums. Few Americans can appreciate the tremendous pull that this ancestral pride is exerting on the German people. Multitudes of Germans are being led into unbelief and going to hell through pride.

Paganism in Germany began its triumphant march when Hitler in 1934 prohibited all youth organizations of a Christian nature and gave Von Shirach a free hand to assemble all German youth under the black flag. Along with this, Prof. J. William Haeur, once a "liberal missionary" to India, began the new German neopagan cult which had its first meetings at Schwarzfeld in a cove known as the "stone church" which is said to have been used as a place of pagan worship before the introduction of Christianity into Germany. Following him the Russian-born Alfred Rosenberg became the spreader of this movement.

Since 1934 millions of German youths have flocked to the meeting places of the ancient pagan Teutons. Here they are instructed by the Nazi religious leaders. They are told how two thousand years ago red-bearded burly Teutonic ancestors of the German people gathered beneath mighty oaks. They wore huge horns on their heads, and with shaggy bearskins thrown over their backs they squatted around their chieftain and heard him sternly preach the doctrine of blood and honor, purity of race, heroism in battle, fearlessness of death. After these stern faced leaders propounded to them the ancient ideals and mythology of their pagan forefathers, they lit huge bonfires, leaped through the dancing flames, and revived age-old Aryan customs and special events.

With many millions in Germany turning to this new Satanic movement need I say that Naziism is anti-Christian? The arrest and unfair treatment of the great Christian preacher and patriotic German Niemoller, is a concrete instance of what is happening in Germany today. You dare not preach Christ in Germany today without facing the path of the martyr.

The murderous and ruthless treatment of the Jew in Germany is another indication of the anti-Christian spirit of the Nazi. The same devil who hates the Jewish race hates the Christian. Where one is hated the other is certain to be also.

Hitler and his followers have thrown the principles of Christian decency to the winds, and the most depraved debauchery is permitted even in the circle of the rulers.

The Nazi philosophy is a threat to the peace of the world. Hitler said, "It must be thoroughly understood that the lost lands will never be won back by solemn appeals to the good God— but only by force of arms." The former Ambassador of the U. S. to Germany claims that Hitler plans to take not only Austria, but the Netherlands, Switzerland, Czechoslovakia, and the Polish Corridor.

The spirit of the modern pagan German is the

spirit of the coming anti-christ, the man of sin, the lawless one.

Italian Fascism: Is it Christian?

Many shallow thinkers believe that Fascism in Italy is clean and Christian because it does not persecute the Jew at present as does Germany, and because Mussolini courts the Church of Rome. But remember that Mussolini is a clever strategist and is using the Roman Church and the Jew merely for political purposes. Also bear in mind that when the anti-christ comes he will play ball with the godless Roman Church until the time comes when he can destroy her. The anti-christ will also make a covenant with the Jews and profess to be their best friend and protector. But when he has used them to make himself strong he will heap upon them the greatest persecution in Jewish history (Dan. 9:27).

Mussolini deifies the State. This naturally means that the ruler then becomes its god, as in the days of the Caesars who were considered to be divine. Hiram Motherwell, formerly Rome's representative of the Chicago Daily News gave some of Mussolini's rules for victory. Here are a few: "A fair bargain always works out to the advantage of the stronger man." "Don't give the public what it wants, tell it." yourself in a position to take advantage of it oftener than the other man." A careful diagnosis of these rules will reveal that Mussolini deifies the strong man. And there can be no doubt as to whom that strong man is. One can understand his definition of Fascism as given in the Italian Encyclopaedia: "Life is serious, austere, religious. All is in the State, and nothing human or spiritual exists or has any value outside the State. Thus Fascism is totalitarian. No individuals, groups, political parties, associations, syndicates, or classes outside the State —. The Fascist State is a spiritual force. Fascism does not only make laws and found institutions; but it educates and promotes spiritual life. It wishes to remake not the forms of human life, but its content, the man, the character, the faith."

The Fascist chief is an atheist and has never changed despite his flirting with the Roman Church. As a proof of the fact that his apparent change of heart is mere strategy, note his friendliness with the Moslem Millions. How can a man be the friend and protector of Christians and anti-Christians at the same time? How can a man profess to love the Jew and at the same time stir up the Arab to torment him? Given the proper opportunity, Mussolini will attempt to smother the last breath of Christian life on earth.

Fascism hates the Christian spirit of love and sympathy. Its great Latin leader declared in a speech at Avellini in 1936 "We reject the absurdity of eternal peace, which is foreign to our creed and our temperament—We must be strong. We must be always stronger. We must be so strong that we can face any eventualities. And any Ethiopian can tell you what this means. That is those whom he did not ruthlessly murder. It is no secret today that Mussolini is determined to crush democratic nations and restore the old Roman Empire. On the eve of his March on Rome he declared, "We will make Rome the city of our spirit, the pulsating heart, the living soul of the Imperial Italy of which we dream." And this program must be carried out at the cost of blood.

Fascism wherever found is anti-Christian. It is "the vanguard of the anti-christ."

Communism: Is it Christian?

Communism has proven to be the bloodiest monster on earth. Truly it is "red" communism. Its mouth drips with the blood of millions of victims. From the origin of this monster as revealed in Russia it has been characterized by bloodshed.

According to the report of the Bolshevists themselves, as reported in the Jewish Missionary Magazine, they have murdered 28 Bishops, 1215 Priests, 6,770 Professors, 8800 Physicians, 54,650 army officers, 260 000 soldiers, 59,000 police, 12,950 landowners, 335,250 of the Intelligentia, 193,350 workmen, 815,000 peasants. This makes a total of almost two million. But this figure is only for the first five years. Today Russia has become a madhouse of slaughter. Even little children have been machine-gunned because they believed in their parents God. Peasants have starved by the millions. The world in general has little knowledge of the horror and gruesome terror. Jesus speaking of Satan said, "He is a murderer from the beginning." And Russia is surely following the footsteps of her leader.

Communism is the arch-enemy of all things Christian. It plans to destroy the last vestage of the wonderful salvation of our Lord and Savior. Christianity is considered the greatest obstacle to progress. According to "Dawn," May 1933, "The Internationale of Free Thinkers, which operates outside Russia, has as its emblem an athlete straining to smash the cross upon which the Crucified is nailed head downward." Children are taught to love Judas Iscariot and to hate Jesus Christ. Christ is pictured as a demon, and the godless brainless, dead Lenin, is worshipped as God. Awards are given to children who will betray their parents if they pray or read the Bible.

The plan of the Communist is to bring world revolution. This is to be accomplished by trickery, deception, lying, and any sinister or bold method that may be conceived. Thus the communist attempts to provoke national conflict. In order to do this they provoke general strikes (the sit-down strike was born in Russia not France), damage machinery, and broilers, blow up bridges, railways, watermains,

(Continued on page 13)



REVIVAL AT BERNE

Immediately after closing the West Alexandria meetings we came to Berne. Here we opened a meeting to last for two weeks. It has been eight years exactly to the month since we had been in Bethel Church for an evangelistic campaign, and it was with real pleasure that we accepted an invitation to conduct another in our home church. Berne is an accepted hard field. Large harvests of souls have not been the rule there for twenty years. The field has been worked heavily, but still there are many who can be reached for Christ in that section.

Although this is a rural church, yet the pastor has been untiring in his efforts to bring in the best Bible teachers both from within and without the Brethren Church. Consequently Berne church maintains a high standard of life and faith in her pulpit and her pews. These people stand back of the Mission causes, both Home and Foreign, in a fine way. A modernist could be detected by these folks a mile away! A liberalist wouldn't stand a ghost of a show in this church. There is no reason why a church that desires to stay rural, cannot enjoy the best of Bible teaching and preaching if they have the desire to obtain it. The best Bible teachers to be had will go anywhere to teach the Word. Such a program has kept this country church alive and keen for the gospel in spite of the limited field in which they are placed.

The first week we had crowds increasing each night till we had to use both auditoriums on Sunday night. Then came cold and fog, and the attendance dropped away down. At times the fog was so thick that it was impossible to see the road while driving. By Sunday night, the attendance was coming back again. Then it was that a third week was asked for, and after considering, it was arranged. This must have been of the Lord for it was during this last week that practically all the decisions were made. Of the three meetings we have held in this church, we can truthfully say that this was the most enjoyable from the preacher's standpoint. We simply enjoyed it thoroughly.

The loyalty of these people to their church and its services is one of the finest things anywhere. There is in this church a large group of young people of the finest kind, and they constitute a tremendous challenge for the Lord's work. There should be a dozen preachers of the gospel to come from among them, and as many missionaries. The kind of homes from which they come provides the very best possible background for public servants. God grant it shall be so.

The fellowship we had with the pastor in visitation and in the services was a pleasure for there is a friendship of long standing between us. He is a man of God and one who knows and loves truth. An added advantage of these meetings was that we were privileged to live at home while conducting the campaign. All in all we count is as a pleasant spot in our lives. We are glad to learn that the interest aroused during the meetings has been maintained in increased interest in both Sunday services and prayer meeting. This tells the story of the lasting effect of the work done. May it continue with increasing volume.

THE REVIVAL AT CANTON

From Berne we went directly to Canton, Ohio, where Everett Niswonger had recently taken up the work of pastor. It was back in 1935 that we held our first meeting in Canton, just at the time that Brother J. C. Beal was leaving that field to take up the responsibilities as Secretary of Publications, at Ashland, Ohio. At that time the work was at its highest point from all indications. We returned to find the same spiritual leaders faithfully carrying on, just as passionately concerned for the lost as ever. To work with folks who love lost souls and leave their other duties to go out and seek them in the highways and byways to bring them in is a joy indeed. So many church members display no concern for lost souls whatever, and to ask them to go out and ring doorbells and to plead with men for Christ receives no response at all. A church without soul winners in it is a dead church, no matter of how many members it may boast. Well, Canton is far from a dead church! !

These people love and know their Bibles, and are devoted to the study of the Word in their Bible classes. To mention a Bible reference in a sermon is a signal for a general leafing of Bibles to find the passage and read it. Preaching is not lost on such folks. What they hear, they retain by this attention.

We cannot pass by the fine choir of young folks who were there each night without fail to do their part. They added a splendid impetus to the already good singing of this congregation. There are some unusual singers among them and they give much promise for the future. Brother Frank Clapper, the

TEN LEADING CHURCHES IN THE THANKSGIVING OFFERING

1.	Conemaugh, Pa.	$1211.74
2.	Long Beach Calif, 1st	1200.00
3.	Dayton, Ohio	1169.37
4.	Los Angeles, Calif. Second	1036.33
5.	Philadelphia, First	947.76
6.	Johnstown, Pa., 1st	900.00
7.	Whittier, Calif.	846.28
8.	Washington, D. C.	711.85
9.	Philadelphia, Pa., Third	615.00
10.	Roanoke, Va.	548.47

It is interesting to note that this year the Offerings above one thousand dollars have doubled. Last year there were two. This year there are four. No finer indication of the growing faith in our Home Mission work could be found than this. Let us thank God and take courage for the greatest work the Brethren Church has ever accomplished in America!

Chorister, has done a fine piece of work with them and they all seem to like him.

This was the third meeting we had held with Brother Niswonger, as pastor. It was a pleasure indeed. First, we were with him at Rittman, then at Oak Hill, and now at Canton. He is a hard worker, a fine preacher, and his people love him. He is emphasizing his Bible classes, and is now organizing a "Seventy" to keep the soul winning fires burning all the time, as they should be. He had been on the field but a few weeks before the meeting opened and therefore was not very well acquainted with prospective people, but his workers in the congregation made up for it by extra service. It seemed that misfortune was tracking him through these meetings. Perhaps the devil didn't like the idea of too much being done in that section to win souls away from him. His baby girl scalded her feet and legs badly the second week of the meetings. During the last week one of his little boys become sick with the mumps. But he kept plugging on in spite of it all. With the good will that was apparent toward him on every side we confidently expect a time of real achievement for Christ during his pastorate.

We enjoyed a most happy home Sister Laura Mahon, who, with Brother and Sister Crawford, made our stay a time long to be remembered. The atmosphere of Christian devotion was a thing to treasure. These folks surely love the Lord. The hospitality of the people who had us in their homes for meals is not to be exceeded.

There is a great field in Canton for the Brethren Church if she will cleave to the line and stand out as a center of sound teaching of the Bible, and of separated Christian living. We believe that the spirit of these people is to carry out just such a ministry.

DOWN IN KENTUCKY

A letter just came from Brother Fred Walter telling us that they are enjoying a blessed time in their Daily Vacation Bible schools this season. They have had an average of a decision for Christ each day among the pupils. We have a picture of some of them and would have had a cut made of them had the snapshots arrived in time. We hope to have a full report next month and have the pictures ready for you then. A Gospel team from Grace Theological Seminary will spend a week with them at the Easter vacation period. They are looking forward to a time of soul saving with much joy.

A wonderful time is also being had at the Lost Creek Mission where the first Vacation Bible school is being held this year. Enthused with this early success, Brother Landrum is going up to the various branches with other such schools. We are hoping to place a special Bible teacher in many schools in this county during the next school year. Kentucky is opening for the gospel today. Pray much for our works now.

THORNS

By Leona Dawson Cole

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He wore the symbol, took the curse
For all humanity.
Removed the blight from man and earth
When all was vanity.

When first the piercing garland touched
His matted, blood-soaked hair,
I wonder that it did not bud
And bloom full-blossomed there.

The stream that trickled to the ground,
Was warm to hardened sod.
Old dreams of Eden stirred the earth
Beneath the blood of God.

The golden street was moist with tears.
The angels wept to see,
The anguish of the dying Son
Who hung upon the tree.

Wrapped in their own righteousness
Daring to defy.
The race of men laughed mockingly
To see the Saviour die.

The book from which this poem is taken, "Sonnets of the Ages" by Leona Dawson Cole, a book of 100 poems, is an unusual book. All the poems are based on the Word of God and they are true tothe Word.

The price, in art cover, is 65cents post paid. If ordered at once, the price is but 40 cents post paid.

Address all orders to The Brethren Publishing Company, Ashland, Ohio.



OUR FIRST SEVEN MONTHS IN PERU, IND.

".....that in **all** things **He** might have the preeminence" (Col. 1:18c). This was the text of our first message in Peru, on August 1, 1937. Since that time nearly seven months of getting acquainted and adjusting ourselves to new surroundings have past. It was not an easy task to leave the place where for seven years Christian bonds had been strengthened which even now are not forgotten, nor shall they be. Nevertheless it was the Master's call to "Follow Me" and we dared not refuse. The Lord quickly rewarded our acceptance of the call here, for from the beginning everyone has been most gracious and willing to make us feel at home in Peru. They have succeeded well, for we are no longer strangers but are made to feel as one of the family, in every home.

Space does not permit giving all the items of interest but the following are a few of the highlights of the past seven months.

Our annual business meeting was held in September at which time constitutions for both Church and Bible School were adopted. With these we have a standard of procedure and conduct which is essential for a growing church.



Robert Ashman

The "Good News" Revival which was held October 25th to November 7th brought into the church 16 new members by baptism and 5 by letter. The loyalty, prayers and personal work of the members were encouraging factors as we brought the messages during the two weeks. An average attendance of nearly 100 was maintained. Since these meetings 2 more have obeyed the Lord in Christian baptism, making a total of 23 new members to date.

On Monday following the Revival the fall Communion service, our first in Peru, was held with 65 present. A fine spirit prevailed and all were drawn closer to one another and to the Lord in whose name we observed these precious ordinances.

The Home Mission play, "According to His Riches," was present in November. As a result many received a clearer vision of the need of Home Missions.

We had our goal for the Home Mission offering set for $100.00. When all had been received it came to a little more than $104.00. Certainly His blessings rest with those who have missionary vision. We hope to see this offering increase year by year.

It was also our privilege to conduct a two weeks "Victory" Revival in December at the Center Chapel Brethren Church, where Rev. M. L. Sands is pastor. It was a two weeks of happy associations and the thrill of preaching His Word. Twelve persons, six of whom constituted an entire family, made confessions and were baptized by triune immersion.

The cantata "Immanuel" was presented by a volunteer choir of 28 voices, on December 26th. 250 persons were in attendance at the service and the program was repeated in the Loree Brethren Church the following Wednesday. At both services this Christmas story in song was well received.

On January 16th Dr. C. F. Yoder was with us for the evening service. As always he drew a fine audience and his message and fellowship were greatly appreciated. Everyone received more information on the need of Missions in South America.

The C. E. Society of the church is very much alive. Heretofore they have not been affiliated with the National organization, but now that that is true they are striving toward the fulfillment of all the goals prescribed. On January 17th the C. E. stereopticon slides sent out by the national society were shown to more than fifty Endeavorers of the county. On February 4th the Peru C. E. acted as host to the other Brethren societies in this county, at a C. E. 57th Anniversary Banquet attended by 66 young people from the various churches. Rev. Leo Polman, our National Secretary, was the speaker for the occasion. Following his address on "The Life That Counts," 13 dedications to a more complete surrender 'For Christ and the Church' were received.

The two W. M. S. Societies meet regularly with increased interest. The W. M. S. public service was

held February 20th with the ladies in charge of the entire morning service. A splendid presentation of the W.M.S. work was given.

The S. M. M. Societies joined in a meeting on February 11th, at which time Miss Bernice Berkheiser, National Secretary spoke concerning S. M. M. work.

Since the first of the year the young people of the church and their friends have met each Sunday afternoon to listen to Dr. Walter A. Maier of St. Louis, over The Lutheran Hour. We call it the Young People's Radio Hour. Those who have been meeting enjoy Dr. Maier's straightforward manner of declaring the message, old but ever new, of Christ and Him crucified. We are thankful for the fine group of loyal young people here in this church and we plan to foster their interest in the Lord when there are so many outside activities to take their attention.

As yet we lack organizations particularly for men and boys. We hope however to report the organizing of such in the near future.

In regard to Bible School and Church attendances I believe the following figures will show an increase. The first two months show averages as follows: Bible School 108, Church a .m. 107, p. m. 66. In the past two months the averages have been: Bible School 135, Church a. m. 123, p. m. 80.

An average group of 30 meet each Thursday for prayer and Bible study. Earnest prayer and testimony occupy a good share of the time, followed by a period of Bible study. It is in this service, we believe, that much good is accomplished through prayer, for the activities, problems, and the sick.

Financially speaking, the church is not yet quite what it should be. However we are hopeful, for with increased emphasis on the scriptural basis of giving, namely bringing in tithes and offerings, rather than using schemes of the world to make money, each week shows new and increased contributions.

What the future will bring forth will be in the measure of the surrender and dedication of the life and substance on the part of every member. Our Lord has never failed. He will not fail in days to come. A few things of interest planned for the future are: Per-resurrection services, Foreign Mission offering, Easter Cantata, Bible Conference in June, conducted by Rev. C. H. Ashman, of Whittier, California, Vacation Bible School and each Lord's Day the teaching and preaching of "The Bible, the Whole Bible, and Nothing but the Bible."

We desire the prayers of believers everywhere. We are taking our difficulties and problems to the Lord, "forgetting those things which are behind, and reaching forth unto those things which are before. We press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14) "... that in **all** things **He** might have the preeminence."

ROBERT ASHMAN, Pastor.

GLENDALE, CALIF.

It is with words of praise and thanksgiving that we again speak through the pages of the Evangelist of the wonderful things the Lord has done for the little white church in Glendale, California. We are happy that the Lord has been good to us and has showered His blessings on us in spite of the trying times in which we are living. The story of Glendale is the story of development, not mushroom growth, not spasmodic flurries of victory and depression, but the slow development which it pleases God to maintain in this day and age among his people.

Needless to say, difficulties and defeats have been ours, especially in the past few months, but through it all the Lord is perfecting His saints. Now, out of the trying fire of adversity and misunderstanding there is coming forth a band of people more sure in their faith and more consecrated in their lives. The Lord is adding to our number week by week those who are willing to lay all aside to serve Him.

In addition to the regular program of the Church we have had three special series of meetings here in the little Church. During the months of October and November there was conducted in the Church each Friday evening a "Training Institute." This Institute consisted of three classes and was attended by an average of forty-five people. Mrs. Mabel Dennis of the Los Angeles Bible Institute, conducted the first class which was a course in Teacher Training and Personal Evangelism. Brother Conard Sandy Pastor of the First Brethren Church of Southgate conducted the second class in Bible Exposition. The Book of First John was the subject of the lessons. The last class was under the leadership of Dr. Kenneth M. Monroe, of the Bible Institute, of Los Angeles. This class was a study of "Archaeology and the Bible." This training Institute proved a great blessing, especially to the teachers and workers in the church.

During the early part of December the church enjoyed the ministry of Rev. Irwin A. Moon, Scientist-Evangelist, for a period of one week. Before a crowded house the great truths of God's Word were ably and aptly illustrated by the wonders of nature as revealed in modern science. This was one of the most blessed meetings ever conducted in the little church and resulted in the quickening of the spiritual life of our people and in the soul salvation of some fifteen young folks and adults.

We have just drawn to the close of another great meeting, and Evangelistic Campaign under the leadership of the Vom Bruch Evangelistic Party. For two weeks, ending February 13, we have been listening to the powerful preaching of the Word by that well known Evangelist Harry Vom Bruch. Many hearts have been stirred and moved by this Spirit-

filled man. Never before have the people of the community responded as they did to this campaign of preaching the Word. The meeting was made more blessed by the splendid singing ministry of Jimmie Davis and by the aid of Miss Harriet Gates, at the Marimba. During the meeting Mrs. W. A. Sunday, widow of the late Billie Sunday gave her testimony of the saving power of the Lord. At the close of this two weeks' campaign sixteen folks, many of them adults, had come to make confession of Christ as Savior.

Now, as this article is being written, the proof of God's blessing and of the zeal of our people is being sounded out by the pounding of the hammers as the men are working to erect the new Bible School addition to the little Church. The need of many months is now being met. For some time, due to the abnormal size of the Bible School there has been a need of more room to care for our classes. In fact we had just about reached the point where growth was impaired unless we should have more room. The need has now been met by the Bible School itself. With the help of a gift of a few hundred dollars from the Mission Boards the Church through the Bible school is now erecting a $4100.00 building to house a part of the Bible school. This splendid edifice is provided by the offerings of many boys and girls and men and women, some of whom are not members of the church. Surely such a spirit of interest in the work of the Brethren in Glendale is pleasing to God. In our Bible school already we see the sinews of war for the Brethren Church of tomorrow should the Lord tarry.

This Bible school addition is approximately thirty four by forty-five feet with a basement and one story and is is modeled to care for one hundred and fifty pupils. It will contain eight rooms with suitable places for adult classes to conduct their entire program.

Through the pages of the Evangelist we desire to say that we are mindful of the many folks who are praying for the Lorl's blessing on this work. We are thankful for the many sacrifices of the Brethren people in placing the Brethren testimony in this city. Now the Lord is beginning to use us to reach out and touch many of those in this city who need God's unsearchable Word in this age of sin. Truly the time is short. Let us step out in faith believing in God's promises of blessing.

DONALD CARTER

LOST CREEK, KENTUCKY

During the two weeks of February 6-19 we held our Daily Vacation Bible school here at Lost Creek. This was our first attempt at Daily Vacation Bible school here. In making our preparations we prepared for about thirty five children. The first morning we were quite surprised to find that we had fifty one children present. By the end of the week the attendance had reached sixty one. The total enrollment was eighty seven.

Each morning by the use of the truck, the children were brought in from Haddix and Clayhole. The truck service has proved to be a great blessing to outlying communities.

At nine o'clock we gathered in the church for our devotional period. During this period we sang choruses, quoted Bible verses, had scripture reading and prayer. Each morning we memorized one new chorus and one new Bible verse.

The children were divided into Junior and Senior groups. Each group had classes in Genesis and the Life of Christ. After the two Bible classes were over each group had a class in hand work. The Junior hand work group made booklets and sewing cards. The Senior group made scrap books on the "The Life of Christ" and posters on the following subjects: giving, attending church, and reading the Bible. The Senior group made plaques using pictures on scripture subjects. The pictures were taken from sacred art calendars and the Junior Sunday School papers. (We have a limited number of plaques on hand. If you would like to have one send me your name and address and I shall send you one).

The interest in this work increased each day. Many of the children said they wished it would continue for two months instead of two weeks. They expressed a desire to have it again next year.

Sunday morning we had our closing program. The children gave a short program during our church service. Various members told and illustrated what had been done in their classes. The new choruses were sung and the newly learned scripture verses were quoted. Members of the Junior group acted out the parable of the Good Samaritan. At the close of the program certificates were awarded by the pastor to forty one pupils who came each day and did satisfactory work.

In each class we had one aim which was to present Christ to the children.

Next month will appear a report of another Bible School at Leatherwood.

SEWELL S. LANDRUM.

NAZIISM, FASCISM AND COMMUNISM

(Continued from page 8)

et cetera. They prevent provisioning towns with food, create financial difficulties, and attempt to make the economic life of a nation collapse. Communism attempts to compromise influential men, and win soldiers to turn rebels and take the red flag of Communism. How well they succeed was demonstrated when during the General Motor Strike in Michigan some of the National Guard of Divis-

ions almost en toto sang the National anthem of Russia from which I quote:

"To Hell with humbleness and patience,
Give deadly battle to your foe."

Also Communism wherever found is anti-Semitic. Some may question this due to the lying propaganda of Communistic periodicals, but those who are informed know it to be a fact.

Therefore Communism is anti-Christian.

Are They Different?

The Communism of Russia, the Fascism of Italy, and the Naziism of Germany, profess to be different forms of government. Of course Germany and Italy both have brands of Fascism. But the truth is that there is no fundamental difference. Although Communism claims to be the rule of the masses, even Stalin, the Russian Dictator, does not claim to have attained this yet in Russia. Karl Kautsky, as reported in the "Commentator," for March 1937 wrote, "The Bolsheviki have shown that they are not concerned with the emancipation of the proletariat but are simply a clique concerning itself solely with the preservation of its own power." In the same issue of the "Commentator" page 17, Joseph Shaplen writes, "Stalin today reigns supreme in the Kremlin. No Russian ruler ever wielded power greater than his..... There is a new constitution in Russia under which Russia becomes a totalitarian State with Stalin as 'Fuhrer.' Socially, and economically, Soviet Russia, according to the official version, is a Socialist state. Actually it is a regime of state capitalism, ruled by a dictatorship." In the "World Digest", February 1937, Roger Shaw writes, "Russia is perhaps showing Fascist tendacies as this is written....the stakhanov system in industry is a sugar-coated speed-up." Communism is not Communism at all but the ruthless rule of a Dictator which makes the common man a slave to the State.

German Naziism claims to be State Socialism. But the Dictator receives all the benefits. Today Hitler is an absolute ruler, and the common man is a slave to the State. Representative Government in Germany is a joke.

Fascism in Italy claims to be a "corporate State." The legislature is composed of delegates from the corporations, representing every walk of life: employers, workers, farmers, technicians, professional men, and all under the direct authority of Mussolini. But here again the Dictator is absolute and the masses are but slaves to the State.

The present hatred between the present rulers of Germany and Russia will probably dissolve, and likely in the near future. A famous columnist recently wrote that the difference between German behavior east of the Rhine, and Russian behavior and belief, is only the form and symbol of their flags. But the two will probably soon march together in their common paganism. It is a well known fact that the armies of Germany and Russia are the friendliest on earth and that although if for this reason Hitler and Stalin shot many leaders, they will hardly shoot *all* the older men in the armies. In Ezekiel, chapter 38, God tells about the future destruction of the armies of "Rosh" or Russia, in Palestine . And if "Gomer" mentioned in verse 6 is Germany, as most Ethnologists think, then Germany will march with Russia.

Although the Satanic spirit which dominates the heart of Russian Communism also dominates the heart of Fascist Rome, they will take separate courses—only as a matter of greed. Mussolini wishes to restore the Roman Empire. He has his eye on the riches and strategic value of Palestine. And here his interests clash with Russia who also want the riches of the Dead Sea.

These great anti-Christ movements are bringing about the very conditions which God's word foretold would prevail at the end of this age. The antichrist will be a great world Dictator with power over life and death. He will accomplish the revival of the Roman Empire he will swing his armies against Palestine — then suddenly turn to crush Egypt *Aided by the Libyans and Ethiopians.* Accomplishing this and enriching himself he will swing back to fight against Russia and her allies who apparently have taken this opportunity to snatch Palestine. God will use him as a sword to help destroy the armies of Russia and her allies. The Fascist armies of the East will take part. And when the dust of war has rolled away the Great Roman will be the Supreme Ruler of the Earth. (Read Daniel 9:26; 11:36-45).

Therefore when we see today the line-up of Dictators who are straining themselves to line up the nations for the great wars of the "end time", (though they do not know it) only a blind man could help but realize that "He is near, even at the door."

Moreover the very Godlessness of the World Dictators and their subjects is an unmistable sign that the World is being prepared for the almost universal aceptance of the anti-christ. The anti-christ is by nature "lawless" (2 Thess. 2:8 A.R.V.). And the rampant lawlessness of the world today and the flagrant violation of all the laws of God and decency, are indicative of the culmination or consummation of lawlessness in the "man of sin."

Again the almost universal hatred of the Jewish race today especially in Communistic and Fascist circles is a certain preparation for the consumation of anti-Semitism which will reveal its Satanic head when the Great Roman breaks his covenant with the Jews (Dan. 9:27) and sets himself in the Temple and demands worship (2 Thess. 2:3, 4). To those Hebrews who, like the companions of Daniel,

refuse to bow to him will be measured out the most awful persecution that has ever come to the Jewish race. Thus the present intensification of Jewish hatred is but an indication of the swift preparation for Armageddon where God will feed the enemies of Israel to the buzzards and send their souls to Hades.

Along with these facts is another indication of the Psychological preparation of the world's thinking to receive the anti-christ in person. The emblems of the Fascist and Communistic nations are used everywhere. The pictures of these dictators are pasted all over their empires and especially on the buildings near the war centers. Followers of these dictators actually carry busts of their favorite, and practically worship it. A great image of Mussolini, such as the world never saw, is being prepared. It is reported that it has a radio in its head and a death ray shooting from its lips. Surely this is a preparation for the worship of the image of the anti-christ (Rev. 13:11-17).

These awful facts may frighten the unbelieving, and should. But to the saint they declare the approach of the Son of God to rule as King of Kings, and Lord of Lords. To the True Saint midnight comes just before morning. For the darkest day in the history of this world, when anti-christ, drunk with power, defies and blasphemes God and they that dwell in heaven, and sends his armies to stamp out the remnant of Jews in Jerusalem who have repented and turned to their true Messiah, will be the signal for the *brightest day* this world has ever seen. Then, the "Son of Righteousness shall arise with healing in his wings to bless the Nations." Then, heaven shall be opened, and Jesus Christ, with the armies of heaven, shall ride down and destroy the enemies of God and Israel (Rev. 19:11ff).

But long before all this happens, our Lord shall come in the skies of glory, and call the saints on earth (along with the resurrected bodies of saints who have died) to meet Him in the air, and go with Him to the great marriage supper (1 Thess. 4:16ff; Rev. 19:1-10). As God saved Noah and his family when He judged the world of that day, so Jesus, our ark, will bear us above the storm of judgment which will strike our world (Rev. 3:10).

Because of this glorious hope the great apostle admonishes us in the Spirit-breathed Word, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (1 Cor. 15:58).

Comparative Report

OF THE THANKSGIVING OFFERING OF 1936-1937 AND 1937-1938

NAME OF CHURCH	1936-1937*	1937-1938
OHIO DISTRICT		
Ankenytown	32.00	72.93
Ashland, 1st Brethren	197.60	5.00
Ashland Union Gospel Mission	00.00	30.25
Bellefontaine (Gretna)	49.36	45.00
Bryan	215.00	00.00
Canton	446.96	548.14
Cleveland	197.01	233.21
Columbus	15.45	17.02
Clayton	76.73	100.00
Danville	17.90	33.50
Dayton	1050.84	1169.37
Ellet	408.40	303.47
Washington Court House	1.00	00.00
Fremont	72.01	126.12
Glenford	13.60	17.54
Gratis	90.83	86.22
Homerville	129.75	175.00
Louisville	90.00	92.20
Mansfield	00.00	00.00
Middlebranch	35.00	40.50
New Lebanon	57.17	00.00
North Georgetown	15.40	13.70
Pleasant Hill	50.87	72.75
Rittman	111.06	169.00
Smithville	212.35	66.60
Sterling	190.30	212.00
West Alexandria	13.10	24.00
West Salem (Fair Haven)	118.39	39.50
Williamstown	26.14	5.00
Isolated Members	16.60	18.00
TOTAL	3951.19	3716.02
INDIANA DISTRICT		
Ardmore	12.87	00.00
Berne (Bethel)	269.00	340.00
Burlington	45.00	23.29
Cambria	00.00	10.67
Center Chapel	6.70	5.37
Clay City	119.05	129.01
College Corner	16.10	5.82
Corinth	11.47	10.00
County Line	12.00	7.00
Denver	16.75	24.00
Dutchtown	17.00	23.00
Elkhart	146.25	10.00
Flora	195.95	223.74
Fort Wayne	358.35	366.90
Goshen	153.24	72.98
Huntington	25.00	19.59
Loree	113.29	59.42
Mexico	61.33	31.30
Milford	20.86	00.00
Lake Odessa	140.60	102.50
Muncie	104.84	1.00
Nappanee	190.36	95.36
North Liberty	51.19	13.55
North Manchester	64.19	36.83
Oakville	178.27	136.01
Osceola	00.00	00.00
Peru	26.66	104.19
Roann	98.82	119.39
Roanoke	15.80	21.00
Sidney	106.34	136.48
South Bend	88.90	5.00
Tiosa	15.40	6.78
Warsaw	173.04	103.19
Isolated members	53.00	53.00
TOTAL	2907.62	2296.37
PENNSYLVANIA DISTRICT		
Allentown	63.00	235.00
Aleppo	58.00	95.58
Altoona	27.60	68.39
Berlin	140.00	93.40
Brush Valley	60.00	5.00
Calvary, N. J.	10.00	10.00
Conemaugh	826.95	1211.74
Highland	00.00	2.47
Johnstown, 1st	801.00	900.00
Johnstown, 2nd	34.70	15.20
Johnstown, 3rd	116.26	62.52
Juniata Park	00.00	62.98
Kittanning	24.00	141.00
Listie	20.00	30.00
Martinsburg	238.43	247.92
Masontown	191.05	100.00
McKee	38.67	58.94
Meyersdale	117.62	167.79
Mt. Pleasant	13.50	17.50
Mundy's Corner (Pike)	260.00	366.40
New Kensington	66.65	21.90
North Vandergrift	12.58	14.00
Philadelphia, 1st	825.21	947.76
Philadelphia, 3rd	631.17	615.00
Pittsburgh	110.00	00.00
Raystown	4.20	6.80
Sergeantsville, N. J.	20.00	20.00
Summitt Mills	86.66	69.74
Uniontown	220.74	359.97
Jones Mills	5.85	00.00
Vinco	38.09	36.74
Waynesboro	241.35	246.72

Yellow Creek	4.22	00.00
Isolated members	39.00	61.00
TOTAL	5346.50	6311.46
SOUTHEAST DISTRICT		
Accident, Md.	00.00	11.00
Arkton (Dayton)	8.00	8.00
Bethlehem	20.42	00.00
Beuna Vista	00.00	7.19
Baltimore	25.00	26.00
Cameron	5.50	00.00
Covington	115.00	211.81
Hagerstown	279.42	136.17
Krypton	40.41	57.33
Lost Creek	17.24	32.46
Grafton	00.00	30.00
Liberty (Quicksburg)	00.00	5.00
Maurertown	88.14	00.00
Mt. Olive (McGaheysville, Va.)	10.50	2.00
Mt. View (Hollins, Va.)	50.00	50.00
Oak Hill	39.22	5.00
Quiet Dell	00.00	00.00
Linwood	20.00	00.00
Red Hill	00.00	20.00
Roanoke	501.79	548.47
St. James (Lydia, Md).	63.29	41.24
Whitedale (Terra Alta, W. Va.)	00.00	5.85
Trinity (Seven Fontains, Va.)	8.00	00.00
Vernon Chapel (Limestone, Tenn.)	60.67	83.45
Washington, D. C.	720.53	711.58
Winchester, Va.	67.96	107.94
Isolated Members	31.00	27.50
TOTAL	2172.09	2128.26
MID-WEST DISTRICT		
Beaver City, Nebr.	83.19	94.39
Carleton, Nebr.	10.73	9.04
Falls City, Nebr.	48.28	85.32
Fort Scott, Kans.	65.10	14.00
Hamlin, Kans.	53.38	46.20
McLouth, Kans.	5.00	16.00
Morrill, Kans.	23.83	35.74
Mulvane, Kans.	20.37	31.00
Portis, Kans.	68.34	74.00
Isolated Members	6.00	00.00
TOTAL	384.22	405.69
ILLIOKOTA DISTRICT		
Dallas Center, Ia.	23.60	47.10
Des Moines, Ia.	00.00	84.00
Garwin, Ia.	13.65	27.14
Lanark, Ill.	148.60	58.00
Leon, Ia.	00.00	5.00
Milledgeville, Ill.	80.00	26.10
Williamsburg, Ia.	8.75	41.10
Waterloo, Ia.	124.00	168.95
Hudson, Ia.	10.00	5.00
Isolated Members	17.00	19.00
TOTAL	425.00	481.39
NORTHERN CALIFORNIA DISTRICT		
Lathrop	132.50	149.45
Manteca	34.92	00.00
Stockton	00.00	65.00
Tracy	19.65	57.75
Turlock	80.75	75.75
TOTAL	267.82	347.95
SOUTHERN CALIFORNIA DISTRICT		
Compton	172.33	132.15
Fillmore	76.55	103.66
Glendale	193.25	213.64
LaVerne	208.15	207.70
Long Beach, 1st	609.00	1200.00
Long Beach, 2nd	00.00	00.00
Los Angeles, 1st	450.00	483.47
Los Angeles, 2nd	527.00	1036.33
South Gate	570.91	339.63
Whittier	1245.93	846.28
Isolated Members	135.00	25.00
TOTAL	4188.12	4587.86
NORTHWEST DISTRICT		
Harrah	46.80	34.00
Sunnyside	186.65	51.40
Spokane	104.13	00.00
TOTAL	337.58	85.40
Miscellaneous Isolated Gifts	37.00	30.00
Grand Total	20,017.74	20,390.40

* The total offering for 1936-1937 represents the offerings from the churches for the entire fiscal year. The Thanksgiving offering for that period was $19,733.70.

OTHER GIFTS

PUBLICATION DAY OFFERING

Mrs. W. O. Mitchell	$ 2.00
Wm. Johanson	1.00
Mt. View Brethren Church, Hollins, Va.	15.00
West Alexandria, Ohio, Brethren Church	6.25
Mrs. Thos. Corner	1.00
Alberta Hartman	1.00
J. R. Brower	1.00
Mr. & Mrs. Waldo Guiley	2.00
Rilla McMillin	2.00
Russell Hoover	2.00
Bethel Brethren Church, Berne, Ind.	15.00
C. Frank Myers	2.00
Mrs. Hazel Kauffman	.50
Mary Pence	10.00
Lee T. Burkett	5.00
Cambria Brethren Church, Ind.	2.50
Alice B. Longaker	5.00
Scott Shannon	1.00
Mrs. Edith Hendrickson	.50
W. C. Kennedy	2.00
Mrs. Ira Blough	5.00
Carrie D. McCoy	1.00
Robert M. Klepinger	5.00
Daisy C. Boyer	5.00
Mrs. Cecil Stultz	1.00
First Brethren Church, Los Angeles	15.00
Bell Osborn	1.00
Mr. & Mrs. S. W. Link	5.00
Loree, Ind., Sunday School	8.41
Highland, Pa., Brethren S. S.	2.50
Ocy Morrill	1.00
Warsaw, Ind. First Brethren Church	12.50
Mrs. C. N. Shaffer	1.00
Mary C. Wrightsman	6.00
Miss Alta Wright	1.00
Mrs. Emanuel Grise	3.00
Dayton, Ohio, First Brethren Church	26.40
Berlin, Pa., Brethren Church	4.50
Mrs. Belle Ewing	.50
F. E. Simmons	5.00
John Flamm	1.50
Geo. Garber	5.00
Mrs. Lulu Shellenberger	.50
Goldie Richards	1.00
A. J. Fyock	1.00
Summit Mills, Pa., Brethren Church	3.11
Mrs. Louisa J. Miller	1.00
Nellie Kilian	5.00
West Homerville, Ohio, Brethren Church .. 25.75	
Mr. & Mrs. Edmund Hastings	5.00
Mr. & Mrs. John Correll	5.00
O. C. Trapp	5.00
Rev. & Mrs. Elias D. White	3.00
Miscellaneous	6.75
Mrs. C. C. Mahon	5.00
Portis, Kans., First Brethren Church	4.45
Mrs. Annie C. Martin	3.00
Thelma Messmore	1.00
Abe Bowman	5.00
Clara Berkebyle	1.00
Mrs. D. E. Kreger	1.00
Mr. & Mrs. Harry E. Miller	5.00
Brethren Church, Oakville, Ind.	2.75
A. H. Keating	5.00
Mrs. Oliver Winters	$ 2.00
Mr. & Mrs. Fred Hague	1.00
Mrs. Gordon Gonawein	2.00
Dr. J. W. Tibbals	1.00
Edith Witmer	1.50
Ellen Cassel Greaves	1.60
Wm. H. Linderman	2.00
Miss Alice Conover	5.00
Meyersdale, Pa., Church	25.00
Mr. and Mrs. H. H. Merrit	2.50
A Friend	1.00
A friend	.25
County Line Sunday School, Ind.	2.00
Middlebranch, O., Church	3.00
Waynesboro, Pa. Church	11.00
D. S. Beal	2.00

A FINE RESPONSE

We are finding a fine response to our request for early orders for Sunday School supplies. Response has already come from the following schools. They are reported in the order in which they are received. Thanks, very much. Has YOUR school sent its order?

* indicates that cash accompanied the order.

Long Beach, First, Calif.
* Beaver City, Nebr.
Fremont, Ohio
* Lathrop, Calif.
* Bethel Brethren, Berne, Ind.
* Masontown, Pa.
Canton, Ohio.
Dayton, Ohio.
* Sterling, Ohio.
* Mt. Pleasant, Pa.
* Vinco, Pa.
* Mexico, Ind.
* Leon, Iowa.
* Portis, Kans.
* Philadelphia, Pa., Third.
* Saxton, Pa.

* Roann, Ind.
* Loree, Ind.
Glenford, Ohio.
Bryan, Ohio.
Middlebranch, Ohio.
* Red Hill, Virginia.
* Southgate, Calif.
Waterloo, Ia.
* Roanoke, Va.
* Denver, Ind.
* Milledgeville, Ill.
* College Corner, Ohio.
* Dallas Center, Iowa.
Pike Brethren, Pa.
* La Verne, Calif.
Philadelphia, Pa., First.
* North English, Iowa.
* Akron, Ind.
Second Brethren, Johnstown, Pa.
Spokane, Wash.
* Tonasket, Wash.
* Elkhart, Ind.
Pittsburg, Pa.
* Brush Valley, Pa.
* Cambria Brethren, Ind.
* Highland Brethren, Pa.
Fort Wayne, Ind.
* County Line, Ind.
* New Lebanon, Ohio.
* Danville, Ohio.
* Milford, Ind.
* Mt. View, Hollins, Va.
* Linwood, Md.
* Winchester, Va.
Bellflower, Calif.
* Center Chapel, Ind.
* Clayton, Ohio.
* Smithville, Ohio.
Long Beach, Calif., First.
* Harrisonburg, Va.
* Trinity Brethren, Va.
St. James, Md.
* Allentown, Pa.
Lawford, W. Va.
* New Kensington, Pa.
* Clarksville, Mich.
* Flora, Ind.
* Roann, Ind.
South Bend, Ind.
Goshen, Ind.
Long Beach, Calif., Second.
Los Angeles, Calif., First.
* Oak Hill, W. Va.
* Garwin, Iowa.

If YOUR order has not been sent, send it NOW.

WHICH ARE YOU?

With wit and wisdom it has been said that there are three kinds of givers: the flint, the sponge, and the honeycomb. In explanation the London Christian says: "To get anything out of a flint, you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get. But the honeycomb just overflows with its own sweetness. Some people are stingy and hard; they give nothing away if they can help it. Others are good-natured: they are pressed the more they will they yield to pressure, and the more give. A few delight in giving, without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver.' "—Selected.

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YOUNG PEOPLE'S C. E. TOPIC

Topic for April 3, 1938
GOD'S COVENANT WITH NOAH
(Gen. 9:8-17).
Suggestions for the Leader.

"We have seen, in the series of lessons on prophecy and the Jew, that God's dealings with them were in line with His covenant relationships with them. Definite promises were made to them, and definite responsibilites were theirs. It is natural and right to expect that the same will be true of God's dealing with the Gentiles." Therefore the leader of this lesson will have an opportunity to lay a good foundation for the understanding of difficult prophecies.

A good hint to the Bible student, in determining the teaching of the Scripture, is to consider to whom it was written. Some things were written to Jews that Gentiles can not claim. Other things that were written to Christians which do not refer to unsaved Gentiles. One of the commonest errors, in the realm of Bible interpretation, is to suppose that other nations may claim a part of God's promises to Israel. Another error is to suppose that God has no dealings with the Gentiles.

A good student is careful to rightly divide the truth. Some things refer to the Jews; some to the Gentiles and some to Christians.

The topic is essentially prophetic. Although it was given many years ago, it was spoken before the things came to pass. It is still being fulfilled during this age. It tells how the nations are working and how God will finally deal with them.

The lesson is practical because it stresses those good qualities that make for good living. It shows the failure that comes to a person or a nation that forgets God. Remember, sin is a reproach to any people. It is righteousness that exalteth a nation. The people of Noah's day needed to learn God's way of living as well as we do. They were determined to challenge God and as a result the flood came. Our choice is different, if we are Christian. We naturally want to please God, since we believed. Down deep in our hearts we are longing to be with Him and escape any possibility of calamity or loss. The reason the Gentiles will be judged is because they spurn the love of God. Only as men are saved are they blessed.

1. The Third Dispensation: Human Government

"Under Conscience, as well as in Innocency, man utterly failed and the judgment of the flood marks the end of the second dispensation and the beginning of the third. The declaration of Noahic Covenant subjects humanity to a new test. Its distinctive feature is the institution, for the first time, of human government—the government of man by man. The highest function of government is the judicial taking of life. All other governmental powers are implied in that. It follows that the third dispensation is distinctively that of human government. Man is responsible to govern the world for God. That responsibility rested upon the whole race, Jew and Gentile, until the failure of Israel under the Palestinian Covenant brought the judgment of the Captivities, when "the times of the Gentiles" began, and the government of the world passed exclusively into Gentile hands. That both Israel and the Gentiles have governed for self, not God, is sadly apparent" (Scofield).

The testing of the Jews ended in captivity while the Gentiles testing will end with the judgment of the nations.

2. A New Covenant for a New Order. Gen. 9:1-3.

Following the flood, Noah became the head of a new order and race. All of the people, outside the household of Noah, were destroyed. It should make very little difference then who Cain married either at home or in the land of Nod; because his descendants were drowned in the flood.

God owns everything in the world by right of creation. He alone can give whatever He wills to man or can withhold whatever He wills. God informed Noah that man would continue to be the head of the animal and vegetable kingdoms in the sense that he would have dominion over them. Although there had been some slaying of animals during Adam's time, it is believed that men did not eat meat before the flood. With the new conditions on the land now, mankind was permitted to eat meat.

"Whatever new conditions there were in the earth, we know that it shortened man's life tremendously. The patriarchs before the flood lived from 600 years to 900 years. After the flood, the age of men at death dropped rapidly to less than 150, and then drifted down to our present three score and ten."

3. The New Dominion. Gen. 9:2-3.

The dominion of Adam and that of Noah were of different kinds. The first dominion under Adam was based on friendly relations. The beasts did not have their wild and dangerous natures,

There were no beasts or birds of prey. The ground was not plagued with weeds; nor the air with pests. The fall of man brought on all of these bad things. The covenant of Noah stresses the matter of fear. Mankind must exercise authority over the beasts as he subjects them or conquers them.

"Only as we can devise instruments of destruction can we exercise any dominion over the insects and germ world. The constant cracking of the trainer's whip keeps the animals in line for their act."

We must use this dominion wisely. If we destroy the birds; the insects will multiply rapidly. If we pollute the streams; the fish will die. The blessing comes as we recognize our responsibility in exercising the right kind of authority.

4. A Definite Accountability to God. Gen. 9:4-6.

Under the covenant given to Noah, there is a prohibition placed upon bloodshed. The Bible says that "The life is in the blood" (Lev. 17:11). This is a strong passage in defence of the high value of a life as well as informing us what should be done to the killer.

"Law enforcement is a duty of governments in these times.... Wherever the feeling for the criminal leads men to forsake this primary command, or wherever human life is held so cheap that capital punishment is deemed extreme, man is heading for judgment under this covenant of Noah."

5. The Sign of the Rainbow. Gen. 9:12-13.

The rainbow is a sign of faithfulness and has been the cause of hope and joy. After the storm passes away and the sunshine breaks through, the rainbow is seen in the clouds. It has come to indicate the passing of the storm. In this sense the Lord gave it a deeper meaning. After the great flood, God promised that He would not destroy mankind again in this manner. God looks upon every rainbow, as we do, and He will not forget. To us it means that He will be faithful in mercy and judgment.

The bow in the clouds is not said to have come into existence at this time, but only to have been given a special significance or character of a sign.

Typically the bow seen upon the storm clouds of judgment has been thought to speak of the cross where judgment, never to be repeated has been visited upon the believer's sin.

In Revelation 4:3 is a picture of the judgment of the saved folks. This is not to determine whether one has salvation; but rewards for faithfulness and to make any adjustments necessary. Notice that there is a rainbow of hope here. When the wicked are finally judged there are no rainbows.

Questions to be Answered

1. In what way do the Jews, Christians and Gentiles differ?
2. How were people governed during Noah's day? Gen. 9:9.
3. What does it mean to have dominion over all the beasts of the world?
4. Is there a difference between "possession" and "dominion"?
5. Why is it wrong to kill people? Gen. 9:5.
6. What lesson do we learn from the sign of the rainbow? Gen. 9:13-17.

JUNIOR C. E. TOPIC

April 3, 1938

MEETING CHRIST IN THE AIR

I Thess. 4:13-18

Our lesson for this week is about "a coming event." Now we are all interested in coming events. We are interested in visitors who come among us. Do you remember the time when the newspapers all over the land told of an eclipse of the sun? All over the world, wherever the eclipse could be seen people were on the watch, waiting for just a glimpse of the eclipse. Men journeyed many miles so that they would be at the place where the eclipse could be seen at its best.

When news is flashed that a comet may be seen a certain night, people wait for hours so that they do not miss seeing it as it flashes through the sky. Now if an eclipse of the sun or the appearance of a comet in the heavens can attract so much attention, how much more should the appearance of the Lord Jesus Christ "Who died for our sins according to the scriptures, was buried and was raised again the third day" (I Cor. 15:1-4) have such an effect on our lives, not only for time but for eternity.

Let us take the word "comet" and for each letter find some great truth pertaining to the coming of our Lord Jesus Christ.

Our first letter is "C" and that tells us **"Christ is coming."** Jesus constantly testified to the fact that He was coming again (John 14:3; Matt. 24 and 25; Mark 13; Luke 21; John 21:22). The angels who testified when Jesus first came to this earth as a little baby, testified to His second coming (Acts 1:11). The apostles were faithful in proclaiming this truth (Acts 3:19, 20; I Thess. 4:16-17. Heb. 9:28; I John 2:28), As surely as Jesus said He was coming again, so surely will it come to pass. So the call is to everyone to be ready. (Matt. 24:44).

His coming will not be for everybody in the world, so that brings us to the letter "O" which tells us that at His coming again Christ is coming **"Only for his saints."** Who are the saints? The work of the Holy Spirit is to convince everyone of his need of a Savior and to plead with him not to neglect so great salvation (Heb. 2:3) which was purchased on Calvary's cross by the precious blood of Jesus Christ (I John 1:7). When Jesus comes for His church every converted boy and girl, man and woman will be among the number who will be caught up to be "forever with the Lord" (I Thess. 4:17).

Our next letter "M" tells us that **"Many will be left"** (II Thess. 1:8), How sad it is to think that many will be left. Think of the many boys and girls who have heard the gospel but have stubbornly refused to come to Jesus Christ. They refuse the wonderful gift God has given them, the gift of His own Son, Jesus Christ. So because they are not ready, they will be left and will not meet their Savior Jesus Christ in the air.

Our next letter "E" tells us that **"Everyone may be ready."** Jesus Christ came for all. No one need be lost. If people are not ready it is because they have refused Christ.

We come now to our last letter "T" which tells us to **"Trust Jesus now,"** so that when He comes again we will find ourselves in the ranks of those redeemed from among men. Instead of being among those who are left behind we will be among those who are ready, who have trusted in the Savior, who have listened to His call and are saved.

For Discussion

What effect does the second coming of Christ have in the lives of the saved? I John 3:1-3.

1. Incentive of patience, James 5:5-8.
2. Gives comfort, I Thess. 4:18.
3. Incentive to abide in Him, I John 2:28.
4. Incentive to attend church, Heb. 10:25.
5. Incentive to be ready, Luke 12:37-40.

MINISTER DEFENDS EVOLUTION

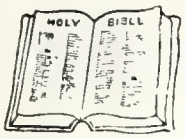
(Continued from page 2)

ligion. Christ says: 'I came that they might have life and might have it more abundantly.

"Man from the beginning of time has sought to gratify his intellectual pride. Satan said: 'I will be like the most high.' Satan was exceedingly proud of his intellect. His own 'I will's' brought his downfall. But many will say, I don't believe these 'fancies.' It's not a case of believing but willful determination to say 'I will' above God's 'Thou shalt!'

"Humanistic speculation has assumed the attitude somewhat like one blind man who looks at another blind man and compliments him on his keen eyesight. Humanists haven't learned to evaluate. A rational being must establish a basis of the Truth, not a truth, as some would have us believe; not a word of God, but **the** Word of God. Civilization has come to the point today where it is living in the attic and doesn't know anything about the foundation underneath the whole structure. As long as one inmate is satisfied, the others are content to abide in the attic also.

"Antiquated anthropoligists and humanistic ecclesiasts should come out into the light from their hiding and explain the basis of their reasoning. Let them give a reason for the 'hope' that is within them, if they have any. If they haven't, let not the blind lead more blind into the ditch. 'While there is life, there is hope' ".



NEWS FROM THE FIELD



CONEMAUGH VICTORY REVIVAL

At the last regular business meeting of the Conemaugh congregation a call was given Brother Archie L. Lynn, Pastor of the First Brethren Church, Johnstown, Pa., to preach in a special effort of evangelism.

Since our churches are but 3 miles apart Brother Lynn agreed to come for the week nights with perhaps one Sunday morning service but only for ten nights. With one week's notice we began the campaign on February 9th.

Cottage prayer groups were already in session in various parts of Conemaugh and surrounding communities. Definite prayer was made to God for the salvation of souls and the building up of the church. Personal workers' classes were conducted by Evangelist Lynn each night a half hour before the service. An intensive visitation campaign was waged by the members and friends of the church.

Brother Lynn preached simple gospel sermons in a convincing manner to the largest average audience assembled for an outside evangelist in the past eight years. By March 6th, thirty-six new members have been received into membership. 40 first confessions were received. Thirteen definite rsconsecrations of life, not counting the even hundred who promised their lives to the Lord for greater efforts in evangelism the first night. Several confessions have been received since the close of the special effort.

We have never before witnessed such a group of adults and among them young married people as have come into our membership so far this year. The future of any church is bright with such a host of young married people coming into her membership.

Our ambition has been to preach the simple truths of the gospel to a lost world and to wait for the convicting power of the Holy Spirit in the hearts of the unsaved.

WILLIAM H. SCHAFFER, Pastor.

FATHER AND SON IN MEETINGS TOGETHER

Making use of the rather unusual feature of father and son working together, two successful evangelistic meetings were recently conducted in southern California. These two it is my desire to report—the first, as a pastor, and the second as the evangelist.

Second Church of Los Angeles

After due prayer and consideration, my father, Dr. Louis S. Bauman, was requested to serve as our evangelist in Los Angeles. We first saw the value of using the father and son feature in connection with our advertising. This we employed both in the newspaper publicity and in the subject cards which were printed, featuring the father as the evangelist and the son as song leader and personal worker. This feature we tried to carry throughout the campaign.

The opening Sunday evening message was brought by Brother Tom Olson evangelist, and Dr. Bauman spoke first the following evening. The membership of the Church was rallied for a supper in the Church basement at 6:30 o'clock; and, after a period of fellowship together around the tables, both pastor and evangelist spoke briefly of the plans for the meetings and of the definite part each member was expected to assume. Then all assembled in the main auditorium for the first regular service, and Dr. Bauman spoke on the subject, "The Tremendous Responsibity of Being a Christian."

One of the interesting features of the campaign was the Father and Son Banquet, held the latter part of the second week. Nearly a hundred men gathered for supper at 6:30 o'clock and enjoyed a program presented by some of the fathers and sons of the local Church. Prizes of Bibles and Testaments were given to the oldest father, youngest father, father bringing the oldest son, father bringing the youngest son; also to the father bringing the "ornriest son." It fell our lot to win that title, and the evangelist won the prize! Following the banquet the men went in a body to the Church auditorium to which service the public was invited. Here the evangelist spoke on the subject, "A Father and Son Banquet Yet to be," an exposition of the story of the Prodigal Son.

Each week, except the first, began with the Tuesday service and ran through Saturday and Sunday with a special service on Saturday night. The first night we were privileged to have the Goose Creek Quartet, prominent Christian radio singers with us. After their program the evangelist brought a short message. The two last Saturday evenings and Sunday mornings, when the evangelist was obliged to speak in his own Church, we were privileged to hear George Dewey Blomgren, internationally known evangelist, world traveler, news correspondent and radio commentator. Dr. Blomgren's messages were a wonderful inspiration and a real help to the campaign.

Of the visible results of the meeting, perhaps the most outstanding was the large percentage of men who stepped forward. In all, during the three weeks there were 60 definite decisions for Christ. Of these 30 were first confessions and 30 were rededications of life. Many of the members made decisions who did not step forward. Some of the rededications have proven as valuable to the Church as first confessions.

The closing Sunday night, 13 people received the rite of Christian baptism. A number since then have received the rite and have been takn into the fellowship of the Church. Others await baptism upon the return of the pastor from the State of Washington, where he is now engaged in evangelistic services in the Harrah Church.

The success of the Los Angeles campaign is largely due to the Cottage Prayer Meetings, started nearly two months in advance of the meetings. This, together with definite personal work, we cannot recommend too highly to others. The Church is deeply gratefully to Dr. Bauman for leaving his busy work in Long Beach, and for the soul-stirring messages which sowed the seed in every heart. His messages were devoid of the sensationalism that marks so many campaigns these days, and the seed sown we know will continue to bear fruit in days yet to come.

First Church of Long Beach

It was with some degree of hesitancy that we went upon their invitation to the Church in which the years of our childhood were spent. One's "home" Church is usually considered to be a hard place in which to work. It was only because we felt the Holy Spirit directed that we went. The subsequent events of this second "Father and Son Meeting" served to confirm our conviction that we were acting within the will of the Lord. Never have we found a people more sympathetic or more willing and ready to cooperate.

In this meeting the order was reversed, with the son acting as evangelist and the father serving as cooperating pastor, personal worker, and sometimes as song leader. Inasmuch as this campaign will probably be reported by the writer's father, this report will be confined for the most part to those things

CIRCULATION OF THE BIBLE

The circulation of Holy Scripture is simply impossible, save on the assumption of the truth of the Christian revelation. Estimates are that a grand total of 960,000,000 have been sold the world over since Johann Butenberg printed the first book version in 1448. There were 997 languages represented in the Bible House library, and now they have reached the total of 1,000. Thus we can sing with a wonderful new meaning,

"Oh, for a thousand tongues to sing
My great Redeemer's praise."

—The Dawn.

which left a lasting impression with the evangelist.

During the first week of the meetings the different organizations of the Church had charge of the opening service. This served to get the Church itself solidly behind the campaign. The impressive personal testimonies of the power of God, given especially by the men at the services, contributed much to the meetings. These testimonies tell the story of God's power to save and restore men in every condition and walk of life—the gambler, the drunkard, the prize fighter, the self-righteous moral man, the hardened sailor, the man with a money-making obsession, the dance orchestra musician, the despondent man, and those whose homes were broken through sin. These men, saved in the continuous revival atmosphere throughout the months before the meeting, are doing a wonderful work through an organization of the Church. It is not surprising that several men of this very type received Jesus as their Savior during the meetings.

As to the visible results, there were 122 definite public decision for Christ. Additional people since the close of the meetings have taken their stand. The evangelist, pastor, and associate pastor dealt with each case in a personal way. A large number of those accepting Christ as their Savior have already been baptized and received into the Church. Others are awaiting the baptismal rite.

The success of the meeting in Long Beach was largely due to the tremendous volume of prayer which ascended for the unsaved and for the services. That prayer resulted in a power which the evangelist never failed to feel as he entered the pulpit. Fortunate indeed is the speaker who is privileged to feel that power continuously. Each night as we spoke there was a small group immediately below the pulpit, in a lower room, praying. Never in our experience have we felt the presence of the Holy Spirit's power more fully.

No one knows the full amount of credit which is due also to those who, through personal work among their friends and neighbors, led them to accept Christ as their Savior. In practically every case with which we dealt, we found someone had been responsible for them first.

We thank God for the First Church at Long Beach and for the fellowship of those three precious weeks together in the old "home" once again, May God use the lessons, blessings, and the inspiration of those days to the glory of Christ Jesus our Lord.

PAUL R. BAUMAN.

VICTORY REVIVAL AT WAYNESBORO, PA.

Mere words cannot express our thanks to God for the Revival He sent into our midst last month! The pastor was asked to conduct a three weeks' meeting from February 6 to 27. For a month preceding this, the evangelistic committee, augmented by many volunteer personal workers, distributed tracts to every school child in the city, distributed tracts and cards advertising the meeting to every home in the city, held cottage prayer meetings for four weeks, held personal worker's meetings weekly for four weeks, visited two by two, and talked to folks about their need of Christ.

The first day of the meeting the services were conducted by Rev. J. Arthur Schlichter, of Wilkinsburg, Pa. The remaining meetings were all conducted by the pastor. The attendance averaged 209 for the 23 services conducted. The invitation to accept Christ was given 17 times, and 16 times one or more responded and were converted. There were 32 first time confessions and 18 reconsecrations, making a total of 50 public decisions. To date 32 new members have been received, 22 being adults, and 10 children. There were seven complete families of husbands and wives received, and five other families were completed in the church with the salvation of the one unsaved member. Four more adults and two children await baptism. The second Sunday morning almost every member took part in a public dedication service.

The closing Sunday night service will never be forgotten. At the invitation three stepped forward for reconsecration. Then we lit a candle, and as all lights were put out, asked folks to take a smaller candle, light it from the larger one, and give a testimony. Fifty people responded, and there was a ring of candles all around the church. There was hardly a dry eye in the audience as many of the new converts thanked God that some member of the church had led them to Christ. Ten minutes after the close of the service, and after two-thirds of the people had left the building, one of my men came to me at the door and told me he had a man ready to confess Christ. I called the folks to order and took the confession at the front of the church. Hardly had I dismissed the meeting a second time when a boy came down the aisle leading his two chums to the Lord. A few minutes after I dismissed the people the third time two ladies came to make the great confession. Hardly a one of us could speak. The meeting was out of our hands and the Holy Spirit was taking control. Because of the testimony of Christians and the personal work done, five had come to confess Christ after the service had been closbrs, organizing a class in Bible Doced! ! I have never known an audience to be so moved. To God be the glory for such a victory.

Our pianist and choir helped much with the music, together with special numbers from local churches. A fine delegation from Hagerstown attended with their pastor, Brother Frank Coleman, Sr., and their girl's Junior chorus sang. Later a delegation came from St. James Church with Brother W. S. Baker, their pastor. Although as pastor I was holding my own meeting, yet the members insisted on giving me a fine love offering the last Friday night of the meeting.

We assumed our pastoral duties here in Waynesboro, September 15, and have truly grown to love this church and this community. A month later they bought a fine brick six room house for a parsonage, located just four doors from the church. Improvements were made and a new garage was built, and there is at this date less than four hundred dollars indebtedness on the entire project, Praise the Lord, for He has provided.

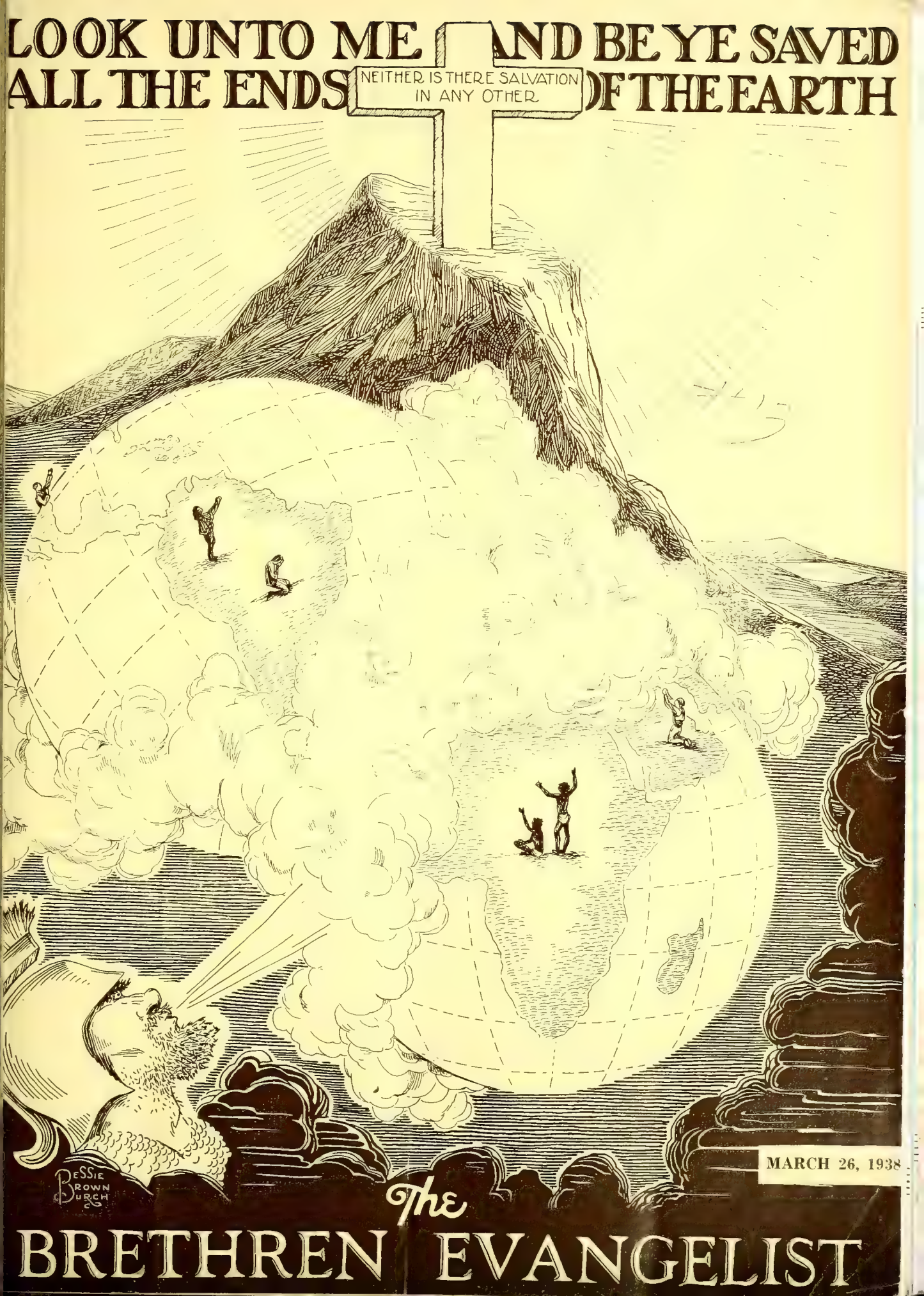
At the prayer meeting following the revival, just 92 were present. We are planning a reception for the new members, organizing a class in Bible Doctrine to meet weekly, and reorganizing our personal workers into a permanent group called "The Seventy". We have a splendid church building and a loyal group of members. May God help us to continue to go forward.

R. D. CREES, Pastor.

TESTIMONIES ABOUT OUR LITERATURE

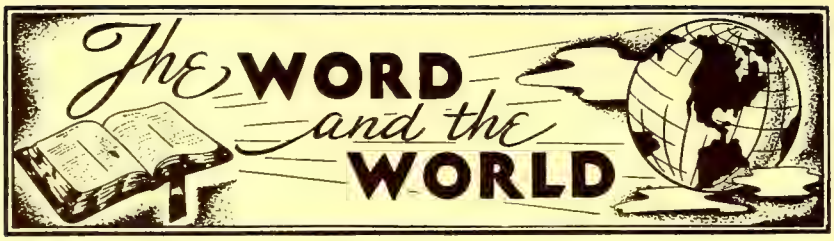
A pastor has this to say about our Sunday School quarterlies: "This last fall two new girls started attending our school. Recently their mother made the following remark: 'Before they began studying your quarterlies they never were interested in the Sunday School lesson. Now they are intensely interested and during the week spend much time to get their lessons for next Sunday.' If you can produce quarterlies that will get some children to study the Word of God through the week you have accomplished something. We are constantly hearing good things about the results now coming from the studying of these quarterlies. They are certainly making our Sunday School of greater value to the ones who attend."

Another pastor states: "Our Bible School is using the Junior and Intermediate quarterlies you are putting out. They are excellent. One teacher using the Junior quarterlies said February 6 after the morning service, 'There, every member of my class is saved!' The lessons are such that every scholar is brought fact to face with Christ. We do not hesitate to press for a decision. We are proud of your work."



MARCH 26, 1938

The BRETHREN EVANGELIST



By ALVA J. McCLAIN

TO SEE the Sepulchre

In Matthew's account of the resurrection we are told that "as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (28:1). And Luke adds that they "came bringing" spices they had prepared. "Now the Lord had told His followers that He would rise from the dead after three days, yet when the women came, it was not to see a risen Christ, but to see a **"sepulchre!"** They came to embalm a dead body with spices! And Luke tells us that when they went into the tomb and found not the body, "they were much **perplexed.**"

How slow the human heart is to believe God! God tells us in His prophetic Word that something will surely come to pass, and when it comes we are perplexed. There are multitudes of professing Christians in the church who have read the predictions regarding the signs of the second coming of Christ, yet now that some of these signs are being fulfilled before their eyes, instead of looking for the Lord they are perplexed. They are looking for "things" instead of for Him.

ROLLED Back the Stone

Matthew further tells us that an angel "descended from heaven, and came and rolled back the stone from the door, and sat on it." Some people imagine that God sent this angel to roll away the stone so as to release Christ from the tomb. Nothing could be further from the truth. Our Lord needed no stone rolled away to free Him from the grave. To His resurrection body stone walls were no barrier. Undoubtedly He had left the tomb **before** the stone was rolled away. Then why did the angel come? To reveal the empty tomb and to let the women in.

How gracious is our God! And He still sends His angels to roll away stones for His people. But we must be like these women. They knew the stone was there, that they were not strong enough to move it, and that it was sealed with the Roman seal which they dared not break. Yet they started out feeling that somehow they would get in. If there is work to do, we are to start out. Never mind the mighty stones and the Roman seals. God can break the seals and roll away the stones. When our missionaries started for Africa in 1918, the French Government rolled the stone of their opposition against the door to Oubangui-Chari. But our little party started out for that needy land, and God rolled away the stone.

FEAR Not.... Ye seek Jesus

When the women came, the angel said, "Fear not ye, for I know that ye seek Jesus which was crucified."

Just as long as we are seeking Jesus, Him who was crucified, we have nothing to fear from men, demons nor angels. And I have a deep feeling that here we have the password that will get us into heaven. If today I should quit this earthly life and come to the gate of that heavenly city whose builder and maker is God, and if at the gate there should meet me one of God's angels mighty in power, and if he should halt me and demand my business, I would say, "I seek Jesus—Jesus who was crucified. If He is here, I want in. I must be where He is. I cannot live without His presence."

I know **that** speech would bring me through the gate. It will bring any man through the gate. The name of Jesus is the password to the Father's house. But don't forget, it must be the name of **"Jesus Who was crucified."** No other will pass.

RISEN, as He said

The angel said further to the women, "He is not here; for He is risen, as He said." Is there not just a hint of rebuke in these words? "Risen **as He said.**" You should have known He would rise from the dead because He **said** He would.

This should teach us something. When our Lord says something, the thing will surely come to pass. The trouble is that men do not pay attention to what He has **said.** Christ once said, "He that believeth on the Son hath everlasting life." And those of us who have believed on Him have found everlasting life, **as He said.** He also said, "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." And those who reject the Son will some day find themselves abiding under the wrath of God, **as He said.**

When the Son of God speaks, it pays to listen and take heed. He never makes mistakes. And He never speaks idly.

GO Quickly

Still speaking to the women, the angel said, "Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen."

We have here the whole program of Christianity.

"Come." "See." "Go." "Tell."

Come to the Lord Jesus Christ for salvation.

See for yourself that He died for your sins and is living.

Go to your family, to your friends, to your neighbors, to the uttermost parts of the earth.

Tell the good news of Christ, of His death upon the cross and His resurrection from the dead.

And this is not all, but we are to **"Go quickly."** These words were spoken nineteen hundred years ago, and yet the larger part of the world still waits to be told.

BEHOLD, Jesus Met Them

Matthew records how the women left the tomb quickly with fear and great joy, running to bring the disciples

(Continued on page 34)

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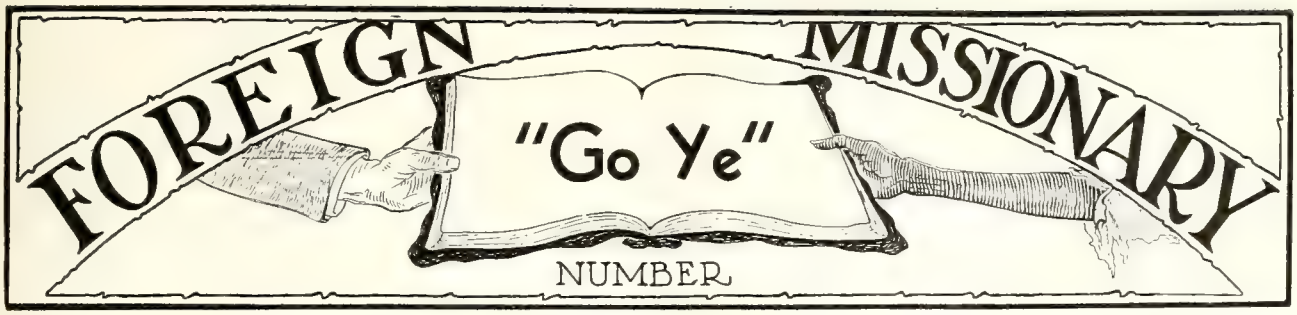
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Chas. W. Mayes **EDITORS** *Louis S. Bauman*

OUR EASTER OFFERING April 17, 1938

Once again the time has come when all Brethren Churches are gathering in the "tithes and offerings" necessary to keep alive its representatives to the pagan and heathen peoples of the world. This is preeminently the work that Christ gave unto His church: "Go ye into all the world and preach the gospel to every creature." To disobey is to disobey the clearest of all His commands to His church. Brethren who profess to be a "whole gospel" people, will do even as they have been doing, **obey. Missionaries in foreign lands must, of necessity, be supported or be called home.** We do not believe that any Brethren Church will want a single one of the fine band of missionaries we have, called home. Rather, not only will we continue to support those upon the fields, but we will make possible the return of those now on furlough, and in making new advances by sending forth badly needed recruits to the lines already facing the foes in the regions where the battle between light and darkness grows fiercer each passing day. May God put it upon our hearts to give as we have never given. "The night cometh when no man can work." And when that "night" comes, may each member of The Brethren Church "fall on sleep" in the blessed consciousness of having done his part in taking the story of the salvation of our God to the uttermost bounds of earth!

THE COVER PAGE

The cover page of this special foreign missionary issue of The Evangelist is the handiwork of Mrs. Raymond Burch, member of the First Brethren Church of Long Beach. It bears its own message. Old Mars, "the god of war," blows his breath of death over the face of the whole world. It is significant and true to fact that Europe is completely covered with the lowering clouds! There is just one great outstanding message: The cross of Jesus Christ, through which alone the merciful favor of the eternal God can be obtained by the sinful sons of men, is the hope, and the only hope, of the world. Let us carry the message of the cross, and the glory of the resurrection that followed it, to the nations. Nothing, absolutely nothing, but that message can save the world from utterly perishing in its iniquities! "And now, Lord, what wait I for? My hope is in Thee!"

FINE COMPANY, ANYHOW!

A modernistic editor, in an editorial in his magazine, goes after the missionary editor of this paper, to say: "Bauman and his kind are actuated by the stupidly insane conviction that the entire Bible from Genesis to Revelation is infallible and the inspired Word of God."

Well, friend (?), if the entire Bible is the Word of God, it must be infallible. So it is only a question as to whether the entire Bible **is** the **Word** of God. Now, if the entire Bible is **not** the Word of God, pray tell us just what parts of it are the Word of God and just what parts are not. Until you can do that, we shall have to hold on to our "stupidly insane convic-

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tion." And in our state of stupid insanity, we have some very fine fellowship—the fellowship of a somewhat famous writer named Paul, who said: **"All** Scripture is given by inspiration of God, and is profitable" (II Tim. 3:16); and of a somewhat famous writer and preacher by the name of Simon Peter, who said: "Knowing this first, that no prophecy of Scripture is of any private interpretation. **For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost"** (II Peter 1:20, 21). Fine company, very fine! I thank you!

YES, WE GOT IT RIGHT! While preparing the matter for this special issue of The Brethren Evangelist, the idea entered our head that the brotherhood little realized what a bee-hive the office of the Foreign Missionary Society is. So we suggested to the Office Secretary that she write up "A Day's Work in This Office" and present it to our readers. The task was not altogether pleasing, but she is usually obedient to one she calls "the boss," and next day upon our desk, we found the write-up with a little note pinned to it to say: "I don't expect you to publish this in The Evangelist, but you asked for it!" Well, it isn't just what we had in mind exactly, but we immediately said we would give our energetic and ever faithful secretary a surprise by doing what she did not "expect." The real reason for our determination to publish it, however, is to give our readers the most interesting bit of news that is "written in between the lines." Let him that hath understanding read and truly interpret!

CONTROVERSIES DOCTRINAL The late J. Gresham Machen said: "Do not be deceived. This notion that it does not make much difference what a man believes; this notion that doctrine is unimportant and that life comes first; is one of the most devilish errors to be found in the whole of Satan's arsenal. How many human lives it has wrecked; how many mother's hearts it has broken! That French novelist is entirely right; out of the Pandora box of highly respectable philosophy come murders, adulteries, lies and every evil thing."

We agree with Dr. Machen, that doctrine is absolutely important and "comes first." The doctrine, or what a man believes, produces the life. Life does not produce doctrine. However, all Christians ought to remember that while there are certain teachings of the Master upon which there can be no compromise, such as, for instance, the Deity of Christ, yet there are other teachings of the Master that are not so important as to have us build a fence between ourselves and those that hold them. We might refer to the doctrine, if you wish to call it such, of "soul sleeping." Whatever may be the truth on this particular thing, belief one way or the other will not shut the gates of heaven in the face of any man.

We are living at a time when it seems that everybody on the face of the earth is packing around a chip on his shoulder. Doctrinal interpretations and viewpoints on matters not vital to a saving faith or to salvation itself, should not result unnecessarily in incompatibility and separation. Let us not so easily take offense. "By this shall all men know ye are my disciples, if ye love one other." "Behold how good and how pleasant it is for brethren to dwell together in unity."

"Blest be the tie that binds
Our hearts, in Christian love;
The fellowship of kindred minds
Is like to that above."

MISSIONARY ROMANCE

Oh, yes, there's romance 'neath the jungle moon,
Which, like your nice tinned butter, melts at noon;
Three months of mud
And a bug in your blood,
May bring you disenchantment all too soon.

The pesky sandfly mars the sunset hour;
The star-dust turns to weevils in the flour;
Your cupboard's bare,
Or, if aught's there,
You may depend upon it, it's turned sour.

You've breakfast flavored with a quinine pill;
For sport, there's always one more roach to kill;
Or, take a chance
With driver ants—
And when you see them coming, just sit still.

Your favorite stream abounds with tsetse flies
You've eyeworms everywhere but in your eyes;
Your canvas cot
Sags quite a lot;
The white ants spoil what you most dearly prize.

But, if you knew the Africa I know,
You'd shut your eyes to all those things, and go;
For hidden there
Are treasures rare.
Christ bought them with His life, He prized them so.

The light that beckons me shines in their eyes;
Their hands clasp mine in love that satisfies;
One life to gain
In His dear name—
That's romance of a kind that never dies!

MISS HELEN MURRAY One of the most beautiful and one of the sweetest characters that reflect the image of our Lord upon this earth, passed to her eternal home on last Christmas Eve—Miss Helen Murray. She was the last of that wonderful generation of Murrays, children of Rev. Andrew Murray, Sr., who went from Scotland in 1822 to South Africa, where he preached the unsearchable riches of Jesus Christ until his death in 1866. The modern (not modernistic) Christian world is better acquainted with his wonderful son, Rev. Andrew Murray, who has been such a blessing to many now living on both sides of the great Atlantic. Our brother, James S. Gribble, and our Sister Gribble, both enjoyed personal acquaintance and fellowship with the Murrays. Miss Helen Murray was the daughter of Rev. Andrew Murray, Sr., and therefore a sister to the Rev. Andrew Murray better known to us today. Miss Murray was 87 years of age when she went home to be with her Lord. She spent her last days in a little cottage in South Africa, surrounded by a wonderful rose garden of her own planting. She had talked much with such men as Moffat and David Livingstone, and Africa was engraved upon her heart. The fact that the southern part of Africa is white upon the missionary map is due largely to the Murray family and to the marvelous group of missionaries who were their friends and worked together with them. Shortly before Miss Murray's death, she wrote a poem, "I'm Not Growing Old," which we are printing in this issue. She now walks in that other wondrous "Rose Garden," for that is the Biblical idea of Paradise. Thank God for such as she!

THE RAREST CHRISTIAN VIRTUE The rarest of Christian virtues, and one of the choicest of them all, is the virtue of self-judgment. The great apostle wrote to the Corinthian Christians and said: "Let a man examine (and thus judge) himself....For if we would judge ourselves, we should not be judged" (I Cor. 11:28, 31). Judging others is the easiest job in the world. Judging ourselves is the hardest job in the world. We recently heard of a little fellow whose mother asked him if he kept his eyes open when the minister prayed in the church service. He replied: "No, mother, I didn't open my eyes; but that Smith boy opened his eyes! I saw him!" "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1). Before we judge the motives, the words, and deeds of others, what about putting self at the bar and passing a bit of honest-to-goodness judgment? That may help all of us! No exceptions!

"No home is built with hands alone."

SPECIAL NOTICE

A very beautiful and practical poster is being mailed directly to each pastor of a Brethren church. This poster is specially designed to keep Brethren Foreign Missions and missionaries in close contact with all Brethren people. Complete instructions and suggestions to the pastor accompany each poster. Pastors, please cooperate to make this a much-needed impetus for the largest Foreign Missionary Offering in the Brethren Church this Easter! The need is greater than ever before; the time shorter!

"I'M NOT GROWING OLD"

By Miss Helen Murray

(See Editorial)

They say that I am growing old,
I've heard them tell it times untold,
In language plain and bold—
But I'm **not** growing old;
This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.
What if my hair is turning gray?
Gray hairs are honorable, they say.
What if my eyesight's growing dim?
I can still see to follow Him
Who sacrificed His life for me
Upon the cross of Calvary.

The outward man, do what I can
To lengthen out his life's short span,
Shall perish and return to dust
As everything in nature must;
The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold?

Ere long my soul shall fly away
And leave this tenement of clay;
This robe of flesh I'll drop, and rise
To seize the everlasting prize—
I'll meet you on the streets of gold,
And prove that I'm not growing old.

Why Missions In Argentina?

By Rev. J. Paul Dowdy, Rio Cuarto, Argentina



J. Paul Dowdy

Millions of Souls Without Christ

There ought to be missions in Argentina because there are millions of souls here who do not know the Lord Jesus Christ as their Savior. After one hundred years of Protestant missions in this country, only about two hundred thousands of souls are claimed by all such missionary groups combined. This figure does not represent actual church membership. The Evangelical Handbook of Latin America for 1937 shows a membership of 55,242 persons in the Protestant churches of Argentina. Like most statistics, these figures need not be regarded as absolutely exact, but even with generous allowances for shortage they would still be amazingly low. Furthermore, these figures include Seventh Day Adventists, and also several thousands of persons belonging to Protestant groups practicing infant baptism, to say nothing of modernists. These facts are extremely significant when it is remembered that Argentina has a population of 12,372,965 (1935). According to the figures given above, there must be several millions of people here who have never had the opportunity to know the Lord Jesus as their Savior. There are large numbers of men and women in this land who have never heard of the saving grace of our Lord.

Right here in the province of Cordoba where our Brethren work is located, there are literally dozens of towns that have no permanent gospel testimony. At one time there were Brethren missions in four of these places, but for lack of workers and other causes, they have been abandoned. On the other hand, three new places have been opened in the last year. Many towns have been reached by the Bible Coach workers, but unless their work can be followed up, their visit is likely to be entirely forgotten by the great majority of the people. The seriousness of this situation may appear more clearly to you if you will just imagine your town or community without a church and the homes without Bibles. Then suppose a Bible Coach came to your town. The workers would go from door to door offering for sale a whole Bible for fifty cents, and a New Testament for about six cents. At night, an outdoor meeting would be held, at which Bible pictures would be shown and explained, and the gospel preached. These workers would remain in your community for a week or ten days, and then go on. For the most part, the spoken messages would soon be forgotten. The pictures



would gradually fade from the mind. Most of the Bibles and Testaments would find their way from the table to a shelf in a back room, or be packed away in an old box or trunk, or be lost among the old magazines and newspapers. Then suppose that in addition to these natural human tendencies, the Seventh Day Adventists and Russellites came in immediately, as they do here, going from door to door selling their books and tearing down the work done by the Bible Coach men. Then perhaps it would be a year, or five years, before another gospel worker should come to your town. How many souls would really have an opportunity to be saved?

This gives you a picture of the situation in most of the towns which are even reached by the Bible Coach workers. Such work should be followed by others who would endeavor to establish a mission where the gospel could be heard at least every two weeks, or even once a month.

There ought to be missions in Argentina and there must be missions if the people are to receive the gospel. This is true because in most cases too many of those who know the truth and enjoy salvation have neither the ambition nor the means to take the good news to their fellow-countrymen. If the work is done, it must be done by churches in other lands.

The Door Is Open

There ought to be missions in Argentina because the door is now open but it can be shut. Today is the day of opportunity. For the present at least, there is liberty for the preaching of the gospel. When we wish to work in a new town, we go to Municipal headquarters and tell the authorities what we wish to do, and permission is usually granted without a question. This state of affairs ought to be greatly appreciated, especially among a people whose "Federal Government supports the Apostolic Roman Catholic Religion." Protestant missionaries are tolerated rather than appreciated, at least so far as the government is concerned. Quite naturally the non-Catholic element among the people have nothing against us, and are willing to listen to the gospel out of curiosity, if for nothing more. In February, when the Bible Coach was in Alejandro, a town of about five thousand inhabitants, there were perhaps eight hundred people present for each of the outdoor meetings. Very likely, many of those present had never heard the gospel before, and some of them may never hear it again.

This is a great opportunity, which today is ours to use for the glory of our Lord, and bring blessing to men and women and children for whom Christ died. Perhaps the time may not be far away when we shall no longer have this privilege. In view of the present condition of things in many of the countries of the world, there is no reason to presume that the peace and liberty of Argentina are guaranteed indefinitely. A foreign war, a civil war, or even a change in government, may hinder greatly or cut off entirely the privileges now enjoyed by foreign missionaries. The door is now open. Today is the day of opportunity.

Our Lord Is Coming Back Again

There ought to be missions in Argentina because the coming of our Lord draws near. We ought, therefore, to make the most of our opportunity.

In the first place, we should be greatly concerned about the work of helping others to be prepared "to meet the Lord in the air." His coming will be a glorious event for those who belong to Him, but what about those who are lost? It is wonderful to think on the good things the Lord has prepared for His own, but let us not forget that there are others to whom we should give the good news of redemption by the blood of our Lord and Savior.

Furthermore, we should all want to serve Him in such a manner that "when He shall appear, we may have confidence, and not be ashamed before Him at His coming." It has been His good pleasure to give to the Brethren Church a part in the work of telling the people of Argentina that He has died for their sins. Surely our Lord expects us to make good use of that which He has committed to our care until He comes again. Shall we be able to meet Him with the assurance that by His grace and for His glory we have faithfully done His will? Brethren, "yet a little while, and He that shall come will come, and will not tarry."

MONEY TALKS

I wanted to go to China, but a little girl spent me for ice cream and candy.

I wanted to help preach the Gospel in Africa, but a young man spent me on the movies.

I wanted to go to Moslem lands to tell of Christ but a little boy spent me for popcorn and chewing gum.

I was planning to help the ignorant women in India, but a lady spent me to go to the theater.

A little girl gave me for missions, but the Church Board borrowed me for Current Expenses—and didn't pay me back.

I wanted to help build a chapel in the Philippines, but a deacon spent me for cigars.

An elder had me, and I wanted to go to Japan, but the elder said, "A quarter is enough," and put me in his stuffy old pocketbook.

We are so disappointed! We wanted to do some good in the world. We are heartbroken because we can't go. Won't you people who love the Lord and love those for whom Christ died be sure next time to put us in the offering, so we can help tell of Jesus all over the world?

Considering---

By Rev. Clarence L. Sickel, Sup't. Brethren Missions in Argentina

The Easter season is again at hand. We are, perhaps, more interested right now in the reports from our mission fields than at any other time of the year. We wonder if there has been greater progress this year than last. Probably we are a little disappointed by the definite results achieved, the number of conversions. We may have been asking ourselves, "Are the results worthy of the expenditure of money and men?"



C. L. Sickle

Only the missionary knows how like a garden is missionary work. Rainy season, planting time, seeds, sunshine, heat, tiny plants, weeds and vegetables. We put the little seeds in the ground. We planted, we watered, we weeded, we waited, we rejoiced! On the mission field we prepare the soil, we cast in the incorruptible seed, and "God gives the increase." The birds snatch away the seed, insects take the tender shoots, thorns and briars choke the tender plants. We weep, we pray, we wait and rejoice that "some falls upon good ground." That has again been our experience during the past year. With joy and sorrow intermingled, your missionaries and fellow workers have been busy sowing in the spiritual garden; and what matters most, God has given the increase, and reports show that "some fell upon good ground."

Three years ago a member of the Rio Cuarto Church began carrying tracts and portions of the Scripture to a friend in the country. This friend and his family had been devout Catholics, the grandfather having been a helper to the priest in Italy. This friend finally became interested to visit us here at Rio Cuarto. About a year ago, he moved to the city and has never missed an opportunity to learn more of spiritual things. Several members of the family have already been baptized and others await the opportunity. Their one great interest in life is reaching others with the gospel, and scarcely a meeting passes that they do not bring some neighbors or friends to the services. He is making plans to build a room which is to be turned over for a branch Sunday School and preaching services. The district in which they live is without a doubt the most promising section of Rio Cuarto.

We are rejoicing in three new preaching places established during the past year, at Jovita, Alejandro and the latest at Elena. The latter is a small town, but gives promise of larger things for the Lord. This is one of the towns visited by the Coach last year, and visited regularly by the colporters during the previous winter. During the period following the campaign with the Bible Coach, the town has been visited regularly by Bro. Wagner, who is at present in charge of the work in Almafuerte. Now, after another campaign with the Coach, the hall has been opened for regular services. No doubt, the pastor, Sr. Wagner, will give fuller report from this place.

The Bible Coach is in the field. The season began in November with an evangelist of another denomination accompanying the workers. A visit was made to all of the established missions. The purpose was two-fold, to make an appeal for help for the Christians in Spain and to hold evangelistic services. Sr. Varetto reports that the offerings from our churches exceed those of any other similar group of churches of other denominations. It is more difficult to determine the actual results from

YES, WE'LL STILL REPEAT THE STORY!

Tune:"Shall We Gather at the River"

Shall we still repeat the story
Of a Savior's dying grace,
Coming from His throne of glory
To redeem a rebel race?

Chorus: Yes we'll still repeat the story
The beautiful, the beautiful story;
Still proclaim the joyful message
Of a Savior's dying love.

Shall we herald forth the tidings
Blest to those in days of old,
And to millions through the ages,
Bringing happiness untold?

Hasten on to tell the weary,
Laden with a load of sin,
In a world so dark and deary
Whom the Savior died to win.

Harps are hanging on the willows;
Men are groping in the night;
Souls are sinking 'neath the billows
With the harbour just in sight.

—S. McD., Chicago.

the evangelistic effort. There was splendid attendance at the evening services, and during the daytime short messages were given on the streets with the aid of the microphone. The actual time in each mission was very short, but God blessed the effort of this consecrated servant of His.

This series of meetings was to have been followed immediately by a very definite campaign on the streets of Rio Cuarto. We were led to begin here this year since time had not permitted making much of an effort during the previous three years. The cold nights continued longer than usual however, and it was not until early in December that this work could be started. Meetings were held in five different sections of the city with audiences ranging from three hundred to close to two thousand. About six weeks were spent in this way. The visible results are not what we would desire, but we have found in our visiting work, more ready acceptance of the printed Word and an opening for conversation where the people have come in contact with the open-air meetings.

Following the meetings here, the Coach has been making an evangelistic effort in the two towns where work has been recently established, and will next go on to Jovita where Coach and Tent are to be used together in a combined effort to break down the enemy's fences. Since the opening of the work at this place the priest has been very busy and as a result only men attend the services. Rome has her tightest hold upon the women and it seems impossible to get them within sound of the preaching of the gospel.

Vacation Bible Schools with record attendance were held almost simultaneously in all of the mission churches with the pastor and his wife in charge. The theme for this year's work has been "The Apostolic Church." As usual, the material was prepared and mimeographed here at Rio Cuarto for use in all of the Schools. We have never had a more enthusiastic group of children and it was a real joy to work with them. The special memory work, though being considerably more than required in other years, was completed by a good percentage of the children. We thank God for this sowing.

We are looking forward to our summer conference, and meeting and fellowshipping with workers and believers from the other churches. We had feared that drouth and hard times might hinder many in coming. But we are rejoicing in the reports coming in and the promise of a number of believers from each church. This is to be held during Carnival Week.

"IT IS MY DEEP CONVICTION, AND I SAY IT AGAIN AND AGAIN, THAT IF THE CHURCH OF CHRIST WERE WHAT SHE OUGHT TO BE, TWENTY YEARS WOULD NOT PASS AWAY TILL THE STORY OF THE CROSS WOULD BE UTTERED IN THE EARS OF EVERY LIVING MAN."
—Simeon H. Calhoun.

We continue to be tremendously handicapped because of lack of workers. We are eager to do more than we are now doing. We know that the time is short: "the night cometh when on man can work." The enemy is busy sowing tares while many of God's children sleep. Brethren, is it not time to awake from our slumbers and heed the Macedonian call?

Suddenly before my inward open vision
Thousands of faces crowded up to my view,
Sad eyes that said, "For us is no provision—
Give us your Savior, too!"
"Give us," they cry, "Your Cup of Consolation
Never to our outstretched hand is passed!
We long for the 'Desire of every nation;—
And, O, we die so fast!"

Let us hark back nearly two thousand years ago and hear One saying: **"Ye say, yet four months and then cometh the harvest. But I say unto you, lift up your eyes and look on the fields for they are white already unto the harvest."** It is harvest time in the Argentine, and we cannot do what we should, because of lack of labourers. "Pray ye therefore the Lord of the harvest that He will send labourers into the harvest," even into this harvest field here under the Southern Cross.

Let us not forget, that Christ's last command, "Go ye"—may be calling you to this field. How timely the words of Dr. A. J. Gordon.

"Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go, yourself, to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood."

A woman in India, as she stood by a heathen temple in process of construction, was asked as to the cost of the temple. She looked in surprise at the questioner, a missionary, and said: "Why, we don't know! It is for our god! **We don't count the cost!"** May the Brethren Church be able to say at this Easter Season: "It is for our God! We don't count the cost!" and PRAY and GIVE and GO!

The Bible Coach, the Priest of Jovita, and His Female Slaves

By Rev. Domingo Reina, Bible Coach Worker in the Argentine

For two years in succession, in our work of evangelization with the Bible Coach, it was our lot to visit a town that, during the drought of the years '16 and '17, when all over the country multitudes went from place to place seeking work and bread, seemed to be the one favored corner, the only one remembered of God. It is south of Rio Cuarto, and about 18 leagues (54 miles) from Huinca Renanco, where we have another of our missions.

On entering Jovita, one notices at once in the railroad yards, the line of "galpones" (storehouses for grain), that speak of the large colony that used to be here, and of their abundant harvests. Now there is a great change; for this colony is so scourged by the drought that the fields are bare, with not even pasture for the animals, and the town itself has a doleful aspect. The streets which are sprinkled twice a day, are white with alkali from the water used, which in proportion to the lack of rain contains more alkali, so that when the wind blows it makes the eyes burn and even affects the nasal passages. Moreover the cisterns, from which drinking water is obtained, are drying up; and the water in them, which fell on their roofs months ago, is muddy and stagnant, and full of microbes and wigglers. This is true of many of the towns we have visited, so that sometimes we even lacked water to wash our faces.



Gospel Tent and Bible Coach

It is of our visit to Jovita, when we went there to give the news of great joy, and of the work of the Lord for a people lost in sin, that I wish to tell. When we arrived the first time, we seemed to them to be queer folks. But they soon knew the purpose of our coming; and in the evening, in the open air meetings held, the multitude of men, women, and children that surrounded us, came from the four winds, and was so great that we could not even calculate where they all came from. We thought it would be a good place to establish a mission to be cared for from Laboulaye, there being no other way, because of the scarcity of workers.

A year went by, and, with the new stereopticon views sent by you, and the other Bible Coach equipment, we decided to revisit the towns where we had been. We arrived in Jovita, and, with the loud speaker and new equipment, attracted even greater attention than the year before. If the crowds were large the previous year, now they were larger. If we sold a quantity of Bibles and Testaments the first year, this year a greater quantity was disposed of, so that young Gamarra, the the pastor from Laboulaye, and I, marvelled at the success and results of our stay. So we told Bro. Sickel of the necessity of a regularly established work, renting a hall, and caring for those who were interested in the things of the Lord and desired to know the Savior. Bro. Sickel gave his approval, and the last night we announced our intention of establishing a place where the gospel would be preached. But it could not all be done at once, due to the fact that no hall was available, and several months passed before we were able to start.

But, the day finally arrived, when all was ready, and we went with the Coach to help. We could see interest on the part of the men. But we soon found out what the priest had been doing against us, to the extent that he had even had the Bibles and Testaments burned, as many as he could. He had the women so in his power and so deluded that they looked at us with scorn. When he knew that we had arrived to inaugurate the work with a campaign of evangelization he was furious. While we were inviting the public, we met him in front of his church, and if the fire in his eyes had been lightning, we should have been consumed. But, not being able to accomplish

anything that way, he began his campaign by ringing the church bell and calling the faithful together, and succeeded in keeping the women away from the meetings. I remember that on several occasions one or two came, but did not return, for they were doubtless spied upon and warned.

At first we attributed this to the cold weather, for it was not a good time of the year; but months went by, and to our surprise we are seeing a thing never before seen or heard of: **no women** attend the gospel meetings held each week by the pastor of Laboulaye! His audience is made up entirely of men and boys!

Our Missions were fortunate in having a series of conferences by the famous Argentine preacher, Juan C. Varetto, of the Baptist Church, who was really out in the interest of the suffering brethren of Spain. We arranged that he stop in Jovita, enroute to Huinca Renanco, and give a conference there. Once more we went there, announcing the arrival of the "Famous Orator Varetto," etc. The hall was packed, but not a woman entered.

It is terrible to see this happen to a work; but even more terrible to think how completely dominated the women are by the Roman clergy, who use the confessional as their most effective weapon. The women go to the confessional filled with superstitious fear, and disclose their secrets in the ear of the pompous and often lascivious priest; and they go from the confessional instructed, being from that moment constituted direct agents—body and soul—of the church and the confessor, to work against the missions and the believers in every conceivable way. They try to prevent their husbands giving work to any who are not Roman Catholics; make it as difficult as possible for our children in the public schools; etc. Today, more than ever, Papal Rome is displaying a tremendous activity through the many, many organizations that are formed, and it makes one shudder to think how it controls the woman, and through her so many of those who occupy the best positions financially and in public life, such as teachers, judges, lawyers, doctors, etc. So the battle becomes more tenacious and difficult and is one of the wars without quarter. I hope it may not be like that of centuries gone by, or like what is actually transpiring in Spain today.

"AND THE LIGHT SHINETH IN DARKNESS; AND THE DARKNESS COMPREHENDED IT NOT" (John 1:5).

We hope that in Jovita the glacial ice shall begin to be broken up; and the women shall begin to attend the gospel services; that there may arise a Christian church for the glory of Christ and the redemption of souls who have had the Word of God in their hands and have heard a little of the gospel. Brethren, **pray for Jovita,** the worker there, and the seed sown by the Bible Coach.

It is our desire that you sustain us by remembering us at the throne of grace, that we who go out with the Bible Coach may be kept from the dangers that surround us, and that we may have liberty in this province to carry the gospel of Christ Jesus.

Happy, Joyous Dollars

I'm going to buy twenty New Testaments for China.

I'm going across the ocean to support a student in a mission school one week in India.

I'm going to the Philippines to help print Christian literature.

I'm on my way to Japan to help run a Christian kindergarten.

I will supply Christian books for ten pupils in a day school in India.

I will support a native evangelist for a week in Africa.

I will pay the rent of a chapel for two weeks in South America.

I will give the Mohammedans two thousand one leaf tracts in Moslem lands.

I will support a boy in an orphanage for twenty-four days in India.

We are all so happy! We don't know what to do! The boys and girls who had us gave us so gladly that it warmed our hearts. They said, "Goodbye, God bless you." Some of the people prayed about giving us to missions and after he prayed, one man gave one hundred dollars instead of one. (Adapted from The Missionary Intelligencer).



Rev. and Mrs. Domingo Reina and family, Tancacha, Argentina S. A.

The Paganized "Christianity" of Latin America

By Mrs. Ricardo Larson-Wagner,

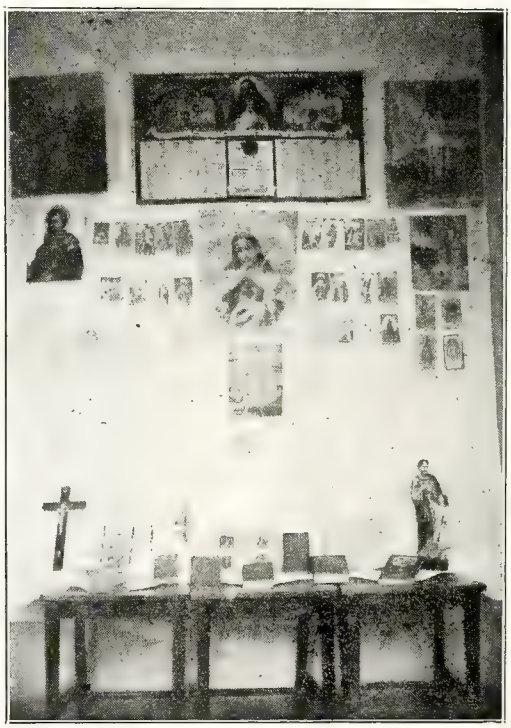
Almafuerte, Cordoba, Argentina



Laura Larson-Wagner

It has been our privilege to witness during the past eight months in the little town of Almafuerte. Whatever we have been able to do here has been decidedly uphill work: ill health and the existing spiritual condition of the congregation have worked together to make our task extremely difficult and discouraging. But, as is so often the case, sweet are the lessons learned in such times of testing, and we are happier in our blessed Lord now than we have ever been.

Not long after we came, two Catholic missionaries, together with the priest who visits the town regularly, visited and thoroughly worked Almafuerte, resulting in an almost 50 percent drop in our S. S. attendance. We know of one case, at least, in which the children have been taken out of the Sunday School because their teachers in the public school have threatened to not pass them at the end of the term if they came here. Such things do not happen to the children of our members; only in cases where the parents are neither one thing nor another religiously.



"HERE! TAKE ALL THESE SINS AWAY!"

Schools were out here by Nov. 20th, making it possible for us to start our Vacation Bible School early, which we were most happy to do. We had by far a better attendance at Bible School than we expected. The children were very enthused about coming, but not particularly so about studying, so that out of the thirty-eight who received notebooks, there were only five who received special awards for memory work.

The Christmas program was the next special event. We endeavor to use only numbers that have a real Christmas message, praying that that message may reach those who attend only on such occasions. Our work was rewarded by a very good attendance at the program, good presentation of the numbers on the part of those who helped, and best of all, a gradual increase in the attendance of the regular services since then. Pray for the work in Almafuerte. There is ground to be covered, but no permanent advancement can be made except through intercession.

Besides caring for Almafuerte, my husband has been visiting regularly three towns lying to the south of us, distributing tracts and witnessing as opportunity arises. In each of these towns there are interested persons, and we are eagerly awaiting the day when a work may be started in each place. At this writing, the Bible Coach is in Elena for the purpose of opening a work there. One of our Almafuerte members lives there now, and has been instrumental in renting the mission hall and in urging forward the arrangements. His one disappointment is that we will be unable to hold services there oftener than every two weeks. Elena is the most distant of the three towns.

In Berrotaran we have been privileged to see the power of the Word upon the life of a man who is seeking for light in its pages. My husband returned from his last visit to that home loaded down with Roman Catholic goods. The man has been reading his Bible, and through that reading has come to realize that he was putting his faith in symbols and ornaments that are foolish, vain, and sinful. But what to do with them? At first he and his wife thought of giving them away to friends, but decided that that would only be a stumbling block to others. Then they resolved to burn them, but when my husband explained that they could be useful to us, he gladly turned them all

over to him. When the house had been searched through and all of the evidences of Roman Catholicism had been collected, the man turned them over to my husband, saying, "Here, take all of these sins away."

If some of my readers are inclined to feel kindly toward Roman Catholicism, or even to consider it with indifference, we can only wish that you might take a look at this collection that had accumulated in only **one** South American home. It certainly has given us a clearer insight into the Roman system. It includes: 1 Bayer's Almanac, really a large wall picture of the Holy Heart of Christ, showing how industries take advantage of the religious sentiments of the people; 6 other large wall pictures; 21 small pictures called "estampas" which are blessed and sold to the people (each is supposed to have come by special merit); 13 medals or charms to be hung about the neck; 1 souvenir picture of the Pope; 3 crucifixes, including one that is supposed to be miraculous; 1 piece of rosary with crucifix; 9 books; 3 certificates of membership to an "apostolate of prayer;" 1 prayer based upon promises of Christ to Saint Margaret of Alacoque; 1 supplication for the days of the local mission; 1 expiatory work (an order which dedicates itself to saying mass for abandoned souls in purgatory and which enjoys very special privileges and indulgences); 1 blessing of our Holy Father San Francisco of Asis; 1 prayer for salvation directed to Saint Benito Abad; 1 image of Joseph with the Christ Child; 1 framed picture of the Heart of Mary—but NO BIBLE NOR TESTAMENT.

"THE PROSPECT IS AS BRIGHT AS THE PROMISES OF GOD."

Let me give just a sample of the superstition and fables that one finds in such a collection. On a small slip of paper is the picture of the blessing of "Our Holy Father San Francisco of Asis." Underneath the picture is printed a simplified form of the blessing found in Num. 6:24-26, with a dotted line at the bottom for writing in the name of the person to be blessed. On the reverse side of the paper, is a list of six "privileges conceded by Jesus Christ to our Holy Father San Francisco." Under the list of privileges, in small type, is the following: "All of the faithful are exhorted to carry with them always this holy blessing, because it is known by experience that it is most marvelous against demons, temptations, lightening, pests, heart trouble, perils of the sea, onslaughts of enemies, storms, fire, labor pains, fevers, sudden deaths, and against innumerable evils and perils." Is there any fundamental difference between the above and the superstitions of the most benighted races of the earth? Whether a person carries a little slip of paper in his pocket to keep him out of perils, or whether he ties strings of rags or paper before his door to keep away the evil spirits, is it not all the same?

And now as to fables. On page 153 of a well worn, velvet-covered devotional book we read:

1. First, they lifted me from the ground by the cord and by the hair 23 times.
2. I was in anguish and torment 170 times.
3. They gave me 6666 stripes tied to the pillar.
4. I fell to earth 7 times from the garden of Olives to the house of Annas.
5. I fell to earth on the road to Calvary 5 times.
6. They gave me 106 blows.
7. I shed 118,225 drops of blood.
8. They gave me 20 fist blows in the face.
9. I was wounded 32 times in the legs.
10. I had 19 mortal wounds.
11. I was wounded in the breast and in the head 28 times.
12. I had 72 wounds greater than the rest.
13. I had 1000 thorn pricks in the head because of the crown having fallen and having been put in place again many times.
14. They pushed me with kicks 140 times.
15. I sighed 109 times.
16. They gave me a mortal blow while standing at the pillar.
17. I had other 3 mortal blows.
18. Extended upon the cross, they spit upon me 73 times.
19. The armed soldiers came against me 118 times.
20. Those who followed me from the town were 230.
21. I had 1199 livid wounds.
22. Those who led me bound were 3.
23. I was pulled down and drug by the beard 68 times.

Absurd? Yes, but it is only one of the many absurdities that are taught as, and instead of the gospel truth.

As we have been rejoicing over this one man who with his family has decided to put away his false religion to accept the only way of salvation, I have been thinking about the gift of money that sent the news of God's love to him. It must have been a truly consecrated and prayer-saturated gift. My deepest yearning, as we approach this Easter season, is that every offering made to the cause of foreign missions may be backed by fervent and unceasing prayer. No government would send out its army to the battle field with nothing but empty shells, but how many times money given to missions is empty and fruitless because of the spirit in which it is given. Brothers and sisters, may your offerings this year be especially "loaded" with intercession and great will be the rejoicing when the fruit is gathered in.

"The Highways and Hedges"

By Miss Mary L. Emmert, Missionary at Yaloke,

Oubangui-Chari, French Equatorial Africa



Mary L. Emmert

There is nothing quite as refreshing and stimulating as what we call an itineration trip, so we thought, at least, at the beginning of the journey. We packed up our cot beds, our chop boxes, folding tables, chairs and cooking iron, mounted our push-pushes, and said "Good-bye" to the station for as long as we thought we should leave our hospital and school in the hands of our more or less capable boys.

The "push" men started off rapidly with our one-wheeled steeds, forcing the relay teams to run to keep up. The cook, is the proud possessor of a third-hand bicycle, rode on ahead, the gun slung across his back. The newest little rooky trotted after him carrying our two lanterns. We soon passed the eight porters struggling along, precariously balancing their loads on their heads. But they in turn passed us later as we stopped to preach in the villages, Miss Tyson and I taking every other one.



**"We've a message to give to the nations,
That the Lord who reigneth above
Hath sent us His Son to save us,
And show us that God is love."**

It was a real pleasure to gather the villagers around and tell them the wonderful story as simply as we could. The four "push" boys formed a quartet. We sang and one of them prayed. The people squatting around about us were thrilled to see a white woman sitting in their midst and talking their own language. They were too excited, and the whole procedure was too strange for them to understand all we said, especially as we entered Baya land, so one of the quartet repeated the gist of what had been said.

In nearly every village they had heard the Word before, and some of them claimed that they had already accepted the Lord. They knew who Christ is, and they knew some things that God sees as sin. It was a beginning. But how our hearts hurt us as we thought how little they had heard in comparison to those on the station, for we knew how slowly the truth penetrates into the lives even of those who have heard the gospel daily for years. Yet we praised the Lord that conversion is a miracle which does not depend upon time for its accomplishment. The native evangelists work in these villages as they pass frequently, and we could see some results of their labors, so we took courage, looking to Him who is able to make the seed bring forth to the harvest.

Some of these little wayside meetings stand out vividly in our memory. First of all, as we sat down in their midst, the dogs had to be quieted and the babies hushed, for they were quite agreed in their dislike of the pale face. If we smiled some one was sure to remark about it. Every movement was watched. In one place a poor cripple had been left under a shed at some distance and was straining his ears to hear. We had him brought over, but he was such a pitiful helpless sight. His eyes looked bright and intelligent, but that was all. Our only consolation was that he might understand the message of eternal salvation we had come to speak. When we asked the crowd who Jesus Christ was, this same poor crippled mute was the only one who seemed to know. He pointed up to heaven. Later we found that he had once accepted the Lord when he lived with his mother at a neighboring village where there was a chapel.

Upon the close of one service, an old lady followed me to ask for salt. I showed her my empty hands and explained that the porters had passed on. Then she said, "Well, send us locusts to eat!" She really

thought the white people could make swarms of locusts come. Instead of considering these ravaging insects a pest, this people welcomes them; but that is just one more proof that Africa is an upside down country.

As we rolled along the road, the sun became hotter and hotter. Ahead of us there were a few roofs sticking up in the midst of a banana grove. We were tempted to ignore them, as it was not really a village anyway. But some way we felt constrained to stop. There were only two houses and a granary in the grove, but a dozen people listened attentively to the leader of the quartet who gave the message. An old white haired lady said she wanted to be a Christian. One of the auditors had been baptized either at Bassai or Bozoum, so we knew that the old lady had often heard the way of salvation before. It suddenly seemed very much worth while to have stopped a half hour by the way side.

The halts at the "rest houses" were interesting also. For instance, when I arrived at the second stop the large one-roomed mud house had already been swept out. They were setting up the cots, and after considerable climbing the mosquito nets were hung above them. Generous bundles of grass were then brought in to reinforce the thin mattresses. The beds were made up and housekeeping had begun. The hunter-cook came strutting in with four guinea fowl. Doubtless I would be proud too, if I could get four birds out of one flock with a "22." He was not quite so happy the previous evening, though, for he foolishly set out on his bicycle to hunt. He came back without the game, saying ruefully, "One of my feet is broken"—meaning that he had a flat tire.

I am sorry that I cannot tell you how many patches there are on that inner tube, for I am sure that it would be an interesting piece of history. It must be admitted that this miniature chef of ours has an indomitable fund of optimism even to have thought of starting out on a hundred mile trip with such doubtful underpinning.

The sunset and sunrise services at the camping places were well attended, but nothing like a few years before the gold mine drained the territory of workers. Those who remain in the villages are kept busy making manioc flour and toting it to the mining camp. Great cotton fields all hand-cultivated also testify to the fact that no one is free to live the old care-free life.

The victrola was a help at the camping places also. Everyone laughed as a little four year old ran for his life when the music started up. Some stood up and called excitedly for their friends to hurry to the service in order to hear the music. At one place I explained that the Bible was the voice of God in heaven just as the record was the voice of a man written down for us to hear. The interpreter woke up just in time to say that the man who sang the song was from heaven. If I had not been a missionary I probably would not have bothered to spoil so wonderful a delusion!

Our fireside meetings in the moonlight with the cook, his wife, and the porters were, we trust, a mutual help to them and us, as we prayed for the vast number all around us living in so much darkness.

At Bawee's village we found a number of professing Christians who claimed they could dance, gamble, and take several wives as they liked.

"We Baya know the whole affair of God," they said.

A number would not move away from their doorsteps to hear the Word of God. But that evening their tune changed. The sudden death of a flu victim brought sorrow upon the whole village. Even the following day as we stopped at the next hamlet and asked them what sin was, all they could think of was death.

"Death is a very bad thing," they said, for they have no other word for sin but to say that it is a "bad thing." And indeed if it were not for death, perhaps none of us would listen to the gospel. "If in this life only we have hope in Christ, we are of all men most miserable." Death is the irreducible ultimatum, the unanswerable argument.

"I CANNOT, I DARE NOT, GO UP TO JUDGMENT TILL I HAVE DONE THE UTMOST GOD ENABLES ME TO DO TO DIFFUSE HIS GLORY THROUGH THE WORLD."

—Dr. Asabel Grant.

At Guezell where Mr. Bennett was buried so many years ago, we found Roger, a school boy, and Gaston, a convert, who have been preaching in five near-by villages. The reading class has been discontinued because the children had been forced to make the round trip of twenty-five miles to the miner's camp twice a week with baskets of flour on their heads.

We were gladdened by the conversion of chief Guezeli's son. In the past he had often beaten those who wanted to go to the preaching services, but now he sees that the gospel is here to stay and will outlive them all; it is not a passing craze as he had thought, so he has come to believe in the Lord as his Savior, too.

At the end of two weeks we had reached the farthest point of our trip, the half-way mark between Yaloke and Bozoum. What about the last fifty miles of this road which no one of the stations has been able to care for? We turned back from it with reluctance. May the light shine on this dark region al-

(Continued on page 30)



Healing, All for His Glory

By Miss Estella Myers, Bassai, Oubangui-Chari, French Equatorial Africa. (Now on furlough).

One of the pictures we have of our Savior in the days of His flesh is that of Him healing the sick. Christ was a powerful physician. He cured all diseases without exception. There are diseases called the reproach of physicians, being obstinate to all the methods they can prescribe; but even those were the glory of this physician, for He healed them all. He had a remedy for every malady. His word was power. He spoke and the demons came out of the patient crying with rage and indignation. He said to the leper, "Be thou clean." Immediately his leprosy was cleansed. He said, "Go," to fevers and they went. He said, "Be muzzled," to unclean spirits and they held their peace. To the widow's son, He said, "Young man, I say unto thee, Arise," and he that was dead sat up. To the man with the withered hand He said, "Stretch forth thy hand," and he did so, and it was restored whole. He healed them all by His own power.

In Matt. 4:23-25 we have a fascinating picture of Jesus healing. "And Jesus went about all Galilee teaching.... preaching, ... and healing all manner of sickness and all manner of diseases among the people. and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and He healed them."

Look at the crowd. Look at the fit who were bringing all the unfit people of that district to Him. Yet it is a most beautiful picture. See the ambulances, the cots, coming in—from all directions carrying the sick with fevers, dropsy, convulsions and the lame and blind.

This picture reminds me of an unusual sight we witnessed at Bassai about two years ago. It was in the dry season following a year when the natives had very little food. They had worked hard in the cotton plantations and had no time or strength to make gardens that year. Weakened and unable to resist the common diseases of the body, many succumbed to severe illness and tropical ulcers at the same time. After the cotton had been picked, the well ones brought the sick ones to Bassai to be treated.

Their ambulance was a net made of rope, that was tied at both ends of a pole, carried by two men. Some of these patients were carried two days before reaching the station. Often it was the mother that was sick and the children came also, walking behind the porters with little baskets of food on their heads. Sometimes when they rested in the villages along the way the chief of the village would ask them where they were going. Their reply was, "To the dispensary at Bassai." Then he gathered his sick in the village and sent them along. Often a captain was sent with the sick. Crowds flocked to the dispensary.

Every day for two weeks we enrolled new patients until the number reached 66. The children and relatives with the patients numbered 150. Many relatives came to stay a while, then returned to bring food to their friends. Some worked for the natives in the nearby village for food. We employed others to clean the concession that they might buy food for



"Another Day" In the Dispensary at Bassai. Note the Bandages!

"Yet it is a most beautiful picture."

their sick ones. Some of the women made earthen pots to sell, while the men wove mats and baskets. It was like a small village out by the hospital. All were busy that were able.

Where did they sleep? The hospital was full as well as the veranda. A long grass hut was built by the Bible class boys who wanted some money with which to buy Gospels. But this building could only shelter a limited number. Some stayed with friends on the stations and in the near village. The rest slept out underneath the open sky near the large rocks beside a bonfire.

How did we manage so many? The chief of the village asked whether we needed help. The soldier of that district offered his services to command the people. We told them that God would some way undertake for us. More school boys were trained to help in the dispensary. We used home talent to control the little village. One of the patients was a "Todaway"—that is, the chief's right hand man. His ulcer was not large and he volunteered to help in the discipling. He was accustomed to speaking with authority. His work was to gather all the patients having tropical ulcers and see that they were carried over near a large hole in the ground, where a large earthen pot full of boiled water was waiting for them early in the morning. After the baths, relatives helping, the old bandages were removed, put in the hole, and the ulcers were washed with sterile water and cotton. When this was finished the patients were brought to the dispensary where the ulcers were washed with permanganate, and the patient put out in the sun to dry the ulcer. While the patients were sitting on the rocks in the sun, we preached to them from the veranda of the dispensary. At these services the relatives were to be present. Then the ulcers were treated and bandaged and the patients were taken back to their sleeping place. We worked hard for some of those ulcers were very large. Some came too late and died or went home to die. Many of the patients were healed and stayed longer to hear the gospel story.

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission-field."
Ion Keith-Falconer.

We often thought of Jesus those days. No cure ever failed for Him or was afterward called in question. They were wrought speedily. We tarried long with our crowd, not only to minister to their sick bodies, but to give them the remedy for their sin-sick souls. We loved them although they were very unlovely. We tried to prove to them that the message we came to bring to them was worthy of all acceptation.

These pictures are fearfully sad also. Jesus was not deceived by the people. He knew perfectly well the hearts of the thronging multitudes. He took accurate measure of the depth of their conviction and its shallowness. He knew that within a short year or two some of these very people would cry for Him to be put to death. He knew that they would kill him, yet he stayed with them and loved them, and healed them and died for them. O! what a Savior!

We have the same people today. One day at the hospital an old man brought his son with a very large tropical ulcer, to be treated. His story was something like this: "I offered my god of health a chicken to heal my son's ulcer, but the ulcer only became larger. I then killed another chicken and placed blood on the idol, but the ulcer of my son became no better. Then I brought a goat and sacrificed it in behalf of my son, but still the ulcer grew worse. I cannot give my god more for I do not have it. I hear that the medicine you have here for ulcers is strong, and I would like for you to put your medicine on my son's ulcer. After my son gets well I want my god to get the glory for I can not insult my god. My god would heal if I had enough to pay him."

Oh! the indignation in our hearts when we heard these words! People are still crying "Crucify Him! crucify Him!" But they do not know any better. The Jews would not have ordered the Lord to be crucified had they known He was the Son of God. This man would not have ordered us to recognize his god had he known that the dispensary at Bassai stands only for the glory of the living God. We can only look upon them in pity.

Oh! what peace to know that we have a powerful God and that the blood of His Son, the remedy we preach, is able to cure any disease of the soul. Any way that we might point these benighted people to the loving God is not in vain. Truly these days we need to preach the Word in season and out of season. Pray for us, brethren, that God will break down the strong holds in Africa and that our Lord and Master might receive all the glory.

BODY, SOUL AND SPIRIT

By Leona Dawson Cole

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My body is a dust-house now..
With windows here and there
Through which I see the world outside
And all its wonders share.

Now stands mid-way between this earth
And the world beyond the blue,
A linking soul that lets me glimpse
That other country too.

What the Missionary KNOWS

By GEOFFREY W. ROYALL, Tientsin, Shantung

From "The Missionary Review Of The World"

"Knowledge, like religion, must be 'experienced' in order to be known," Whipple reminds us. There are many things that only editors know—and they won't tell! Likewise there are some things known only to doctors, to pastors and to mothers. I would tell the sage of things that "only a missionary knows." This knowledge comes from personal experience and not from books.

The young missionary knows what it means to literally bid farewell to father, mother, brothers, sisters, and to an ever-increasing host of friends and set his face toward an alien heathen land to which he has not even been invited. The prospects of furthering his education, the thoughts of becoming successful in business, the possibilities of building towers of friendships (the foundations of which have already been laid in youth), the idea of fitting naturally into his place in a modern civilization—for all these things to be suddenly wiped off the blackboard of life is no easy thing.

A missionary knows the sudden jarring impact of a heathen land. No one invited him to come! He has been thinking white ever since he first looked into the mirror. Now his thinking must be in terms of black, yellow or brown, depending upon the land in which he labors. His mother tongue must now be painfully switched over to the staccato of the Kingdom of Kimonos, the sing-song of the Dragon Kingdom, the gutteral language of the pigmies or the melifluent rhythm of the Spanish-speaking lands. He must master this new language, not that his pockets may be soon lined with silver, but that the King's crown may be provided with adequate gems!

The abrupt change in climate and its inevitable reaction upon the body, the natural mental strain that comes in the transition from the customs of one nation to another, the resultant embarrassment that follows his first efforts to speak an exotic language —all these are among the less significant potpourri of experiences that make up the background of the young missionary's novitiate.

Home-sickness is a common ailment among new missionaries! To be surrounded year after year by superstition and darkness, the lack of Christian fellowship that you take so much for granted in the home lands, the responsibility to ageing parents on the white side of the world—these things are forever greedily sapping the vital energy of the missionary, generally unconsciously, for his mind and time are too taken up with his immediate tasks to stop and think about them!

Did you ever bury a son or daughter in the jungle of a pagan land? No? Missionaries have. Have you ever fought wicked spirits and matched your wits with Satan's minions? Missionaries have! Did you ever walk into villages where a white man has never stepped and where the name of Jesus has never been uttered? No? Well missionaries have —and are still doing so.

The missionary knows what it means to say goodbye to his children, to leave them at home for education while father and mother return to heathen lands to help civilize, help educate and help save **someone else's children!** Drop into almost any college and you will find splendid young men and women whose parents are a thousand leagues away on mission fields. Neither parent nor child considers his an unnecessary or unwilling sacrifice. This they do for Christ's sake. These are among the things known to missionaries—and their children.

In the business world the basis upon which a man is paid a salary depends generally speaking, upon his ability. The better his education, the more skilled his hand and the richer his experience will mean that he can demand a larger remuneration for his services. The clergy, generally speaking, receive their emolument according to their qualifications and experience. An older pastor will generally command a larger church and income than his inexperienced contemporary. On the other hand a gifted young minister may be placed in a better parish than an older man. **The remuneration of the missionary does not increase with his efficiency and experience and does not depend on the size of his parish.** The missionary who is appointed to the superintendency of a mission field receives larger responsibilities, more criticism, more sleepless nights and a greater demand upon his pocket—but nothing extra in it! Yes, the missionary is reimbursed in spiritual rewards—not in dollars!

The missionary knows what it means to have to combat the unwholesome influence of fellow countrymen on the mission field. For instance, a well-known tobacco company has as its slogan here in the Orient: "A cigarette in the mouth of every Chinese within three years!" While two thousand coffins are

piled within the vicinity of the Temple of Heaven (the execution ground) outside Peking, waiting to house the bodies of unfortunate opium addicts and pedlars who may be executed this year, our so-called Christian nations (one of which was originally partly responsible for the introduction of opium into China) thrust out their minions with a milder form of poison to take its place! Big self-seeking oil companies force up the price of gasoline and its by-products and gain a monopoly over a trade that could otherwise sell its goods at thirty per cent below the present figure and still make a profit. The inroad of unwholesome twentieth century films with the resultant lowering of social and moral standards, is also among the galaxy of evils which make up the missionary's environment.

Remember, a missionary has to keep the Stars and Stripes or the Union Jack from being dragged in the dust of international misunderstandings, as well as his primary task of keeping the banner of the cross flying high and unsoiled. He is, as a rule, the first pioneer and the first ambassador to the pagan lands. Trade, commerce and international relationships follow, rather than precede, the footsteps of the missionary.

How far can the Christian apostle to the heathen lower his standards without compromising? How can he keep a clear conscience and yet permit certain heathen customs to continue even after a family has embraced Christianity? A new convert's plurality of wives for instance. These intricate problems and perplexing questions and their answers are known only to the missionary.

Often a missionary knows what it means to dwell continually in the midst of a bandit-ridden, war-torn, famine-stricken land, where the toil, tears and triumphs of years may be apparently swept away in a day. There are few, if any, missionaries who have not at some time or other been pilloried as "foreign devils" or whose own every-day customs have been mistaken by the natives as barbarian gaucheries.

What should be the attitude of an evangelical missionary in Spain or China today! He knows far better than any war correspondent just who is in the right and who in the wrong. How often does his righteous indignation clamor for expression, only for discretion to step in and become the inevitable better part of valor, lest his tongue betray his legitimate disapproval of the powers that illegitimately be! How often does the missionary sit upon a hypothetical fence and keep his mouth shut, for his garments must never smell of politics. His ministry relates to the soul rather than to the rice bowl. To express himself in favor of either party would be to place himself between the Scylla of offending the people that he has come to help civilize, educate and save and the Charybdis of provoking the powers that be.

Disappointments and Ecstasy

A missionary knows the keen disappointment of passing through sometimes a whole year without receiving a letter from those whom he counts among his dearest friends. "Of course we'll be writing to you every month," was their glib promise in farewell. They have not forgotten you (oh no!) but they just don't think to sit down and write you a real newsy letter. They prefer to give their nickle to Wriggley Junior instead of to the Post Office! **To one far from home there is no emptiness like that of an empty mail-box.** Read that again.

What are the emotions and impressions of the herald of the gospel on his return to the Occident? Only the missionary knows. Perhaps his mother or father died while he was on the mission field and will not be there to greet him. He has been a royal ambassador of good will (without portfolio!) to the courts of the heathen as well as an evangelical envoy with insignia from his church. Only those vitally interested in his going will be on hand to greet him on his return.

The advance of modern civilization since the World War has been so pronounced and rapid, that the missionary of today, who returns to the homelands after an absence of only five years, will discover more changes than his fellow minister of twenty years ago who returned after an absence of ten years! Time marches on—the modern missionary must keep pace as best he can.

For the first few weeks at home he will feel lost. His clothes may be out of date. His English vocabulary will in all probability need definite attention. The threads of civilization must be taken up where they were dropped. Calloused society is suspicious of him. His body will be weary and his mind tired, yet following a few months of relaxation, it will be his privilege to spend the remainder of his furlough in deputation work. Then, rested, more or less, he will return to the land of his ambassadorship.

There is one more thing that is known only to the missionary. It is the unspeakable ecstasy that fills the heart on seeing the light of the gospel break in

A GOOD STORY

By M. E. Dodd

"Is your husband much of a provider, Malindy?"

"He ain't nothin' else, ma'am. He's gwine to get some new furniture, providin' he gets the money; he's gwine to get the money providin' he goes to work; he's gwine to work, providin' the job do suit him. I never see such a providin' man in all muh days.' '

Just one more thing that Mr. Dodd left out of the real story. He was "gwine to give a dolla' to de Easter offering, providin' "....O, well! What pastor is not well acquainted with a lot of "such providin' men?"

upon men who were born and who have lived their lives in darkness. To see heathendom light its spiritual candle at his lamp without depriving him of any flame—yes, this is the time when dollars are cheapest and spiritual diamonds are the rarest!

If you, reader, are one of those who have only an effervescent, spasmodic interest in foreign missions —and they are a plethoric tribe—then go back and look for your cross! Your prayers and your gifts are like your interest—sporadic, inconsistent and therefore not to be depended upon. Alas, mere interest is like the proverbial railroad time-table, a woman's mind, the weather—subject to change without notice! General interest may speak all languages and act all parts but it **carries no load.** Mere interest has the security, though not the virtue of principle. It is too much like the tide that ebbs and flows or as the moon that regularly loses its face once a month!

Let a legion of missionaries (modern but not modernistic) scattered along a score of far-flung battle fronts, and upon whom the sun never sets, challenge you to barter your "interest" for a real genuine "burden." Interest is extrinsic, a genuine burden is always intrinsic.

These, then, are some of the things that "a missionary knows." Think well upon them, add to them the call and claim of the Christless multitudes and the dynamic commands of our Lord—and then be lethargic if you dare!

SPIRITUAL WICKEDNESS IN HIGH PLACES

(This message comes from the compassionate heart of one of our missionaries in the heart of Africa who forgot to sign his (or her) name).

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

We who have been brought up in a civilized land never have understood even in a small way the truth and reality of the above verse. We never will understand to the fullest degree the reality of it. You may ask, "Why?" Because as unbelievers we never had given ourselves over to these powers to the fullest extent, and as believers we are protected from the principalities, powers and rulers of darkness by the Lord Jesus. There is however much to be said in connection with them, of our testings, trials and oppositions as Christians. But it is not our purpose to take up these teachings at this time, but rather to help you to see a little clearer the results of the operations of these "powers" in the lives of the people in the land in which we labor.

From what we are able to learn, there is no mercy for the sinner who is found out in his sin. There is no court, no lawyer, no judge except the one who has given himself body, soul and spirit into the hands of the evil one. He renders the verdict, guilty. The sinner never escapes, and the innocent one often falls under his sentence of death. Almost as many people die at the hands of the sorcerer as from natural causes. On the surface this may seem like exaggeration. But who knows or who will tell? Only those who once were in the clutch of the powers that be, and now are true servants of Christ. Sometimes we have been led to believe that the preaching of the gospel has overcome all of these evil practices. True, it has in the lives of those who believe, but the heart of the unregenerate is as sinful as ever.

Just the other day a real "born-again" former sorcerer recounted to us the names of ten different poisons and their uses to destroy the sinner. He himself has used them effectively, so he knows whereof he speaks. It made us shudder as we heard him relate how completely the people are in and under the control of these men, and how completely they are controlled by Satan. True, there is a great deal of superstition connected with their sorcery, but there is also a reality that is fatal.

Dear friends, if only you could realize what the gospel has accomplished in the lives of some of these emissaries of the evil one! How they rejoice in their freedom when once saved! How they long to enlighten those whom they once deceived! How they regret that they have been the cause of so many lives having been snuffed out by their art!

The gospel is the only help for these who have been bound by the powers of darkness. There is no freedom for them outside of the shed blood of the Lord Jesus. Those of you at home who in past years have made possible the coming forth of missionaries, those of you who have upheld us by your prayers, do not fail us in them this year. By your help we have been able to spread the "Light" that has brought "life." We cannot do this without you. We need your help. The thousands who are yet enslaved by the "powers of darkness' need your help. Some of them are seeking for "Light." They are praying in their way for missionaries to be sent to them. Can we deny them that which God has so freely given to us? Did the Lord Jesus not say to His disciples, "Freely ye have received, freely give?" What is your answer this Easter season? It may be the last time that we will have opportunity to honor our Lord with an offering for foreign missions. Let us not fail Him, "Who hath blessed us with all spiritual blessings in heavenly places in Christ."

Your servant in His name for a great Easter offering.

One Day In The Office

By the Office Secretary

Just one day in the office of the Secretary-Treasurer of The Foreign Missionary Society of The Brethren Church—and of the Office Secretary!

The day opened auspiciously, with plenty of work in view. The Chief had consigned to the hands of the Office Secretary the manuscript for a new booklet soon to be published, entitled, "The Time of Jacob's Trouble." This is the fifth time it has had to be typed. New developments daily reported in the newspapers made a "final" re-writing imperative—ah, me! As "Jacob's Trouble" piles up mountain high, so increases the trouble of the Office Secretary!

Well, they are getting along—"Jacob's Trouble," the Royal typewriter and the Office Secretary, though one little mis-step of fingers, necessitating an erasure on the carbon copy, sometimes tries the patience almost to the point of tears as the paper guide has a little trick of falling down and cracking a person's knuckles. "Lift the veil of complacency from your eyes and learn the uncomfortable truth!" sings the typewriter—then, the telephone rings. "Is Dr. Bauman there?" "No." "When do you expect him?" "I really couldn't say." "Will he be in today?" "I don't know." "Doesn't he have any office hours?" "No. Is there any message?" "No, I want to talk to Dr. Bauman." And so on—back to "Jacob's Trouble!"

"It is enough to make the bones of Washington and Lincoln stir within their tombs!" Door bell rings. "Is Dr. Bauman in?" Back to "Jacob's Trouble."

"It is enough to make the spirit of Patrick Henry steal back to old Independence Hall once more, and in righteous indignation—" Telephone bell. Back to "Jacob's Trouble."

The Office Secretary hears the author of "Jacob's Trouble" coming up the stairs; his key is turning in his study door lock—telephone rings once again. Then back to "Jacob's Trouble."

"But the battle of flesh against eternal spirit is on—" "Bring your notebook here a minute," comes from the Secretary-Treasurer. Clear up the morning mail. Back to "Jacob's Trouble."

"Therefore, and for no other reason, 'the dragon and his angels' and they alone persecute, pillage and strive to destroy"—Door bell! "Forty-six cents due," says the postman. "I'll be right down," is the reply of the O. S. Down, then up again—"Jacob's Trouble."

"You seek our end in vain—" Telephone. "Is Mrs. G.. there? She is in a meeting somewhere there in the church. Have to get in touch with her before three o'clock, or it will cost me fifteen bucks!" "I'll try to find her," replies the O. S. Down to the basement, where the "Magnify Club" was supposed to be in session. They have dispersed to different rooms in the Sunday School building for small prayer circles. Up to the third floor again, canvassing the various rooms in a vain search for the lady. Back to the office to telephone her husband that she is not in the building—and, back to "Jacob's Trouble.' '

"When will the wild 'beasts' that are the Gentile nations be caged for time and eternity?" Meantime, the Secretary-Treasurer has been reviewing the typed pages, and remarks, "Did you intend to have two pages numbered 14?"—which is just a gentle way of breaking the news to the Office Secretary that she has made a mistake, and will have the pleasant diversion of erasing and re-numbering ten pages and their carbon copies. "Well," he adds, "you will have a different kind of trouble this time next year?" Now, just what did he mean by that? Was he looking ahead to the Easter offering for 1939, predicting that it would be such a record-breaker that the Office Secretary would look back on this day of "Jacob's Trouble" as a placid, uneventful day in comparison? Perhaps—and perhaps, too, the Secretary-Treasurer will be longing for the peaceful days (?) of 1938.

Well, tomorrow is just around the corner. It is the middle of the month, and there are allowance checks (drawn in the spare moments of a busy day), with accompanying letters to be written, explaining any deductions and irregularities that will come up in missionary bookkeeping. And then, there are the letters to be sent out to all the Brethren pastors, enclosing Easter offering literature, tracts, etc. By the way, are you remembering the 1938 Easter offering in your prayers?

Under the plate glass on top of the Office Secretary's desk is a scripture verse (which she doesn't often take the time to read), typed on a pink slip: "AND LET US NOT BE WEARY IN WELL DOING: FOR IN DUE SEASON WE SHALL REAP, **IF WE FAINT NOT.**"

EASTER MESSAGES
from the Members of Our Foreign Board

THE CALL OF THE SECRETARY-TREASURER

The Church that loses its missionary passion loses its own soul!



L. S. Bauman

Every leader of the forces of Jehovah that ever marched in the ranks on the face of this earth knows the truthfulness of that statement! The fact of it is inwrought out of nineteen centuries of hard experience. The church with a genuine missionary passion lives in spite of all the combined forces of hell that fight against it. It lives because God reigneth! The church without a missionary passion languishes and dies, even though no foe moves a finger against it. It perishes, not from foes, but of its own inertia. The devil never attacks it because he knows it would be only a waste of his ammunition. The shepherd of a non-missionary church may hold on to it until it breathes its last—hold on to it until it can no longer afford him a meal ticket even to a cheap soup kitchen! In due time he simply starves out. He leaves the heathen to starve. The Lord leaves him to starve. The blessing of God simply cannot — does not — rest upon an anti-missionary or a non-missionary congregation.

It speaks well for the Brethren Church that through all the storm and stress of the years that followed the World War, she has never yet retreated in her missionary endeavors as most denominations have done. She has gone slowly sometimes, but it has always been forward! And we do not believe that the storm and stress of 1938, either within or without the church, will spell retreat. It will not if each church will see to it that the offering they make this year shall not be less than it was last year. That will mean advance, for always some churches make advance each year.

Thirty-six missionaries are now at work under the direction of our Foregn Board—14 of them in South America and 22 of them in Africa. The 14 in

(Continued on page 30)

THE CALL FROM THE LAND OF THE SOUTHERN CROSS

A. V. Kimmell

Most people know that the "Southern Cross" is two lines of stars forming a cross which can be seen south of the equator. Therefore when Brethren speak of "the Land of the Southern Cross" it means our particular mission field in Argentina. Of course Argentina is only a part of South America; and our definite responsibility is for a small portion of Argentina only. But in this district, including the border cities, there are almost a million souls, any one of which is of more value than



A. V. Kimmell

the whole world. Psalm 142:4: "I looked on my right hand, and behold, there was no man that would know me: refuge failed me: no man cared for my soul."

Now those citizens are not heathens. True, some primitive conditions still exist, for the old order changeth slowly, but all of these people live within traveling distances of cities that are progressive, and in many ways quite modern. While there are still many illiterate there are also many with a good education, and there are quite a few who can be called brilliant scholars. The background of each family is peculiar to itself, and must be given careful consideration in dealing with any individuals when seeking to lead them into the Christian faith. In a general way, their belief has been Romanism—not Catholicism as we know it in the

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A CALL FROM AFRICA

By Mrs. Fred C. Vanator

I come to you as a woman of Central Africa to express my heart-felt gratitude for all the many wonderful things the people of America have done for me. My mother and grandmothers for many generations have known nothing but hardships and brutal treatment. We have been treated worse than the animals which surrounded our huts. Our lives in the past have been little more than lives of servitude and degradation. But thanks to the sacrifices of God's people in America, that condition has been changed for me and a small group of my sisters who have been fortunate enough to live near the mission stations which you have placed here in Central Africa.



Mrs. F. C. Vanator

We were most distrustful at first of your motives, but, after years of such beautiful sacrificial services as has been rendered by our missionaries, we have found that our distrust was all unfounded and that they were really working for our good and not for any selfish motives.

The coming of Christ into my life and into the lives of my family has worked a miracle in our existence. I am now treated with consideration by my Christian husband, and I have become the queen of my home rather than one of a group of slave women serving him. I have been granted medical care when I was sick, instead of the terrible mistreatment of the witch doctor to which I was subjected before the Christ was brought to us. I and my sisters are permitted to attend classes provided for us on your mission stations, and my husband has found that I have a brain that is capable of learning the same as my brothers. What has taken place in my life has taken place in the lives of many of my sisters in this territory.

Now I come to you in behalf of the large group of women in this territory who have never been permitted to hear the wonderful story of Jesus. The field

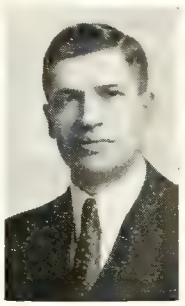
(Continued on page 27)

Easter Messages from the Members of Our Foreign Board

THE CALL FROM MACEDONIA

A. L. DeLozier

It was on Paul's second missionary journey after he had been turned away from Bithynia by the Spirit and had hastened across Mysia to Troas. The gospel was never in a more classic setting than here near the site of ancient Troy. At Troas it was that "a vision appeared to Paul in the night; there stood a man of Macedonia and prayed him, saying, Come over into Macedonia, and help us." (ASV-standing, beseeching him and saying). This "S.O.S." was coming from about one hundred sixty miles across the Aegean Sea. The gospel was now to be taken into Europe within the very shadow of Mount Olympus where Greek mythology had placed Jupiter (Zeus), who presided over all the gods.



A. L. De Lozier

The answer to the call was immediate. On the way the missionary party stopped at Samothracia, made classic by the great winged statue in the Paris Louvre, "The Victory of Samothracia."

This all sounds very pretty—classical, mythological, artistic—but as we read on into chapter 17 of The Acts, we find Paul in Athens. Here we can just begin to appreciate how high (?) man at his best may rise—apart from Jesus Christ.

This Athenian setting may be compared to South America with its modern civilization and its culture—minus Christ. Africa in the crude has gotten about as near to God unaided by the missionary as has South America. So the people of both our fields are in sore need so far as their spiritual condition is concerned.

But do we visualize that need as we should? Suppose it were a military need? Men would then see it and it would strike such terror that fabulous sums of money would be voted to repair the deficiency.

Had the church sent more missionaries to Japan thirty years ago, when missionary experts warned that a great open door was soon to close, the story in the Far East might be different. China might now have a chance to be Christian. Who can estimate the loss to Japan and to the world by that neglect of a generation ago? Opportunity knocks but once. This "once" is **now** for the Brethren Church. Not only does the **"go"** of the great commission urge, but the **"come"** of the Macedonian and the **call** of the unusual extend beckoning hands to the Brethren Church from two southern continents—Africa and South America.

THE CALL FROM OUR SISTERS IN HEATHENISM

Mrs. S. M. Whetstone

Will you hear the call from the women in heathen lands? The call comes from the women who are the hub of the wheel around which turns the machinery of life. The women who are the burden bearers and need the light of the gospel of Jesus Christ—the women who are mistreated to such an extent that they are not even worth giving any education; the women who have no choice in their marriage or choice of a husband; the women who are accused falsely of being possessed by an evil spirit, and because of superstitions are compelled to go through ordeals which many times mean death; the women who are sick in body and need the aid of more than the witch doctor or the one who can neither heal nor relieve; the women who are sick in soul and need the aid of the Great Physician, but have no one to give them that aid; the women who are outcast if their work does not find the approval of those who are supposedly superiors; the women who are married to a man who perhaps has many wives already; the women who perhaps are widows since childhood because of the death of the husband. the women who are not permitted to go to public places, or to even talk face to face with one of the opposite sex.



Mrs. S. M. Whetstone

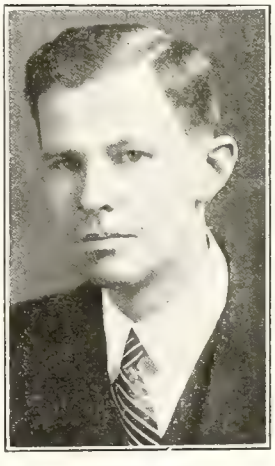
Such are just a few of the multitude of afflictions which are upon the women of heathen lands. Can you sit in your comfortable home with educational institutions at your command; with medical aid near; with men and women on an equality; and the many, many other blessings which you receive; and not be willing to do all you can to aid these who are not so fortunate? Hear them say to the missionary, "Tell us more," or "I am so happy you told me the good news." Let us remember these women, especially of Africa and South America, at this Easter time, and do all we can to get the gospel to them.

THE CALL FROM THE LEPER

H. W. Koontz

A heathen who has leprosy is twice cursed. First, he is under the curse of a most loathsome disease, incurable so far as he knows, and so infectious that he is a menace to the health of all those with whom he comes in contact. Pitiful is the plight of men and women who are under such a curse. Yet more pitiful are children who have contracted this disease. Rev. H. Wakelin Coxill, writing on the subject, "A United Ministry in the Congo," says this, "Once when prospecting for a new station, I travelled hundreds of miles and I went to villages where no missionary had ever been before. There I saw lepers unaided and I can picture now a little lad, probably fourteen—thin, bones showing through his flesh, and covered with ulcers — sitting in the middle of a dirty, hot, village street, with a bundle of dirty leaves in his hand trying to keep the flies away from those leprous ulcers. No one to help him, no one to sympathize with him, no one to heal him."

The second curse that the heathen leper is under is the terrible curse of sin. For this he has no cure either. His heathen idols are as useless to cure this disease as the witch doctor's power is to cure leprosy. He has never even heard about the Lord Jesus Christ Who is able to save his darkened soul and lead him into the life that is eternal. He is born in darkness, lives in darkness and must die in darkness unless some one who has received the light will go to him with the gospel. Truly a leper in heathenism is a picture of abject misery.



Herman W. Koontz

The call from the heathen leper in Oubangui Chari has been heard. For a

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Easter Messages from the Members of Our Foreign Board

"A CALL FROM PARADISE"

Homer A. Kent



Homer A. Kent

Man is naturally curious and intensely interested in anything that takes his attention beyond the natural sphere. How persistently, though vainly, he has tried to penetrate the evil that hides the supernatural world from the mortal mind. Many have been deluded into thinking that direct contact has been established with loved ones who have left the earth. Some have tried to build up systems of religion or philosophy upon such presumptions.

Because of this inquiring instinct, all true Bible lovers have been thrilled by the story of how the voice of God came to Moses from the burning bush. And we are struck with wonder and awe when we deeply ponder the voice of the angels who brought the sweet message from heaven "Peace on earth!"

But we do not need the contact with the supernatural in such a way as the world would establish. Many of you knew personally the godly missionaries who have been promoted to glory from our own Brethren ranks. Knowing them here, we can take for granted what their call from Paradise would be, could they speak audibly to us. Their testimonies are still fresh with us. We recall their energy and great desire to win the lost in unevangelized, foreign lands. We recall their sacrificing spirit and deep humility as they put Christ in all things. Every one of them enjoyed utter dependence upon Him for all things needful.

What kept them unswervingly faithful to their call? What caused Brother Kennedy to say, "If I had a thousand lives to give, I would give them all for Africa?" Surely it was the great need. Multitudes were lost and dying and needed a Savior. They could not forget that Christ died for all, and that He had redeemed their own souls at tremendous cost. The poor souls in Africa needed someone to tell them the precious story of redemption. Yes, the missionary loves Christ, and a real desire to serve the Lord dwells within his heart. Were they anxious to go when the Lord called them to Himself? Undoubtedly yes, as every true Christian thrills at meeting his Lord. But their hearts must have ached to leave so few workers to carry on when the need was still so great. And so, my brethren, the call is coming to us to give our lives and our substance. Let Him use us in Africa or elsewhere to win souls.

Let the words of James Gribble again

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THE CALL OF THE CHURCH

U. J. Shively

Since the beginning, God has given to His followers opportunities and responsibilities. He asked Cain, "Where is thy brother?" Later Joshua, a servant of Jehovah, called on the children of Israel to "choose this day whom you will serve." When Jesus came, he called certain men to "follow Me." These followers made up the first church and to them He said, "Go..teach..baptize."

Just before His ascension, His disciples came together and asked if the time had now come for the restoring of the kingdom of Israel. Jesus answered, "It is not for you to know times and seasons, which the Father hath set within His own authority, but ye shall receive power when the Holy Spirit is come upon you, and ye shall be My witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." This last command of Jesus has never been entirely obeyed.

After the ascension of our Lord, His followers organized groups of believers into churches. God's call to the church then and now is "Go..teach..baptize."

So the call has come to this generation, to the present day Christians, to the Brethren Church, to **you, to me.**

This Easter time is our opportunity to be His witnesses. How? By dedicating ourselves and by giving of our



U. J. Shively

substance as the heavenly Father has prospered us.

Our responsibility is to be witnesses, and witnesses we must be.

Since the call of God comes to the Brethren Church, it comes to you and to me as members of this church. God will hold us responsible if we do not seize this opportunity to be His witnesses. God calls us as a church. Who will fail Him?

The writer is not calling for gifts for himself. The Foreign Board is not

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THE CALL TO SACRIFICE

Charles H. Ashman

There are three absolute essentials to world evangelization,—**prayer, proclamation, pay.** All three involve **sacrifice.** To pray as we ought we must sacrifice other things of less importance. To proclaim the gospel of Jesus Christ to the lost demands much sacrifice on the part of the proclaimers. And to properly finance a missionary program requires genuine sacrifice. As never before in the history of our church the imperative call is to sacrifice. We could name a number of reasons why it becomes an absolute necessity that all of us who really have a vision and a passion for foreign missions are face to face with the call to sacrifice. If there is not greater sacrifice we have come to the dead line of missionary expansion -- no more missionaries to be sent; no more stations to be established; no more growth and expansion — unless we sacrifice. Yes, unless we sacrifice there will be retrenchment and recall—either a large number of givers, or greater sacrifice on the part of the present number.



C. H. Ashman

There are powerful incentives to sacrifice. The love of God shed abroad in our hearts by the Holy Spirit impels us to sacrifice. God's love impelled Him to give His Son. Christ's love impelled Him to die on the cross. We have received the love both of God and of Jesus Christ, by the Holy Spirit. We are impelled to sacrifice that others might share in this joy. God's guarantee is a powerful incentive also. He has promised that "the liberal soul shall be made fat." "There is that scattereth and yet increaseth." The reflex benefits to sacrifical giving are guaranteed by God.

How shall we sacrifice? Not by decreasing our gifts to other worthy objects of the Lord's works, but by withdrawing our support from any and all things that are not honoring and glorifying Jesus Christ. It is a positive sin to give money to institutions or projects in which Jesus Christ is not given the preeminence. Past gifts to such cannot be recalled, but God's people need to pray much about the stewardship of giving these days. Then we can sacrifice by giving more to missions and having less for self. All of us could get along with much less than we do if we had too. We can make ourselves have to by giving more to world evangelization. Will we?

Easter Messages from the Members of Our Foreign Board

THE CALL TO PRESS ON

R. D. Barnard

"One Thousand Dollars A Soul!" Suppose such an offer was made to you. Would you be busy? Would you take time even to finish reading this article, until you would be away to tell the lost of Christ?

We can't offer you a thousand dollars a soul, but we can tell you of millions of the lost without Christ. Scoop the diamonds into baskets, and the precious stones in bags; load the gold in box cars, and the silver in ships; and all of the wealth of it is not equal to one soul in benighted Africa, or spiritually-blinded Argentina.

Paul must have had some conception of values when he said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I **press** toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Paul had plenty of things to forget—wealth, position, possible fame, comfort, and ease. All these he put away that he might be a "good soldier of Jesus Christ."



R. D. Barnard

Do you and I have things which we could well forget? Does the remembering of them hinder the work of Jesus Christ? Then let's forget those things.

The Commanding Officer has said "Go ye". Lieutenant Paul said "Press on." Dare I claim to be a follower of Jesus Christ and disobey orders? I read the Guide Book carefully and I have never once seen the orders countermanded. "The field is the world." In this appeal we are thinking of the far-flung part of the battlefield in French Equatorial Africa, and a great section of Argentina in South America.

Will God keep these, as open doors to the Brethren Church, for a very long time, if we fail to occupy them? I wouldn't, would you? If my represent-

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THE CALL OF CHRIST TO YOUTH "COME AND FOLLOW ME"

By Alva J. McClain



Alva J. McClain

The person to whom our Lord addressed these peremptory words may be taken as a strikingly accurate picture of modern youth at its natural best.

He was **"young"** (Matt. 19:22). In material possessions he was **"rich"** (23), as also our present generation is rich in material things undreamed of a century ago. He came **"running"** (Mk. 10:17), full of fine unused energy; and no one can estimate what might be accomplished were the unexploited energy of youth today turned in right directions. Although young in years, he was already a **"ruler"** (Lk. 18:18); and never before has the voice of youth been given the hearing and authority it is getting today. Even though he had not yet recognized Jesus as the Son of God, the young ruler **"kneeled"** (Mk. 10:17), thus indicating his respect in the Oriental manner. And it seems that the best of our modern youth, however blind they may be to His divine glory, do regard Christ with deep respect, for He still draws men. Again, in spite of all his wealth of personal and material possessions, the young man was very evidently **dissatisfied** with what he had and what he was, and wanted something better which he names "eternal life" (Matt. 19:16). So the present generation may not have any clear notion of what is needed, but is often filled with an incoherent dissatisfaction with things as they are. We should also notice the young man's significant question, "What good thing shall I **do** that I may have eternal life?", for in the light of the entire story it displays an unbounded **confidence in his own ability** to supply whatever was needed to set things right, a spiritual blunder which is being repeated on every hand today.

Looking now at this young man with all his splendid assets and grave deficiencies, the Lord, we are told, **"loved him"** (Mk. 10:20). This must be the starting point for all hope and progress. Back of the divine **call** is always the divine **love.** Let us not forget this as we censure the youthful generation. In spite of its appalling blunders, there is One who loves it still. If we have any message for the youth of today, it must begin here. If we expect to win them to love our Lord, we must begin with **His** love. "We love because He first loved us."

Now the word of the Lord to this young man was very simple, yet infinite in its final reach: **"Come"**, He says, **"And follow Me"** (Matt. 19:21). And the message remains unchanged today. Interpreted in the light of our Lord's own later word through the New Testament epistles, we may find here the whole of Christianity; in fact, the whole duty of man.

"Come" is first, and the divine order must not be changed. Come to Christ, receive at His hand the free gift of eternal life, enter the family of God by new birth—without this there can be no talk about "following Jesus." Much of the trouble in Christendom today, the failure of the church to command the service of its best young life, has arisen because too often our religious leaders have been trying to get youth to **serve** before it has been **saved,** trying to get it to **follow** Christ before it has **come** to Christ.

"Follow" is always second. To "come" costs nothing. But to "follow" may cost us everything that the world holds dear—personal ambitions, life plans, fondest desires. If we answer this call, we must turn our backs upon them, count them but "refuse". But this cost, after all, amounts to little in the light of eternity. The young ruler said "No" to the divine call, choosing rather to follow his own desires, and went away "sorrowful". With all the riches of the world, there can be no real joy until we are ready to say, "Here am I; send me." But no amount of personal sacrifice and suffering can quench the joy of those who "follow" Him. Like Paul and Silas, they are able to sing praises "at midnight." For the Lord is with them, and they know that "the morning cometh."

A CALL FROM THE LEPER

(Continued from page 23)

number of years our missionaries have done what they could with limited resources, to help them physically, but with the main motive of giving to them the light of the glorious gospel of Jesus Christ. During the past year the American Mission to Lepers has arranged with our Foreign Board to aid the lepers of our African field through our church. This board will provide buildings, food, clothing, medicines and other supplies for the lepers at Bassai, Bellevue, Bemiller, and Yaloke Stations. Our missionaries are to give the medical attention and Christian teaching.

Your gifts to foreign missions will be converted into saved souls as your missionaries give to the lepers who come to the stations, not only a physical cure but also the cure for sin, through the acceptance of the Lord Jesus as their Savior.

CONCERNING OUR MISSIONARIES ON THE FIELD

MRS. SHELDON'S MESSAGE TO THOSE WHO PRAY FOR AFRICA

Bossangoa, par Bangui,
French Eq. Africa.

Dear Prayer Band Helpers:

We have much for which to praise the Lord. When we think of Ethiopia and some other countries, and see the closed doors, how we do praise the Lord for the liberty which we have in giving forth the gospel. There has been no time, in the twelve years since we came to the field, when the door has been wider open. We feel that we should buy up the opportunity and work while it is day, for tomorrow, even though He should tarry, we may not have the same opportunities.

From Maracondo, an old abandoned government post north of us, comes the cry: **"Won't you send us a teacher? We have destroyed our idols; we want to know where to make a house to worship God."** Three years ago, when Mr. Jobson and Mr. Sheldon went through this country, they asked for a teacher. They report that the people want to confess their sins and turn to God. Perhaps you wonder why we do not send them a teacher. Do you realize that their language differs from ours? The confusion of tongues is a great handicap to our work out here. We could put the Word into the hands of the people much more rapidly if each station didn't have to do its own translation. Then too, consecrated workers are hard to find. In the past some have gone out who have been spiritually unfitted, and the work did not prosper. We believe that some of the indifference to the gospel, in places, is caused by unsaved people preaching it. **Our cry is to the Lord of harvest that He will send forth workers.**

Yase, our most trusted native worker, has languished on his bed of sickness for more than six weeks. We don't know what the Lord has in store for him, but we do know that He doeth all things well. Many things are beyond the understanding of our finite minds but we trust Him. We do praise Him that Yase is improving a little at this time.

Mr. Sheldon is at Bouca and Batangafo supervising the work there. So many have come to the Lord at these places and we do praise the Lord. Miss Bickel has been kept busy with the medical work recently for there has been so much sickness. Germs thrive better in tropical countries than they do in colder climates.

The Gospel of John has gone to the Bible house in England, and we hope it will be in the hands of the people ere long. We are getting out a song book with about 45 songs in it also. All these translations require much time and patience. The natives, who are daily learning to read are calling for more literature all the time. You who have books and papers around you all the time just can't imagine what it would be like to have only a gospel or two, and perhaps a song book.

Our conference is to be at Bassai at Christmas time and there should be 25 present, if the Tabers come for it. We have never before had so many together at one time. We praise the Lord also that others are to come forth.

A couple of weeks ago we went over to Bassai and Kenneth stayed with Roger. They enjoy being together so much. The Jobsons exject to bring him over in a few days, and they with Miss Byron will stay with us for Thanksgiving. It isn't often that we get together between conferences but we do enjoy the fellowship whenever it is possible.

The rainy season is now over and soon the tall grass will go up in smoke. The dry season is welcomed by the native, for it is then that he hunts and has a little meat to eat. We have to water our gardens, fruit trees, and anything else that we want to keep green.

Remember this work before the throne of grace. Praise Him for:

- The open door to proclaim the gospel.
- The many who have learned to read in the past few years.
- Those who have accepted Christ and thrown off the yoke of sin and heathenism.

Ask the Lord to:

- Raise up more consecrated native workers.
- Give us a worker for Maracondo where they have been asking for a teacher for three years.
- Help us in the translation of the Word.
- Continue to keep the door open for the gospel.
- Give wisdom to the missionaries in all problems that arise.

In His service,

HATTIE C. SHELDON.

DR. FLOYD TABER IN AFRICA

As our readers no doubt know, Dr. Taber and his family are now at Yaloke, our own mission station. An air mail from our superintendent, Brother Hathaway, calls for special prayer on behalf of Dr. Taber's work there:

"You might be interested to know that application has been made for Dr. Taber's practicing here in the colonies. According to the law of 1933, but especially of 1935, he is absolutely barred from all practice, and the most the government could give him would be the privilege to act as a nurse. We went to Bangui, however, went over the problem with the Mayor, the chief of the Governor's cabinet, with the Doctor-in-chief, and with the Governor of Oubangui-Chari himself. All these recommend very highly to the Governor-General and the Doctor-General at Brazzaville that exception should be made in this case. The Doctor and the Governor of Bangui, however, are the only two who sent in their written recommendation. This by no means settles the case. The question hangs on whether the Governor-General is a sticker on the letter of the law, or whether he believes in interpreting it intelligently Humanly speaking, there is a question. In the general run of things, any request of the local Governor is accepted by the Governor-General and his signature applied, but we cannot lean upon this at this time. We are leaning upon the Lord, and I believe He is going to have His way. It may and it may not be all that we would wish, but if He has His way, we should be satisfied. From a human standpoint, we have done all that we can do. I sent in a petition in the name of the mission, pointing out our action in sending Dr. Taber to France for the sake of cooperating with the French in helping the natives, and pointed out Dr. Taber's position in the time of the enacting of these French laws, our geographical position for rendering medical services, etc. This was accompanied by a petion by Dr. Taber, stating his qualifications, willingness to cooperate with the government in rendering medical aid, etc. We now pray that the Lord will move hearts in order that His name may be glorified. We go a long ways in even presuming that the government would accept such petitions, but since the local officials put such a hearty O. K. upon it, we hope on for the final signature. You will be praying with us that the hearts which are in His hands may be moved."

GLEANINGS FROM MISSIONARY LETTERS

Mrs. Kennedy writes from Bekoro: "Have been having a wonderful time with the women. Since the 8th of November, over seventy-five have accepted the Lord as their Savior. They come to church every Sunday and seem quite in earnest. One old lady, who is considered the mother of the village, accepted the Lord several weeks ago,

her medicines and praying sticks. Now the rest of the women in that village are saying if she gives up all her wickedness, then they too want to accept this Jesus. Two weeks after she accepted the Lord she brought another old lady, and the minute I got there, she said, 'This one wants to accept the Lord too.' I saw them at church yesterday, their faces just beaming. The men are getting stirred up about it, too. If the women all accept the Lord, there won't be anyone to make the men's beer for them. They consider beer-drinking a very great sin. There seems to be a great interest for the gospel, and we praise the Lord for it."

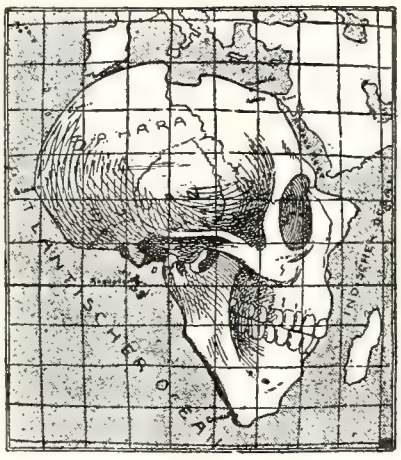
Mrs. Foster, just back at Bellevue after furlough, writes: "At last we are at Bellevue. We were beginning to wonder whether we ever were going to get her. We were detaind so long in the Camerouns that we really became quite weary....We have told you in previous letters that we had a most wonderful trip all the way. But, oh, we are so happy to be once more on African soil and with the people we love for the Lord's sake. It is wonderful to return to America after four years in Africa, but it is just as wonderful to be able to return to Africa after one year in America."

THE TESTIMONY OF A LEPER

The African Inland Mission gives an interesting account of a leper belonging to the Logo tribe, whose first words after he found Christ as his Savior were, 'I must go and tell my people.' Back to his village he went, and after three days' absence returned with his face shining. 'Oh, your people were glad to hear the words of God?' 'No, no. They cursed, pelted me with corn cobs and banana skins, and said I had left the worship of my fathers for that of the white man. But they won't do that when they **know** the words of God.' He went back again and yet again, till he asked if he could stay there and teach them. After some time he returned to the station with two from that out-station who wanted to be baptized. That was twenty-one years ago. These years he has spent in faithful, steady witness. Though he is helpless with the worst form of leprosy, having to be carried to and from the service by his wife and be laid on the floor, he is ever bright, bringing light to the lives of his fellow sufferers. Thank God for such a preacher.—From "Prayer Bulletin," World Dominion Movement.

STALIN is quoted as saying, "When you think of God you betray the revolution and the Communist dictatorship. You must all become atheists. He who is an atheist is a true revolutionist and a good Communist." May God protect our shores from the blight of Communism!

"NIGHT IS REAL IN AFRICA"



Africa As The Missionary Sees It

Nearly 200 miles due north of Bangui is Fort Crample in the Oubangui-Chari (French Equatorial Africa) mission field. There is now stationed at this particular point the Foreign Field Secretary of The Light of Israel Mission, Mrs. Lillian Washer, and her son Dallas. While The Light of Israel is a mission more specifically for the Jewish peoples scattered through the nations, yet they are not neglecting the Gentiles. From a letter that has come to our hands, written by Mrs. Washer, we quote:

"Night is **real** out here in Africa. It is **so** dark when the moon is not shinning, that one can almost reach out and feel the velvety blackness. But no less real is the darkness of human souls out here. No human mind can conceive of its tragic reality; no human tongue can describe its horrors, the terrors of these superstitious, lost, fierce souls out in these forests. No brush could paint the picture of the grip of Satan upon the heathen world. They are bound in the coils of the evil one and only the unfailing "power of the blood" can loose them and set them free. It would fill your heart to overflowing, on the other hand, to sit in our chapel on Sunday morning and see more than four hundred file in and sit on low benches, or else right on the ground, and listen hungrily for the blessed Word of God. **Pray for us!**"

"Dallas is teaching a daily class in John in their own tongue. Think of results of such a class in years to come. Truly as we come to see these natives the expression, **"For whom Christ died"** seems to be written across their brows. The eye of faith can plainly see it."

"Wails at night disturb us many nights for hours, it reminds one of the awful sounds predicted to arise from the lower regions of the lost throughout all eternity — the **Lost! lost! lost!** as they truly are, unless "born again," whether in America or Africa, whether white or black. Multiply the black voices with the millions of others all over the heathen world, and then add to them the number of those even now dying in their sin before we can reach them with the gospel. Try then to listen to them with an ear attuned to God's ear—and then **sleep** —if you can. If I could only tell it within a small proportion of its actual existence of horror, you would also find the wee small hours of the night filled with prayers for the Lord of the harvest to thrust forth more laborers."

"It is essential to the work out here that you pray daily, steadily and fervently for the work out here."

Everything true at Fort Crample is true in and about every one of our own mission stations in this vast land of lost souls! Let every reader of the Brethren Evangelist read once again the last sentence of the above quotation.—B.

A CALL FROM AFRICA

(Continued from page 22)

is so big and the workers so few. Despite the fact that our native church is making every possible sacrifice to place our native men in the surrounding villages to proclaim the good news, we realize the danger of many of our sisters going to their graves without knowing their Lord.

A more subtle danger, however, lurks in the path of the African woman. Islam is marching down from the north like a great unhindered horde to force upon our people their religion. There is so much in their religion to further degrade our womanhood that we plead with you people in America to continue to help us, that we may throw up a strong line of defense, built on the Rock, Christ Jesus, that this religion of Mohammed may be held back and our women may be permitted to enjoy what I have been permitted to enjoy **—the fullness of life in Christ Jesus.**

THE CALL OF THE CHURCH

(Continued from page 24)

calling for gifts for itself. The Brethren Church is not calling for gifts for her own use. The missionaries are not calling for gifts. Who then is calling? for surely a call has gone forth.

Listen! **He** said.."Ye shall be My witnesses," **Where?** "In Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Our Lord says to the Brethren Church today.."Ye are to be My witnesses in your own community, in your state, in your United States, in South America, in Africa, and unto the uttermost part of the earth."

What is your answer to this **His** call?

A PLEA

Is it because our skin is dark
Our souls are darkened too?
White brothers, do you have a Light
Our fathers never knew?

We heard it whispered, there is One
Could turn our night to day.
It must be that He died—at least
He never came our way.

We even heard it said that He
Could wash us white as snow.
If we but knew the way to Him
How gladly we would go!

Some said that He was lifted up
A light upon a hill!
A cross, a crown! O, can it be
That Light is shining still?

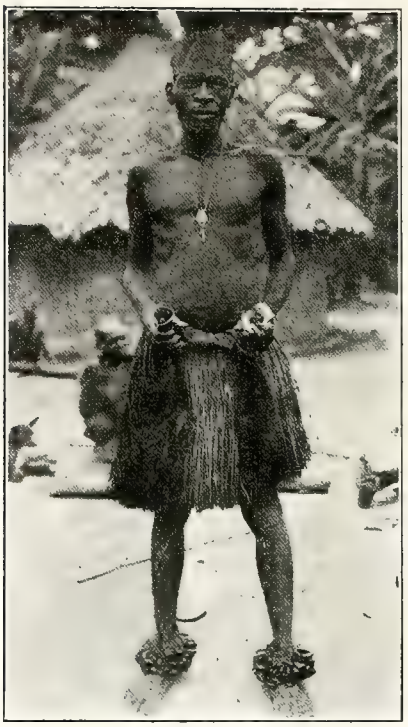
Was it for us as well as you?
It cannot be. We know
That you are fair—were it for us
You would have told us so!

White brothers, we whose skin is dark,
Whose souls are darkened, too,
Must we forever plead in vain
For light?....We're trusting you!

—Martha Snell Nicholson.



VOLONGOU
Assistant Pastor At Yaloke
Spiritual Adviser of Christians



WITCH DOCTOR
Spiritual Adviser of Heathen



Awaiting the Coming of the Healer of Body and Soul



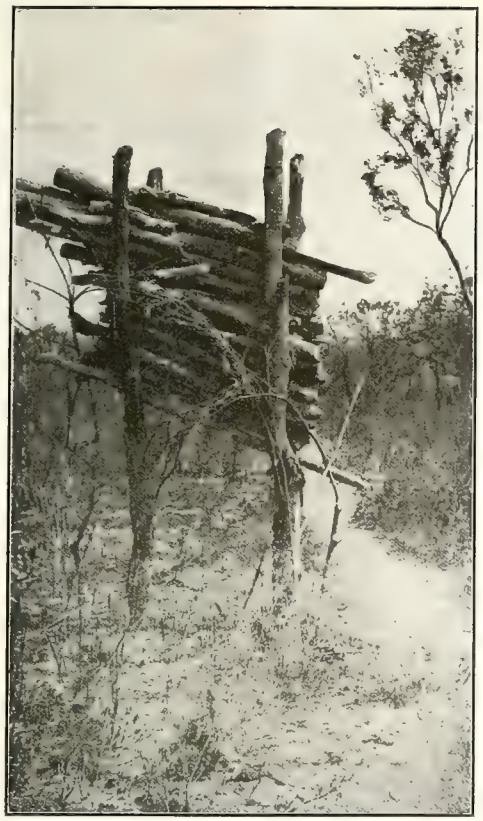
TELLING THE OLD OLD STORY



Heralds of Good News on the Way!



Greater still is the burden of sin the Lord alone can lift



Their Shrine Before the Missionary Came



Their "Shrine" After the Missionary Came

BOBBIE'S PRAYER

Dear Father, there's this other boy tonight
Who's praying to a god that's made of wood.
He asks it to take care of him tonight
And love him—but his god is made of wood.

He is so far I cannot make him hear,
I'd call to him and tell him, if I could,
That You'd take care of him, that You are near
And love him—but his god is made of wood.

I know he'd ask You if he only knew,
I know he'd love to know You if he could.
Dear God, take care of him and love him, too,
The other boy, whose god is made of wood.

—Exchange.



Burning Their Useless Gods



Light and Darkness



"His Gods Are Made of Wood"

A CRY IS EVER SOUNDING

A. B. Simpson

A cry is ever sounding
Upon my burdened ear,
A cry of pain and anguish,
A cry of woe and fear;
It is the voice of myriads
Who grope in heathen night,
It is the cry of Jesus
To rise and send them light.

With every pulse's beating
Another soul is gone
With all its guilt and sorrow,
To stand before the throne,
And learn with awe and wonder
The story of that grace
Which God to us entrusted
For all our fallen race.

Oh, how the Master's bosom
Must swell with love and pain
As evermore they meet Him,
That sad and ceaseless train!
And if He holds us guilty
For all our brother's blood,
What answer can we offer
Before the throne of God?

A CALL FROM THE LAND OF THE SOUTHERN CROSS

(Continued from page 22)

United States, but a religion filled with deceit, immorality, superstition and fraud so openly practiced that the advanced classes are rejecting it, and those not so far advanced are becoming indifferent to its claims.

What is taking the place of this worn out religion? Mostly the desire for education, the excitement of questionable politics, the call of amusements and pleasures or just careless abandonment. Yet these people are naturally religious. While emotional, they are still capable of attaining heights of spiritual devotion. and there is a natural craving for something better. However, their simple faith of the past has been so exploited that nothing but a real work of grace, supernatural in its power to save, will make an impression.

Does the Brethren Church have such a gospel to present? Will our slogan, "The Bible, the whole Bible and nothing but the Bible" meet a need like that? Will Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek," apply in this case? If our church has the message of salvation which will win Argentina to Christ, who is responsible for getting that message to them? The Baptists, the Methodists, etc.? No, the Brethren Church is responsible for getting this message to "the Land of the Southern Cross." They may not be crying with audible voices, but there is a heart-yearning which cries out for salvation. Our young volunteers are ready to take this message. All they need is the approval of The Foreign Missionary Society. The society can approve only to the extent that funds will permit, so the call from Argentina goes straight to your pocket book, and cries for the largest Easter offering in the history of the Brethren Church.

A CALL FROM PARADISE

(Continued from page 24)

sink into your hearts, "I will not ask to sit at the right hand or the left hand of Jesus in heaven, I will only ask to sit at the gate, and see the redeemed of the Lord come in from those parts of Central Africa where I have been privileged to be a pioneer missionary." I am sure his call would be to go forth quickly unto the vast number of unevangelized tribes. Millions are dying without Christ. Many will never pass through the gates because someone failed to do his part in service or substance.



"Say, now, who wouldn't be happy!" The missionary will care for the child, but will YOU care for the missionary?

THE CALL FROM THE SECRETARY-TREASURER

(Continued from page 22)

Argentina include 8 fine national workers. Besides these, there are a goodly number of native African evangelists, real missionaries also, at work on the field. Missionaries' homes, shops, schools, dispensaries, chapels, and churches are being built. The work goes forward, and when in eternity's morning we shall see the blood-washed throng arriving from Argentina and from Oubangui-Chari, saved from sin and eternal sorrow because of our gifts, how glad we shall be. That will be our day of great rejoicing!

Pastors and churches should send in their reports, together with their offerings, just as soon after Easter as possible. The other day, we received the 1937 Easter offering from one church! Only one year late! Well, "Better late than never!" Still better, never late!

And now for the greatest Easter offering in our history! That will encourage us all to believe that The Brethren Church still lives—lives for Christ and the great cause for which He gave His all!

No, we shall not fail!

THE CALL TO PRESS ON—

(Continued from page 25)

atives proved unfaithful in the trust I committed to them, I would surely choose others. Let the Brethren Church beware, and be awake—her golden opportunity is now here. There is an "open door and effectual."

The message is incomparable—a whole gospel for a whole world; a message of light for a world in darkness. Unspeakable riches, indescribable glory await those who are yet in the darkness of heathenism or in the blindness of unbelief. You and I are possessors of that wonderful message which can dispel or cure. Remember Easter! Remember the Foreign Mission Offering! With St. Paul determine to **"Press on."**

THE HIGHWAYS AND HEDGES

(Continued from page 15)

so not many months hence. The proposed Bible school at Bozoum may be the means of reaching some of these neglected corners that have been just beyond our reach.

We still felt that the trip had been inspiring and worth while, but we were not so sure then about it's being refreshing. The long weary miles had lost some of their charm. My one foot was broken now, too, as the cook said about his bicycle. My solid rubber tire was in shreds, and I had to send to the station to borrow a "push" to meet me. After all, comparatively speaking, the cook's bicycle was not such an unworthy mount as I had thought!!

Upon our return trip, Guezeli, himself, declared that he was ready to forsake the ways of his fathers and to follow the Lord. He said he had committed many sins, and he seemed sincere in his desire to be saved, but the old question of plural wives will have to be faced sooner or later. May the Lord truly convert Him, and then we know He will give Him grace.

We received a warm welcome upon our return to the station. We were tired, it was true, but the real interest shown in the message of salvation, and the many professed conversions had refreshed our spirits and given us new courage for the routine work of the station.

HOW I BECAME A MISSIONARY

A Symposium



Miss Florence Bickel

I Cor. 9: 16-17. "I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel."

For ten months following that wonderful night at Winona Lake when the Lord spoke to me, the above verse together with the song "I'll Go Where You Want Me to Go," were my constant reminders that God was asking me to lay **all** upon the altar for His sake.

If I loved Christ I knew I must of necessity do something to make Him known to the world. But how? By loving surrender, willing to serve or suffer, to live for Him or to die for Him. But where? Just where He wanted me to go, even unto the heathen in the uttermost parts of the world. We missionaries have surrendered to Him, have tried to live for Him and some have suffered and died for Him.

Though the battle has been hard many times, yet we have advanced and have not surrendered our strongholds to the enemy. All the powers of heathenism have not yet been overcome. Romanism and Mohammedanism are advancing upon us. Shall we be able to withstand them? Yes, praise God, with the Lord Jesus as our Captain we shall. With increased faith, new zeal and courage we **must** stand.

Much territory lies beyond. Shall we be able to go forward and take new possessions for Him? Again we say—Yes, when all whom the Lord wants to use will grasp the blessed opportunity to do **their** part. For the gospel must be proclaimed to every tribe, tongue and nation, and **necessity** is laid upon each child of God to show his love to Him by precious gifts of life or substance to help shed His light abroad into sad and weary hearts.

WITH GOD ON A TRAIN

At a time when D. L. Moody felt a need of spiritual enlivening, he went to California on a call to address a conference. Those familiar with the circumstances say that he went more for his own soul's need than for the conference. And on the train, he felt himself free to think on God and God's will for him. "Many a man," says a Moody biographer, "has gone down into his Arabia with God during the hours of a long train journey."



J. W. Hathaway

From the very beginning of my Christian life, a feeling that man's greatest joy and highest privilege would be to preach the gospel of Christ possessed me. This feeling surely was born from above though we did not recognize it then. The details of the growth of this feeling and its transformation from feeling to assurance, from assurance to duty, from duty to command, from command to need and love to please Him, from need and love to our entrance into the work, would be too many to put on paper at this time.

Feeling, conviction, duty, and command should have had a great affect upon my decision to be a missionary, and they probably were used though I was unconscious of it; but the pressure that brought surrender of the form that these took was **need** and **love.**

Need of the gospel being preached and need that I be the one to preach it, impressed me since candidates were few at that time. The choosing of this field of Africa was also affected by the same need. The need is universal, but I could think of no place where the millions were in such dense darkness as here; no place where others would be less apt to go; no place where the people were less desirable to work among, and therefore the place of greatest need for me. So far did this need eclipse that of the rest of the world that Africa and Africa only seemed to have need of me. To go where others would go or to do a work that would be done by others had no appeal to me. On the contrary, to refuse or neglect a work that would not be done by others and finally with bowed head and empty hands to meet the Lord seemed unthinkable.

Love to please Him and finally to see a pleased look on His face was a twin to need that brought me to the field. My duty as a saved soul and His command to the church of which I was a member should have put me in motion with fear and trembling, but I confess they had but little weight on my decision. It was **love** to please Him who had paid the great price for me, and to meet Him without shame, coupled with the great **need,** that brought me here.



Mrs. J. W. Hathaway

Why am I a missionary in Africa today? Looking at things from God's side one would say because God planned that I should be, away back in eternity; but indirectly one might say because of Brother R. Paul Miller, for many times God uses different means and people to plan or change our lives.

One Sunday in Spokane Brother Miller told the story of Brother Gribble alone in Africa; and then of a young man in Philadelphia, a Mr. Jobson, who offered to go and help him. After the service Mr. Hathaway said to me: "There is no place on earth I would rather be than out in Africa helping Brother Gribble." After the Sunday evening service I said to him, "Why don't you sell out your business and go to Bible School?" Well, to make a long story short, inside of a week the business was sold out, and we were on our way to the Los Angeles Bible Institute.

While there, Dr. Gribble came home on a furlough and we heard her speak several times, and it seemed Africa was our destiny. As I heard of the terrible diseases, the dangerous climate, and hardships to be endured, my heart fainted within me as I thought of leaving beloved America to go to such a land as Africa.

But the door was opened before us, and though I feared and trembled, yet God gave me grace to forsake all that was dear to me in the homeland to enter upon a new work in dark Africa. It is true, there are many dangers and hard places, but I can truly say that I count it a great privilege to be a missionary of the cross in Africa, and that there are pleasures untold and a peace that passeth understanding in being used to help tell the glad tidings to those dying in sin.

TWO PICTURES

By Leona Dawson Cole

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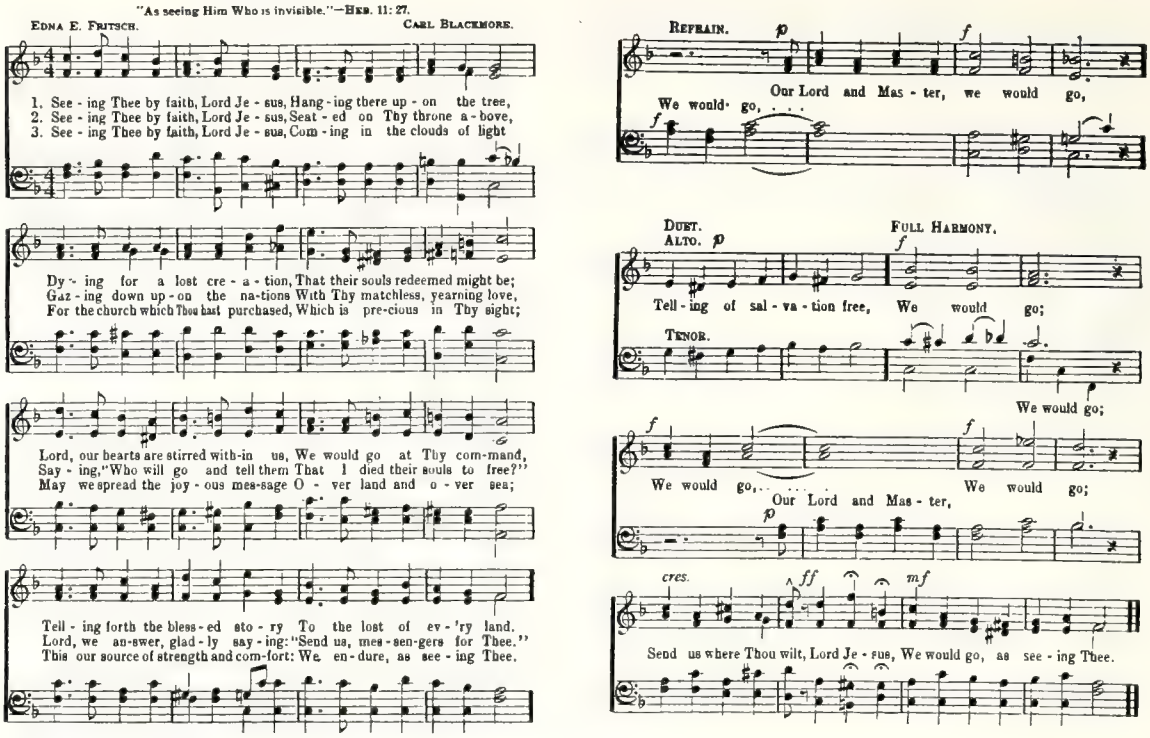
In the book of Romans
Chapter three
Is a perfect picture
Of you and me.

But in Ephesians
Chapter two,
You will find our portrait,
When born anew.

We Would Go.

"As seeing Him Who is invisible."—Heb. 11: 27.

Edna E. Fritsch. Carl Blackmore.



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THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH FINANCIAL REPORT, FEBRUARY, 1938

General Fund:	
Mrs. Selta Dawson (Poplar Grove, Ind.)	$ 5.00
A Friend (Goshen, Ind.)	11.00
Total	$ 16.00
African General Fund:	
Mrs. Elizabeth Bolling, LaVerne, Calif.	10.00
African Hospital Fund:	
Lee Crist, Grafton, W. Va.	15.00
African Native Evangelist Fund:	
Senior C. E. (Long Beach 1st)	12.50
Kliever Fund:	
Senior C. E. (Long Beach 1st)	5.00
Signal Lights (Oakville, Ind.)	2.00
Total	7.00
Miscellaneous:	
Philadelphia (3rd) for Austin Paul, A. I. M.	40.55
South American General Fund:	
Mt. Olive, Va.)	10.00
Cambria, Ind.)	7.67
Burlington, Ind.)	7.38
Flora, Ind.)	2.43
Denver, Ind.)	7.71
Peru, Ind.) per C. F. Yoder	7.07
Loree, Ind.)	8.38
Mexico, Ind.)	10.92
Roann, Ind.)	10.00
Dutchtown, Ind.)	17.00
Milford, Ind.)	10.26
Sidney, Ind.)	9.01
Akron,)	6.48
Tiosa, Ind.)	2.23
Osceola, Ind.)	2.04
Ardmore, Ind.)	7.50
Nappanee, Ind.)	12.05
Total	138.13
TOTAL RECEIPTS FOR FEBRUARY	$239.18

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Miss Estella Myers, Williamsburg, Iowa.

MISSIONARIES IN FRANCE

Rev. and Mrs. J. P. Kliever, 28 Rue Bobillot Paris XIII e, France.

HEATHENISM — IN THE RAW!

The horrible custom among African tribes of carrying the dying to the bush to await their end, to be devoured alive, most likely by the hyenas, is due to the belief that it is the worst misfortune to have a person die within the precincts of a home or village.

The following is from a missionary of the African Inland Mission:—

"The missionary doctor went by Kimani Thuo's village about 3 p. m. and there was a sick woman in the village, but the people did not call the doctor. Soon after he passed they took the sick woman to the bush to die. Mucina, teacher at Naro outstation which is nearby, heard about the woman and went to see if he could do anything. The woman's husband died sometime before and another man had inherited her. This man was with the woman in the bush and Mucina tried to get him to take the woman back to the village for she did not seem to be very ill. The man refused, so Mucina stayed with them until about eight o'clock and saw that the man built a fire. The man promised to stay there and keep the fire going, as the people usually do, so Mucina went home. Sometime in the night Mucina heard hyenas yelling and thought of the woman, but knew that no harm would come to her if the man was with her. In the morning he went to see the woman but he only found a few bones—the man had gone and left her alone! He did not like the woman so he took the illness for an excuse to get rid of her."

LISTENING IN

God has a "wireless" TO EVERYWHERE:
We call it "The Word of God and Prayer,"
And everyone may daily win
God's choicest gifts by "listening-in."

First you must shut out every sound
From the heedless world that throngs around;
Vanity Fair makes a deafening din
On purpose to hinder "listening-in."

The Devil will use his utmost power
To keep you from having this quiet hour;
He knows that you can be freed from sin
Always and only when "listening-in."

But when you prayerfully read God's Word
The still, small voice is clearly heard,
And wondrous peace and power within
Daily result from "listening-in."

God longs to give His best to you
To keep you loyal and strong and true.
If you haven't begun—today begin
To prove the joy of "listening-in."

Jennie V. Main.

NORTHERN CALIFORNIA CONFERENCE

Just this word relative to our Northern California Brethren Conference, March 24-27 inclusive.

Brother C. F. Yoder will be our guest preacher.

The conference will be held in the Brethren Church, Lathrop, Calif. Others scheduled to speak on the program include, C. E. Johnson, pastor, Lathrop Brethren Church; George M. Richardson, pastor Tracy Brethren Church; Earl B. Studebaker, pastor Turlock Brethren Church; J. Wesley Platt, pastor Manteca Brethren Church; Melvin C. Palmer, Oakland, Calif., Roger Darling, San Jose, Earl S. Flora, Menlo Park, Fred Kinzie, Placerville, Calif., Kenneth Ronk, Turlock; Walfred Johnson, Denair, Calif., and possibly others.

Everyone is welcome. Conference Scripture—Titus 2:11-14. Theme: "The Book, The Blood, The Blessed Hope."

The Brethren Berean Band and the Woman's Missionary Society have Saturday for their programs.

J. WESLEY PLATT.

SPECIAL NEWS

A two weeks revival service will begin April 3rd, at the Ardmore, South Bend, Brethren Church. The evangelist will be Hiram Ellsworth Davis, a member of the Ashland Theological Seminary. Brother Davis is one of the younger evangelists of the church but has had a great amount of experience having preached 413 times. He comes from the St. James, Maryland church.

W. I. DUKER, President, Goshen, Ind.
E. L. MILLER, Vice President, Maurertown, Va.
NATIONAL SUNDAY SCHOOL ASSOCIATION
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TYPES OF TEACHING

By Homer A. Kent

We are seeking results in all our Bible School teaching in the present day. Policies of administration are carefully worked out with this end in view. Equally important are the attractive features which are included to draw persons whose interest in Sunday School is only attracted at all with effort. We need splendid instrumental music and we need helpful song service. We need resourceful, consecrated, faithful teachers who have really had a vision for service. Most of all we need teachers, who have first seen Jesus as Lord and Savior themselves. Thence we are confident, results will come.

Many teachers are willing and eager to rightly divide the Word, yet they are handicapped because their knowledge of methods is so limited. With this thought in mind, I want to discuss briefly some of the various methods used by the average teacher in our schools. There is one characteristic that is common to all methods and it is an absolute essential to effective teaching. It is the emotional background which must be created before any type lesson can be well taught. Nothing is gained if a teacher plunges in, when only a few are attentive or alert. If the teacher goes ahead with the foolish idea that it is better to teach one individual under stress of discipline than to waste time securing the attention of all, only failure can result. If the truth were fully known, the one who appears attentive is blessed with more courtesy than the rest, but his real interest is with the distraction and his gaze alone is upon the teacher. A few well chosen remarks about the interest at hand can usually be adroitly transferred to the purpose of the hour. For instance if the lesson should be "Stilling the Tempest," children can be captured with the question, "How many have ever gone on a boat ride and had something exciting happen?" It surely pays to get the class ready for the prayer in a quiet, reverential manner. This is no difficulty with adults, of course. All will want to be included if the teacher is faithful in creating the proper emotional background. Now a word about specific types of teaching.

1. The Lecture or Story Method

More teachers use this particular method than any other. It may be the only method used or it may be simply the backbone of the presentation while other methods will be employed from time to time. If the teacher has a class of adults, much time is required to prepare the lecture. He must be very familiar with the Scripture selected, and he must read widely to get interpretations of more than one commentator. He must be able to anticipate questions in the minds of his hearers and answer them even though they haven't been asked. He must be able to feed the spiritual nature of his hearers. He must set up a desire to live out truths he has learned. Then, too, the teacher must make himself a small part of the lesson.

With children the lecture method becomes the story method. Children never tire of stories. Bible stories rightly told are much more attractive and hold more sustained interest than the average secular story which resorts to the fanciful in the extreme. The art of story telling, not story reading, mark you, should be cultivated by every teacher of children.

2. The Problem or Discussion Method

This method is used most effectively with a wide-awake, talkative group. A private classroom is almost imperative. The problem is written upon the blackboard in order that the class might not be distracted from the main theme. The Bible lesson must be read. Questions, doubts, and new angles of thought must be carefully weighed. The teacher will want to know the class pretty well before he undertakes this method in which the class has such a large part. Bearing in mind the tremendous added advantage of using the eyegate, there is one pitfall we always like to point out. Opinionated folks can completely defeat all the teacher has tried to do. They may seize an opportunity to parade personal views that are a bit radical and soon all the time is consumed. Your casual pupil isn't sure at the close of the lesson just what the church really teaches or endorses.

3 Expository Method

Many teachers and countless pupils enjoy this verse by verse method. The time allotted to the study of the lesson is rarely ever enough to satisfy the class that has a real hunger for the Word. It is delightful to focus attention upon the selected Scripture portion and discover new truths in each verse. How a single verse illuminates the verse just preceding! The style of Scripture writing and even the phraseology itself is most fascinating. If there is any warmth of interest in the Word at all, people like to actually read the verses in the class.

4. Question and Answer Method

The untrained teacher may use the question and answer method alone.

Practically all periodicals carrying a discussion of the Sunday School lesson include a list of selected questions and answers. If the teacher prepares carefully, he can make the questions his own, asking the questions spontaneously as though they came from his own study and experience. If that is possible, a very profitable lesson will result, but the better teacher will prepare his own questions with the thought in mind that they shall develop a specific truth. Fact questions have their place, but most persons do not retain unrelated facts with ease. Consequently, much wisdom is required to formulate good questions. The teacher will never wait until he comes to class to formulate his questions. He will make no apology for having his questions in plain view of the class. The trained teacher is able to use this method with splendid results. He can elicit questions from the class. He can cause the class to ask questions spontaneously because he has set up the questions in their minds. They just can't keep silent. Thus the class has a large share in the study of the lesson. Perhaps the most needed caution here is that the lesson doesn't become mechanical or recitative.

The principles of learning do not change. We continue to use the God-given faculties we have always employed. The chief concern of the Bible teacher is not so much what type of teaching he uses, but rather, "Is my class growing in grace and in the knowledge of the Lord Jesus Christ. Am I inspiring them to live closer to Him? Am I creating a hunger for the Word? Am I helping them to discover a passion for lost souls with a desire to bring them to the Savior?" No lesson is well taught, despite good methods employed if the above conclusion is not squarely faced. We must be able to answer the question we set up at the outset of this article. We seek results and results will only come with a faithful conclusion.

THE WORD AND THE WORLD

(Continued from page 2)

word. "And **as they went to tell.... Jesus met them.**"

It is always so. When we go forth in haste to tell men the good news of His resurrection, the Lord meets us on the way. If He is not real to you, if you would like to know Him better, just start out to tell the story every day to those who have not heard. He will meet you on the way.

Ask the missionaries, and they will tell you this is true. People say it is hard to be a foreign missionary. In some ways it is a difficult life. But the missionary life has its own compensations. One of these is that you come to know the Lord Jesus in the most intimate companionship. When we send out a new missionary, often I receive a letter written en route, and every one of these letters tells the same story. No sooner do they start out but the Lord meets them in an unspeakable experience, and a lonely ship-cabin becomes a Mount of Transfiguration filled with the glory of the Lord.

"My Brethren"

Here is something new. We remember that Christ had spoken of His own as disciples, as sheep, as servants, and once before the cross He graciously called them "friends." But never before the resurrection had He addressed them as **"My Brethren."**

Why was this? Let us recall Galatians 4:4-5: "When the fullness of time was come, God sent forth His Son, made of a woman, under the law, to redeem them that were under the law, **that we might receive the adoption of sons.**" It was the work of Christ, in His death and resurrection, that redeemed us and gave us the adoption as sons of God. Therefore, we could not be called His "brethren" until the work was done and He had risen from the dead.

How we should thank God for His resurrection. Without it, we would have no right to the blessed name of "brethren." And since we do bear that name, we ought to bear our testimony as to its meaning by heralding the good news of the resurrection to multitudes of the lost this year. For they too, by the infinite power of the living Savior, may become His "brethren."

The man who shows no interest in the souls of the lost, both at home and in foreign lands, is unworthy of this glorious name. At this Easter season, let us pray as those who are truly "brethren."

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April 10, 1938

WHEN CHRIST COMES TO EARTH

Last week we learned that one day Christ is coming for His saints. At this time His feet will not touch this earth. Those who belong to Him will meet Him in the air and will go to be with Him for a time, while there is a period of tribulation on the earth— a period of terrible suffering and trouble after His saints have been taken away. After this terrible period, Jesus Christ will come back to earth bringing with Him His saints to reign.

The coming of our Lord **with** His saints will be different from His coming **for** His saints. Show difference:

At His coming with His saints.

His feet shall stand on the Mount of Olives (Zech. 14:4).

He will come in power and great glory (Matt. 24:29-30).

Every eye shall see Him (Rev. 1:7).

What are some of the things that will take place when Jesus comes back with His saints?

Will judge the living and dead (Jude 14, 15, II Thess. 1:7-10).

Will establish His kingdom (Luke 1: 32-33, Rev. 11:15).

Shall reign over all the earth (Zech. 14:9).

Israel shall be restored (Ezek. 37:21-26, Ezek. 36:24, Jer. 30:3).

Jerusalem to be capital and all nations to go there to learn the Lord's way (Isa. 2:2-3, Zech. 8:20-23).

Nations punished for not going (Zech. 14:16-21).

Reign of righteousness (Isa. 11:4-5).

Peace shall prevail (Micah 4:3-4).

Long life restored (Isa. 65:20, 22).

Unusual conditions that will prevail (Isa. 11:6-9, Isa. 65:25, Isa. 65:21-24, Isa. 35, Isa. 33:24).

Memory verse: Rev. 22:20.

Topic for April 10, 1938

CHOOSING OUR LIFE'S WORK

(I Cor. 10:23-33)

Suggestions for the Leader

Choosing a life work is one of the most important choices in life. Usually the choice of a Savior and a companion for life are considered more important. The choice of a life's work must come in about third place. The degree of happiness that we shall enjoy through life will be dependent, largely, upon right choices. Wisdom here means success and happiness; while the lack of wisdom means failure and sorrow.

Most people, that find work, fall into it and stay there because there is nothing else for them to do. Frequently a person is not fitted for the work he is doing but is unable to make a change. The topic is not exactly concerned about physical fitness and ability, yet these play an important part in choosing a life work. We are concerned about different types of employment and how to choose wisely in preparation for ones choice. Further, we are interested in the moral and spiritual side of work. The work we do will contribute and help us live a Christian life or else it will harm and hinder us in Christian living.

Although the need for employment may be pressing, if it is not honorable and Christian, we would be better off to refuse it and wait for something else. Many lives have been ruined because the work of the individuals interfered with their Christian convictions and beliefs. Thousands of girls are selling beer and strong drink across the counter or bar. Another large number of boys are working at places of low character. These miserable jobs throw young people into the wrong kind of companionships and make them do unchristian things. The future will reveal what staggering price they paid to keep their jobs.

The scripture lesson reminded us "whatsoever ye do, do all to the glory of God." This must include our work. If you have a personal problem or a special case to deal with, put it to this test. will it bring happiness to myself and be to the glory of God?

1. Information from the Bible on our Life Work. Col. 1:10; Ps. 1:3; Rom. 14:8.

The word "walk" in the Bible is used to indicate the way we live. It really means a manner of living. In Col. 1:10 we are told to live pleasing and worthy of the Lord. This refers to individual behavior and conduct. We are supposed to live becoming our Christian profession. Sometimes people think that is to be limited to our play or worship or something else, while they forget our work. The Lord is interested in the type of work we do. Good work is the kind that will bring His approval and favor.

The Psalmist declares that prosperity will come to the righteous for his living. Even though we may not see the immediate prosperity coming to the righteous and immediate adversity to the wicked, this does not disprove the statement made in the first Psalm. In the end, we shall see that good living did bring its reward; both in this life and the one to come.

Most of our work is concerned with our dealing with other people. We have an obligation to discharge that will bring about a good influence. We must consider that the Lord wants us to do decent, respectful and profitable work.

2. Am I willing and able to make the proper preparation?

This question causes us to stop to count the cost. In looking forward to a life work we must think about the preparation as well as the rewards. This is significant to Christians because we believe that we should pray about such things. We can see the advantage of securing all the information or education possible before the work starts. In Christian things, advanced education is not an absolute requirement, yet, one can be of greater use for the Lord having such education. It would be better to have a limited amount of school work and be true to God, than to have college degrees and fail to Honor Him.

If you are planning on a college course, it is vital to investigate the school of your choice, to see that it is Christian in both faith and testimony. Since you want to do Christian work, you have a right to insist upon a Christian preparation.

Some parents have learned, with dismay, that college life was the undoing of their children. This sort of thing ought not to be true, especially since there are Christian schools to be found.

3. Is my Work Honorable? Rom. 12:17 Rom. 13:8.

In the word "honorable" there can be many things. Certainly honesty, truthfulness, decency, lawfulness and respectfulness belong to it. Work that is on the shady and questionable side of life as well as crooked work should not be practiced by Christians. Paul insisted that we provide things honest in the sight of all men. That means that there can be no more cheating and lying. We will want only those things rightfully belonging to us and we will not deny other people of their things.

Stealing is a sin. The Christian instruction is that we do not steal. If we refuse to pay our debts, we are not without fault. "Owe no man anything, but to love one another." Rom. 13:8.

4. Is my Work Christian?

This includes everything that is found in the word "honorable" and more too. Some types of employment may not be attractive because they do not stress Christian principles. In all our lives we should bring honor to the Lord Jesus. The passion for lost souls will help us honor Him and do work distinctly Christian.

Frequently young men and women have surrendered good work to enter into full time Christian work. In most cases the financial returns were less; but they had a desire to be used of the Lord.

5. A Special Call for a Special Work. 1 Cor. 7:17; I Sam. 3:9.

We differ in abilities and willingness to be used for the Lord's work. He knows what we would do under certain circumstances, therefore He calls us to places of trust and activity according to our own faithfulness.

The call to places of authority or responsibility in the church or Christian institutions comes in a definite way. Not all are called for the same work or the same place. It is our business to recognize the call of the Lord when it comes.

Samuel was sure that he heard a call; but did not know what to do. Notice the wisdom of Eli's words, "Speak, Lord; for thy servant heareth."

6. Making it a Matter of Prayer. Matt. 7:7; James 1:5.

The Lord opens doors of opportunity and closes doors at His will. When we are about to decide upon a life work, we can do nothing better than to pray for wisdom. The thing for us to do is to recognize the leading of the Lord by His Spirit and enter the doors of opportunity. Moses ran ahead of God; Jonah lagged behind. Both of these brought disappointments and sorrow. Paul was different; when the Holy Spirit closed a door before him, he turned toward the open field.

The Lord Jesus invites us to pray. Knock and it shall be opened to you. but don't forget to knock at the door. We acknowledge our dependence upon God when we pray. Every item of business in our lives as well as every decision ought to be taken to the Lord in prayer before we feel prepared to move ahead.

Questions to be answered

1. In what way will our decision toward work determine our future happiness?
2. In what way will some types of employment interfere with our Christian convictions?
3. Do you think that Christians ought to pray for guidance in the matter of a life work?
4. What can we do to test whether or not any work will be honorable?
5. How does the Lord show an interest in our work?
6. Do you believe that there is a special call from the Lord to do full time Christian work?

C. E. RALLY AT WINCHESTER, VA.

Endeavorers from the District, northern Virginia, Maryland, and southern Pennsylvania met for a rally at the Winchester church on March 7th.

There were over ninety C. E. delegates present. A sudden sleet storm undoubtedly prevented others from making the trip and meeting with us.

The members from the Washington D. C. societies came by special bus. They had thirty-three packed in and room for a few more. Several cars filled with endeavorers came from Waynesboro. Hagerstown likewise was represented.

During the first part of the rally, we had a devotional period. A talk was given concerning the topics. The 1938 Camp Bethel program was presented to the group and campers were urged to lay plans for a great camp this year.

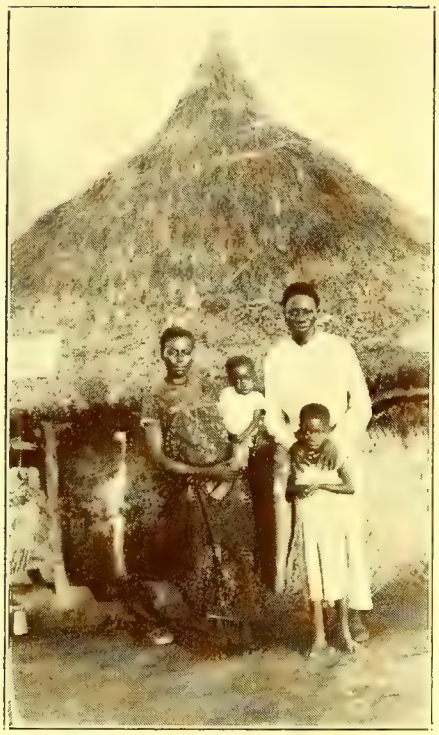
Bob Crees, our National C. E. President in the Brethren Churches, brought the principal message of the evening. He stressed the importance of witnessing for Christ wherever we go.

At the close of the worship period, we received an offering of $7.00 for the general C. E. work. This may come to be regarded as a happy precedent for other rallies and the much needed Mr. General C. E. Fund.

Miriam Gilbert was another National C. E. Board member that was present. Russell Blumberg, our District President, was unable to attend because of illness.

A social hour was held in the basement of the church; where choruses were sung, games played and light refreshments were served.

NORMAN H. UPHOUSE.



MOSES OUIOROI AND FAMILY
(An Ordained Minister)
Bossongoa Chapel

Look on This Picture

(left)

Then on That

(right)

Moses Ouioroi's wife once dressed as Chief Maide's own choice "beauty." Then came the missionary!



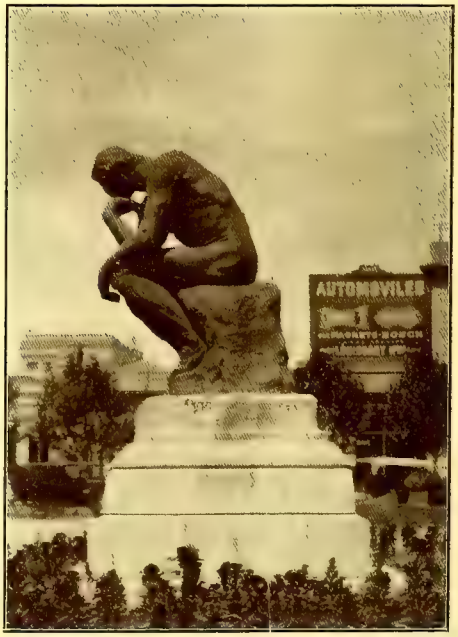
A HEATHEN "BEAUTY," WIFE OF CHIEF MAIDE, KARRE TRIBE
(Standing in front of the Gribble home at Bassai).



109 YEARS OLD!

They waited in Argentina for a full century before they heard from one of our missionaries the Gospel of the Grace of God!

THE THINKER



Statue in Buenos Aires

The culture of South America as in other countries takes pride in wisdom, but it is not the wisdom of God. The people search for a way of life, but not THE way of life. They think, but not on the things of God. Yet their only hope is Christ. They need the supernatural salvation and power which only the gospel can give because, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned" (I Cor. 2:14). There is certain to be a reckoning day. What will be the outcome (for us and them) if we fail to carry the Word of life to those in South America?

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April 2, 1938

The BRETHREN EVANGELIST



The exterior of the new church at Cumberland, Md.



The interior of the Cumberland building. See news article. Brother Charles H. Wakeman, whose self-sacrificing efforts have made the building possible, is pastor.

THE ONLY ALTERNATIVE

By A. Z. Conrad

Take it or leave it. There is no other alternative. Christianity is not the complicated thing many would have us believe. It professes to be a revealed religion. As such it is nowise conditioned on human opinion. It is revelation or it is not. If it is, then it is not a matter for discussion except as to application. If it is not, then it can make no claim to recognition. If it fails to be what it pretends to be it is unworthy of further regard. It is utterly beyond the influence of mere human opinion. Its preeminent claim to acceptance is that **God has spoken.** Has He? He has or He has not. If He has, that settles it. If not, then why consider it at all? Now, the fact is, Christianity is all false or it is all true It is no fanciful thing to be juggled with or to be used as a conjurer's wand.

Eclecticism has no more place in dealing with Bible Christianity than it has in dealing with the law of gravity. Christianity is not fanciful, it is factual. By no law of true thinking can the New Testament story of Jesus be made to be conditioned upon human acceptance. Either Jesus lived, taught, worked, and died as the Gospels declare, or He did not. Either we have salvation through the voluntary sacrifice of Jesus Christ or we have no salvation whatsoever, either from the guilt of sin or the love of sinning.

Either Christ was born of a virgin precisely as the inspired narrative proclaims, or no such person as Jesus is **known** to be historic. Either Christ rose from the dead or there is no guarantee that death does not end all. Juggling with words and trying to accept a part and deny the rest according to preference or caprice is simply ridiculous.

The erudition and the intellectuality of any man or any group of men does not qualify for an interpretation of the supernatural. It is not a question of what God Almighty **might** have done; the question is what **did** He do to save a lost world.

The gospel is good news or the world has no good news. The very significance of the term itself would indicate that a message of extraordinary import and incomparable satisfaction has been given to the world. There it stands despite the caviling and contentions of men. Take it or leave it. Not even God can compel acceptance of it, against predetermined and persistent opposition.

There, too, Christ stands. Take Him or leave Him. It is just as simple as that. What you cannot do is this: you cannot take the Gospels in part and reject them in part. They constitute a unit of truth. This unit is unbreakable. The moment you repudiate the authority of the Bible you have no Christianity. It stands or falls with the credibility and the reliability and the authenticity of the whole.

Christianity presents the conditions and the provisions of pardon for sin. Take it and be saved, leave it and be lost. Now that is the hard, cold, simple fact. No living mortal ever did or ever will guarantee salvation apart from Jesus Christ.

If you do not believe the Bible, then make no claim to being a Christian. You may make a claim to being religious, but not to being a Christian. Christianity is wholly identified with the Gospels **just as we have them.** If you reject Christianity yourself, which has been such an unspeakable comfort and cource of power to accounted multitudes, why is it necessary to go about unsettling the faith of those who do find salvation and peace in the acceptance of the Word at its face value?

So far not one thing has ever been presented by scientists or philosophers that has in any degree met the deep want of the human soul, conscious of its own transgressions.

When praised by the Athenians, Pericles said: "The most praiseworthy fact of my life you have not mentioned; it is this: no Athenian has ever been caused to put on mourning through any act or word of mine." There are thousands of men, blind guides of the blind, who have caused their fellowmen to put on mourning because they have robbed them of their faith. Of all banditry the very worst is that which robs a man or woman of saving faith in Jesus Christ as Lord and Savior.

A **deleted** gospel is not merely a diminished gospel, it is a **destroyed** gospel. A gospel without the supernatural is like a watch without a mainspring. It may retain the outward form, but it is not rhythmic with the spheres. It does not do the one thing a real watch does, viz., keep time.

The Christ of the Gospels is not "the Man that nobody knows." The Jesus of that book is utterly fictitious. Nobody knows such a Jesus because he never existed. The Jesus whom regenerated disciples **do know** is the Christ who was born of Mary, supernatural as the true Son of God; who wrought miracles, who died voluntarily on Calvary; who redeemed a lost world, who rose again from the dead, just as He had predicted, and who ascended to "The Glory which He had with the Father before the world was." This same Jesus is today the intercessor for believers, the strength of the sad, the comfort of sufferers and the companion of all who are willing to obey and trust Him. He is not the Man that nobody knows. Everyone whose life has been trustfully surrendered to the Jesus of the Gospels **"Knows Him."**

And how is He known by His disciples? From the fact of His indwelling in the soul and the fact produced in life and character. "His Spirit witnesseth with our Spirit that we are the Sons of God. You can no more reject miracles and keep Jesus Christ as a Savior, than you can reject the sun in the heavens and keep the solar system. Artificial light, however brilliant, is not sunlight. It is utterly futile to waste time arguing with men who deliberately mutilate the Word of God until it is eviscerated, emasculated and fragmentary.

The gospel of modernism is no more a gospel of salvation than is Buddhism or Mohammedanism. It is merely the shell of the acorn with the potential

(Continued on page 15)

The Brethren Evangelist

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The Editor's Box

STARTLING FORECAST

We have never tried to assume the role of a prophet. However, it is interesting to note the reaction of some of the men of the world as they look forward to the future.

Recently, The Pathfinder carried this illuminating forecast: "Germany will have become so confused in its system of alliances and trying to play every end against the middle that January 1, 1939 will find all her present setups scrapped. In their place will be a Berlin-Moscow axis."

We do not know whether the writer has told the truth or not. But at least, his prognostication causes us to think. In the book of Ezekiel, chapters 38 and 39, we find what prophetic students agree is a prophecy concerning northern Europe very likely Russia and Germany. If these nations refered to are actually Russia and Germany, then it is one sure thing that the end time must find these nations fighting together. We are of the opinion that if The Pathfinder can foretell national alliances nine months ahead, it is doing quite well. But even the Pathfinder might be mistaken.

However, although the Bible foretells things thousands of years in advance, it will never be mistaken. God's Word still stands. Looking at the surprising things which are taking place now among the nations of the earth, we believe it is well for God's people to get busy and consider the prophetic Word.

PROPER DISCIPLINE

A young couple once asked Dr. Barnhouse this question: "What is the proper age to begin to discipline a child?"

He answered: "About ten years before the child is born. The parents must learn to discipline themselves if they are to have any affect on their children."

Much of that which children learn from their parents is learned without the parents realizing it. Much of the influence of parents over children is not in the words that are spoken but in the attitude of life. Thus, those parents who desire that their children shall live close to the Lord should learn to live close to the Lord themselves.

HUNGRY PEOPLE

Some time ago a number of godly people in a large and fashionable church in one of the great cities of Ohio decided that they wanted to give some special study to the subject of Bible prophecy. Accordingly, they asked their pastor if he would teach a Bible class in the book of Revelation. He replied that although he would be delighted to do so, it would require six months of preparation on his part to teach the book. Apparently he was none too anxious to promise to undertake it even then.

However, the Lord had a way and in a few weeks a godly woman from one of our Brethren churches began to teach the book of Revelation to those who were interested in the above mentioned large and fashionable church. All this indicates that there is a real desire on the part of God's sincere Bible-believing people to study the prophetic truths which are so timely for our present day.

THE GREATEST PROBLEM

At a meeting of preachers in one of our prominent cities a speaker asked the ministers to state the greatest problem which they are facing as pastors. Various answers were given. One pastor of a large and well known church surprised the assembly when he said, "Our greatest problem as a congregation is that of divorce." Those who desire to uphold the Bible standard know that this **is** a problem and a growing one. There is every evidence to believe that the problem will not become smaller in the years immediately ahead if our Lord shall tarry. Recently the following figures on the divorce evil were printed in The Evangel. Below is presented the fairly accurate figures concerning divorce for various years in the United States.

1867	9,937
1887	27,919
1906	72,062
1916	112,036
1928	195,939
1929	over 201,000

With the constant increase of divorce, the church which goes out into the world to bring in the sinners is certain to get its share of divorced people. But

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the gospel invitation is still "Whosoever will" may come. The true messenger of God will remember that the Bible never changes even though social conditions do. The Bible still tells us, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11-12). We rejoice that Christ died to save sinners.

HURRY! HURRY!

Recently the editor received a postcard from Washington, D. C. We do not know who sent it; but at any rate, it was gladly received. This is the message of the postcard:

EVERYONE ENJOYS GOOD NEWS!
CHRIST JESUS
DIED FOR OUR SINS
HE WAS BURIED—AND ROSE AGAIN
HE ASCENDED INTO HEAVEN
HE IS COMING BACK AGAIN

Some people might be angry to receive such an announcement, but we are not surprised at that, for the time will come when some people will be angry because the Lord Jesus Christ will actually **come back** again. When He returns, He will not be a welcome visitor to multitudes of the earth, for the nations will be angry at His appearance. However, when He comes in glory, His coming will be to judge and make war. We are glad to be numbered among those people to whom the coming again of the Lord from heaven is a blessed hope indeed!

Interesting Notes and News

AS TO THE FLOOD conditions in Southern California, we are glad to report that no serious damage was done to any of our churches. The greatest damage was experienced along the banks of the various rivers flowing from the mountains. Our church at Bellflower had a little water to bail out of the basement. Aside from that, no damage was done to any of our other churches, for which we praise the Lord.

A SPECIAL BIBLE CONFERENCE is being held in the Second Church of Los Angeles of which Brother Paul Bauman is pastor, with Dr. Arthur I. Brown as the speaker.

A RECENT NOTE from Brother Ord Gehman, pastor of the Vinco Brethren Church in Conemaugh, Pa., announces that he, as the pastor of the church, is to hold a week of pre-Easter services. Remember these in prayer.

THE CHURCH AT WHITTIER, CALIF., where Brother C. H. Ashman is pastor, recently finished an evangelistic campaign of three weeks with Dr. Louis T. Talbot, pastor of the Church of the Open Door of Los Angeles, as the evangelist. Immediately following the campaign it was decided to have another meeting two weeks in duration with the Vom Bruch evangelistic party. So the Whittier church has had five wonderful weeks of evangelism.

IT IS INTERESTING TO NOTE the splendid work which is being done in many of our churches in the propagation of the facts about stewardship and tithing. Recently the following tithing testimony came to the editor's desk:

"Last Wednesday night one of our members related a blessing in tithing which we thought you would appreciate. Since the first of the year this family began tithing systematically. Their tithe was somewhere between $6.50 and $7.00. Their landlord reduced their rent $10.00 per month. Does it pay? We never have seen it to fail."

IT IS GOOD NEWS to note the many Bible classes which are being launched in our churches for the purpose of teaching the Word of God both systematically and from the standpoint of the great doctrines of Christianity.

A very recent special announcement of such a class comes from the Waynesboro church where Brother Robert Crees is pastor. Brother Crees is now following the system of having "prophecy preludes" in his regular Sunday evening services. These are for the purpose of touching the high spots in events of the modern day which have prophetic significance.

THE CHURCH AT CONEMAUGH, PA., is now following the plan of distributing mimeographed sheets on the subject, "Suggestions and Helps for Victorious Christian Living." These are given to those who have recently accepted Christ to present definite suggestions for the new converts that they may grow in grace and in knowledge of the Lord.

EVANGELIST AND MRS. PORTER L. BARRINGTON appeared some time ago for a brief meeting at the First Church of Long Beach. Mrs. Barrington gave her life story telling how marvellously the grace of God won and saved her from a life of sin and shame on the dance floor and stages of Broadway in New York. Those who hear Mrs. Barrington or others who have been won to Christ from the theater and the dance hall can not help but be impressed. Our sympathies go out to all parents and Christian workers who are attempting to warn those who do not know of the evils of the dance. For those who wish to read the facts, we can recommend the little book written by Evangelist Harry Vom Bruch, called "The Carnival of Death," price 50c.

THERE ARE A FEW THINGS it is well to call to the attention of those who produce manuscripts for publication in our magazine.

1. Be sure to place name of the author on the manuscript.
2. If possible, manuscripts should be typewritten and double spaced.
3. Use only one side of the paper.
4. Although paragraphs beginning flush at the left may be proper in some forms of typing, all paragraphs in manuscripts for publication should be indented.
5. Remember that capitalizing the first letter of a word is not a recognized system for emphasizing words. Words to be emphasized should be underscored rather than written in capitals in whole or in part.
6. Throw in a little punctuation occasionally, such, as periods after initials, abbreviations, etc.

Although we find it necessary to go over most manuscripts carefully before they are set up in type, the less changes there are to be made, the less work is involved. We realize that many who produce manuscripts do so hurriedly and thus omit what is well known but easily and carelessly overlooked. We thank you sincerely.

Like-Minded with Christ

A STUDY IN PHILIPPIANS

By Helen Garber, Biblical Seminary, New York

Certain books of the Bible become precious to the Christian according to the treasures he has found in their pages. In further contacts with these favorite books, one may center his attention on sections which have already been full of meaning for him, or he may set himself to catch the brightness of passages which have hitherto been hurried over or avoided, as one might an unpleasant task.

Philippians is without doubt one of the best-loved books of the New Testament. This place among the favorites probably does not rest upon an experience with the book as a whole, but is sustained because of certain choice verses or passages. Any Christian who has gone far in the "school of prayer" has found assurance and peace in verses six and seven of chapter four: "In nothing be anxious; but in everything by prayer..." Youth has been challenged to step out with this confidence: "I can do all things in Him that strengtheneth me" (4:13). Christians around the world have claimed this promise: "And my God shall supply every need of yours according to His riches in glory in Christ Jesus" (4:19). The theologian and the exegete have spent much study on the great passage on the "kenosis" in chapter two. Leaders of character education have often used the "golden whatsoevers" (4:8). "For to me to live is Christ, and to die is gain" (1:21) is a treasured testimony. A passage familiar for devotional reading is 3:8-14. Yet again, some Christians have found a responsive echo to the great joy motif of the book, "Rejoice," "Rejoice in the Lord."

It would be robbery of the worst sort to deprive any soul of the blessings of these passages just suggested. However, it is equally disastrous to be satisfied with these, leaving unreleased new power and undiscovered further treasures in this short book. Let us take a new key given us by the book itself, and see what precious experience is found waiting our appropriation.

In a rather hasty reading of the book, one of the lingering impressions is the repetition of the word "mind" in several relations. The word occurs ten times altogether, being found in each of the four chapters. If the words are marked in each place and then considered together, a new secret of the book is revealed. The book beseeches its readers to be of "one mind," the "same mind," to have "lowliness of mind," to be "thus minded," to have "this mind" which was in Christ Jesus. Such a repetition at once challenges interest in this exhortation to the Christian and an investigation of the meaning in light of the book as a whole.

A more definite study of the use of the word reveals that it occurs five times in relation to a context concerned with humility or "lowliness of mind." Again, the word is used in a plea for unity—"one mind," the "same mind." Reference to the Greek reveals that all of these uses, with the exception of 2:20, are in verb forms of the present tense. This form in the Greek gives a force which is lost in the English translation where a noun is sometimes used. The Greek form signifies *action* which is *continous*. One who is sensitive to the force of words is aware of the difference between the suggestion of a noun as compared to the active form of a verb. The contrast may be illustrated by the word here studied in these phrases: "have this mind," which may signify an attitude, and "mind this," which indicates active experience.

The Greek gives further light in the understanding of this word in its root meaning. Paul does not use the word for mind which refers to the intellect, but the word which signifies the disposition and attitudes from which action arises. The concern here is not with something to be thought through, but with the basic springs of personality. The plea for unity, then, is not a matter of creed, but the result of oneness at the very center of life, "for it is God who worketh in you both to will and to work, for His good pleasure" (2:13).

The occurrence of the word "mind" four times in the early part of the second chapter invites special attention. The plea is found in verses two to four. Because of his close relation to them Paul entreated the Philippians to be one with him and with each other. This unity was not to be achieved on the basis of formal

STARS IN PHILIPPIANS

(1) Star of Confidence, Phil. 1:6.
(2) Star of Love and Loyalty, Phil. 1:20.
(3) Star of Like-mindedness, Phil. 2:5.
(4) Star of Submission, Phil. 2:13.
(5) Star of Work, Phil. 2:16.
(6) Star of Appraisership, Phil. 3:7.
(7) Star of Ambition, Phil. 3:10.
(8) Star of Goal, Phil. 3:14.
(9) Star of Humility, Phil. 3:13.
(10) Star of Freedom, Phil. 4:6.
(11) Star of Stronghold, Phil. 4:13.

organization or name, but to be realized in the inner disposition which controlled their action. What they did should not be a matter of factions or sides, nor for any honor which might be given. The opposite spirit to this is an active principle of humility which gives honor to the other person, and is not engrossed in one's own interest, but considerate of others' welfare. This plea can be made because of their common life in Christ as suggested in the first verse. Of this common experience, the first thing noted is "exhortation in Christ." The Greek word here is of the same root found in Comforter with reference to the Holy Spirit (John 14:26), the Paraclete. The second appeal is to what they know of the power of love in their own lives. Then, they have experienced together the fellowship of the Spirit. They understood tender mercy and compassion. The Philippian Christians knew the reality of these things from their own experience; therefore, Paul pleads if there is anything to all this, be of one mind—be done with division—and let humbleness of mind be the root of your relationships.

As though this plea on the basis of their experience of spiritual blessings might be passed over, Paul illustrates what he means from the life of Christ. Very frequently this passage (2:5-7) is referred to in discussing the incarnation of Christ; hence the purpose for its being included here is easily clouded with the theological argument. The author's intent is not to prove the self-emptying of Christ in His incarnation; he takes that for granted. He does not say, "Believe this," but "Be minded like this." "Have this mind in you" (2:5) means "to be intent within yourself on this" or that the "same habit of thought (expressed by deeds) exist in you." The exhortation is not to an *act* or thought, but to *action* in life.

Thus we find linked with encouragement to unity and humility a challenge from the life of our Lord. Christ was in the form of God, was equal with God. He was not "looking to his own things" with the intentness of a robber laying hold of his booty, but "emptied Himself", taking the form of a bondservant, giving up equality with God. In addition, "being found in fashion as a man," Christ further humbled Himself in obeying even to the death of the cross. Here is active experience controlled, not by coercion and secret desire for self, but by an inner disposition of humility of spirit—the mind of Christ. Such a disposition does not pass unnoticed by the Father. God highly exalted Him. A life spirit like this cannot be rewarded by man, but must wait for the exaltation of God.

What had the Philippians to say in the face of this? What happens to faction among Christians, to interests for the promotion of self?

> When I survey the wondrous cross
> On which the Prince of glory died,
> My richest gain I count but loss
> And pour contempt on all my pride.

Behold Christ, the Son of man, and let His mind be in you! Behold Christ, the Son of man, on the cross, and be minded as He is.

Surely, this is all the appeal needed. But no—Paul adds a personal appeal, the testimony of his own life. In the third chapter he shows how it works out in his own experience and then makes another plea. Paul had much of which he might boast, but he "suffered the loss of all things." Paul did not confuse issues, nor let his own will lead him aside the mark. He was "intent within himself on this," "one thing I do," the fulness of God in Christ Jesus. In light of his own experience, he exhorts, "Let us, therefore, as many as are perfect (full-grown) be thus minded." In this connection, Paul says, "Be ye imitators together of me." The Philippians had not known Christ in the flesh, but they knew Paul; hence the strength of this personal appeal.

A further example of being like-minded with Christ is called to our attention by the Apostle. He hopes to send Timothy to the Philippians and states as his qualifications that he is "like-minded" (equal-souled in the Greek), doubtless referring to the main idea of the context—"lowliness of mind." Statements which follow confirm this. Others "seek their own things," but not so Timothy; he sought the "things of Christ." Paul knew from experience with him, for they had been servants of the gospel together. Now, therefore, we have set before us two examples out of the struggles of bearing the gospel who were like-minded with Christ.

For encouragment the Apostle reminds us that the life in "the body of our himilation" is not all in which we have hope. "We wait for a Savior, the Lord Christ" who will fashion our bodies anew. Why, therefore, should we grasp after things for our own glory? The God and Father of our Lord Jesus Christ, who highly exalted Him, will also bring us into His glory.

"Have this mind in you which was also in Christ Jesus."

TWO BOXES
By M. S. Hawley.

I thought of it once as I sat by myself,
And looked at some boxes that stood on the shelf.
One, so large, with a contrast so grim
A band-box for me, and a mite-box for Him

I paid for my hat, and I paid for my grown,
And I paid for the furs that I purchased downtown.
And when I returned it was plain as could be,
A mite-box for Him, and a band-box for me.

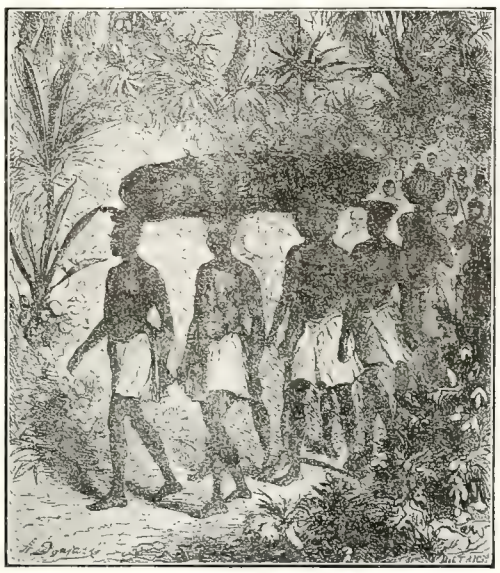
I put in a sixpence; it did not seem right,
I could not be proud of that curious sight.
So I took out my check book and tried to be square;
For I wanted my giving to look like my prayer.

Preach the Word

By J. L. Bowman, Hollidaysburg, Penna.

It is not without significance that the author of these words was a prisoner in Rome. It is very probable that these words were written during his second imprisonment. The offense with which he was charged was stirring up strife and spreading sedition. The crime of which he was guilty was preaching the gospel of Christ. Paul denied that he stirred up strife or spread sedition but this did not save him from being thrown into prison. Deprived of his usual liberty, he writes a letter to his son in the gospel, Timothy, and gives him some very wholesome advice and instruction. His letter lives and breathes and has been the criterion for some of the most stirring addresses to young ministers in all ages. His letter has done much to mould and shape the theology of all time. Paul felt in his very soul that that age and this age demanded that Christ and Him crucified should be preached as the only hope of a lost world. He breathed into his writings in such a marvelous way the fervor of his spirit has never been lost. Time has never dimmed the truth or changed the luster of his message, nor has it lost any of its power. Paul is not classed among the prophets, though some of his utterances would entitle him to prophetic distinction. He was not a prophet but he did have a wonderful vision of future conditions as they would exist. He says to his son in the gospel, "Preach the Word."

"The time will come when men will not endure sound doctrine. But after their lusts shall they heap unto themselves teachers having itching ears, and they shall turn away from the truth, and shall be turned to fables. What a picture of the present Paul paints for us. The word lust comes from a Greek word **epithumi** which literally means inordinate desire, or desire that is not lawful. The fables of which he speaks had a direct reference to the Gnostic heresies, the seeds of which were beginning to germinate and take root, and some of them had even begun to bud in Paul's day. Some writers are of the opinion that Paul had this in mind when he wrote this to Timothy. Others hold that Paul looked down through the centuries to a time when there would be a turning away from the truth, to an age of apostasy such as that in which we now live, that Paul looked to a time when men no longer covet earnestly the best gifts and handle the Word of God with a liberty and freedom altogether unwarranted. Some of the most blessed truths by modern interpretation are made to mean almost anything or nothing. He warns Timothy of the time when men shall turn away from the truth, close their eyes to the light, and not endure sound doctrine of the Word of God. Do not be alarmed when the teaching of self discipline, humility, and purity of heart and life are despised and rejected. Do not be surprised if the preaching of the cross gives offense because the time will come when men shall turn away from the truth.



Unless the human heart has been spoiled by the vain philosophy of man, there is no truth so welcome to the human heart as the simple gospel story of salvation through Christ. To preach the Word is not only proper so far as obedience is concerned, but it is the practical thing to do. The picture shows the gratitude in the hearts of the natives in Africa to David Livingstone for what he had done in taking them the gospel. His sacrificial efforts were so appreciated that after his death they carried the coffin containing his dead body many hundreds of miles in order that it might be taken back to England for burial.

Preach the Word. Count it all joy that you are counted worthy to suffer with him. Preach the Word. It is the only thing that can draw men to the cross. Jesus said, "If I be lifted up I will draw all men unto me." Be prepared for hardships, but preach the Word. It is the only thing that can draw men to the cross. It is the only thing that can drive men from a life of sin. It takes the whole gospel to be the power of God unto salvation to the whole world. Popular preachers may lead astray souls by the thousands by tickling the ears and by preaching foolish fancies. You were not ordained

for an ear tickler or licensed to proclaim foolish fancies.

Preach the word. It is the preeminent duty of every God-called God-ordained minister. In every age and in every clime, preach the Word in season and out of season. Use every opportunity to spread the gospel. Make Christ known. Tell the truth. If you lose your place, you will find a better one elsewhere. Preach the Word. You will notice there is no injunction to administer the sacraments though that is implied and included in his duties. It is significant that the marvelous results that accompanied the apostles in the Acts was attributed wholly to the preaching of the Word. Hannibal the great Carthagenial general said I will find a way or make one. The true minister will not do less. Timothy had not to create. That was not his mission, but to preach the Word. The Word is broad and vast enough for any preacher. The cross had for its circumference all truth and is to be carried into all spheres. It is evident that preaching the gospel was regarded as serious business. If it were so regarded today, it would change the tone in a lot of pulpits. Entertainment and pleasure have so fastened themselves upon people of this age that some preachers are tempted to entertain instead of preaching the Word. Entertainment is all right in its place, but very much out of place when it occupies the sacred desk, at the expense of the gospel. Clowns may catch some fish but when they go to string them they find that most of them are tadpoles. There is no royal road to preaching the gospel except the king's highway. On that highway there are no ravenous beasts. The real gospel seed will grow when it is given a chance. The Master will serve you for the conflict however severe it may be. When you feel that you are unequally matched with the forces of evil, "Remember you had better die fighting in a good cause than live a traitor to that cause." Your commission will entitle you to a reward if you are faithful. A crown of life for a few years of faithful service is no mean reward. This alone will well compensate you for a few years of service. You cannot preach anything else but the Word if you want this reward. Folks may call you a bigot and say you are narrow. They may say the highest scholarship and the latest discoveries in science are all on the other side but you preach the Word of life. The Word is not a mere set of theological questions to interest the students as an esoteric study. It is not an elaborate thesis to be proven untrue. It is a living question. It has to do with the present salvation and the future well being of man. The Word is still and always will be the power of God unto the salvation of men. We need the Word at all times and in all places. In every duty of life, in every temptation, in every trial. You cannot preach it with authority unless you know its messages are **true.**

THE OXFORD GROUP MOVEMENT

The following article was written by Joseph P. Free, Ph. D. Assistant Professor of French, at Wheaton College. The article first appeared in the Wheaton Record, the student publication. Later it was condensed as it here appears for publication in The Christian Reader's Digest. The article will help to throw some light on the Oxford Movement not only for those who have written us, but for many others who are doubtless interested in the movement.—Editor.

Several years ago a speaker came to an institution with which I was connected. He spoke fervently concerning the need for letting God control our lives, the need of a quiet time with God each morning, and the necessity of our lives being changed. As far as the speaker went, we students could find no outstanding discrepancy in his statements.

However, on thinking over what he said, we saw that nothing had been stated concerning the fact that Christ died for us and that we are saved when we trust His shed blood. The very foundation stone of our Christian faith has been omitted.

A few years later I learned that this man was a leader in the "Oxford Group Movement." Characteristically he had omitted the fact of Christ's atonement, as does every real Oxford Group member.

I have had many personal contacts with members of the group on the campus of my own alma mater, where the movement is reputed to have gotten its start under the leadership of Frank Buchman. Mr. Buchman has invariably made the greatest headway among non-Christians and also the members of dead churches who have had a little opportunity to know Bible truth.

Consequently, Buchmanism has been hailed as a revitalized form of Christianity, even though the tenets of Buchmanism omit the foundation truth of the substitutionary atonement of Christ, I am reminded of a popular definition, which says, "A counterfeit is something which resembles the original so closely that it takes an expert to tell the difference." Similarly we find this counterfeit gospel making its gain among those who know not the Lord Jesus or who have only a passing acquaintance with the Bible.

From time to time we find members of the group who appear to be born again Christians. However, they were usually saved before they entered the movement, or else through contact with some other Buchmanite who had been saved in spite of, not be-

PROPHETIC DEPARTMENT

The Renaissance of "An Amazing Race"

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

The poet, Crabbe, wrote of

> An amazing race, deprived of land and laws,
> A general language, and a public cause;
> With a religion none can now obey,
> With a reproach that none can take away;
> A people still, whose common ties are gone;
> Who, mixed with every race, are lost in none.

Need any one ask who this "amazing race..... mixed with every race.... (and) lost in none," may be? It is the race of whom the eternal God hath said: "This people have I formed for myself; they shall show forth my praise" (Isa. 43:21), and "ye shall be named The priests of the Lord: men shall call you the ministers of our God" (Isa. 61:6). Assuredly, a people of whom the most high God could thus speak, could not be other than "an amazing race," peculiar, wonderful, and indestructible.

The National Resurrection of "An Amazing Race"

Without controversy, the most stupendous event this terraqueous globe of ours has ever seen was seen on that memorable morning when the Son of David crashed through the theretofore impregnable gates of death and hell, and triumphed over the mightiest foes of our fallen race. The resurrection of Jesus Christ brought forth the assurance of endless life to despairing humanity. But, we are wondering whether the world of men is utterly oblivious to the fact that today, in this very hour, another resurrection, buoyant with a glorious hope for the despairing sons of men, is taking place before our very eyes? The resurrection of which we speak is set forth by the prophets of God in words so plain that the simplest child can read and understand—set forth in the Scriptures, which, according to the authoritative voice of the incarnate God Himself, "cannot be broken" (John 10:35).

Ezekiel's Vision of the Valley of Dry Bones

The prophet Ezekiel was "carried....out in the Spirit of the Lord, and set....down in the midst of the valley which was full of bones....and, lo, they were very dry" (Ezek. 37:1, 2). It was a valley of absolute death. The Lord asked: "Son of man, can these bones live?" The perplexed prophet replied: "O Lord God, thou knowest!" Then Omnipotence commanded His prophet to "prophesy upon these bones," saying to them that they shall live!

Thus the prophet declares:

> So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army (Ezek. 37:7-10).

What an astonishing, bewildering, breath-taking scene it must have been! If Ezekiel had possessed a drop of the blood that supposedly flows beneath ebony skins, he would have disappeared from that scene with an appalling speed. But he stood his ground, and the Lord gave to him a marvelous revelation:

> Then he (the Lord God) said unto me, Son of man,

cause of, the movement. Some people usually deny that the atonement of Christ is omitted in Buchmanism; they do not realize that their knowledge of Christ's finished work came from some other source, and not from the basic tenets of the Oxford Group.

The Buchmanite ideals of "life changing," "quiet time with God," "sharing," "taking God's way," all these seem to shed some light on the earthly path of the unregenerate man. But the Word of Truth tells us that Satan appears as an "angel of light," and these Oxford Group ideals prove to be Satan's light. They do not pierce beyond the shadows of the grave to give us the assurance of "absent from the body, present with the Lord."

The former president of Pinceton University, Dr. Patton, once said in regard to modernism and its omission of the atonement, "If you take from anything everything which makes it something you have nothing." If Dr. Patton were living today, he could make the same statement concerning the teachings of the Oxford Group. They have, like the modernists, omitted the "everything" in the Christian faith which makes it "something"—Christ's death on the cross in the place of the sinner.

these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord (Ezek. 37:11-14).

If these words do not declare that the "whole house of Israel," even while still out of "the land," is to be resurrected and restored to "the land" (Palestine), then words are without any certain meaning. And one has only to read the sign of the two sticks that completes the chapter and the strange experience of the prophet, to understand that this resurrection "out of....graves" is not a resurrection of individuals, but *the resurrection of a nation.* The prophetic words are clear conclusive, and final:

Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all (Ezek. 37:21, 22).

Nor are we left in the dark as to who shall reign over this resurrected nation, for it is written:

And David my servant shall be king over them;..... And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt (Ezek. 37:24, 25). They shall serve the Lord their God, and David their king, *whom I will raise up unto them* (Jer. 30:9).

A resurrected King reigning over a resurrected nation! And let there be no confusion as to who this resurrected "David" is. Peter's Pentecostal messages settles that question beyond the peradventure of a doubt:

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that *of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;* He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption (Acts 2:29-31).

Many, many other passages, with equal clarity, set before us the fact that the resurrected nation will require the resurrected King!

Then, when that resurrection takes place, "the fulness of the Gentiles" (Rom. 11:25) will come in, and "the times of the Gentiles" (Lk. 21:24) will end as "the King of the Jews" rides—not down a hill upon a humble ass, but down from the opened heavens upon the most magnificent charger ever saddled for a conqueror's triumphant cavalcade (Rev. 19: 11-16). Is it not written: "When the Lord shall build up Zion (then), he shall appear in his glory" (Psa. 102:16)?

The Bones in the Valleys of Earth Are Rolling

The "bones" in the valleys are rolling! The resurrection of Israel, with all the glorious things that resurrection promises to the children of men, is even now taking place, unless signs are without possible interpretation and beyond human comprehension. But signs are not without interpretation or beyond comprehension, else they are not *signs.* And signs, the Lord our God, according to His own immutable promise, has given us. And He has said: "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thess. 5:4). In tones that are literally thundering, every sign God ever gave to His children proclaims to the world of men:

The times of the Gentiles have answered their need,
And the "hiss" (cf. Isa. 5:26; Zech. 10:8) has gone forth
unto Israel's seed.

What One Woman—Mrs. Mary Leighton Floyd—Saw in Her Lifetime

Seventy-five years ago, there was born in New Hampshire a little girl. She went home to be with her Lord last November. Her funeral in Jerusalem was largely attended. Mrs. Mary Leighton Floyd went to Palestine as a child with a group of American Christian Zionists, and became well known as a member of the colony that settled between Jaffa and Tel Aviv in 1866. In her autobiography she wrote: "I have lived to see what my parents wished to see, the land being restored, the Jews returning to their homeland. God in His goodness granted that I should see this."

When little Mary Leighton was born, there were a few more than 12,000 Jews in all the land of Palestine. Up to three years before her birth, no Jew was allowed to buy a foot of the land that once belonged to his fathers. It was in 1855 that Sir Moses Montefiore secured permission for Jews to purchase land in Palestine. Mary Leighton had been in Palestine several years before the Alliance Israelite started the first Jewish agricultural school at Mikveh Israel, near Jaffa in 1870. She saw the sons of Jacob begin their slow homeward trek. She saw their numbers grow to 25,000 in 1882. Then she saw them migrating to "the land" at the rate of about 2,000 each year, chiefly because of the oppressor's sword in Russia. Then, in 1897, her emotions

HINT OF GRACE

By Leona Dawson Cole

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Oh, mother Eve, did you catch what was said
When God pronounced the doom on Satan's head?
How some day by a woman's seed alone
A virgin's Son should come who would atone.
That He, untainted by your sinful fall,
Would take the curse and taste death for us all.

were stirred when she saw the founding of the Zionist Organization by Theodor Herzl.

When the World War burst like a bomb over the nations, she saw 80,000 sons and daughters of Jacob dwelling within the land of their fathers. Imagine the quickened pulse of Mary Leighton Floyd when she saw Lord Balfour issue his famous "Declaration," which, in effect, restored to the Jew his homeland! Imagine the tears of gladness that ran down the furrows of her checks when she saw General Allenby, at the head of his British fighting-lads march into the city as the Turk stampeded out! What heart-throbs were hers as she saw Sir Herbert Samuel made Governor of Palestine—the first Jewish governor since Nebuchadnezzar put out the eyes of Zedekiah and carried him away in chains to Babylon! What music in the ears of this ardent Christian Zionist must have been the chatter of little children as they prattled on the streets of Jerusalem, in the "pure language" (Hebrew) of Abraham once more—the first time in many centuries! She knew the meaning of the brief but intensely significant prophecy of Zephaniah 3:9: "Then will I turn to the people a pure language." She knew that Hebrew is the only "pure language" in the sight of God which could be restored. And she knew that its restoration meant that the day is close at hand when Almighty God shall carry out His "determination. . . .to gather the nations" to Armageddon.

Mary Leighton Floyd saw the sons of Ishmael persecuting the sons of Isaac, and, with the prophecy of Obadiah in her hand, understood! She saw the modern Haman, Adolf Hitler, arise in Germany. She heard his "hiss," and knew his brood! But the serpent's "hiss" only frightened the doves that had settled down on that foreign roost, and sent them flocking back to the nest where they belong. Mary Leighton Floyd saw Jewish money flowing into the land, constructing harbors, building cities, irrigating wastes—making deserts "blossom as the rose," and causing rock-strewn fields to vie with the glory of Southern California!

She saw the city of Tel Aviv spring up within a few short years from a desert to a modern city of 45,000—*all Jews*. She saw the corner-stone laying of the Hebrew University on Mount Scopus and lived to see that great school well established. She saw the completion of three hydroelectric power stations on the Jordan, flashing forth a 48,000 horse-power output—the first step for the complete electrification of the whole of Abraham's land. She saw the ribbing of the sides of the valley of the Jordan with concrete canals, and the utilization of the Sea of Galilee for a great storage reservoir, to hold 5,000,000 tons of water.

She saw Jewish settlers producing with ease four crops a year where but one, and that with great difficulty, had grown before. She saw the afforestation of the land (in Balfouria alone, 500,000 trees having been planted) until the songs of the birds arise in ever-increasing chorus, and the rain falls in ever-increasing volume. She saw desert wastes give way to great orchards of apples, plums, apricots, pomegranates pears, quinces, oranges, lemons, and olives.

She saw the discovery that the potash and mineral salts of the Dead Sea are of far greater value than all the gold and silver in all the banks of the earth. She saw the railways that will finally connect India with Europe, and the Cape-Cairo African storehouses with the factories of Europe. She saw the Haifa Harbor grow into the second finest harbor of the Mediterranean, with incalculable probabilities—all during a depression that has kept a pall of gloom resting upon all the other harbors of the world. (It is predicted that Haifa Harbor will soon be one of the greatest trade centers in the world). She saw the beginning and the completion of the Haifa pipe line—an engineering feat so vast that it is sometimes referred to as the eighth wonder of the world —ten thousand men working upon it for ten years. Through this pipe line four million tons of oil (thirty million barrels) will flow twelve hundred miles annually from the wells of Kirkuk in the heart of Iraq to the great harbor of Haifa.

Mary Leighton Floyd saw Palestine standing alone among all the countries of the earth during these years of depression—a land without unemployment, without the dole, and, for a wonder, without an income tax! As a matter of fact, there is not only no unemployment, but rather a serious labor shortage. Authorities have instituted a twenty-four-hour workday, using three shifts of men. All other nations are troubled exceedingly with nation-

BROTHERS UNDER THE SKIN

Communism, Nazism, Fascism—All working under the Stars and Stripes

All maintain their hold on the people through secret police, government spies, concentration camps, phoney trials and investigations; control of press and radio, pulpit and platform; all-prevading terror.

All suppress everybody and every group that dares to criticize the powers that be. All abolish private industry and property rights in one way or another. All plan the destruction of the evangelical church.

Propagandists of all three are feverishly at work in the United States, sowing their seed in government halls, in labor gatherings, in schools and churches, through press and radio.

Is the government of the United States already in process of change into an autocracy?

al debts—defaulters in most cases. Palestine alone must deal with the question as to what she will do with her surplus of over five million dollars! (The Palestine Government officially reported a surplus for 1932 amounting to £247,000. In 1933, it increased to £593,000. It again increased in 1934 but we do not possess the exact figures).

What Does It All Mean?

What does it all mean? Can it be that, in the face of the facts, we shall be blind to scores of prophecies that two and three thousand years ago foretold just such a renaissance as this for the ancient land of Israel? Can it be that the great prophecy of Ezekiel is to mean nothing to us (Ezek. 36:24, 28-30, 32-36)?

Moreover, are we going to continue to be willfully blind to the meaning of world events, especially as those events are touching the scattered sons of Jacob? Are we failing to see that the God of heaven continues to make the wrath of man to serve His eternal purposes, and that Hitler and all the other beasts that prowl about the foreign roosts upon which the doves of Israel have settled down, are but stirring them off those roosts for the homeward flight foretold by all the prophets of God? By the rivers of Babylon the Jews can only sit and weep as they remember Zion (Psa. 137). "Hear the word of the Lord, O ye nations....He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.....and they shall not sorrow any more at all" (Jer. 31:10-12). And in the peace of Jerusalem shall our shell-shocked world find peace! Verily, the hour is at hand when God shall "cause them that come of Jacob to take root: (and) Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27:6).

Can Man Live Without Material Food?

By Tom Olson

Dean I. H. Noe, of St. Mary's Episcopal Cathedral at Memphis, Tenn., started his program to "put on the fulness of the Godhead bodily" ten years ago. In 1928 he practiced abstinence from marital relationship, which resulted in the estrangement of his wife and two children, reconciled at the beginning of his fast. In 1936 he lived solely on Grape Nuts and fruit; in 1937 on fruit alone, denying himself water. Since Jan. 2 he lived entirely on the thrice-weekly communion wafer and wine. His plan was to have reached its fruition within two years with the complete denial of all food and water.

Sunday night, 22 days after he had begun his struggle for immortality on earth, Noe collapsed. He was taken to the Baptist Memorial Hospital where a group of specialists had gathered to make a concerted effort to save his life.

The Dean's breakdown had been expected hourly since Wednesday. A physician's examination at that time showed his digestive organs to be partly paralyzed. His breathing was irregular, and he walked with difficulty. He confided to his wife that he was unable to shave himself. In the hospital, he sank into a deep coma, rousing at intervals to a surprisingly lucid condition. In spite of his weak objections, interns began feeding by intravenous injection.

Noe, when admitted to the hospital weighed only 100 pounds. (He had weighed 200). Under the forced feeding he is gaining weight rapidly. He is again eating solid foods.

During his fast, Dean Noe said: "I desire no publicity. It is a personal matter of pioneering nature. My ultimate aim is to prove that the human body may survive without material aids. I hope to provide living proof of the fact of immortality and the fact that man may live by spiritual food alone."

A man in Dean Noe's position should know that a fast to "prove that man may live by spiritual food alone" is a reflection on the wisdom and work of the Creator; for at the time of man's creation, God said: "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; **to you it shall be for meat.**" (Gen. 1:29).

Again we read: "And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and **good for food**" (Gen. 2:8, 9).

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man saying, of every tree of the garden **thou mayest freely eat**: but of the tree of the knowledge of good and evil, thou shalt not eat of it" (Gen. 2:15-17).

Later, when Noah and his family left the ark, God blessed them and said: "Every moving thing that liveth **shall be meat for you**; even as the green herb have I given you all things" (Gen. 9:3).

Neither by example nor precept did the Lord Jesus while on earth seek to prove that man may live by spiritual food **alone.** On more than one occasion did He give the hungry multitudes **bread** and **fish.** (Matt. 14:19, 20; 15:36, 37).

Commanding to abstain from meats which **God hath created to be received** with thanksgiving," is a very serious matter for, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer." And a "good minister of Jesus Christ" is one who puts the brethren in remembrance of these things. (I Tim. 4:1-6).

Did Dean Noe forget or ignore the fact that the Bible teaches that man is "spirit and soul **and body?**" (I Thess. 5:23). The body of man is material, having been formed of the "dust of the ground" (Gen. 2:7). And the body being material requires material aids, for which the Creator has made abundant provision in His creation.

The Savior did teach that man "shall not live **by bread alone,** but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Man being more than body has spiritual needs as well as physical. As creation supplies man's physical needs, redemption provides for man's spiritual requirements. The Lord Jesus Christ accomplished the great work of redemption on Calvary's Cross. He "bare our sins in His own body on the tree" (I Pet. 2:24). And His precious blood was shed for the remission of sins. Now the Lord Jesus presents Himself as the Bread to meet man's spiritual need. He said: "I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6 35). Any hungry, thirsty soul appro-

priating Christ by faith finds life, peace, rest and joy. And from that moment, it is the privilege of that soul to feed upon Christ as revealed in the Word, by the Spirit of God. This living on "every word that proceedeth out of the mouth of God" as preserved in the Scriptures for us, will sustain that new spiritual life. For the Lord Jesus said: "As the living Father hath sent Me, and I live by the Father; so **he that eateth Me**, even he **shall live by Me**" (John 6:57).

True wisdom on the part of each individual is to appropriate God's provisions in creation for his physical needs and His provision in the "redemption which is in Christ Jesus" for his spiritual needs.

THREE- SCORE AND TEN

It is written in the Psalms that the days of man's years are three-score years and ten. It is a fairly safe average or expectation of life even though comparatively few, considering the vast multitudes in the world, ever attain to it. There are some people who object to what they consider this arbitrary setting of the bounds of man's span of life. We have never considered it so. The inspired writer was simply stating a fact. If anything it is less true today, not because the span of life has been lengthened, but because it is shortened, as insurance tables will show. Our only reason, however, for referring to the matter is a statement before us as we write concerning the experiments being conducted by a Russian scientist, Dr. Voronoff. Experimenting with monkey gland rejuvenation, he claims to have lengthened the period of youth for men and women by ten years, and predicts that he will yet be able to make the span of life 150 years.

There is nothing new in the claims of the scientist, however novel may be his method of treatment. We recall some years ago a man who had been given monkey gland treatment, and who was to lecture in the Albert Hall, London, on how his youth had been renewed. Unfortunately he was unable to appear at the lecture, as he had died just before it commenced. For that reason we are a bit skeptical of the claims that are now made, and utterly unbelieving so far as making man's years amount to 150. As in other things, it will be found at the end that the plain statement of the Scriptures is correct, and that man's days are circumscribed within the limits set down.

—Evangelical Christian.

"KEEP A-GOIN'!"

If you strike a thorn or rose
KEEP a-goin'!
If it hails, or if it snows,
KEEP a-goin'!
'Taint no use to sit an' whine,
When the fish ain't on your line:
Bait your hook an' keep a-tryin'—
KEEP a-goin'.

—Selected.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

THE SECRET OF A HAPPY, RADIANT CHRISTIAN LIFE

By Arthur Hedley,
Dunstable, Beds. England

How rare a thing it is to meet a really happy man—a man who finds life a joyous existence and meets his fellows with a cheery welcome and a smiling countenance. Looking into the faces of those who pass us in the crowded city, the vast majority seem so careworn and sad. Millions attend the cinema, seeking happiness; but so many of the film stars who entertain them are strangers to domestic happiness. I knew two comedians very intimately when on active service in France, and they were two of the most miserable men I have ever met. The world's laughter-makers had not found the secret of happiness themselves.

It is true even of a multitude of religious men and women. Their faces give no evidence that they have discovered the secret of perennial joy. At the close of an open-air meeting in Scotland, a slightly intoxicated man said to the leader, "During the meeting I've watched your faces, and I want to know why you were all looking so gloomy and sad. I thought Christianity was supposed to make people happy!" The leader replied that they looked grave because they were dealing with matters of eternal importance to their hearers. But the questioner refused to accept this explanation; he contended that if a man had real religion he would have a cheerful countenance. Too many of us give the idea that religion and happiness have no relation to each other.

And yet it is certain that God meant us to be happy. The Bible contains many exhortations to the godly to "be glad in the Lord and rejoice." Man believes he has a right to be happy. He studies things which destroy human happiness with the object of removing them. Knowing that slums, disease, gambling, drink, poverty, unemployment, and war, rob men, women and children of happiness, we earnestly strive to abolish them. We believe that God means us to be happy in the living present, and to enjoy a foretaste of the perfect bliss of heaven.

But man has failed to discover the secret of happiness. He feels if only he could obtain this or that he would be happy for evermore. But when he gains that which he so greatly desires, he still remains unsatisfied. None are so unhappy as those who have everything this world can give. Misery and boredom abound in palatial mansions and luxurious West-End clubs. Many a slum dweller is happier than the peer in his castle. The happiest man I ever met was an old tramp. It was a bitter day in Scotland, when everybody looked blue and miserable with the cold. But the face of the tramp was wreathed with smiles, and as he walked briskly by, his cheery voice rang out the words "It's a lovely day, sir!" He sent me home chuckling and smiling, feeling all the better for his happy face and cheery greeting.

Natural happiness depends largely on our individual outlook, temperament and character. The temperament we are born with does count for much, but it is not everything. Many people of a happy disposition have become melancholy with the passing years, and sad people have become radiantly happy.

The secret of real and lasting happiness is rightness with God. No man can be really happy until he is reconciled to God. Man is miserable at heart because he is at enmity with God. His repressed sin and guilt plays havoc with soul, mind and body and until it is confessed and forgiven there can be no true joy and peace. When we bring our sins to the cross and believe that God for Christ's sake has forgiven us, then the heavy load is lifted, our fears are banished, and like Christian in "Pilgrim's Progress," we go on our way rejoicing. Real happiness begins with the forgiveness of sins.

But if happiness is to abide with us, then that trust which we put in Christ for salvation must be exercised in daily life for all our needs, material and spiritual. When we get behind the lives of God's happiest saints, we find the secret of their happiness is their simple childlike trust in God. They trust Him as simply and implicitly as a child trusts its mother. Possibly no man during the nineteenth century trusted God so perfectly as George Muller, and because he lived a life of faith he could say towards the end of his course, "I am a poor man but a happy man, and I have been getting happier every day for sixty-two years." The measure of our trust determines the measure of our happiness. It is our lack of faith in God, and our great faith in the power of material things to give us happiness, that is the root cause of so much of our unrest and unhappiness. When man's happiness is built, not on fame, position, wealth, and health but on faith in God, then whatever happens, his joy and peace remain. A ministerial friend visited an old saint living in a Scottish poorhouse, who had lost his fortune and was unable to support himself. My friend found him supremely happy, and

when he expressed surprise, the old man quickly replied, "I'm not living in the poorhouse, I'm living in God." When we live in God and trustfully look to Him at all times, the result is lasting happiness. The hymn writer expresses this truth in the lines

"O Lord how happy would we be
If we would cast our care on Thee;
If we from self would rest,
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

Many Christians are missing happiness because they are living unto themselves. If only they would lose themselves in loving, unselfish service, for Him who gave Himself for them, they would taste the pure joy of heaven. It is in forgetting happiness and in seeking to bless other lives that we discover the secret for ourselves. When we cease to seek it we find it. The happiest Christians are those who are too busy seeking to lead souls heavenward to think of their own happiness. In a dark mud hut in Africa sat an old woman writing a letter to a friend with the light of a candle. Her body was a mass of pain; she was growing blind and deaf; she was tired and weak. Yet her heart was bursting with gratitude and joy. In her letter she wrote: "I can't think why God so highly honored and trusted me. I'm the happiest woman in the world." Thus wrote Mary Slesser the white Queen of Calabar, who spent herself in the service of her beloved African friends. Such happiness may be ours if we will cultivate the spirit of trust and love to serve others. In losing ourselves in the service of Christ we shall find a nobler, richer and happier self.

UNEVANGELIZED AMERICA

C. F. Wimberly in a recent article pointed out some appalling facts as to the religious conditions in America. Only 8 percent of the people of our nation attended services on Sunday morning, and but 2 percent on Sunday evening. About 40 percent of the American people are on church registers, but only 29 percent ever attend church. Among the 13,000,000 Negroes in America, 7,000,000 are unchurched. There are 250.000 unchurched men, women and children of all races in Pittsburgh; 400,000 in Cleveland; 300,000 in St. Louis; 250.000 in Seattle; 425,000 in San Francisco; 1,000,000 in Los Angeles, and 4,000,000 in New York. The unchurched of New York are equal to the combined population of Idaho, Wyoming, Colorado, Nevada, Arizona, and New Mexico. —The King's Business.

The objective principle of the authoritative Scriptures asserts that every man has a right to read and interpret the Word of God for himself, under the guidance of the Spirit untrammeled by human tradition.—E. Y. Mullins, D.D.

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THE MINISTRY OF THE SUNDAY SCHOOL

Austin C. Munch

(Note: The following address was given by Mr. Munch, treasurer and secretary of the church of the Washington, D. C. Brethren Sunday School, at a regular meeting of the Sunday School Council just following the evangelistic meeting under the leadership of Rev. Leo Polman. Since it shows the relationship between the Sunday School and the church and emphasizes the ministry of the Sunday School, it was desired by the Council of the above named school that it should appear in the Evangelist. Therefore it is appearing on this Sunday School page. H. A. Kent, April Editor).

I have been asked to give a report of the results of the meeting just closed together with such comment as I might feel led to make. The number of confessions was twenty-two. All but two or possibly three came from the Sunday School. Just one half of this number have now been baptized and received into the fellowship of the church. Also, there were a number of reconsecrations besides those taking a definite stand in the candle light service of the last Friday night. Naturally we cannot know all the results. We cannot know how many of the members received new strength and made new resolutions to walk more closely to their Lord just as does occur wherever the Word is preached to a group of believers though no outward sign is given. These things, of course, cannot be measured.

The proportion of the number coming from the Sunday School compares favorably with other meetings, that is, about 80 percent come first to the Sunday School.

We frequently hear it said that the Sunday School is rapidly losing its influence and effectiveness. That is probably true just as every phase of church work has been effected by modern conditions. But a great many schools are doing good work. It seems to be a matter of leadership and a corps of teachers really consecrated to the ideal of teaching boys and girls the way. The fact that over 80 percent of our new members come from the Sunday School justifies us in making the statement that it is our most effective field of evangelism. But here are a few figures which may indicate a situation arising which may have a vital influence on future meetings. Eight years ago the enrollment of the School was over four hundred and the membership of the church was 260. Now the enrollment of the School is 411 active and about 110 inactive. The church membership today is 444 with 34 names on the inactive list. These figures show, for one thing that the church has been gaining new members from the School more rapidly than the School has been able to replace them with new enrollment in order to present a field prepared for evangelization. Perhaps these conditions have existed for a year or so and we are just beginning to see the result. Another evidence of this very condition is that eight or ten years ago the new members averaged much older.

During the meeting of 1930, of the 38 new members received, 22 were 16 years of age or older. However, about ten of those came by letter or relation. In the meeting of 1929, 11 of the 24 new members were married and one adult was received by letter. Last year we had a number of adults among the new members but only about two-thirds of those making a confession were baptized and received into membership. This year but two out of the twenty-two were adults and neither came from the Sunday School. Can we hope to find a means of awakening a home missionary spirit in each member of the School to bring in new members? Unless this can be done, our growth during the years to come will be limited to the natural growth from the Primary and Junior departments.

A disappointment comes when we see so many making confessions that are not followed by baptism. Of course, we are familiar with the excuses so often given, such as parental objections on the ground that they are too young to have them unite with this particular denomination. In cases such as these, many times they would not remain in fellowship so the loss so far as this church is concerned is more apparent than real. However, I am wondering if these things do not cause a more careless attitude toward the church.

Difficulties are not limited to bringing in new members but the same influences for evil that make it so difficult for evangelization are making it more difficult to keep them faithful after they have joined the church. How to meet these conditions which are not new but seem to have increased force will require additional study and effort. Perhaps, due to the fact that I have a roll of the membership and keep a record of the changes made therein and the causes of such changes, it gives me a different reaction when consider-

ing the results of a meeting and the challenges it brings to us. There are many cases in our records where children whose parents are not members of this church have joined during an evangelistic campaign. Afterward the family moves away from the neighborhood, too far away for the children to continue in attendance. Consequently, they soon lose interest and are lost to the church so far as attendance is concerned. We are sorry to lose them and there seems little that the church or school can do about it. Then there are the cases of those in the teen age and all too many adults who lose interest and drop out so soon after joining the church. They may, and some of them do, come back later but it seems such a dangerous risk.

These are not new problems nor are they peculiar to the local church. Our annual report shows that we have been rather fortunate so far in counteracting these tendencies. Reports submitted at National Conference from 139 Brethren churches for last year give the total number of additions as 1508. The number of losses was 1156 leaving a net gain of 352. Two items of the report were unusual as the number received by letter was 281 while during the same period letters were granted to 436. That in itself constituted a heavy loss. Then a heavy loss resulted from roll revision, the number from that cause being 383. But the item of particular interest to us was that of the total gain of 352 forty came into the local church. On a percentage basis the gain for the whole Brotherhood was slightly more than three and one-third percent while for this church it was slightly more than ten percent. These figures are not quoted boastingly but that they may encourage us to renewed effort along all lines.

Again, so many of our new members are but children and coming, in many instances, from non-Christian homes and when we think of the many things in modern life that have a tendency to divert attention from the church we realize the dangers to which they are exposed. We should not stop after having received a confession of faith. We are taught and we believe that they have been saved if they truly believe. But there is so much more for them than a bare salvation. The problem then is how to give them the right start that they may be trained to really use the Scripture as a rule of faith and conduct. We occasionally see some person who as a result of some disease has failed to grow normally and we think how pathetic that is, and if it has been the result of carelessness on the part of another how indignant we become. We do not expect children to develop properly without unceasing care, even though it is mainly to provide the means whereby nature cares for their growth. Yet we sometimes become careless of the spiritual well-being of these babes in Christ who have lately come into our number and leave them largely to their own devices. In many cases they have had but little training in spiritual or even in moral matters, and we are shocked when the outcome is not what we had expected or hoped for.

Recently Dr. Miers, of the Fourth Presbyterian Church, in his Monday evening class told of his plans for teaching the younger members of his congregation the dangers in some of isms that are being taught today. He seemed rather surprised and shocked to learn the extent to which they had come in contact with these doctrines. Yet he should have known that these teachings are everywhere and we can hardly help hearing them constantly in some form or another. The best defense against these dangers is a **thorough training in the fundamentals of the Christian faith.** This gives them an armour or insulation. I do not mean the doctrines peculiar to our denomination, which by all means should be thoroughly taught, but the fundamental teachings common to all orthodox Christian churches.

Effort should be made to show them that **we need regular systematic Bible study** for our spiritual growth just as we need good food for our physical development. Peter tells us to feed on the sincere milk of the Word that we may grow thereby. But it is not natural that we continue on a milk diet indefinitely. I have regretted many times that I have not formed the habit of Bible study in the manner to derive the fullest measure of benefit therefrom. I have long realized the many things I lack in that respect and am anxious to see others get the right start. The emphasis should be placed on study rather than just a daily reading, which all too often becomes merely a matter of routine and is done carelessly or hurriedly perhaps just in order to keep a record clear, by picking up the Bible or Testament for just a minute or so of dull, sleepy reading before going to bed. And even study itself may be more interested in learning historical and geographical facts to the neglect of its far more important spiritual values.

It seems to me that study should be for our own spiritual enlightenment first rather than as a preparation for passing an examination or even for teaching. George Mueller said that the first aim in Bible study was to make our own souls happy in the Lord and we then come into a position to help ourselves and others.

We are not all gifted as teachers. It seems there are not enough teachers to go around. Some who have good knowledge would be misfits as teachers. But, in some manner, when proper knowledge of the Scriptures is gained, and let me repeat **proper** knowledge, that knowledge will be used for the benefit of others, if not as a teacher perhaps as a personal worker or even in conversation with those about us. If no attempt at expression is made, it leaves one open to the suspicion that we have failed to apprehend the true meaning of the Scriptures.

I do not know the answer to these problems. No one method will answer to all cases. Not being an effective teacher myself, no doubt I am presumptious in even making suggestions. Certainly, I have no thought of criticism, realizing how hard our leaders and teachers are working and how anxious they are to find an effective way to solve them. We are all anxious for these new members to avoid the mistakes some of us older members have made and that they will always be seeking a closer walk. We know that many times the answer is found by the teacher of the class especially when he is well qualified and has a small class that permits him to take a personal interest in his pupils. But many times the lessons being used in the school are not those selections of Scripture best suited for the new convert especially when they have only a hazy knowledge of the Scripture. Then isn't it a reasonable conclusion that some special course of study would meet their needs better at that time? If the new converts are in sufficient numbers to form groups of the same age then perhaps special classes could be formed. Some churches teach these special classes before they are taken into the church. I believe they discontinue them afterward. The pastor is usually too busy trying to head off a slump which so often occurs after a Revival and the average Sunday School teacher is too busy to give individual training of the private tutor type and yet this could be made effective where possible.

And so as another season of evangelistic meetings closes and passes on to be recorded in the annals of the church we find ourselves again faced by a three-point challenge. First, to maintain spiritual gains in our own lives. Then to be on the lookout for new members for our school, in order to have a field prepared for the harvest, and then complying with the second part of the great commission where we are instructed to teach them (the new converts) all things whatsoever He has commanded us. Then we will be in a position to claim the precious promise, "Lo, I am with you even to the end of the world."

THE ONLY ALTERNATIVE

(Continued from page 2)

oak missing. Until the grace of God has done its regenerating work in the heart, man is no more able to pass on the Christian doctrines than a deaf man is to pass on an oratorio, or a symphony. Neither philosophy nor science can ever give to the world healing for its hurt, nor balm for its wounds.

Speculation about the possibility of forgiveness without an atonement is just as valuable as a dissertation on the kind of a world God might have made, but did not. The fact is unalterably true, that God did provide an a-

tonement. **The atonement He provided is clearly revealed in God's Word. It is adequate. It works. Take it or leave it. If you take it you have peace and assurance of life everlasting. If you leave it, you leave sin with its virus, leading steadily toward wreck and nothing can eliminate it or change the fact.**

Could not God have forgiven sin without the death of Christ? Certainly not, or He would have done so. There was a moral necessity. Only that moral necessity ever lifted Calvary's cross. **The fact** of the cross is incontrovertible. The full and final meaning of it is hidden within the counsels of the Infinite. No explanation beyond that of the gospel as we have it satisfies. Jesus Christ does not need fully to be **explained.** He does need to be **savingly known.** Trust and acceptance of the Jesus of the Gospels results in clarity of vision, whereby He is spiritually visualized and sufficiently known to meet every spiritual requirement.

Once more, let us say Christianity is not theoretical, but factual. There it stands in all of its completeness and beauty. It is subject to neither revision, modification, nor improvement. It is **perfect** in all of its provisions. It is adequate to every human requirement. You can no more tamper with it and still leave it effective than you can qualify or limit the Infinite Personality. You may deny it if you will, but "God manifest in the flesh" and the fact that "Christ died for our sins according to the Scriptures" are unalterable facts constituting the very essence of Christianity. **Take it or leave it.** You cannot change it, you cannot improve upon it. It stands.

Bible Champion.

THE NARROW WAY

"Can two walk together except they be agreed?" —Amos 3:3.

Oh, strait and narrow is the way
Wherein I walk my Lord beside;
So easily my feet might stray
That I am glad it is not wide.
Because 'tis such a narrow way,
Oh, close together we must stay.

The narrow way is sometimes dark,
And yet so near my Shepherd is
I do not mind when shadows come,
For night and day alike are His
And so because my sight is dim,
Oh, very close I keep to Him.

The narrow way is sometime rough
And I might stumble if alone;
But now my Lord directs my steps,
And holds my hand within His Own;
However steep the path may be,
I cannot fall so close is He.

Sometimes a sorrow comes to me,
Or trial that is hard to bear,
And then He wipes the tears away,
For I am always in His care;
So not for long I grieve or fear,
My Comforter's so very near.

—Annie Johnson Flint.

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C. E. Topic for Young People

Topic for April 17, 1938
THE TIMES OF THE GENTILES
(Daniel 2:31-44)
Suggestions for the Leader

"The times of the Gentiles" is an expression used to indicate a period of time. It is a time when world affairs are determined by the Gentile powers or nations of the world. We are living in this period now. It is much to the chagrin of the Jews that they should have lost their power and for centuries, to be governed by Gentiles.

Nebuchadnezzar was the first ruler to commence the Gentile domination and the Antichrist will be the last. During the time, between these rulers, the Jews are driven about and scattered. They are hidden among the nations but remain a distinct race of people. Part of the time they are allowed to live in Palestine; while at other times they are forced out. Continued disobedience to God is the thing that brings sorrow and disappointment to them.

Christians will come from the converts of both Jew and Gentile during the present time. Color of skin or nationality makes no difference with God. Any person can be a Christian, who accepts Jesus Christ as Lord and Master.

A topic such as this ought to make us see that God has a program for the present and future. Things do not happen in a haphazard fashion; God has a purpose for them all. God is still on His throne, while the nations dominate world affairs as He permits them. The same is true of us. He called us to to be a people for His name. He loved us before we loved Him. He provided for our salvation before we were born.

The speakers will be more definite and specific in discussing the place of the Jew, Gentile and Christian in the present time, called the "Times of the Gentiles."

1. The Setting Aside of Israel for Disobedience. Jer. 9:13-16; Matt. 24:1-2.

The Jews had an advantage over the other people of the world, since God had spoken to them in a special way. Nevertheless, they would not obey His voice; but followed pagan gods. Jeremiah said that the Jews had forsaken the law of God, disobeyed Him and walked in their own ways as well as after a false god. As a result, they were scattered among the nations.

Israel was permitted to return to the homeland, when Jesus came, so that they could have a chance to accept Him there. Our gospel accounts tell us how they failed again and rejected the Son of God. Now they are scattered again among the nations.

2. The First Gentile World Kingdom. Dan. 2:37-38.

Nebuchadnezzar was the ruler at Babylon, during the time of Daniel and the Captivity. Once the king had a dream of an imposing and striking image. He forgot the dream, upon awakening; but remembered that it was terrible. Daniel received the information from the Lord and told the dream with the interpretation. In the dream, the king saw the image of a man made of various metals. Each metal had a specific meaning. In the interpretation, Daniel said that the head of gold represented Nebuchadnezzar and his world empire. For fineness and smoothness, in the running of the government, it was never to be excelled by another world power. Nebuchadnezzar was an absolute despot. His word was final. Power was given to him to rule all the world, yet he did not take the full advantage of it.

This powerful king was permitted to capture the Jews and hold them in captivity. Of course God could have protected His people from such a powerful man; but they were unfaithful to God and deserved punishment. To depend upon human strength; is to experience dead failure.

3. The Second Gentile World Power. Dan. 2:39a.

Daniel predicted that Babylon would not stand long. He saw two countries merging to overthrow the king. Babylon weakened in strength before the downfall. In the fifth chapter of Daniel, we are told of the wickedness and decline of the land. The people in Babylon became immoral and criminal. During one celebration, hosts of important leaders gathered in the city. Belshazzar, a later king, was giving a party while the enemies were working to destroy the walled city. Finally they rushed in upon the people and captured the city. Thus Media-Persia became the second world empire.

The Medes and Persians had the power to deal with the Jews as they were more kindly disposed than the Babylonians, still it was not right to be under the influence and control of men rather than God.

The accurate prediction of the course of events is one of the wonders of the Bible. It was amazing that Daniel could tell exactly how history would

unfold. An honest man should be brought to the point of conversion following a consideration of these prophecies.

4. The Third World Kingdom.

The first world kingdom was represented by gold. Media-Persia, the second, was represented by silver. This indicates a decline in value. The second empire was not as fine and smooth as the first. The third Gentile kingdom was Greece. History tells us that Alexander did assume control in Greece and then march east to conquer the known world. He met with success along the way in respect to crushing the armies of the opposition. Another picture of the conquest is in Daniel 7:6. The four wings or heads suggest the original four provinces that merged to make up the kingdom of Greece. The leopard with wings suggests swiftness of conquest. At any rate Alexander became the third king of the third great world kingdom. It is said that he sat down in Babylon and wept because he did not know of any more lands to conquer.

5. The Fourth Gentile World Kingdom. Dan. 2:40-43.

This is the last Gentile world kingdom. Some people thought that Germany would set up another about 1917; nevertheless they were wrong and Daniel made no provision for it. The last of the kingdoms was Roman. It was the part of the image made with iron. Notice the increase of strength; yet decline in worth. The warriors of Rome were powerful but the emperors sat upon a tottering throne. They remained in power according to the will of the people. Of course public opinion changes frequently and so did the rulers.

The two legs in the image suggest the division of the empire into the eastern and western empires. One with a headquarters at Rome and the other at Constantinople.

During this period of time, Jesus came into the world. Both the Jews and the Romans rejected Him and crucified Him. As a result the Jews are scattered and will go into a time of tribulation. Rome must pay for the crime also. At present the kingdom is broken up. It is a time for parenthesis, while the church is being built. Later Rome will come back into power. Possibly she will regain her former "sacred frontiers." When Jesus comes back to the earth again, He will destroy the revived Roman empire with its head.

6. Gentile Domination as permitted by the Lord. Rom. 13:1-7.

God has appointed certain Gentile powers in the world. Paul says that they are ordained of God. We should be subjected to them as they have authority over us. We have a right to demand protection and care; in return we recognize the established government. If we did not have law and order, everything would become confused. We go one step further by saying that we are supposed to obey the government of the land in the things that are right. Certainly no one or power dare compel us to turn against God.

There is no fear or danger that the Jews will gain control of the world at this time. The suggestion is put forward as an excuse for anti-Semitism. Jews may influence politics, education, business and other things but they will be unable to bring about a world empire.

The church is not supposed to take over the work and power of the Gentile powers. "We are all familiar with the history of the Roman Catholic Church, and how it was founded upon the principle that the head of the visible church on earth was the vice-regent of Christ, and that under his leadership the kingdom of God was to be set up on the earth."

"The modernistic branch of the professing church is working for the same thing. It is openly committed to the work of setting up the kingdom in the absence of the only King, who has the right to take it from the Gentile powers."

7. The End of the Times of the Gentiles. Rev. 11:15-18.

"There will be an end of these times. God has planned it, and His hand will execute the overthrow of the powers now being tested."

Daniel spoke of a stone, cut out of the mountain without hands, that fell upon the imposing image of Nebuchadnezzar and broke it in pieces. The kingdoms of man shall come to nothing. The last world kingdom of Rome, being run by Anti-Christ, will be crushed by the Lord Jesus, when He comes.

The Lord Jesus has the right to rule the world. He is the heir to the throne of David. At His glorious return, He shall assume complete control.

Questions to be Answered

1. What does the expression "The Times of the Gentiles" mean?
2. What is an essential difference between Jews, Gentiles, and Christians?
3. How will the Lord Jesus finally be exalted over the nations?
4. What is our duty today toward Jews and Gentiles?
5. How does the fulfillment of prophecy prove the truth of the Bible?
6. From the discussion tonight, what country will probably come into great power?

C. E. Topic for Juniors

April 17, 1938
MAN'S LOST CONDITION
Rom. 3:23

In the very first Book of the Bible we read where God made the trees and flowers, the fish of the sea and the fowls of the air and all animals and creeping things.

After all the creatures of earth were made God said, "Let us make man in our image and likeness" (Gen. 1:26-27). He made man perfect and placed him in a beautiful garden where his every need was supplied. Adam was the name of the first man created and Eve the first woman. God wanted to be master of their hearts and lives.

Adam and Eve had free wills (that means they had wills of their own, with which they could make their own choices) just as you boys and girls have.

God when He placed Adam and Eve in the garden told them it was theirs and they could eat of the fruit of all the trees in that garden except one. If they ate the fruit of that tree they would surely die. He didn't say maybe or perhaps, but surely.

Now as we have read in God's Word, Satan is God's great enemy. He never misses a chance to work against God. He wanted to make Adam and Eve doubt everything that God had said, so He appeared before Eve in the form of a serpent and told her she would not die if she ate of the forbidden fruit. Eve listened to Satan and ate of the fruit and then gave some to her helpmeet, Adam. It was then that sin entered into the heart of man, and every man, woman and child from that day has been a sinner. In Roman 3:23 we read, "All have sinned and come short of the glory of God."

After Adam and Eve had sinned they were cast out of the beautiful garen and were separated from God. They were sinners and were not fit to be with God. But God Who loved them even though he hated sin promised them a Savior, even the Lord Jesus Christ, Who, because He was God and perfect, could come to this earth and take their sins upon Himself and die in their place. Even as He could save them, He can save you and me if we but believe on His name and accept Him as our Savior. In I Tim. 1:15 we read "Christ Jesus came into the world to save sinners." That means you and it means me. Again in Acts 16:31 we read, "Believe on the Lord Jesus Christ and thou shalt be saved." If we do not accept Jesus Christ as our Savior we are lost and will never be able to enter heaven and be with God. We will be banished from heaven even as Adam and Eve were banished from the beautiful garden of Eden. But if we do accept Him we can go to be with Him in heaven and live with Him for ever and ever. Oh what joy to know we have a Savior and can be with Him forever.

From the following stories it can be shown how helpless man is to remedy sin apart from God:

The world-wide intensity of sin before the flood, Lesson 5, True Stories from the Long Ago, Year 1, Part 1.

A fresh start after the flood did not stop sin, Lesson 7, True Stories from the Long Ago, Year 1, Part 1.

The law did not cure sin, Lesson 31, True Stories from the Long Ago, Year 1, Part 3. Use with Rom. 3: 20, showing that the law, instead of remedying sin, showed man how sinful he really was.) What the law could not do, Christ accomplished by His death for us on the cross (Rom 8:3).

IN THE SHADOW

KISLING—Mrs. Mollie E. Kisling, aged 82, well known resident of the Penn Laird section, died Thursday night at the home of her niece, Mrs. Robert Hook, of Penn Laird, following a stroke of paralysis suffered Tuesday.

Mrs. Kisling, who was born at Dayton, January 22, 1855, and was a daughter of the late William and Elizabeth Koontz, spent the greater part of her life in Penn Laird section, where she was well known and loved by all who knew her. She was the oldest charter member of the Mt. Olive Brethren Church a woman of sterling character.

She is survived by one brother, James Koontz, of Baltimore, and a number of nieces and nephews. Her husband, Benjamin Kisling, died in 1923.

Funeral services were held Sunday afternoon at 2:30 o'clock from the Mt. Olive Brethren Church with friends leaving the Kyger Funeral Home at 2:15. Services were conducted by the pastor, Rev. John Looke, assisted by the Rev. I. H. Likel. Burial was in a nearby cemetery.

HEISEY—Miss Barbara H. passed away Sunday, January 23, 1938, at the home of her niece, Mrs. J. Stautler Kuhn, aged 71 years. Burial took place in Cedar Hill Cemetery, Dean Castle, Pa., Wednesday, Jan. 26. Rev. Oliver Mease, of Mt. Joy, Pa., officiated.

J. Stautler Kuhn

CLUM—David B. Clum, 1420 Washington, one of the last of the Civil war veterans of Parsons, died at Mercy hospital. He was 97 years old.

Mr. Clum was born June 23, 1840, in Lima, Ohio. He enlisted in the Union army Feb. 4, 1865, and served until the close of the war, being a member of Company A, 5th Ohio volunteer cavalry. He was with Sherman on his march to the sea. He saw much active fighting and narrowly escaped death on numerous occasions.

For 25 years, Mr. Clum farmed and then worked for the Katy railroad for 25 years in the bridge and building department. He moved to Parsons, living at 2415 Crawford from 1896 to 1917.

He married Mary Elizabeth Kester, Feb. 4, 1868, in Illinois. She died in August, 1918, in Galesburg.

In December, 1923, he married Mrs. Rebecca Chandler and they lived at 1420 Washington since that time.

He was a charter member of the Brethren church at Galesburg, being the last of the charter members to die. At the time of his death he was a member of the Brethren Church, of Fort Scott, Kans.

Besides his wife he is survived by two sons, E. R. Clum and H. R. Clum, both of Galesburg; one daughter, Mrs. Pearl Gough, Galesburg; 13 grandchildren, 20 great-grandchildren and two great-great grandchildren; two stepchildren, Mrs. R. E. Hammack, 1818 Clark and J. Ollie Chandler, rural Parsons, and a sister, Mrs. Edith Creese, Kansas City. A son, P. H. Clum, died in 1920.

Funeral services were held at the Rude funeral home with the Rev. John H. J. Bane assisting. Burial was in the Galesburg cemetery.

Mrs. Pearl Gough.

JONES—Mrs. Minnie (Goughnour) journeyed into the presence of her Lord January 24th, at the home of her niece, Mrs. Mabel Varner, with whom she had been living the past few years. Bedfast most of the last year she would repeatedly ask her pastor why the Lord did not call her home, but, she was patient in suffering. Her earthly pilgrimage lasted 72 years and for the greater part of that she was a member of the Conemaugh Brethren Church, being one of its first members. The services were conducted at the home of her only living sister, Mrs. S. E. Rorabaugh, by her pastor, January 27, 1938. Her husband preceded her in death many years ago as well as her only child.

W. H. Schaffer.

DEITS—Brother Lewis E. Deits Sr. passed away from the home of a son in Waterloo, Iowa, December 22, 1937. He was 83 years of age.

Brother Deits was a resident of Waterloo for more than thirty years, and about ten years a member of the First Brethren Church. As long as health permitted he was faithful in attendance at the services of God's house. He longed to be released from suffering and be present with the Lord.

Brother Deits is survived by three sons, five daughters, seventeen grandchildren and six great grandchildren. Funeral services were conducted by the undersigned.

W. C. Benshoff.

SPACHT—Mary Thomas, daughter of William and Susan Thomas, was born September 24, 1885, near Goshen, Indiana, and peacefully slipped away to Jesus in the evening of January 19, 1938 at her home in the Christian manse in Buckland, Ohio.

At the age of four she was received into the home of Dr. and Mrs. Jacob Myers of Goshen, from which time she was known as Cleopatra Myers. She was given a musical education and spent many years in teaching piano and voice. For ten years prior to her marriage she was soloist and director of music in the Reformed and First Methodist Episcopal Churches of Goshen.

On November 13, 1920, she was united in marriage to Rev. Mark B. Spacht, of Williamstown, Ohio, to this union were born three children, Nancie Ruth, dying in infancy, John Wesley and Eunice Aretha at home. She also raised two step-children, Mrs. Virgil Kipble, of Bluffton, Ohio, and Leonard at home. Step children and step grandchildren were merely words to her and meant nothing—for she loved them as her own. Surviving also are four brothers, two sisters and many other relatives. She was most patient in suffering and as a pastor's wife she was a tireless worker and possessed an unusual ability in making and keeping friends.

Tribute, by her husband.

Hers was a spirit kind and true,
Devoid of self and pride.
She sought her Master's will to do
And in His love abide.

Her Savior has bade her cease
This world of care to roam,
To share with Him in joy and peace,
That many-mansioned Home.

And there to dwell, the curse forbid'n
Beside the Crystal Sea,
To prove the Wonders of His Heav'n
Through all eternity.

Funeral services were held in the Buckland Christian Church and in the Eagle Creek Church of the Brethren, Williamstown, Ohio, Saturday afternoon conducted by Rev. J. J. Anglemyer, pastor of the last named Church. Burial was in adjoining cemetery.

Mark B. Spacht.

HOUSER—Sister Gertrude Doty, departed this life on January 14th, 1938, at the age of 51 years, 11 mo. and 29 days. She was a life long resident of this community. She had been a member of the First Brethren Church at Gratis for some 25 years. She leaves to know their loss, the husband, Albert and one son Lloyd and his family. Services were conducted from the home by the undersigned her pastor.

A. E. Whitted

GILBERT—Bro. John David, passed away at the home of his daughter at Ashtabula, Ohio, on February 12th, 1938, at the age of 78 years, 1 month and 27 days. For more than 35 years he was a devoted member of the First Brethren Church at Gratis. He was one of our deacons and served well in that capacity. He leaves to mourn his home-going his only daughter and her husband, Mr. and Mrs. J. E. Vogt. Funeral services were conducted from the Gratis Church by Dr. Beachler and the pastor.

A. E. Whitted.

SANDROCK— Sister Feral (Mrs. Ray) Sandrock departed this life on December 25, 1937, at the age of 47 years. Her husband preceded her in death in 1918. Two sons, George Sandrock of Rittman, Ohio, and Keith Sandrock in California, and one daughter, Marjorie Sandrock of Montpelier, Ohio, survive their mother. Services were conducted at the Falls City Brethren Church where she was a member for many years, by the pastor.

R. F. Porte.

KIMMEL—Edwin M. After a comparatively short illness Edwin M. Kimmel passed away at 11:10 o'clock, January 16, 1938, at the Falls City hospital (15th anniversary of his father's death). His death was due to cancer.

Brother Kimmel was born and reared in Richardson County. He was born July 31, 1875, on the farm of his father, the late Samuel Kimmel, six miles north of Falls City, where he lived at the time of his death. He was married December 30, 1897, to Miss Amelia Ruegge of Richardson County.

Surviving are his widow, two sons, Edwin S., Lincoln, and Robert W., student at Ashland College, Ashland, Ohio, one daughter, Mrs. James M. Calder, Jr., Lincoln; his mother, Mrs. Harriet Kimmel; one sister, Mrs. H. J. Prichard, both of Falls City; two granddaughters, Marilyn Meredith and Chloe Ann Calder.

A daughter, Mrs. Gladys B. Meredith, of Colorado, preceded her father in death ten years.

He accepted Christ as his Savior in his early youth. He succeeded his father as trustee of the local Brethren church. He was a loyal supporter of the church and an active member of its official board.

He was a member of the local board of the Nebraska Childrens' Home Society, of Omaha. Out of respect to the memory of his interest in same the family and immediate relatives, instead of floral tributes at his funeral, are using the equivalent to the aid of that worthy institution.

The funeral services were held at the home at two o'clock and at the local Brethren church at 2:30 o'clock, January 19th, in charge of the pastor. The discourse was based upon I Sam. 3:38; John 14:1-3; I Cor. 15:12-26, 35-58; I Thes. 4:13-18; I Tim. 6:16. The hymns, "The Cross Is Not Greater" and "Sometime We'll Understand" (mixed quartette) and "Shadows" (solo), were selected by his widow. An audience that filled the entire building paid tribute to the high esteem in which he was held by the community. Burial was in Silver Creek cemetery, four miles north of Falls City, beside his daughter, Gladys.

R. F. Porte.

EARLY—Brother Charles Early was a son of David and Elizabeth Early. On the morning of March 5th, following an illness of little more than an hour, he passed away at the age of almost 75 years. Brother Early was reared in the vicinity of what was once known as the Miamisburg Brethren church, with which he became identified in the year 1900 under the ministry of Elder J. M. Bowman. He was a faithful attendant of the services of his church, and held various offices in the church during most of his church life. Seven years ago the writer officiated at the funeral of his splendid wife. He is survived by two sons and two daughters, nine grandchildren, two brothers and a sister. A gathering that filled the large home of his Daughter, Mrs. Esther Null, with whom he lived, assembled for the last sad rites. Our prayers go up for the children who have had to part with their last remaining parent.

Wm. H. Beachler.

SNIDER—Early Saturday morning, March 5th, after a very brief illness, Sister Rachael Snider of the New Lebanon church passed to her eternal rest. She was 75 years, 7 months, and 2 days old, and is survived by three sons, three daughters, four grandchildren, and two aged brothers. Sister Snider spent many years in the Lord's service. She was first identified with the Bear Creek Church of the Brethren. Later she became a member of the Bear Creek Brethren church. And when finally New Lebanon became her place of residence she placed her letter here. She was a highly esteemed, loyal, and faithful member of the church. Her passing from us means a very distinct loss to this congregation. Her pastor, the undersigned was in charge of the service, with an audience assembled that well filled the church. Our very deepest sympathy goes out to the children who fully realize that with the death of their sainted mother, they have had a great loss.

Wm. H. Beachler.

RENALDS—Anna Purnhagen Renalds passed to the spirit world on Feb. 25th., after a very long, testing illness, at the age of a few months and days more than 75 years. So lovable in her manner, and with a great wealth of friends, the regret was keen and general that Mrs. Renalds could not have lived out her three score years and ten. At the tender age of six Anna became fatherless and motherless as a result of a tragic accident at an Interurban crossing. From that time on to womanhood she lived as a daughter in the home of an uncle and aunt Mr. and Mrs. Fred Purnhagen, a deacon and deaconness in the New Lebanon church. Her death was to them the same as the death of a daughter. She was from girlhood a member of the church here, and at one time a successful Sunday School teacher. She is survived by her husband, the uncle and aunt who reared her, in addition to many other relatives. Her funeral was one of the largest in the writer's pastorate in this congregation. Rev. Vannata, a close friend, and pastor of one of the suberban United Brethren churches of Dayton, assisted. Our deepest sympathy goes out to those who feel more acutely their sense of loss through the death of this splendid young woman.

Wm. H. Beachler.

AKENS—Lydia Bowers daughter of Christina and John L. was born at Sterling, Illinois, March 24, 1870 and died at the home of her sons Oscar and Frank Akens in Grand Junction, Colorado, October 22, 1937. Age 67 years, 6 months and 28 days.

She was united in marriage to Winfred H. Akens, of Portis, Kansas on November 17, 1889. To this union were born eight children: Claude N., of Cooksville, Tenn., Clarence J., Portis, Kansas, Frank M., of Grand Junction Colorado, Charles R., of Portis, Kan., Paul J., of Downs, Kansas, Oscar E., Grand Junction Colorado, Mrs. Esther Akens Wolf Gaylord, Kansas. Karrell Edmond died in infancy. In January 1909 she and her husband united with the Brethren Church of Portis, Kansas. She was faithful to the church and her open Bible turned to the Sunday School lesson for the next Sunday testifies to her earnestness in church and S. S. work.

All of her friends and relatives miss her greatly.

Services by the undersigned in the Brethren Church and burial in the Downs, Kansas, cemetery.

Geo. E. Cone.

THOMPSON — Baron DeKalb Thompson was born September 15, 1847 near Bloomington, Iowa, died at his home in Portis, Kansas, February 19, 1938, age 90 years, 5 months and 4 days.

The deceased was united in marriage to Rosaltha Westlake, at Moulton, Iowa, March 27, 1873. To this union were born eight children, three sons and five daughters. Mrs. Edna Herron Florence, Cororado, Frank D. Thompson, Portis, Kansas, Belle Thompson, Portis, Kansas, and Mrs. Carl Caldwell, Portis, Kansas, George, Ora, Cora and Jay who preceded him in death.

The deceaed united with the Brethren Church at Portis, Kansas in January, 1895, and remained faithful in attendance until health prevented. He was faithful to Brethren belief to the end.

The relatives and friends miss the oldest residence of Portis and one of the most beloved of the community.

Funeral from the Brethren Church conducted by the undersigned. Burial in the Fair View cemetery southwest of Portis.

Geo. E. Cone.

KOHLER—Mrs. Emma Kohler, wife of William Kohler was called to her eternal home from the family residence in Rittman, O., on March 27, 1938, at

the age of 49 years, 10 months and 20 days. At the close of a Lord's day as the bells were calling the people of God to their churches for divine worship, she was called quite suddenly to join with the church triumphant. In her loving she leaves her husband, three daughters and two step daughters. Sister Kohler was a deaconness in the Church of the Brethren and remained in that office and faithful to her Lord to the end. For some months past she with her husband have been faithful in their attendance at the worship services and the Bible School of the First Brethren Church in Smithville. The last rites were held in the East Chippewa Church of the Brethren on March 2nd in charge of the undersigned assisted by Rev. H. McFadden pastor of that church. She was a good kind, loving Christian mother and companion. Of her kind the world needs more. May the marvelous grace of our loving Lord sustain all who mourn until we shall meet again.

C. C. Grisso.

BARONE—Arminda Rebecca (Oldman) was born April 3, 1852, and departed this life March 9, 1938, at the age of 85 years, 11 months and six days. She spent all but one year of her life in Homer Twp. Sixty-seven years ago she was united in marriage to Samuel Barone, who survives her. To this union was born one daughter who preceded her in death eighteen years. Besides her husband, seven grandchildren, one having preceded her in death, and eight grandchildren survive. At the age of thirty-two she became a member of the Homerville Brethren Church. About fifteen years ago her membership was transferred to the Fairhaven Brethren Church near Lattasburg, where she was a faithful attendant when health permitted.

Her faithfulness in providing a home and being a mother to her grandchildren will receive its full reward from the Lord Jesus Christ, to whom she has now been victoriously promoted. Her faith in, and her faithfulness to Him make us rejoice for her sake at this time.

Funeral services were conducted at the home near Homerville on March 11, by the undersigned. Burial was in Sullivan.

L. E. Lindower, Pastor Fairhaven Brethren Church.

ADAMS—Mrs. Esther E. Adams passed away after a short illness, at the home of her son, Kenneth Adam of Peoria, Ill. Mrs. Adams has been a member of the Brethren church at Warsaw for many years. She leaves to mourn their loss five sons and five daughters, twenty-nine grandchildren and thirteen great grandchildren. Funeral services were held at the church in charge of the pastor.

George C. Pontius.

RYAN—Mrs. Mary Ryan, seventy-five years of age, died Saturday, Feb. 12, 1938, at the home of her son Albert Ryan, in Fort Wayne. Until her husband's death about a year ago, she had lived in Warsaw and had been an active member of the church. Surviving her are two sons, living in Fort Wayne, and two daughters, Mrs. Emma McCreary, of Anderson, and Mrs. Rose Renfrow, of Anderson. Services were held at the First Brethren Church at Warsaw in charge of the pastor. Dr. C. F. Yoder assisted in the service.

George C. Pontius.

ULERY—Mrs. Denice Ulery finished her earthly life on Feb. 12, 1938. While she had been in ill health for a long time she had remained an active member of the church until the end. She was the treasurer of the W.M.S. About a week before her death she had called for the anointing service, which service was given by Dr. C. F. Yoder and her pastor. At this time she expressed her willingness to go. Surviving are her husband Abram Ulery, two brothers and one sister. Services were held at the Brethren church in charge of the pastor.

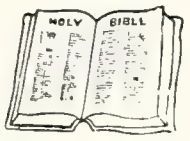
George C. Pontius.

CALVERT—Mrs. Dessie E. Calvert a long time member of the Brethren church at Warsaw passed from this life Friday, Feb. 18th. She had been in ill health for a number of years. She had reached the age of seventy-four years and eleven months and only awaited the Master's call to release her from the sufferings of this life. She leaves one son and one granddaughter. Services were held at the Funeral Home in charge of her pastor and burial was made at Mt. Etna her former home.

George C. Pontius.

Either God can save us and won't, or
God would save us and can't, or
God can save us and will. —Sel.

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NEWS FROM THE FIELD



WILLIAMSTOWN, OHIO

Again the Brethren at Williamstown feel urged to share their blessings in the Lord Jesus Christ with all those interested in the Lord's work and the church at this place.

Since our fruitful meeting during the Christmas season with my father, C. C. Grisso, we have not witnessed any sign of a relapse in any of our services. The spirit of personal evangelism has been burning itself deeper and deeper into the hearts of every one of us.

Our Sunday School attendance has grown with regular and gradual increase from Sunday to Sunday since the meetings, with never a slip. Our goal now is that in the very near future we might reach one hundred and maintain it through the summer months. We have recently added to our Sunday School a class for the young married people which is one more spark to an already zealous and earnest group of active classes. Our Sisterhood still claims to be one of the strongest in the state, having an average attendance of twenty-five, and a real active group of Christian workers.

At the regular church service of last Lord's day we were permitted to witness one of the greatest lovefeasts in the history of the Williamstown church. As in most churches Williamstown has had her ups and downs and her difficulties. A number of years ago there was a serious breach of fellowship, one with another, resulting in a large group being disfellowshiped from the church. Those being separated from the church were not separated from Christ and their Christian work, but merely out of active membership in the church, they remained active in the Lord's work, in the greater part, in other churches and were desirous to see His work progress wherever they worshipped. Sunday we were privileged to have the entire group worship with us again for the first time in years and at the close of the service, see them coming forward, reconsecrating their lives and services to Christ and the Williamstown church, along with all of the present officials and officeholders of the church. It was a glorious victory for the Lord, having the forces for Him in Williamstown so strongly reinforced in both numbers and in spiritual love.

When Brethren can get together in numbers such as we witnessed on this occasion, and through tears and heartaches, forgive one another of trespasses so long separating them, then we can feel the true love of Jesus Christ abounding in our midst and then, and then only, do we have visions of honest to goodness Christian experience and Christian testimony in our community. At the same service a family came seeking membership by letter and most encouraging of all was that two young ladies came confessing Jesus Christ for the first time. If such love feasts should upon each ocassion bring only one lost soul to Christ, then we should have more of them. We only know that in these days there is even more room for such lovefeasts in all of our churches.

We closed our day of blessed reunion by having, as usual, almost as many for our evening service as in the morning, and again a husband and wife came to us inquiring of us concerning fellowship with us by letter and baptism which service we are planning in the near future, having been our second one in a few months.

I am sure all interested in the Williamstown work will appreciate what this means to us and with your prayers we are pressing forward to our mark with a new hope, new spirit, and new love for the Savior to do greater things for the Lord, and in the Lord, with a united body of believers in the Williamstown church and community.

"And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (Jn. 17:26).

Vernon D. Grisso,
Ashland Theological Seminary.

THE SHEEP AND THE WOLF

The late Rev. Samuel Chadwick once appeared before a magistrate to oppose the granting of a liquor license.

Counsel for the brewers took the line that the court was no place for a minister. "I should advise the reverend gentleman," he said, "to go and look after his sheep."

Chadwick replied: "The sheep are all right. I'm here to look after the wolf."

—New Zealand Methodist Times

ANNOUNCEMENT

The National Sunday School Association wishes to announce that the White Gift offering thus far totals $2786.07, as against $2611.40 for last year. A preliminary itemized report.

will appear in the Sunday School column of the Evangelist, the first issue of May. Those churches which have not yet sent in their offerings should do so at once, if they wish to be included in this preliminary report.

L. E. Lindower, Treas.,
National Sunday School Ass'n.

REVIVAL AT CUMBERLAND, MD.

The Cumberland church is no longer a hope, a dream or a fancy. It is a reality. Struggling along in a borrowed church building, the Y. M. C. A., and a hall over a theater for the last four or five years, the future sometimes looked dark. However they trusted the Lord, and in His strength they won.

We marvel that a congregation could survive under such circumstances, but they love the Lord, and He has led them to victory. The task, which in itself was Herculean, was magnified when the silk mills closed just before dedication. Their fine new church is evidence enough that the Lord is with them in spite of Satan's efforts to kill the work there. "If the Lord be for us, who can be against us?" Perhaps many, but they shall fail. Informed by the Home Mission Board at a most critical time in their history that no financial help was available from that source, they labored on, undaunted, until God gave them the victory.

I know of no Home Mission pastor who has labored more earnestly, or sacrificed as much as has Charley Wakeman, pastor of the Cumberland Brethren church. With lathe, saw, hammer, and shaper he labored more than "forty-four hours a week," and the Lord has made his face to shine on him and blessed him. We are glad to note that the district Mission Board has been able to assist with the pastor's salary. I know of no pastor who is more worthy.

We began a revival in the Cumberland church soon after we had closed a meeting at Lanark, Ill. In the middle of my first night at Cumberland, I received the sad news of the death of my youngest brother in Plymouth, Ind. Brother Wakeman, with three neighboring Brethren filled the pulpit until my return four days later. Brother Wakeman was so much in demand by those finishing the building that we got very little calling done. However the Lord knows every condition of human experience, and He gave us a fine meeting. A number of souls were saved, nearly all adults. Among the group were several young married people, who will mean much to the church for years to come.

The Wakemans with the Brethren there, cared for our every need with loving tenderness. We greatly enjoyed the hospitality so graciously given us.

Mrs. Sibert came to Cumberland for the third week of the meeting, and assisted with the song service and children's work. We had a blessed fellowship in soul-saving that week. Thirteen of the total number of decisions came during that week.

Brother Wakeman traveled the icy mountain roads and preached at Masontown while we were at Cumberland. His messages were much appreciated by the Masontown Brethren.

We praise the Lord for every victory over sin and Satan; for every soul saved, and every effort to win men to the Lord Jesus. May He continue to bless the work at Cumberland, and raise up new friends who appreciate this little band of Brethren.

Mrs. Wakeman and the two splendid young people have greatly shared in the labor and sacrifice which have made this work possible. The beautiful new church will stand for years to come, as a memorial to the noble sacrifice and loyal devotion of pastor and people to their Lord.

FLOYD SIBERT.

CUMBERLAND, MD.

That which we have long desired and prayed for has now become a reality. On November 28, 1937, we dedicated our new church. It is constructed of concrete blocks trimmed in dark red bricks with beautiful stained glass windows of gothic architecture and inspires an atmosphere of worship. The building is 40x70 with a large basement beneath the entire building which is occupied by the elementary department of the Sunday School.

The auditorium has beautiful hardwood oak floors furnished with pews made of four-ply oak curved with the pulpit. The baptistry is located back of the pulpit over which is a very beautiful painting. It is a picture of a river of water with a suntinted sky overhead lending the appearance of a real river flowing through the woods. This is one of the marvels commented on by all who come through the doors. The building as a whole is one of the most beautiful buildings in south Cumberland.

Our new church is an answer to the prayers of our people and all working together with God made it possible for us to have a $20,000 building for less than half of that amount. The work was done under the supervision of the pastor, who was chairman of the building committee, and with his machinery which he had on the job.

Brother A. L. Lynn delivered the dedication sermon, November 28th, at 11:00 a. m., to a large audience. His message was very interesting and inspiring on the subject, "Building the Church of God." Following the morning session, lunch was served to all in the basement of the church.

Brother Lynn brought a very interesting message in the afternoon and made a strong appeal for funds for the church.

Delegations from the following churches were present for the afternoon service: Hagerstown, Md., Harrisonburg, Va., Johnstown (First Church) Pa., Conemaugh, Pa., Masontown, Pa., Uniontown, Pa., Winchester, Va., and Washington, D. C. The following Brethren ministers were present: W. H. Shaffer, Floyd Sibert, W. H. Clough, Norman Uphouse, and Edgar S. Price, pastor of the Second Baptist Church of this city. Each of these preachers brought greetings from their respective churches and expressed a great interest in our work.

On the evening of the 28th Floyd Sibert began a revival meeting which was interrupted by the sad news of the death of his brother the next morning. Being called to his home in Indiana, he did not return until the following Friday. Each evening during his absence, the pulpit was filled by the pastors of several churches in this city. Rev. F. G. Coleman from Hagerstown preached one night, and the pastor filled the pulpit one night.

Brother Sibert then began on Saturday night and continued for two weeks, aided by Sister Sibert at the end of the last week. Sister Sibert worked with the little folks which added much interest to the meeting. Brother Sibert labored untiringly during the entire meeting with the burden of souls upon his heart. His messages were very inspiring and interesting, and our people were much encouraged and strengthened in faith. The people learned to love Brother and Sister Sibert, and it was a great pleasure to have them in our midst. We had a total of nineteen confessions, fifteen of which received baptism.

Note—We have quite a little debt on our church and our people are very limited in means. Any one feeling to make a little donation to our building fund will be highly appreciated. Several of our congregations have sent in some very splendid gifts, and we feel sure others would do so if they only knew our needs. We are much in need of $1,500 now, and any help will be much appreciated.

C. H. WAKEMAN, pastor.

"Please send at once twelve (12) copies of Year 1, Part 2 of the Junior series "True Stories From the Long Ago" and also a teacher's manual for same..... My class of twelve boys known as the High Fliers has just completed Part 1. They certainly have enjoyed working out the stories."

The above testimony concerning our graded Sunday School literature comes from a Church of another denomination.

Vol. LX, No. 15 April 9, 1938

The BRETHREN EVANGELIST

George Ronk 5-38

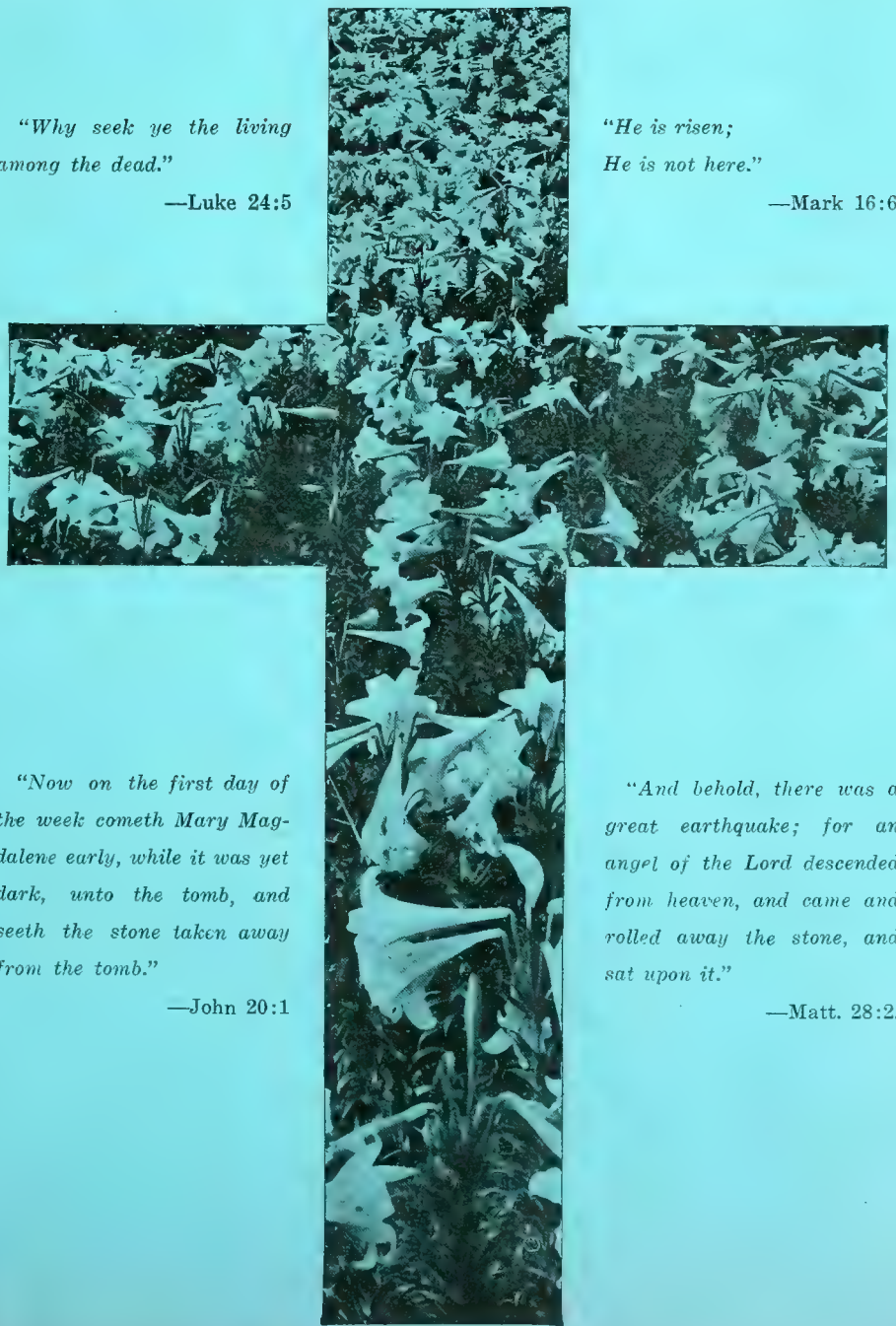
WOMAN'S OUTLOOK NUMBER

"Why seek ye the living among the dead."

—Luke 24:5

"He is risen; He is not here."

—Mark 16:6



"Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb."

—John 20:1

"And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it."

—Matt. 28:2.

How I Came to Know My Sins Forgiven

By Mrs. Rachel Sipes

I was reared in the Episcopal Church, better known in our country (Canada) as the Church of England.

At an early age I had a desire for spiritual things. I said my prayers as taught me by my mother, loved the church and Sunday School, memorized chapters in the Bible and enjoyed the reading of religious books.

At the age of three months I was baptized by sprinkling, and later was taught that this ordinance was the new birth spoken of in John 3:3. Confirmation, I was told, was the baptism of the Holy Spirit.

However, I had a great longing to **know** that I was saved because an older sister who had been converted in a revival meeting had this assurance. She was so very happy in Jesus and wanted to see the rest of the family saved also.

In my early life my dear mother took me to hear a young preacher of the gospel who had been a Roman Catholic, but had been converted through the reading of a Bible. The text was John 3:3, "Except a man be born again, he cannot see the kingdom of God." During the sermon, the Holy Spirit was dealing with me and I was under deep conviction. I cried in that meeting; but no one took notice of my tears nor spoke to me about my soul. I felt my burden of sin, although outwardly I was a religious child doing the best I knew to live right. I continued in this state of mind, not knowing how to be delievered from my burden.

As we lived in the country, we worshipped in a village church nearby. Our bishop came to our church once every three years from the city of Ottawa to confirm a class of candidates. I was younger than the usual age to be taken into the church, but our minister permitted my confirmation as I was so desirous to know that I was saved. My child-heart had weighed the matter well. I thought if I were not confirmed and should die before the bishop came again that I would not have the Holy Spirit and would be lost forever. God's Word teaches that He will give the earnest of His Spirit in our hearts (II Cor. 1:22, 5:5).

I was very sincere in this matter, and after being confirmed, tried to make myself believe I was all right and that I had the Holy Spirit because the bishop had told me so. In my heart I felt no change. The burden was still there, but I confided in no one. My outward life was such that many who knew me believed me to be a real Christian. I partook of the Lord's supper regularly; went to all the Lenten services, Sunday School and Sunday services; was truthful and honest. But through all these observances my heart was not satisfied. I wanted to know Jesus, whom to know is life eternal (John 17:3).

I continued in this uncertain condition till about twenty years of age. At this time in the city of Ottawa I heard an evangelist preach the old-time gospel of salvation through faith in Jesus Christ, declaring that we could be saved and could know it.

I was under deeper conviction than ever and could see very plainly that I lacked the joy which others in this meeting had. They were free, I was bound. Although I was staying with Christian friends, I said nothing of my struggle, but went to my room and wept and prayed alone.

The preacher had quoted many Scriptures, one of which was Isa. 64:6, "And all our righteousnesses are as filthy rags." I thought of my religious life and knew that if it did not avail anything I had nothing to stand upon. I was indeed confused, and became very unhappy as I pondered the matter and wondered where I could spend eternity. This evangelist declared that we might know here and now where our eternity is to be spent, but I had been taught that assurance of salvation could not be ours until the judgment day, at which time we would take our place on the right-hand or the left as the Master would say, "Come ye blessed of my Father" (Matt. 25:34); or, "Depart from me " (Matt. 25:41).

I had heard a Bishop say to a class of young folks just confirmed, "When people ask you whether you are saved, you must not say, 'I hope so,' or 'I think so.' You must say, 'Yes, I am." He explained that baptism, confirmation and "doing the best we can" constitute our salvation.

One night as I was leaving the services of the evangelist, he asked me if I were saved. I answered, "Yes." But at once I felt condemned and something said,"You have told a lie. You are not saved." Oh, how troubled and puzzled I was—not knowing whom or what to believe!

I went to my room, got down on my knees before God, looked up to Him, and cried out my heart's desire. I said, "Lord, here is the Church of England telling me to do one thing; the Methodist Church another; and the Catholic Church, still another. Their ministers are educated. I have but limited knowledge. But Lord, if it is your will for people to know they are saved, if you will make me to know this salvation I will serve you as long as I live. I lay my all at your feet and will do anything you want me to do."

Because of my early teaching, I found it hard to see just the simplicity of the gospel —that Christ had paid the price for all and that we, by accepting Him as our personal Savior, are made free. How I wished for someone to show me the way of salvation!

Beloved fellow Christian, do not fail to talk to people about their soul's salvation when you have the opportunity; for if they die in their sins, their blood will be required at your hand (Ezek. 3: 18, 33:8). At that time God permitted me to get a little tract, the title of which was, "God Is Satisfied, Are You?" The writer showed God as a great creditor and ourselves as debtors running a large account and unable to pay it. He explained that God will not accept our good works, nor religious lives, nor anything we can do, as payment on our debt. Nothing but the blood of the Innocent One will be accepted by Him as atonement for our sin. "Without shedding of blood is no remission" (Heb. 9:22). The writer went on to say that Jesus, seeing our

(Continued on page 12)

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THE BIBLE SCHOOL COVENANT

A great many of our churches have Bible school covenants which are to be signed by each teacher who is to teach in the Bible school. Much may be said in favor of such a covenant. The following is a sample which we have gleaned from one of the church calendars which comes to the editor's desk. We believe that something along this line is a wise expression of what ought to be expected of teachers both in faith and life.

"We agree to teach and uphold the Bible, the whole Bible, as the inspired Word of God and to teach and maintain the commonly accepted faith of the Brethren Church as set forth in the Message of the Brethren Ministry and as defined from time to time in other statements of faith."

"We agree to maintain the ordinances of the Gospel, to submit ourselves to the orderly administration of the affairs of the Sunday School, and to walk and work together in brotherly love."

"We agree to use our influence at all times to the best interests of the school and church."

"We covenant together to maintain separation from the unregenerate world, keeping ourselves free from such things as the theatre, dance, cards, tobacco, and all other things not conducive to the spiritual life."

"In the event that any dissatisfaction arises with the general procedure of the school in any of its departments or activities, we agree to immediately make this known to the Sunday School Supt., so he may thus present it to the S. S. Board for prayer and solution."

REPORTS

Very frequently we hear someone say that the church attendance is constantly increasing and the services are as large or larger than they have ever been, or that the departments of the church are making steady gains. All these indefinite general statements may be true or they may be only the guesses of those who are optimistic. We like a report which has recently come in from one of our young pastors in the east who, through the officials of his church, has kept an accurate record by actual count of the attendance at all services for over a year. The increases mentioned are for the year of 1938 as compared with the year 1937.

The report reads this: Bible School increase, 49 percent; Sunday morning service increase, 40 percent; Sunday evening service increase 52 percent; Prayer meeting increase 85 percent. The only type of a report that is of any real value is one which is accurate, based upon facts, not guesses. It is easy to guess that there were about five hundred present, but in counting the number, there may be only 267.

A CHRISTIAN NATION

Some people persist in calling certain nations, among them our own, Christian nations. Yet we spent billions for crime, liquor, entertainment and luxuries, and pennies for the spread of the Gospel. If this is a Christian nation, we wonder what a pagan nation would look like.

FROM AN INSURANCE AUTHORITY

Dr. Arthur Hunter, actuary of the New York Life Ins. Co., after studying the records of 60 large companies, involving over 2,000,000 persons, finds that, "every drink costs the moderate drinker, not only the price on the counter, but 25 minutes of life."

1,350,000 WOMEN

It is said that 1,350,000 young women are now engaged in dispensing liquor as barmaids, waitresses and hostesses according to the Philadelphia Enquirer.

"Women now surpass men as drunkards," Bishop Cushman of Denver in the Christian Victory.

"Alcoholism amongst women is on the increase," writes the director of a great hospital, H. W. Boyd.

Over one billion dollars was spent by the American public for wines and liquors in 1937.

"Whose God is their belly," thus, The Baptist Bulletin, sums it up.

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THE REMEDY

Yes, we have the remedy for all the world. It is the gospel of Christ which is still the power of God unto salvation to every one who believes. It is our business to present the gospel and God will cause men to believe. There is a certain responsibility resting upon the people of the Brethren Church. To discharge this responsibility to even a small degree we should build one hundred new Brethren Churches in America within the next few years. The only way to start new churches is to start new churches. Are you interested? Doubling our strength in America would double our strength in the foreign field.

WISDOM NEEDED

If any servant of God needs wisdom today, it is he who faithfully expounds the Scriptures in declaring the prophetic Word. To the careful student, there is no doubt but that these are momentous days. Prophecies are in the process of fulfillment. If I were the devil, I would certainly get busy to bring the prophetic Word into disrepute and to confuse those who would study it.

WRITING THE PRESIDENT

Recently a good pastor sent us a newspaper clipping of a letter written by a man who sincerely believes the Word. This man believes also that the coming of the Lord draws nigh. We share this blessed hope. The good brother states:

"I have notified all Governors of the United States, all U. S. Senators and all municipalities of the U. S. having a population of more than 8,000. I have sent eight letters to our President, begging for a hearing, whereby I could explain this great mystery, but he persists in ignoring me. I have done my duty to God and the people of the earth."

The rulers of the earth need to be informed that the kingdom is soon to be established and that the King of Kings will some day (perhaps soon) take over the government of the entire earth (Zech. 14: 9). Of course the rulers will not listen for they all belong to the period revealed in the Bible as the times of the Gentiles. During that time the rulers of earth are (with perhaps a few exceptions) like Nebuchadnezzar. They do not want to listen to the Word of God.

HE SPOILED IT ALL

The man who states that he has warned the rulers and the governors spoiled his testimony by making two unfortunate statements.

First, he informs us, "I am giving this information to the world because I have received direct communication from God." Frankly, we must disagree with the brother. God has so communicated with His people in the past, and will do so again, but in this age the Bible is God's final and complete revelation. If the good brother has mastered all that God has told us in the Bible, he may begin to look for direct revelations. But his writings indicate that he has not yet done this—not yet!

Secondly, he informs us, "While the whole world is preparing for rearmament and before one new battleship is finished, the Lord will be here." This wild statement is based upon the first error. He claims to have gotten this by direct revelation.

For those of us who know something of God's revelation in His Word and who entertain the blessed hope, these things do not bring prophetic study into disrepute. But suppose that another battleship is finished within a few months from now, and the Lord does not come, the President will have a right to brand the brother as a false prophet. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him" (Deut. 18:22).

STUDY THE MORE

We need to study God's Word the more in order that we may rightly warn the world and comfort the true saints of the coming of the King. We hope that no person who has read the brother's article will feel that prophecy is of no value. Mistakes of men can never make void God's truth.

We should not be surprised if the Lord would come tonight. There is nothing in the **world** which needs to be accomplished before the coming of Christ to take his redeemed church home to glory. All things are now ready. He will come when the church which is His body is complete. We could wish that it might even be before the next battleship is finished!

After Christ has taken His true church to glory, the great tribulation will break forth on the earth. Immediately after the tribulation, the King will set up his reign. We recommend that pastors in Brethren Churches who have not already done so, shall give a series of messages on the high points of prophecy. These could well include such subjects as:

The Rapture of the Church.
The Great Tribulation.
The Coming of Anti-christ, the Great World Dictator.
The Coming of the King of Kings as a World-Wide Ruler.
What the Bible Tells us about the Millennium.

In many parts of the country laymen in various

(Continued on page 5)



Easter Comes Again!

By Ord Gehman, Pastor Vinco Brethren Church,
Conemaugh, Penna.

As we near this glad season of the year once again our minds are made to consider the real meaning and significance of Easter. When we think of Easter and the relation of the Christian to it we cannot help but make some definite deductions.

In the Greek there is the word pascha which is derived from the Hebrew pesah and its kindred word pasha in the Aramaic. These words refer to the Passover festival of the Jews. The Jewish Christians in the early church continued to celebrate the Passover season, but regarded Christ as the true Passover Lamb. In this they commemorated the death and resurrection of our Lord Jesus Christ.

The English word Easter comes from a Teutonic goddess Eastre or Estera to whom sacrifice was offered in April. It came to be applied to the paschal feast by the Gentile Christians. The Jewish Christians fixed the Easter season at the time of the Passover season which was regulated by the paschal moon. They went by the day, regardless of the day of the week. The Gentile Christians identified it with the first day of the week, or the Sunday of the resurrection, regardless of the day of the month. Those disagreeing from this Gentile view were regarded as heretics in the church.

The setting of the proper Sunday for the Easter season caused long and bitter controversy in the church. The Council of Nice, 325 A. D., decided in favor of Sunday for Easter but did not fix a definite Sunday. Approximately three centuries later it was decided that it should be placed on the first Sunday following the first full moon after the vernal equinox. Thus it remains until now, as to time.

As to its significance we discover considerable differences. It was first a commemoration of our Lord's Passion and Resurrection. When paganism began to creep into the church the name Easter was adopted because of Teutonic influence, named after a pagan goddess. After the great division of the Eastern and Western churches, or the Greek Orthodox and the Roman Catholic, a fast of forty days, excluding Sundays, was adhered to. Being a season of self-denial and penitence it came to bear the name lenten or lent which means meagre or spare. Due to the fact that fasting was too stringent a spiritual exercise for the worldly-minded Christians, the lenten season came to be regarded as a period during which certain types of entertainment and personal conduct were to be foregone.

Today, the Easter or Lenten season has become so commercialized by organized, professing Christianity that the real purpose for which it was originally intended has largely been lost. Easter, the vast majority of professing Christians is a time of refraining from some usual habits of living, to be climaxed by a great celebration of new clothes and hilarity when the season is over. The greedy world has so commercialized the idea that it has lost almost all its significance. Instead of a commemoration of the sacrifical price of Christ's redemptive work for a sin-cursed earth and a God-rejecting world, it is a time of empty, make-believe Christianity.

It is not our purpose to detract one iota from the Easter season or its real significance. It is my firm conviction, however, that we dare not forget the real sacrifice of our Lord upon Calvary's tree. We dare not overlook the fact that Christ's sacrifice should ever be before the true child of God. Our every thought and action should be Christ-centered. Dare we participate at any time in anything which detracts from the beauty of our Lord Jesus Christ? Such a question can be answered only in the negative. If Christ's sacrifice means anything anytime, it means **everything all the time.**

Every new day should be a reminder to us of the goodness of God and the resurrection of Jesus Christ. Let every new day be fraught with new opportunities of service and new possibilities of greater Christian attainment. Let us not forget Christ this Easter. Let every day be Easter day in the lives of His redeemed children.

Even so come, Lord Jesus. Amen.

EDITORIALS

(Continued from page 4)

congregations are sponsoring special prophetic Conferences either within their own churches or in conjunction with other congregations. Such conferences have brought great blessing to God's people. The child of God who fails to study prophecy cannot realize how much he is really missing.

W. I. DUKER
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NATIONAL SUNDAY SCHOOL ASSOCIATION

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DEVELOPING REVERENCE IN THE SUNDAY SCHOOL

Miss Mary Merrick

(This article on "Reverence" was given at a meeting of the Washington Sunday School Council by Miss Merrick who is the superintendent of the Junior Department of that school.—Homer A. Kent).

The subject of "reverence" is an ever timely one—reverence in the house of the Lord, and above all, true reverence for the Lord.

Reverence means to adore, respect, consider with worshipful regard, and implies an exalted regard for holy things. It seems almost a part of our natural make-up to honor the memory of great persons or respect their great deeds. Have you ever been to George Washington's tomb at Mt. Vernon? Did you notice the conduct and attitude of the people gathered there? What made them move so quietly and speak so softly? Their attitude was the same as though they stood in the very presence of a great personage. Because of what he was when he lived, people revere his memory. A similar regard may be found in visitors to the Lincoln Memorial. Literary minded folks visit the beautiful Shakespearian Library because, through his works they highly regard Shakespeare. Our American schools, public and private, are responsible in large measure for this attitude. Boys and girls come to know Washington and Lincoln and Shakespeare through their instructors and a study of their works. The street urchin has this quality also, but because his training has been mostly in the school of experience, his regard may be for different things.

It appears then that the direction of this natural inclination to worship may be guided by training. We are particularly interested in the attitude of our people for and in the church. Reverence we expect from the members of our groups, both adult and children. In the case of children, especially, we believe a reverent regard for the Lord and His house to be a matter of teaching, training and example.

It is our opinion that the home is responsible in large measure for the attitude our Bible school scholars hold toward the church. It seems to be a tendency of the times in which we live for people to flaunt their disregard for persons, places and things. Young folks are quick to copy and soon develop the disease. How is the Lord and the Word of God regarded in your home? Certainly boys and girls will not likely be irreverent in the house of the Lord if He is properly exalted in their home.

However, no small part of the responsibility rests upon us as teachers and officers in the Bible school. One of our chief duties is the endeavor to instill the spirit of reverence in our scholars by training and example. First, as His servants, we must ourselves respect the Lord and His house. Second, we must prepare and present programs and lessons that are conducive to worship.

Impromptu programs may have their proper place but that place is certainly not the Sunday School. Each session should be planned with a definite purpose in mind. We must have plenty of material, be thoroughly familiar with it, and present it in the clearest simplest way to obtain the desired results. Our planning should deal not only with the material to be presented but the place in which we shall hold our meeting. To attempt to carry out a program, even though well prepared, in the midst of confusion and noise is to court failure. The room should be orderly and neat; the chairs arranged in a way to best meet the needs of the school, with a view to having a minimum amount of moving during the session; and all other articles of furniture conveniently arranged and in their places.

Experience proves that a room in disorder and lacking in harmony causes a reaction on the part of the scholars which is detrimental to the best interests of the session. An illustration of this point is the story of a small boy in our school. During the period when we were erecting the upper portion of our building and at the same time endeavoring to hold all of our regular services in the downstairs portion, things were pretty much upset, and it was necessary to do the best we could under adverse circumstances. This lad's class was assigned to the only available corner of the kitchen, the rest of which was piled ceiling-high with miscellaneous furniture, materials and what not. After a week or two of holding Sunday School under difficulties, this youngster flatly refused to attend. His own explanation was to the effect that it wasn't Sunday School —everything was a big mess. Naturally, these circumstances do not regularly prevail and were unavoidable for a few weeks, but the incident serves to illustrate the effect of a disorderly room upon our scholars. Our room, auditorium or classroom, is our workshop and it should be as well arranged and as well equipped as possible for our job—the presentation and study of the Lord Jesus Christ and His Word.

Care should also be exercised in the choice of music for use in the Sunday School. It is desirable to have perfect quiet at the beginning of a period of worship. Music and the quiet, composed bearing of the leader can do much to bring this about. Should the pianist use some brilliant or march-like composition as a prelude to the worship service, the scholars will be inclined to tap their feet and become more lively. "Fairest Lord Jesus," "Sun of My Soul,' 'or music of like character would have the opposite effect and quiet the group, thus preparing them for a service of worship. However, when we enjoy our song service the music should not drag. That is wearing on the singers and destroys much of the joyousness of singing praises. How fortunate we are when our pianists realize what a responsible part they play in promoting reverence in our services. Scripture should be read thoughtfully and intelligently. Prayer should be definite.

John 4:24 reads "God is a Spirit and they that worship Him must worship Him in spirit and in truth." Without reverence it is impossible to approach God and we dare not, therefore waste the precious little time we have for Bible school purposes by attempting to conduct our programs in the midst of confusion or irreverence.

ADDITIONAL SUNDAY SCHOOL ORDERS

* Tracy, Calif.
Covington, Va.
* Terra Alta, W. Va.
* Pittstown, N. J.
* McLouth, Kans.
* Lost Creek, Ky.
Bethel Brethren, Ind.
Hagerstown, Md.
* Listie, Pa.
Gratis, Ohio.
* Williamstown, Ohio.
* Mt. Zion, Ohio.
* Oakville, Ind.
North Liberty, Ind.
North Manchester, Ind.
* Martinsburg, Pa.
* Nappanee, Ind.
Whittier, Calif.
Buena Vista, Va.
Kittanning, Pa.
* Johnston, Pa., Second.
Conemaugh, Pa.
* Roanoke, Ind.
* Pleasant Hill, Ohio.
* New Troy, Mich.
* Krypton, Ky.
* North Vandergrift, Pa.
Johnstown, Pa., First.
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Rittman, O.
Compton, Calif.
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This report will serve as a receipt for your remittance. If there has been a failure to list any school, write us, that correction may be made.

* shows schools from which payment was received with order.

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LIQUOR ADVERTISING IN CANADA

On the first day of October the Canadian Broadcasting Corporation put into effect a new board of governor's order that bans all liquor-sponsored advertising through the facilities of the corporation. The order reads: "Spot announcements, including time signals, associated with the advertisement of wine and beer, shall not be accepted for broadcasting by the privately-owned stations throughout Canada." Dr. A. I. Irwin, of the Ontario Temperance Federation, which urged the reform, added: "There may still be loopholes in the regulations, but we feel sure that every effort will be made to stop these and rid the air of this type of publicity in all its subtle forms."—Christian Advocate.

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YOUNG PEOPLE'S C. E. TOPIC

Topic for April 24, 1938
PAUL'S FIRST MISSIONARY JOURNEY
(Acts 13:1-5)
Suggestions for the Leader

Paul was the world's greatest missionary since the time of Christ. The Lord gave him the peculiar task of establishing churches in many countries as well as gaining many converts for the Lord. Paul took several journeys into foreign lands; most of them were taken in Asia Minor, the islands of the Mediterranean Sea, Greece and Rome.

The Apostle was a powerful man for God. He was willing to be used of the Lord at any time after his conversion. He said that he was "set for the defense of the Gospel." Frequently he was beaten and injured. Men who rejected Christ and His Gospel, likewise, rejected Paul. Nevertheless he counted it a joy to suffer for the cause of Christ and to be able to bear a testimony for Him.

In spite of severe opposition, Paul was successful in preaching Christ. He had had a real experience with the Lord and was determined "not to be disobedient to the heavenly vision." Honest thinking people believed and accepted Christ as their Savior.

Our study tonight, will be limited to the first mission journey of the Apostle. See how the Holy Spirit works with men. Notice, also, how He honors His own people and makes them to be a blessing.

1. Called into Mission Work by the Holy Spirit. Acts 13:2.

There were Christians in the church at Antioch who were living close to the Lord. Apart from the regular services during the week, some met for special prayer meetings. Those who were spiritual found a need for more prayer and a joy in the additional fellowship. In such groups, the Holy Spirit finds men for His work. At any rate He spoke to the men there and asked that Paul and Barnabas would be separated for mission work.

Successful missionary work must be directed entirely by the Spirit of God. He calls people to go forth as well as He calls others to support them. Undoubtedly, the little group of faithful Christians in Antioch prayed for the men that went out to preach the Word. This is what we should do for our missionaries.

2. Ready and Willing to be used of God. Acts 13:2-3.

God does not force or press men into Christian service against their wills. He has limited Himself to operate and work within the sphere of the human will. Paul and Barnabas were willing to be used; at least they were ready to go. Before the call came to do a large piece of work, they had been tried with smaller tasks. Previously, they proved faithful to God and therefore, God knew that they were the men for the early missionary work.

We may not be called to do big things first. There are scores of lesser things to be done for the Lord. While we are in the church, if we prove willing and ready to be used of God, He will open doors of opportunity for us. Do not think that anything done for the Lord is without significance. The small tasks are stepping stones to greater tasks. This is God's way of preparing leaders.

3. Direction for the Work. Acts 13:4.

The Spirit of God called the early missionaries and then continued to work with them. He sent them forth, led them day by day and gave them a message for the people. One of the great commendable traits in the Apostle Paul was that he did not depend upon human wisdom; he was convinced that the Spirit would lead and direct him in Christian work.

Here is a lesson for everyone. It is far more profitable to do things for the Lord in the will and power of the Spirit of God than to trust our human abilities. How can we make the change? First of all we must be completely resigned to the Holy Spirit and pray that He would use us. Make known your intention "not my will, but Thine be done."

4. Honoring the Lord. Acts 13:5.

There are several things that contributed to Paul's success as a missionary. One big thing was that he honored the Lord Jesus in his life and work. Shortly after his conversion "he preached Christ in the synagogues, that He is the Son of God" (Acts 9:20). This was his message on the first missionary journey. He stressed the plan of salvation as taught by the Lord Jesus, and men were saved by it.

Today there are many other things taught in some churches and C. E. so-

cieties. They talk of current events, reforms, civic improvements, education, etc. Of course the important thing is to learn of Christ and His salvation. Place the emphasis where it belongs and honor the Lord Jesus Christ.

5. Opposition from the Enemies. Acts 13:8, 45.

Opposition to a good work comes from the devil. He has set himself to ruin the cause of the Messiah by leading men away from the things that are right. Ever since Satan's fall, he has tried to overthrow the economy of God and establish himself as the most supreme. He stirred up envy and hatred against Jesus, when He was on the earth. Jesus reminded His followers that the Shepherd would be smitten and the enemy would try to do the same for the sheep.

Paul did not permit the opposition to stop him. If the people of one city rejected him, he moved on to another. We ought to have the courage and conviction of the Apostle. Do not let any opposition, adversity or discouragement cancel your testimony for the Lord.

6. A Message for the Gentiles.

The first missionaries into Asia Minor found the opposition so great among the Jews that they determined to turn to the Gentiles. It does not mean that we were considered of less importance; but that God's order of preaching was to the Jew first and that they were to be a light to the Gentiles.

The atonement of Christ was abundantly able to save both the Jew and the Gentile. Verse 48 says that the Gentiles were glad when they heard this, and glorified the Word of the Lord. Every Christian now claims salvation through the new birth. This is the vital thing and not whether we are born of Abraham's line or some other line.

7. Results of the First Missionary Journey. Acts 14:23.

Men were saved, churches were established, leaders were appointed and worship services commenced. The first journey brought terrific opposition; but it also brought happy results for the Lord. The Word of God became precious to those believers and they taught others of the wonderful salvation.

The missionaries were encouraged and strengthened in their word. Nothing can take the place of success. It gave them the more determination and confidence to continue.

Questions to be Answered

1. How are missionaries called into their work?

2. Do you think that God sends out missionaries against their own wills?

3. How does the Holy Spirit aid the missionaries in their work?

4. What is the supreme and all important message of the missionary?

5. What results follow faithful mission endeavor?

GOD'S MEANS OF GRACE
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JUNIOR C. E. TOPIC

April 24, 1938

THE SALVATION GOD OFFERS

(Aim: To show man's privileges by grace in spite of his sinfulness of nature).

LEADER

Although all are sinners without hope, God provides salvation to meet every need of every sinner. There are five great facts we want to study. Let us draw a hand on the blackboard and let each finger represent one fact.

Finger 1. We will start with the thumb, as it gives us the most important lesson to learn. I SIN (Rom. 3:23). Who was the first man? Adam. He sinned. Who was the second man? Cain. And he sinned. And the third? Abel. Surely he sinned. And we can go right on down the list of men who have lived on this earth and we find they have all sinned. Every man, woman and child since the time of Adam has sinned. Rom. 3:10 says "There is none righteous, no, not one." No matter how lovely in appearance you may be or how good you may seem to your friends, in the sight of God you are a vile sinner. God has made this terribly clear in His Word. God looks into the heart of man and sees the sin that is within. He sees what man cannot see. He knows you are a sinner.

Finger 2. But marvel of marvels we come to the second great fact that though we are such vile sinners, GOD LOVES US (John 3:16). He has no cause to love us, yet he does. He loves His Son, yet that does not prevent Him loving us. Satan may whisper to us, that we are such great sinners that God cannot love us. A little child named Mary lay sick three long weeks with a dreaded fever. Her parents watched over her and tenderly cared for her but she died. Her weeping parents stood by her side and looked into the pale face of their love one. Did they love Mary? Had she not died of that dreaded fever? Yes they loved Mary but they hated the dread disease that had taken their loved child away from them. So God loves the sinner but He hates the sin that will separate us from Him. God loved the sinner so much that He provided a salvation for Him in the person of His dear Son, Jesus Christ (Rom. 3:21-28).

Finger 3. We now come to the central finger and get the central fact of salvation—CHRIST DIED. Rom 5:6 says, "Christ died for the ungodly." What a wonderful statement, because it includes everyone, for we are all sinners. Christ didn't die for just a few but for all. He took your place and my place. He paid the penalty for our sins.

Finger 4. I BELIEVE. There is nothing left for us to do to be saved but to "Believe on the Lord Jesus." Remember the story of the jailer who asked this plain question, "What must I do to be saved?" Then remember the answer from Paul and Silas. They didn't say you must earn it. But they did say, "Believe on the Lord Jesus Christ and thou shall be saved" (Acts 16:31). Praise God, any man and woman, boy or girl who "believes" in Jesus is saved.

Finger 5. We now come to the last finger which gives us the very important lesson, I LIVE. Why do we live? Let us read John 3:15. What does it say? Who shall have eternal life? Then again let us read John 3:36. Who has everlasting life? If we believe in Jesus Christ and accept God's gift of salvation so freely given we can count off on our fingers these five facts. 1, I Sin. 2, God loves us. 3, Christ died. 4, I believe. 5, I live. But what does the last part of John 3:36 say? "He that believeth not the Son shall not see life." If we do not accept the salvation God has offered we shall surely die.

When Jesus comes into the lives of men, they not only have the wonderful promise of everlasting life but are given many special privileges given only to those who are His own. The following are just a few.

For Discussion.

II Cor. 5:17—Makes us new creatures.

Rom. 8:1 and John 5:24—Removes condemnation.

John 10:28—Imparts new life.

Gal. 2:20—Christ lives within.

John 1:29, Eph. 1:7, I John 1:7—Sins taken away.

Eph. 1:3—Receive all spiritual blessings.

I John 3:1-2—Become children of God.

Rom. 5:1-11—Gives, joy, peace, hope, etc.

Rom. 8:32—Gives us freely all things.

Phil. 1:6—God continues to work in us.

Phil. 3:21—Will some day take us from the very presence of sin.

JUNIOR C. E.
FIRST BRETHREN CHURCH
WAYNESBORO, PENNA.

Our Junior Christian Endeavor was reorganized October 3, 1937. From the start, much interest was shown and we feel that we are growing spiritually as well as in number. At our first meeting there were 24 boys and girls present. We have had as high as 49 in attendance and now have 42 on our "active members" roll. For boys and girls who like to attend but are less than nine years of age we have a "Junior Juniors" roll.

Our offerings have been very good and we try to use them as the Lord leads. We are anxious to make our offering towards the support of "Our Baby," Ann Celeste. This offering we will make at Easter.

The boys and girls have been leading

the meetings, using the topics arranged by Miss Gilbert, of Washington. Some times we have substituted different topics when we felt that the suggested topics were too difficult. March was Officers' month. Each Sunday one of the officers led. Our officers are:

President George Sweeney
Vice President Elinor Hollinger
Secretary Raymond Rock
Treasurer Doris Koontz
Pianist Janet Good

The superintendents are Mr. and Mrs. Charles Alter.

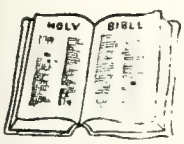
Our society has a motto. It is "Living For Jesus." We also have a theme song by the same name.

We are making C. E. notebooks. In them we put pictures and activities of our church and society that are of interest. Every note book contains a picture of Ann Celeste Kliever.

One Sunday night in the regular church service, Brother Crees, our pastor, had us to have charge of the devotions. We sang three songs, quoted Bible verses and offered sentence prayers.

We are trying to meet our ten goals until June 1. We are as far as the "L" verse in our "Bible Verse Alphabet." We pray that God will help us and bless us so that we may do his will and be a banner society.

SinCErely yours,
Raymond Rock, Secy.



NEWS FROM THE FIELD



THE LONG BEACH "FATHER AND SON CAMPAIGN"

The First Church of Long Beach has passed through one of the best revivals in all its history. At least, such is the opinion expressed by many of its members. About 125 persons stepped forward for Christ, most of whom came forward to confess Christ for the first time in their lives. An unusual proportion of the adults were men. A number who had fallen far away from the Lord, but formerly were members of various denominations, renewed their covenants with Christ. About one-half of the number were children out of our Sunday School. Many have been baptized, and many are yet to be baptized. Our Bible School is now crowding the 1400 mark, although rain and floods have been hindering attendance the past two Sundays.

The revival was a "Father and Son Evangelistic Campaign." Rev. Paul R. Bauman, son of the pastor, did the preaching. Last fall, we went to Los Angeles, and did the preaching in a similar campaign in the Second Brethren Church of that city, when sixty souls made the great confession. We thought it might be a good thing to work as a team here in Long Beach, and it seems that it was within the will of the Lord that we did so, for He certainly blessed the effort. "Without Me," said the Master, "ye can do nothing." Paul declares that we put him "on the spot," for he was raised up in this church; and there is an old saying that "A man is not without honor save in his own country." But Paul made good, and of course, it would be a strange sort of a father who would not be glad.

We have been having continual blessings during the past six months here in this beach city. Last year we were absent almost six months all told, holding Bible Conferences in Wichita, Mt. Hermon (Calif.), Waterloo, Berne, Johnstown, Uniontown, Philadelphia, Washington (D.C.), Roanoke, and giving various messages at a number of other points. At the close of the National Conference, we returned home to find that the church had not suffered, but under the efficient care of our good associate, Rev. Alan S. Pearce, had prospered, and that he had baptized many during our absence. During the first months after we were home there were nearly forty baptisms—seventeen coming forward on one Sunday and nineteen on another. And ever since the Lord has been adding to the church weekly such as should be saved. To Him be all the glory! From the human standpoint, scores of soul winners in this congregation must have the praise. Fully one-half the time of the pastor is given to the work of the Foreign Missionary Society, so that it can be readily seen, back of him stands a loyal group of personal workers, who love, and give, and work that souls may be won and our Lord exalted.

We are now looking forward to Easter Day. The church is talking, praying, thinking, **"Easter offering!"** Last year, our annual offering to Foreign Missions almost reached the $9,000.00 figure. We are praying that it may fully reach that figure this year. Times are a bit harder, but our Lord is still rich. Some of these days we want to see it take five figures—this offering for those who sit in the gross darkness, still waiting to hear the gospel story told. God forbid that we should eat the precious bread of heaven alone. We have said it many times, that the Long Beach Church has grown under the blessing of God because of her intense love for the work of foreign missions. We still have a heavy debt. What this church has given to foreign missions would have cleared off our local debt long ago—yes, twice over. **But**, a lot of us believe that had it not been for God's blessing due to the missionary spirit of the church, we would be deeper in debt than we are. At least, so we folks here in Long Beach believe.

The work in every department is alive and moving. We have added a lot across the street to our property, and are paving it for parking purposes— a thing badly needed. We have to shift classes quite a bit because of classes outgrowing their quarters. It is being whispered about that we must soon add another wing to our church. But the Lord may come before that time.

Our offering to home missions last year was the largest in our history. Since National Conference we have raised and given $1500.00 to help the boys in Akron secure their training for home and foreign fields. We are now trying to raise a bit of help for the benevolences of the church and also for the Publication Board. We want every offering to be the "largest ever." We have learned long ago that you cannot kill a church by getting it to give. We have none that the world calls rich; but, we have a lot of poor folks who dearly love the Lord. Over ten thousand pennies were counted in the Easter offering a year ago. Now, you can know **who** gave!

Well, in this matter of giving, we will say with the famous old negro preacher: "Brederern, fin' me a chu'ch dat has killed hisself a givin'—I say, fin' me dat chu'ch. and, when yo' does, I'll crawl right up on top dat chu'ch, and preach dat chu'ch's funeral—dat I will! And,

ANNOUNCEMENT

We are now looking forward to a special series of pre-Easter meetings from April 10-17 at Peru, Ind., with the pastor doing the preaching. We will be glad to have those from nearby Brethren churches share the blessings of these meetings also.

ROBERT ASHMAN.

ANNOUNCEMENT

The Washington, D. C. Brethren church will hold its regular Spring Communion on the evening of Thursday, April 14th, at 7:30 P. M. All of like precious faith are cordially invited to be with us at this time. The church is located at 12th and E Streets, Southeast, just twelve blocks east of the Capitol. Nothing but a small, triangular park separates us from historic Pennsylvania Avenue.

HOMER A. KENT, pastor.

COMMUNION NOTICE

The Second Brethren Church of Johnstown, Grove Avenue and Bond Street will hold their love feast and communion services on Easter Evening beginning at 7 o'clock. These services will be preceded by passion week services. All of like faith cordially invited to attend and enjoy these services with us.

J. L. BOWMAN.

I'll take fo' my tex', 'Blessed am de dead dat die in de Lawd'!"

Well, these are wonderful days! The world is in despair, but not the true children of God. They know what's ahead—what lies beyond the death damp that seems to be settling all over the world—especially Europe. They know that "the pain is sorest when the child is being born"—that "the darkest hour is just before the dawn"—that God is still on His throne! They know that the glorious Son of God is seated at the right hand of the mighty God that told old Nebuchadnezzar to go out into the garden and chew grass until he learned that Jehovah rules in the kingdoms of men. Those who know the wonderful prophetic Word know that one of these days He will tell the Hitlers, the Mussolinis, the Stalins, and all the rest of their ilk, to go out into the garden (or some other place) and eat worms, **and they will go!** They know that the great Messiah of Israel and the Bridegroom of the church is at the right hand of God just awaiting the command to mount the great white charger (Rev. 19) and ride! And, when He rides, the oppressor will be broken in pieces, and sorrow and sighing will flee away.

Brethren, **keep looking up!** Come Lord Jesus, come!

LOUIS S. BAUMAN.

MARTINSBURG REVIVAL

It was our privilege to spend almost three weeks with the Martinsburg church and the pastor, Rev. Stanley Hauser, in special meetings. This church is one of the finest of our small churches and is giving out a real testimony for the Lord Jesus Christ and His church in the community. Perhaps they will not grow by large ingatherings so far as membership is concerned but their progress should be steady and regular. Our members have a good reputation as defenders of the faith once for all delivered, and to those of like mind in the community this definite stand taken by the church is making an appeal.

Mrs. Kimmell was with me the first week of the meeting and then was called home because of sickness in the family, but in that short week the kindness and hospitality of this congregation was an outstanding event. All through the meeting home after home was opened to us and the best to be had was placed before us. We stayed with the pastor and his wife, and both spared no effort in making us comfortable. You see both of these splendid people were formerly members of our church at Tenth and Dauphin, so it was a real treat to spend the time in this home.

We enjoyed the meeting. The attendance was good; at times large. The interest could not have been better. The response of the church to higher standards of Christian growth was almost unanimous. Souls were saved and new members added. For all this we rejoice in Him.

A surprise gathering of most of the pastors living within reach of Martinsburg was a happy event and several of these pastors with a number of their members were in the services at different times. Brother Hauser had arranged for special numbers of song almost every service, and the response of splendid talent from the neighboring churches was greatly appreciated. As in most places like this there are a number of hardened resisters who have been approached by almost every evangelist holding meetings in the town. The pastor and evangelist visited several of them. While it was sad because souls were at stake, it was also interesting to see how they started out declaring belief in Jesus Christ and the Bible, and ended in every one of these particular cases by denying the Lord that bought them and showing a positive hatred for the Bible as the inspired message from the Lord. This sin of unbelief still remains the one at the top of the list. Would that men might see how it spells their eternal doom.

If our church at this place could find a way to have regular services instead of being a part of a circuit, or at least have more fixed times of worship than at present, the work could advance more rapidly. Let us pray with them to this end. The members like the pastor and the pastor likes the members and this is always a splendid combination. We are expecting to hear of further progress from Martinsburg, should the Lord tarry.

A. V. KIMMELL, Evangelist.

MARTINSBURG EVANGELISTIC CAMPAIGN

Beginning on February fourteenth the Martinsburg Brethren Church launched into a revival campaign for souls. It closed on Sunday evening, March 6th. This campaign was bathed in prayer and saturated with personal work before our meetings which opened the way into a fertile field, ripe and, "already to harvest." This spirit of revival continued all through the meetings.

On Monday evening of Feb. 14th, Brother George Rogers, pastor of our Leamersville church was the guest speaker to open this campaign. He brought a splendid message and one that warmed our hearts together in Christian love and fellowship.

Tuesday, February 15th, brought Rev. and Mrs. Kimmell into our midst. Our people at Martinsburg had been praying one whole year for this meeting and also for the Evangelist and his message. It was a privilege and proved a rich blessing to have Brother and Sister Kimmell in our home. To Mrs. Hauser and myself, those weeks of fellowship shall long be remembered as precious and strengthening spiritually in the service of Christ our Lord.

Our meetings were well attended from the beginning. The messages were inspiring and soul-stirring and our Evangelist was untiring in his efforts to win the lost for Christ and to lead into closer communion and fellowship those who had become cold and indifferent.

The work which impressed me so very much was the way in which Brother Kimmell personally dealt with those who needed Christ as their Savior from sin. Such earnestness, such love and compassion, such zeal and devotedness to his Lord to show Christ to those who were steeped in sin, "Who His own self bare our sins in His own body on the tree." I have never worked with anyone who was as earnest and patient, yet firmly revealing to lost men and women the "Lamb of God who taketh away the sin of the world." We as a church need more like him, zealous for the truth, and giving it forth to others. One very sad case was an aged man of 92 without Christ, with sight as clear as crystal, mind strong and keen and step quite firm. He believed the Bible, believed in God but said, "My sin is my affair between me and my God." He refused to take Jesus Christ as his Savior and Lord. There were others also, but because of lack of time we cannot write of them.

There was a surprise dinner planned for Brother and Sister Kimmell but Mrs. Kimmell having been called home due to illness, had to miss that part of it for which we were very sorry. We had a very fine time of fellowship together. Those present were Rev. and Mrs. Rossman, Rev. and Mrs. Pine and son Billy, Rev. and Mrs. Schaffer and daughter Alyce Ann, Rev. and Mrs. George Rogers, Rev. and Mrs. R. I. Humberd, Mrs. Daisy Fischel and Mrs. Hauser and myself. Others had been invited but could not come.

We were privileged to have Brother Kimmell speak to our high school at Martinsburg and also in the Morrison's Cove Home for the aged. This is a Church of the Brethren Institution and is under the superintendency of Rev. George Batzel. Brother Kimmell's messages at both of these places were greatly enjoyed and appreciated.

God alone knows the depth and to what extent His Word, the good seed has been sown and just what the actual harvest will be may never be known here. The outstanding manifestations in actual visible results are as follows: There were seven confessions. These were baptized and received into the church. There were six who were received into the church by letter and eight gave themselves for definite service in the work of the Lord. We consider this a great victory for Christ and the church here in Martinsburg, Psalm 49:8 "For the redemption of their soul is precious."

The church at the present is in a healthy state of spiritual life and our growth is steady, not in leaps and bounds but a consistant forward movement in the church and in the Sunday School.

We covet the prayers of the Evange-

list family in behalf, of our work at Martinsburg.

STANLEY F HAUSER.

PLEASANT HILL REVIVAL

The two weeks of Feb. 28th to Mar. 13th have passed into history, but the memories of those weeks will linger long in the minds of those who found the Lord during the Evangelistic effort at the Pleasant Hill church. The members of the church, the pastor, and the one who was called to assist in these services will remember with great joy the victories of these days of working together.

This was our first privilege of working with Brother Adams in a meeting and after two weeks of association, I can speak very highly of his work in Pleasant Hill. He is held in high esteem by both the members of his church and the community at large. The preparation that had been made in advance of the meeting contributed much to the success of the meeting.

Pleasant Hill church is not a large church but it is a growing church. It, like other churches has had its problems and has received setbacks in the work but it has been able to pull through successfully. And while there are still problems, it seems to be in good spiritual health and ready for growth. It has a fine group of working members that were very faithful during the meeting. It has fine musical talent and a large choir backed up the services in a fine way. The church has been newly decorated and is indeed a beautiful place in which to worship. If this people will keep before them a vision of what they can do for the Lord, we can expect to hear more from this field.

Our attendance throughout the meeting was fine. Groups were there from West Alexandria, O., and Clayton, O. The local churches cooperated in a fine way, dismissing their services in favor of the revival. One noticeable thing during the meeting was the fact that at each service there were those present who needed the Lord and the joyous fact was that many found Him. I will leave it to Brother Adams to give the numerical results.

Our home while there was with Brother and Sister Adams. Nothing was left undone to make our stay a happy one. The fellowship with Brother Adams and his family will long be remembered. Mrs. Pontius and the children were with us for the closing days of the revival and enjoyed the fine fellowship with these good people.

We pray that the Lord will richly bless those who have so recently made the decision; that He will continue to bless the church and that He will bless Brother Adams and his family as they labor with them.

GEORGE C. PONTIUS.

PLEASANT HILL, OHIO

After some planning and much prayer the burden of which was that God

(Continued on page 12)

BENEVOLENT BOARD TREASURER'S REPORT

(Months Nov., Dec., Jan., Feb.)

RECEIPTS

What and Where	General	Home	Ministers	Total
November				
Brought Forward	5.50	1532.22	1134.04	2671.76
Altoona		11.29	11.29	22.58
Conemaugh Bible Class (Men)			4.92	4.92
Penna. Ministerial Assn.		10.00B		10.00
Ardmore			9.97	9.97
Interest on $700. Note			7.00	7.00
Interest on $7.21 Note		.06		.06
Certificate fr. Mexico Bank			700.00	700.00
Certificate fr. Mexico Bank		7.21		7.21
Refund on Insurance		17.70		17.70
Will of Mrs. Clarissa Seigel		500.00		500.00
W. M. S. Fremont		10.00B		10.00
Conemaugh	1.25			1.25
December				
Lydia Craig's Bank Acct.		31.77		31.77
Sale of Hogs		187.20		187.20
Interest on Compton Note		6.87		6.87
Interest on Apple Note		22.00		22.00
Philadelphia First		50.00	50.00	100.00
W. M. S. LaVerne		6.00		
Interest on Orrington Bond		60.00		60.00
January				
W. M. S. Mexico		8.00		8.00
Sale of Hog		20.83		20.83
Manteca S. S.	10.77			10.77
W. M. S. Dayton		10.00		10.00
Sale of Hog		20.25		20.25
February				
W. M. S. Yellow Creek		2.00B	2.00	4.00
W. M. S. Summit Mills		7.43		7.43
W. M. S. North Manchester		7.50B		7.50
Smithville		16.15		16.15
Mrs. Wm. Cook		5.00		5.00
Elkhart S. S. Classes:				
Loyal Women		10.00		
Altruist		5.00		15.00
Mary Rudebaugh		5.00	5.00	10.00
Mrs. Seltha Dawson		5.00	5.00	10.00
W. M. S. Bethlehem		4.50		4.50
Mrs. Emma Atwood		1.00	1.00	2.00
Prof. Alva McClain		5.00		5.00
Mary Obenchain		.50	.50	1.00
Dr. J. C. Beal	5.00			5.00
Oakville Church	6.50	10.90*	7.15	24.55
Oakville S. S.		6.30	6.30	12.60
Eyman Estate		1410.35	564.14	1974.49
Elkhart	50.00			50.00

(* 50c Toward Barn Fund).
(B Barn Fund)

EXPENDITURES

	Home	Ministers	Total
November			
Rev. I. D. Bowman, (Min. Appro.)		25.00	25.00
Rev. L. W. Ditch, (Min. Appro.)		15.00	15.00
Mrs. B. H. Flora, (Min. Appro.)		15.00	15.00
Mrs. D. A. C. Teeter, (Min. Appro.)		15.00	15.00
Mrs. J. L. Kimmel, (Min.. Appro.)		15.00	15.00
Savings Association (Investment)		500.00	500.00
Stamps	1.50		1.50
Funeral, Lydia Craig	108.00		108.00
Feed, Grinding	28.42		28.42
Dr. Brubaker (Med. Service)	29.50		29.50
Car Load Coal (Part Paymt.)	200 00		200.00
Mrs. J. W. Clark, (Min. Appro.)		15.00	15.00

Phone		2.95		2.95
Insurance		76.67		76.67
Lights		12.53		12.53
Insurance		11.00		11.00
Salary to Myers		200.00		200.00
Lumber Co.		1.90		1.90
Hardware (Fence etc.)		16.25		16.25
Feed		28.70		28.70
Gas, Oil		57.90		57.90
December				
Rev. I. D. Bowman (Min. Appro.)			25.00	25.00
Rev. L. W. Ditch (Min. Appro.)			15.00	15.00
Mrs. D. A. C. Teeter (Min. Appro.)			15.00	15.00
Mrs. J. L. Kimmel (Min. Appro.)			15.00	15.00
Mrs. J. W. Clark (Min. Appro.) 3 mo.			45.00	45.00
Mrs. B. H. Flora (Min Appro.)			15.00	15.00
Payment on New Barn		1328.88		1328.88
Phone		2.00		2.00
Registering Bond for Mail		1.00		1.00
Lights		12.93		12.93
January				
Rev. I. D. Bowman (Min. Appro.)			25.00	25.00
Rev. L. W. Ditch (Min. Appro.)			15.00	15.00
Mrs. B. H. Flora (Min Appro.)			15.00	15.00
Mrs. D. A. C. Teeter (Min. Appro.)			15.00	15.00
Mrs. J. L. Kimmel (Min. Appro.)			15.00	15.00
Mrs. J. W. Clark (Min. Appro.)			15.00	15.00
Deposit Box		2.75		2.75
Phone		2.77		2.77
Cyrus Meyer (Salary)		150.00		150.00
Lights		18.93		18.93
Printing February Appeal		14.00	14.00	28.00
February				
Rev. I. D. Bowman (Min. Appro.)			25.00	25.00
Rev. L. W. Ditch (Min. Appro.)			15.00	15.00
Mrs. B. H. Flora (Min Appro.)			15.00	15.00
Mrs. D. A. C. Teeter (Min. Appro.)			15.00	15.00
Mrs. J. L. Kimmel (Min. Appro.)			15.00	15.00
Mrs. J. W. Clark (Min. Appro.)			15.00	15.00
Dr. Rinehart (Med. Service)		10.00		10.00
Sarah Cobaugh (Annuity Int)		12.50		12.50
E. Cassel Greaves (Annuity Int.)		5.00		5.00
Printing Cards, Letter Heads etc.		2.50	2.50	5.00
Phone		2.00		2.00
Lights		17.25		17.25
Feed, Grinding		40.00		40.00
Cyrus Meyer (Salary		150.00		150.00
Insurance on Barn		11.20		11.20
Total Receipts	79.02	1704.45	1662.81	3446.28
Total Expenditures		250.45	102.50	352.95
Balance	79.02	1454.00	1560.31	3093.33
Barn Fund to Date:		1100.87		

CHURCH NEWS

(Continued from page 11)

would guide us in our Evangelistic effort we began our meetings on Feb. 22 and brought them to a close on March 13. During the first week the local pastors of our village, along with Brother Lowman, of Camden, and Brother Patterson of Dayton laid the foundation, these men bringing to us from the Word of God the things that prepared us for our task that of winning the lost for Christ. For the closing two weeks of our meeting, Brother George Pontius of Warsaw, Ind., preached the gospel in all its purity and simplicity, the Way of Life was made plain each night and as a result 18 souls came forward, 17 of these to confess Christ as their Savior and one to place his membership in this our Church. Of this number 17 have already been baptized and when our river recedes to normal we will baptize that one who wanted to go to the river.

All but 5 of those who came were young men and young women, many of them married which means if the Lord tarries the church has won some workers for the vineyard.

Our meeting received much blessing by way of special music, the choir as well as many of the young people aiding in this work. At our baptismal service last Sunday afternoon there were 200 folks present to witness the service. We are now looking forward to Easter time with its Holy Week services and then our part in the Foreign Missionary offering.

We take this opportunity to thank Brother Pontius for his faithful services and the Warsaw Church for its pastor and may God richly bless them in the days that are ahead.

As a church we desire that God shall use us in the preaching of the gospel as it seemeth best to Him. We want to "cast the Bread upon the waters" and leave the results with Him. We work as we "wait for Him", pray for us that we shall be faithful until He comes.

SAMUEL ADAMS.

HOW I CAME TO KNOW MY SINS FORGIVEN

(Continued from page 2)

helplessness and inability to pay the debt, stepped up and offered Himself to the Father as a sacrifice. He paid the debt that we might be free. God is satisfied with Jesus and the price He paid on the Cross, and has shown to the world that He is reconciled to man by raising Jesus from the dead and placing Him at His own right-hand in glory.

Like a flash I saw Jesus dying for my sins and in my stead. My burden of sin rolled away. I was free. In my heart I **knew** that I had experienced the new birth spoken of in John 3:3 and that I was "accepted in the Beloved" (Eph. 1:6, 7).

For thirty-seven years God has kept me in the narrow way by His power, His Spirit witnessing with mine that I am His child, as spoken in Romans 8: 16. No tongue can tell what it has meant to me in sorrow and in sickness, and in all the "ups and downs" of life, to have Jesus with me and to have the blessed Holy Spirit to comfort and guide.

Dear, troubled soul! Will you accept the price paid for your debt, or will you still go about trying to do something to pay it yourself? We are not justified by our works. I repented as deeply after living an outwardly moral and religious life, as though I had been deep down in sin. It is impossible to substitute good works, confirmation or any other thing for faith in the blood of Jesus Christ. We must not think that because we have been morally good and honest, or because we have been good fathers, mothers or neighbors, that we are on our way to heaven (Gal. 2:16). There is but one way. Jesus said, "I am the way," and "I am the door." Throw yourself at Jesus' feet and say, "Here I am Lord, nothing in my hand I bring, simply to Thy cross I cling." Say this with a truly penitent heart, and your burden will roll away.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Our Command—"Forward With Christ"

Old-Time Prayer Power

Dr. Charles A. Bame

I APPROACH THIS SUBJECT with great humility of heart and much trepidation. Who am I, that I should think to be bold enough to tread in a field so untried and so unexplored by most of us? I do not even have the time at my disposal to do as good as I would like, but necessity goads me on. When one measures the answered prayers of most moderns beside those of such mighty men as are recorded by the "old-timers," it begets the inquiry, "Is prayer among the lost arts?" And when I use the term old-timers, I do not do so with the slightest insinuation of disrespect for I honor them and am humbled by their ability to prevail with the Almighty.



Dr. C. A. Bame

By "old-timers," I mean such men as Moses who talked with God face to face; David who wrote, "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even unto his ears" Psa. 18:6. I am thinking of Jonah who prayed himself out of the whale's belly and thereby became so conscious of God's presence that he did the incomprehensible thing, he converted a heathen city in forty days of preaching. I am thinking of Jesus Christ himself, who prayed a great feast for thousands, from God, out of five small loaves and two small fishes; of that mighty 120 at Pentecost who prayed down such a demonstration of power upon themselves that Peter could, in a single sermon convert 3,000 heathen Jews from their idolatries and sins to Christianity; of that small group who prayed Peter out of prison; of Paul who prayed so consistently and so confidently that he knew when it was God's will as well as when it was not. He heard from God that his affliction was not to be healed but borne. I am thinking of the more modern Geo. Mueller who, without financial outlook from any human source provided thousands of orphans of Bristol, England, with home and food for many years; of Dwight L. Moody who so mightily prevailed with God that he said, "It is a serious thing to pray! We may be taken at our word." Our further task is to discover how these people prevailed and apply the method to our own approaches to God so that we shall not be left faithless and without evidence that the God of Old is our God and that we shall be enabled to "get things from God," also.

WHAT IS PRAYER?

In our search for old-time prayer power we must first find out what prayer really is. In all my reading, I do not find any one attempting to give a single, simple definition of prayer. Rightly so. It is a field so wide, so high that it is a wonder that we do not experiment with it even as does the scientist with his problems. I do not at all agree that Christianity is unscientific nor that the promises of God are indefinite and unrealizable. I should be faithless and a coward if I so betrayed my conscience. To quote from the lovable Meyer: "God's promises are given not to restrain, but to incite to prayer. They are the signed check, made payable to order, which we must endorse and present for payment. Though the Bible be crowded with golden promises from board to board, yet they will be inoperative until *we turn them to prayer.*" Evidently, Meyer believed with the prevailing Jeremiah (Ch. 33:3) "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not." Having thus approached my problem, I now proceed to give a latitudinal definition of prayer that has come as a result of my study, experience and meditations:

(1) *Prayer is addressing God as in a person-to-person experience.* In the model prayer given by Jesus Christ, our final authority, he gave us the example of intimate and familiar conversation with God. The several petitions are, each one, addressed

to "Our Father which art in heaven." If we desire another most perfect of these examples, we need only to turn to the majestic Psalm 8. "Oh, Lord, our Lord how excellent is thy name in all the earth!" Throughout the entire prayer, it is just talking directly to God. Or turn again to the High-Priestly prayer of our Lord, (John 17). Explore for yourself how prayer is first of all talking directly to a real personal being, our God.

(2) *Prayer is praise to God.* The second sentence of the Lord's Prayer is: "Hallowed be thy name." The 148th and 150th Psalms might be characterized as bringing all things God created as well as what man has invented to the praise of the Divine Being. What a paean of praise is that! But how can one praise God if he does not know of answered prayers for which to praise him. Doubtless much of the failure to praise God is because he has become so impersonal that answers are not expected nor achieved. If we do follow the example of the great who have prevailed with God, we must so experience answered prayer that we can not withold the praise due his name.

(3) *Prayer is fellowship with God.* Here we tread on Holy ground, indeed, but who can deny the assurance of his holy companionship and comradeship? It blazes out on every page of the written Word in both Testaments. That is a whole and very fine study, of itself. Enoch walked with God; Moses talked with God; Isaiah saw God "high and lifted up." Jonah heard the voice of God, Elijah heard the still small voice after the lightning and the thunder; Mary had her message from God through the angel Gabriel; Joseph ("the supposed father of Jesus") heard from God in many dreams; Peter, James and John heard his voice on the Holy Mount--and, "He is the same yesterday, today and forever." Jesus Christ said that he said nothing that the Father did not give him moreover, promised that "where two or three are gathered together in my name, *there am I* in the midst of them." Matt. 18: 19. Fellowship with God! How sublime the thought! Encouraging poor mortals like ourselves James recalls, "Elijah was a man of like passion with us" and God heard his prayers and we may also prevail with God if we offer the "prayer of faith."

(4) *Prayer is a revelation from God.* I believe that this is the Master passion of my message. My whole ministry depended on that revelation of God to me personally. Until I knew that He lives, wanted me to serve him in the ministry and that he was actually (not potentially) calling me into his personal ambassadorship, I had run away from his call, refused to be ordained, or yield myself fully to him. The most confident assurance that I can give another as to the existence of God is to get some prayers answered. To me, it depends more on that than upon logic, philosophy or reason. If God has answered prayer for others he will for anyone. If he forgave anyone's sin he will forgive everyone's sin. If he heard the prayers of a church for Peter, he will hear them for you and for me. To deny that is to be unchristian, ungodly and infidel.

(5) *Prayer is the confirmation of the great fact that God has spoken.* It is the proof positive that the Bible is the word of God. Here he has mapped the way to himself. Here he has charted the course of men to their greatest, serenest and most halcyonic experience. It is best pictured for me in the walk and talk with the two on the way to Emmaus with the "stranger" who did no more for those men than he will do for any one: for them he opened the Scriptures; he opened their minds; he opened their eyes; he opened the heavens; he opened their field of service. Blessed are all who try so to walk and talk with God. One of the most fascinating suggestions concerning this opening of the Scriptures is, that the Book of Hebrews is the record of that conversation. It is really such a rich commentary on the significance of things in the Liturgical book of Leviticus in the Old Testament that it is easy for me to accept the suggestion of that possibility. In other words, if we would have the assurance of answered prayer, we need to know and practice the wide and wonderful experiences of those who have met the conditions and have been convinced and can say with the "beloved disciple," "we know."

(6) *Prayer is God talking through us.* In this statement we are stressing the experience of Jude who says "building up yourselves in your most holy faith, praying in the Holy Spirit," which might be enigmatic but for the commentary of Paul who says plainly: "likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." But the revelation does not end with that. There is another helper for us in prayer. He continues: "And he that searchest the hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God." Rom. 8: 26, 27. The most simple commentary on these statements is that there are two helpers for us in our prayers: the Son and the Holy Spirit and fully to be yielded to them would be but the natural conclusion to which one could come, call it by any name one could. God even sent two helpers to be in us and for us, so that he could talk through us in prayer. Yieldedness to God is the price of success in prayer. As Archbishop Leighton has said: "He that is much in prayer shall grow rich in grace. He shall strive and increase most who is busiest in this, which is our very traffic in heaven, and fetches the most precious commodities thence. He who would send out oftenest the ships of desire, who makes the most voyages to that land of spices and pearls, shall be

sure to improve his stock most and have most of heaven on earth." In similar vein Spurgeon said "It may be your prayer is like a ship, which when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer faith. Mere coasters will bring you coals, or such like ordinary things; but they that go afar to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers, which, like the old Spanish galleons, cross the ocean, and are longer out of sight, but come home laden with a golden freight."

How to Pray

Having thus at some length persued the investigation as to what prayer is; how it has achieved for others; need we spend much time on the how of prayer? The one condition still unstressed is faith. The writer of the Hebrews says: "Without faith it is impossible to please him (God)." When the disciples showed amazement at the withered fig-tree, Jesus said "Have faith in God." Mk. 11: 22. Then, telling them that they could remove mountains and have them cast into the sea (a symbol of limitless power) he said, "believe that ye receive them and ye shall have them." Limitless use of the power of God, according to his will awaits the expression of faith on the part of his yielded servant.

Concluding, we ask what must be believed? The answer is, Petitioners must believe that God is and that he is a rewarder of them that diligently seek him; believe that God will be present and reward even two or three that come in his name; believe that the Holy Spirit helps and that Jesus does also; believe that he is pleased to respond to the faintest cry, even "before they cry, I will answer." Believe in his pleasure to please his trusting child. Believe that the God of heaven is your personal adviser and friend and draw so heavily on his bank account that he is honored in the largeness of your asking demonstrated in the generosity and graciousness of his giving.

A Personal Testimony

I had been sick many weeks with what was then called Blood Poisoning. A very small "cut" on the right foot had become infected and from my knee to my toes was one putrid mass of pus which could be squeezed from the knee out at the top of the foot. The doctor advised amputation. I was resigned to it but mother protested. Then came my pastor. He read John 15. Verse 7, was the opinion of faith. I accepted the promise of God, laid myself on his altar and in a few weeks walked. It made me a preacher —without it I would perhaps, be a "sounding brass and a tinkling cymbal" if I had tried to preach at all. Faith was rewarded.

A mother had been tormented for weeks believing she had sold herself and her children to the Devil. After much persuasion, she consented to kneel with her husband and myself in prayer. First, he prayed, then myself. Then, after refusing much, she repeated after me, "God be merciful to me a sinner." She arose from her knees calm and happy. So were we all. A man told me that he could not stop the use of tobacco after trying for many years. I admonished him to get on his knees and ask God to take away the appetite for it. He received the answer and often witnessed to the fact. I know of several of like kind. I could fill many pages with testimony concerning answers to prayers at the anointing services of our people. Let it be remembered that there are three very definite promises

Mother's Way

Tender, gentle, brave and true,
Loving us whate'er we do!
Waiting, watching at the gate
For the footsteps that are late,
Sleepless through the hours of night
Till she knows that we're all right;
Pleased with every word we say—
That is every mother's way.

Others sneer and turn aside.
Mother welcomes us with pride;
Over-boastful of us, too,
Glorying in all we do,
First to praise and last to blame,
Love that always is the same,
Following us where'er we stray—
That is every mother's way.

She would grant us all we seek
Give her strength where we are weak.
Beauty? She would let it go
For the joy we yearn to know.
Life? She'd give it gladly, too,
For the dreams that we pursue;
She would toil that we might play—
That is every mother's way.

Not enough for her are flowers—
Her life is so blent with ours
That in all we dare and do
She is partner, through and through;
Suffering when we suffer pain,
Happy when we smile again,
Living with us, night and day—
That is every mother's way.

—Edgar A. Guest.

connected with the anointing service. (Jas. 5:15). (1) The prayer of faith shall save him that is sick. (2) The Lord shall raise him up. (3) If he have committed sins, they shall be forgiven him. If the first two of these may be variously interpreted, the third can not. I have seen those pronounced incurable with cancer, elephantiasis, tumor, and many other diseases recover and have heard the testimony of the sinsick testify that they had a realization of the forgiveness of their sins when they had presented their endorsement of this check out of the bank of heaven. Therefore let me also testify that I am sure that things have happened in my religious experience which could never have happened without the intervention of Providence. I believe that God is and that he is a rewarder of them who seek him and that he will not leave comfortless, those who seek help from him, nor abandon in the dark, those who seek to know him and experience his presence. That complete yieldedness is the price of the assurances and that we can best receive the evidences of answered prayers when we become receiving sets for the Heavenly Broadcasts. Only a real active faith in a real personal God can realize cash from the Bank of Heaven. One must believe and relate himself to God even as did Enoch, Noah, Abraham, David, Daniel, Mueller, Moody and hosts of others in all the centuries since God made man in his own image and after his own likeness. He will as he ever has, respond to the cry of needy, dependent men according to their faith.

"No time to pray!"
Oh, who so fraught with eartly care,
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear,
Than that our God His face should hide,
And say, through all life's swelling tide,
"No time to hear!"

And so, my conclusion to the question concerning how to have old-time prayer power is to use old-time prayer; plenty of it. The Rugby method was only this principle: learn to do by doing.
South Bend, Indiana.

The Boys' Vernacular School

Miss Grace Byron, Missionary to Africa

Thy Word have I hid in mine heart, that I might not sin against thee. Psalm 119:11.

How Is The Little African boy to know that lying and stealing is not perfectly all right, unless he is taught? How is he to know that the Lord Jesus came into the world to die for his sins and to save him from the power of sin, unless he is taught; and how can he hide the Word in his heart if he cannot read it? There is no royal road to learning, and the white man, as clever as the native thinks he is, is not able to make a medicine strong enough so that by taking a few doses, he can see these broken chains as words and read the message they have for him in the pages of the Blessed Book. They must begin at the beginning and learn the rudiments of reading. This is my joyful task and privilege.

We have 110 boys, coming every day to learn to read. They are from 22 different villages and represent 4 tribes. They live with friends and relatives in nearby villages, working for their keep. The furthest tribe represented is five day's journey in the Pana tribe, where no one is teaching them the Gospel. Pray that the boy from this tribe may be used of the Lord in reaching this wild and warlike tribe, which has only lately been put under subjection. Only five of the boys live on the station, which means that all the rest must walk at least a mile each way, but most of them come a greater distance. Some are five miles away. They come of their own volition. Only one that I know of is sent. His father brought him and said if he did not come regular to let him know. I remember of once wishing I could catch the mumps to stay home from school. I finally did get the measles and escaped school for two weeks. I just wonder how many boys in America would go to school if they were not sent. Why do they come, you may ask. Some come to escape the slavery and cruelty of the village and to gain some advantage, just what they do not know, but they think there is some advantage. Their aim in coming may be hazy, but our aim in having the school is that all who come will hear the Gospel, and accept the Lord Jesus, and learn to read His Word. The seed is sown and scattered, the Lord will give the increase. Very few of the boys have Christian parents. They come mostly from heathen homes, utterly devoid of discipline and where a loin cloth is a luxury.

A few minutes before school, the teachers meet in one of the school rooms for prayer, asking the

Lord's blessing and guidance on the efforts of the day, and that He will use us in winning the children to Himself.

The boys are divided into five classes, three of which meet in the morning. The two advanced classes meet in the afternoon. They come, rolling hoops, shooting their bows and arrows, or running with paper windmills, whichever happens to be in season. Some may have a few tomatoes, a bottle of peanut oil, or a basket of fertilizer that he is in hope of selling after class. They often catch mice and birds on their way to school and save them for their evening meal. Many things are amusing. One chap had a grasshopper parked behind his ear, like a grocery clerk's pencil. About a dozen imitated the missionary by wearing spectacles, made of strings of bamboo. They certainly looked funny. They make clever hats and caps of leaves to protect them from the sun. The children are inspected and if they have not taken their morning bath, they must run down to the stream and are marked tardy. Some boys have an aversion to taking a bath and will try to argue that they have just bathed. One day I had to send one of the helpers to take a bath. This caused much laughter among the children. After inspection, they file into their respective rooms, where they greet their teacher with a lusty "Bon Jour." The roll is called and all join heartily in singing a translation of one of the Gospel songs. Maybe it is "Jewels." They love to sing this song. Perhaps it is because of the second verse, which literally translated is "He will gather them, Gather His children. Black children, white children, because He loves them all." The doors between the three rooms are closed, and the teachers lead their classes in prayer. The verse for the week is explained and taught and the verses already taught reviewed.

This year they have learned, John 1:1-5; 12, 13; 3:16, 19, 20; Luke 10:27; Hebrews 10:25; Psalm 119:11; Psalm 100:2-4; Luke 22:1; Psalm 51; Exodus 20:1-17; Matthew 5:1-12; 11:28; I Corinthians 16:2, Mark 16:15.

After the memory work they are taught the rudiments of reading and writing. The French method of teaching the vowels first and adding the consonants is employed. Those occurring most frequent in their language are taught first. Simple sentences are constructed, after they have learned the first consonant with all of the vowels. It is surprising how quickly they learn to read. We are working on simple readers, but until they can be printed everything must be typed. It was a happy day when I told one of the morning groups if they got St. Marks, we would start reading in them. I was glad to see a father buy a Gospel for his little son and the teacher buy one for his little brother. The day appointed to begin reading, all had their books except two or three.

At recess they play many games, similar to ours, leap frog, singing games like "In and out the window," jackstones and others. They love to wrestle, but sometimes it turns into a fight and they must be separated. This is done by two boys running the offenders in opposite directions. Sometimes as quick as scat they are at it again and must be separated again.

The afternoon classes have studied the four Gospels and Acts, which are now in print, the Epistles of John, and Jude and James, and a number of the Old Testament stories. They have learned many verses and have done simple chapter summary. They have learned the names of the Books of the Bible and can find references quickly in either the French Bible or the New Testament in Sango. They have also kept a note book of dictation of the Old Testament stories and examinations.

All of those in the afternoon classes have accepted the Gospel. Many of those in the morning classes have accepted the Lord as their Savior this year and are attending the converts' class. All the boys are encouraged to attend all the church services, to have private devotions, and to be doers of the Word and not hearers only. One of the boys in the afternoon class is helping me in the morning classes. These children are surrounded by sin and their temptations are many for they live in a land where Satan has had full sway for centuries and he is not willing to give them up. It is pathetic to hear them pray that the Lord will look down and see them for they are as little ants. Pray for these children that they may grow in grace and the knowledge of our Lord and Savior Jesus Christ, and that out of this number many may be called to serve the Lord and spread the Gospel throughout this land of darkness.

I want to thank the ladies of the W. M. S. for their splendid Easter offering and all that they are doing for Bassai. I covet your prayers, that the children may see Christ in me and want to follow Him.

Bassai Station, Africa.

Books are gates to lands of pleasure;
Books are keys to wisdom's treasure.
Books are paths that upward lead;
Books are friends. Come, let us read.

EMILIE POULSSON.

WHEN MOTHER PRAYED

When mother prayed! ah then I knew
Within my soul that God was true;
I could no longer doubt his love,
But yielded all—born from above.

Though other scenes may be forgot,
While life shall last this one can not;
When mother prayed; O peace divine!
My mother's God today is mine.

The Gospel In Kalinga and Ifugao

Mrs. Carrie Miles Philo

MOUNTAIN PROVINCE in the northern part of Luzon, the largest island of the Philippine Archipelago, is so large that it is divided into a number of sub-provinces. The chief of these are Apayao, Kalinga, Bontoc, Ifugao and Benguet. The people in these districts are primitive and belong to the class of Philippine people known as the Non-Christian tribes or pagans. All of these tribes formerly were very warlike but in the days when head-hunting was so common among them, the Kalingas were said to be the fiercest and the Ifugaos a close second. Head-hunting was made illegal in Ifugao in 1906 and in Kalinga in 1909. They are now very peaceable and friendly with strangers and with each other.

The Kalingas and Ifugaos are very industrious. Their chief crops are rice and camotes (sweet potatoes) which are grown on hillsides where other crops cannot be planted. There is very little level land in Kalinga and Ifugao so the rice is grown in terraces. These terraces are made on the sides of the mountains and stone walls are built in front to hold the soil with which the terrace is filled. Water is brought down on these terraces from the mountain streams by means of irrigation ditches. In Kalinga, where the mountains are not so high or steep the terraces are broad but in Ifugao the terraces, in some places, are as narrow as three or four feet and extend up the mountain sides to a height of three or four thousand feet. Above the rice terraces are the camote patches.

There is division of labor in Ifugao. The men dig the terraces and build the stone walls but the women, boys and girls do much of the planting and harvesting of the rice. The camote patches are cultivated entirely by the women and girls. A man would consider it a disgrace to be seen working in a camote patch or carrying a basket of camotes on his head or back, but when they are boiled or roasted, he is not ashamed to approach them.

The Kalingas build larger and better houses than do the other mountain people. Some of their houses are square, but very often they are hexagonal or octagonal in shape, build up on posts, with the under part often enclosed. They build their houses usually of pine boards and roof them with cogan grass as do also the Ifugaos. The Kalingas are very clean both as to their houses and their persons. They take their floors, which are made of strips of bamboo woven together, down to the brooks every day to scrub them and then stand them up against the houses to dry in the sunshine. They will not eat anything which is dirty or spoiled. In Ifugao and Kalinga the chief foods are rice and camotes but the people of both tribes also eat pigs carabaos, chickens, eggs and some few are now raising cabbage, onions, lettuce, carrots, okra and many other vegetables, which will grow in these mountains, which have a climate as cool as some temperate regions. Fruits of both the tropics and temperate climates thrive in these mountains.

The houses of the Ifugaos are square and built high on posts with the walls usually sloping out towards the top. They have no windows but have two small doors, one at the front and the other at the back, which are entered by means of a bamboo ladder. It is necessary for the houses to be high because of the heavy rains that are frequent in these mountains. There is no furniture in these houses, except perhaps a box which contains the few worldly possessions the family may have. The people sleep on the floor with their feet toward the earthen fireplace, which may be in the center of the one-roomed house. Some may have a blanket in which they may wrap themselves, but the majority sleep on the bare boards. Under the house are hung the woven baskets in which are placed the chickens at night and when it rains. The pigs are kept in the yard or under the house. Sometimes the bones of the ancestors and carabao horns are hung in the house to ward off the evil spirits. The Ifugaos cook their food in earthen pots placed on stones in the yard or under the house and squat on the ground to eat. Each has a wooden bowl and a spoon made out of a coconut shell.

The Kalingas are considered the handsomest of the mountain people. They are taller than most of the others, have well-formed bodies and clear, smooth skins, which, because of their cleanliness, are usually free from sores, ulcers, itch and other skin diseases, so common in the Philippines. Blindness is not so common among them as among some of the other tribes. The Ifugaos like to be clean, too, and go to brooks frequently to bathe. They have no soap, but scour their bodies with the smooth gray stones found along the edge of the brooks. For this reason, those who have had the privilege of receiving the soap sent by the women and Otterbein Guild girls in our churches at home, are most grateful. When they join the church they are given a cake of soap, a towel and wash cloth. It would be of little use to give them a Bible, for only the Gospel of Luke has been translated into Ifugao and only the book of Mark has been translated into Kalinga, but even these cannot be read or understood by the people.

So, while a Bible would be of little use to those who have not learned to read English in the public schools, they do know the use of a cake of soap and towel. Often the women wear their bath towels around their shoulders as scarfs when they come to Sunday School.

The Kalingas live in larger groups, are more talkative and demonstrative than the Ifugaos and take up with strangers and new ideas more readily. They like bright colors and gay beads and decorations while the Ifugaos prefer the more subdued colors, are quiet and retiring and shy in meeting strangers. Both of these people are very intelligent, loyal hospitable, possessing good judgment, sincerity and kindness. They are very teachable and open-minded, not prejudiced against new faiths and religions and when they become Christians they carry over their loyalty and devout sincerity they show in their worship of their pagan gods.

The religion of the Ifugaos and Kalingas is essentially the same. They worship many gods, whom they think of as spirits, to whom they offer sacrifices of carabaos, pigs and chickens. They also pray to the spirits of their ancestors. They believe if a spirit is omitted, he is insulted and will punish the offender. The canao is the only religious service. It is a time of feasting. In Kalinga, if the sacrifice is made for a sick person, the immediate family of the one sick do not eat of the sacrificed animal, but the two priestesses, who carry out the service, are given the largest portions and the neighbors and friends are given smaller portions. All of them take their pieces to their homes to cook and eat them. Sometimes the sick person is bathed in the blood of the animal. At weddings, funerals and other occasions all have a share in the feast. In Ifugao the prayers are conducted by certain people delegated to that office. The oldest and most experienced person leads the prayer. Sacrifices are determined by the nature of the god. For example, Halupe, the god of Love, likes small chickens, the god of Riches likes carabaos, and the god of Harvest likes all sacrifices, but prefers large ones. They believe punishment for sin comes in this life and there is no punishment hereafter. One who dies naturally has his spirit roaming around, while a murdered person has an especially prepared place and receives a greater reward. Their religion teaches "an eye for an eye and a tooth for a tooth," and the spirit of a murdered person is called upon to incite someone to avenge his death. After death the nature of an individual is believed to be changed. A good parent on earth becomes cruel to his children after death. Parents are inspired to be good while living so their children will offer sacrifices to them after death.

The two chief vices of these mountain people, especially among the men, are drinking and gambling. They make a native wine called basi—made out of fermented rice, coconut water and sugar cane. It looks like dirty dish water and smells very vile, but the natives say it tastes very sweet. They also drink imported liquors when they can get them, although there is a law prohibiting the sale or the giving away of foreign wines to the mountain people. When they become intoxicated they often become very violent and quarrelsome and very often commit murder. All the murders that have been committed in the province since we have been there can be traced to drunkenness. These two vices, together with the sacrifices, which sometimes cause the people to mortgage even their homes and rice fields, have contributed the most to their poverty and lack of progress. Both men and women and even little children chew betel nut and smoke or chew tobacco. Their morals when compared to Christian standards are exceedingly low. Trial marriage has long been practiced among them. So was child marriage, but that is not so common now. Many young people refuse to abide by the contracts of marriage made by their parents when they were little children and make their own choices. The influence of the public schools and the Christian church is doing much to break these customs. English is rapidly taking the place of the dialects among the young people and older ones who are receiving the advantages of attending the public and mission schools.

The first missionaries from our church to begin work among these people were Pastor and Mrs. Juan Leones, who went from the Ilocano province of La Union to Lubuagan, the capital of Kalinga, in 1920. In the eight years they were there, most of the time of which they were alone (two deaconesses were with them the second year and the last year Miss Raymond and two deaconesses were there) they won the love and friendship of the Kalinga people and received into the church about four hundred members in Lubuagan and nearby barrios. Now there are between sixteen hundred and seventeen hundred members in Kalinga.

In 1925 Miss Raymond, Miss Spessard, two other government teachers besides myself, visited Kalinga. While we were there the people begged so earnestly for us to stay and teach them and when we told them we could not, they asked that we send someone from our country to help them. In 1927 Miss Raymond went as the answer to their prayer. She started the high school now known as Kalinga Academy. There were twelve pupils who registered, but only four who kept going till the end of the year, as most of them were frightened away by the Belgian priests, or almost compelled by them to quit. Miss Raymond says although the work of the school was anything but encouraging, that year her Bible class which she taught each day at school and the other one which she met twice a week at the home of Mr. Batac, did give her much encourage-

ment. There were between twenty and thirty enrolled and good attendance and interest shown. They were of all ages and classes from intermediate and high school pupils to Pastor Leones, the deaconesses and government employes. Some of these younger pupils later attended Kalinga Academy and were graduated from the school and are now good workers in the church.

The little chapel where Miss Raymond opened the school was right in the midst of little native houses and she said it seemed there were deaths in nearly all of them in that year she was there. The chapel did not have walls all the way up, so one could not help but see out on all sides. She has told me she could see, while teaching her classes, a dead body sitting up in an improvised chair decorated with hibiscus blossoms and people waving something like a feather duster to keep away the dogs, flies and other pests. There would be people with huge demijohns of basi, dipping it out with coconut shells, drinking until they were very noisy, pigs and chickens would be killed, women pounding rice day and night while the body was there, which might be for so long as three days. In Ifugao the people smoke the dead bodies to preserve them and then wrap them in blankets for burial.

In 1928 Mr. and Mrs. Witmer returned from their furlough and went to take up the work at Lubuagan and Miss Raymond returned to the Bible Training School in San Fernando. They added the second year to the course and each year added a course until they had a complete four year high school course in Kalinga Academy. In March of 1934, the third class was graduated. The school has grown in numbers and influence and this past year had nearly eighty pupils enrolled. Besides Mr. and Mrs. Witmer, there are Philippine teachers and a deaconess, who besides her own duties, has charge of the girls' dormitory.

The first missionary from our church to visit Ifugao was Rev. E. J. Pace, who went up in 1908. He was greatly impressed with the opportunity that was afforded messengers of the Cross to evangelize these wonderful people, but because of other duties and later ill health, he was not permitted to return, as he had hoped. Very little was done to open up this field until December of 1923. Pastor and Mrs. Ogbinar, from La Union, went up to live in Kiangan then the capital of Ifugao. The following spring when Mr. Widdoes, Mr. and Mrs. Witmer, Miss Raymond and I went up for a visit, we took with us Gregoria Madayag, a graduate of the Bible Training School, to be a deaconess, and her brother, Venancio Madayag, who was stationed as pastor at Mayayao, a town three days' journey from Kiangan. Three of these workers stayed only one year, but the deaconess married a young Ilocano business man in Kiangan and is still active in the church there. In August of 1925, Miss Metzger went up, taking with her a young deaconess. They were more than two weeks on the way because of the swollen streams and slides on the road, because of the hard rains. Miss Metzger and her companion lived in the house, which served as the chapel and dwelling house combined. She lived the life of a pioneer that first year. She made her own stove out of bricks and an oven out of Standard Oil tin cans, which she used until her stove, which she had ordered from Manila, could be transported. The following year she founded Ifugao Academy. When I went in 1928 there was a two year high school course offered. The next year we added the third year and the next the fourth and in 1930 the school had its first commencement, graduating ten young people. The past March the fourth class was graduated.

These high schools are doing much to meet the need of our church in Kalinga and Ifugao, of carrying out that double commission of our Lord, "Go ye therefore and *teach* all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. *Teaching* them to observe *all* things whatsoever I have commanded you." Kalinga and Ifugao Academies together with the churches in Lubuagan and Kiangan are seeking to give the boys and girls who enter their portals, and those who come in contact with their influence, a chance for a Christian education which shall lead them to accept Christ as their personal Savior, and equip them for the tasks and experiences they shall face in life and shall help them to know how to reveal Him in all their words and deeds. The missionaries, both American and Philippine, have proved their love for the people and so identified themselves with the people that they understand them and can help them.

Besides giving a general high school course recognized by the government, these schools offer Bible classes and courses in Religious Education in which every pupil is enrolled. Classes are offered in industrial work, as carpentry, gardening and agriculture for boys, and sewing and cooking for the girls. Athletic games are provided, two literary societies have been organized in Ifugao Academy and a Boy Scout organization in Kalinga Academy. Music, dramatization, public speaking, etc., are given a place and the social life in the school and church is not neglected. Most of the pupils are active members of the Sunday School, Christian Endeavor, Otterbein Guild and other organizations of the church. They hold most of the offical positions of the church and sit in the Church Councils. There are volunteers who go out in small groups to take first aid remedies to the people for malaria and skin diseases, teach cleanliness, how to raise better gardens and chickens and most of all, to tell the Gospel story to the people in the barrios. Besides learning

to give of their time and service, these young people are learning to dedicate a portion of their means to the support of the church and are finding that there is greater joy in giving than in receiving.

In Ifugao, Juan Guinid, a graduate of the class of 1931, is field worker and heads up the evangelistic work in the barrios. His brother, who was the able and efficient worker last year, is in Silliman taking his college course, hoping to fit himself to be the first Ifugao teacher in Ifugao Academy. Another Ifugao boy, Ernesto Allaga, the valedictorian of the class of 1933, is also studying in Silliman, preparing for definite Christian work and one of the Kalinga boys is also there this year. Word came from the Presbyterian missionaries in Silliman that these boys know what they are seeking and are letting nothing sidetrack them from their purpose.

We as a church of the United Brethren in Christ should deem it a great privilege that we have been given the responsibility of carrying the Gospel Message to these wonderful people. May we be faithful to the trust committed to us.

Fremont, Ohio.

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W. M. S. and S. M. M. Worship Program

Joint Meeting

May Topic: "The Marvelous Meal"

NOTE: Since this program is so often used at a banquet for the women and girls of the church, we are suggesting the program in the form of a menu. Material for the carrying out of this idea will be found in the pages of this issue.

—MENU—

GRACE. *(Tune—"Silver Threads.")*

God, Our Father, now we pray,
Bless all food that Thou hast given,
Help us all to humbly say,
Feed me with the bread of Heaven.
As we now together meet,
Hear, dear Lord, our heart's request.
May we feel, Thy presence sweet,
Be Thou, Lord, Our Unseen Guest.

ENTRE. GROUP SINGING

1. *"The Winding Trail." (Tune—There's A Long, Long Trail)*

Entire Group.

There's a long, long, trail a'winding
Into the lands far away
Where those who sit in darkness
Wait for love's bright day.
Go and end their night of waiting
Unto your dear Lord be true;
Go and seek and find and bring them
Down that long, long, trail with you.

There's a long, long, trail of glory
Into the darkness of night
When we tell the old, old story
Of His love and light.
With a promise of tomorrow
A hope which never will fail
When we conquer sin and sorrow
Down the old, old Gospel trail.

2. *"Our Jubilee Year." (Tune—"Auld Lang Syne")*

Sung by the Girls of the S. M. M.

Our Jubilee Year is on its way
Let's work for all we're worth,
To make the celebration sweet,
With joy, o'er all the earth.

For twenty-five years we've served
Beneath God's banner bright.
With Him to guide, the victory's ours;
We're sure to win the fight.

"For love of Christ and His name."
Our goal shall ever be.
To win America for Him,
And set His people free;
To teach the Word, to do His will
To work and serve and love.
We'll strive to win men's souls from sin
To give to Him above.

Twenty-five years, S.M.M. bands
Have worked for God and man.
We strive to do our Master's will,
And help Him all we can.
So now let's work with all our might,
Good will and love we'll mix
And sail right on to victory,
In 1938.

3. *"Sisterhood Round-up." (Tune—"My Bonnie.")*

Sung by the Girls of the S. M. M.

Sisterhood girls o'er the country,
Sisterhood girls o'er the land,
Come join our Jubilee round up.
After twenty-five years so grand.

Round up, round up,
All of you girls round up, round up,
Round up, round up,
All S.M.M. girls round up.

For soon there will be a great round up
As Sisterhood girls come in,
We all extend our glad greetings
As the next twenty-five years begin.

4. *"Girls All Over the World." (Tune—"Smiles.")*

Sung by the Girls of the S. M. M.

There are girls who make us happy
There are girls who make us blue
There are girls who steal away the tear drops
As the sunbeams steal away the dew.

There are girls who have a tender feeling
For the folks who live in other lands
And the girls who fill their lives with sunshine
Are the girls of our S.M.M. bands.

There are girls in Argentina
There are girls in Africa
Who have never heard the precious story
And to them you lend a helping hand.
There are girls of every clime and color
Girls whose hearts are tender, kind, and true.
And to you, the whole wide world is calling,
S. M.M. has a place for you.

5. *"Booster Song." (Tune—"Jesus Saves.")*
Verse 1. Sung by ladies of the W. M. S.

Is your Sisterhood the best?
Make it so, make it so?
If you'd have it lead the rest,
Help it grow, help it grow.
When there's anything to do,
Let them always count on you,
You'll feel good when it is through,
Don't you know, don't you know.

Verse 2. Sung by the girls of the S. M. M.
Is your W. M. S. the best?
(Repeat remainder as above.)

6. *"I Would Be Like Jesus."*
Sung by entire group.

Earthly pleasures vainly call me,
I would be like Jesus
Nothing worldly shall enthrall me,
I would be like Jesus.

Be like Jesus this my song,
In the home and in the throng
Be like Jesus all day long
I would be like Jesus.

That in Heaven He may meet me
I would be like Jesus,
That His words "Well done may greet me."
I would be like Jesus.

SOUP. RESPONSIVE READING.

Leader: "How amiable are thy tabernacles, O lord of Hosts!"

Group: "My soul longeth, yea, fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

Leader: "How precious also are thy thoughts unto me, O God! how great is the sum of them!"

Group: "If I should count them, they are more in number than the sand; when I am awake I am still with thee."

Leader: "Search me, O God, and know my heart; try me, and know my thoughts."

Group: "And see if there be any wicked way in me, and lead me in the way everlasting."

Leader: "Keep not thy silence, O God; hold not thy peace, and be not still, O God."

Group: "Bow down thine ear, O Lord, hear me; for I am poor and needy."

Leader: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ."

Group: "But if we walk in the light, as he is in the light we have fellowship one with another."

Leader: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Group: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God."

Leader: "Therefore the world knoweth us not, because it knew Him not."

Group: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be:

Leader: "But we know that, when He shall appear, we shall be like him; for we shall see Him as He is."

Group: "And every man that hath this hope in him purifieth himself, even as he is pure."

PRAYER: 2. Senior S. M. M. President.
Junior S.M.M. President.
W.M.S. President.

SALAD

1. *Special by Sisterhood Girls. "Faith of Our Mothers."*

Faith of our mothers, living faith,
In cradle song and bedtime prayer,
In nursey love and fireside love,
Thy presence still pervades the air;
Faith of our mothers, living faith,
We will be true to thee, till death.

Faith of our mothers, guiding faith,
For youthful longing, youthful doubt,
How blurred our vision, blind our way,
Thy providential care without;
Faith of our mothers, guiding faith,
We will be true to thee till death.

Faith of our mothers, Christian faith
In truth beyond our man-made creeds,
Still save the home and save the Church,
And breathe thy spirit through our deeds;
Faith of our mothers, Christian faith;
We will be true to thee till death.

2. *Reading, "The Responsibility of Mother."*
By a Mother.

A mother stood watching her baby so dear
As she slept in her little bed,
She offered a prayer that the future might bring
Not sorrow but gladness instead.

Some years pass away, we see her once more;
Little daughter so brave and bright
Is starting to school and Mother again
Stands watching 'till she's out of sight.

"I wonder," she thinks "what the future will bring
As she grows up to womanhood"
And prays that she always may stand for the right
And for everything pure and good.

School passes so swiftly and quietly
That high school days are soon o'er
Then to college she goes and with sinking heart
Her mother now stands at the door.

Vacation time comes. She is home once again
Obedient, helpful and gay.
And mother rejoices and offers up thanks
As she kneels in her closet to pray.

And such is the life of the mother and child
As time passes on into years.
The daughters go gladly to homes of their own,
And into life's joys and its tears.

So let us watch always the steps that we take;
We're responsible for good or for ill
In the lives of these children God gave unto us,
Each day let us teach them His will.

Then when the time comes and we sit all alone,
And ponder on days that are past
"She did what she could" will be our reward
As we go to our Father at last.

MEAT

ADDRESS: "There Shall be Meat in My Father's House."

MINTS

1. HYMN: "Blest Be the Tie."

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

2. S. M. M. BENEDICTION.

"I will extol thee, my God, O King;
Every day will I bless thee;
And I will bless thy name forever and ever.
And I will praise thy name forever and ever."

COFFEE

A Fellowship Hour.

"There Shall Be Meat In My Father's House"

Mrs. J. Ray Klingensmith

SCIENTISTS HAVE ESTIMATED how much the average man will eat in a life-time. The meat alone that one individual consumes in an average life-time would astonish one who had never thought about it. In fact we humans are quite "carniverous." And there is nothing from which we seem to derive more genuine nourishment than from meat. So in spite of its soaring prices these past few winters we still see the meat counters lined with purchasers in any store. And this hunger for meat is not peculiar to our age, but has been the dominant and most stable source of man's strength since Patriarchal history.

Of course it is to the ladies credit, that meat has held its own for so many centuries as a main source of food, for it is they who have studied ways of preparing it which make it appetizing and nourishing. The housewife studies the different varieties of meat and combinations of other edibles with which to serve it. This is not only necessary for proper nourishment, but also is necessary to keep the grocery bill to where all the family may share many things on the table.

It is not therefore particularly phenomenal that the God of heaven should liken his Word to Meat. He declares that they who have grown to full strength in their Christian experience will relish the Meat of the Word (Heb. 5:14). They will find in it a constant supply of spiritual energy and nourishment. Many are the anaemic Christians who have never supplied their spiritual bodies with the vitalizing corpuscles of strength that generate through the study of the Word of God. John the Revelator tells us "and I took the little book out of the angel's hand, and ate it up and it was in my mouth sweet as honey." (Rev. 10:10). There is no passion on earth more impelling than the thirst and hunger for the Word of God to the true believer.

Now as in the case of natural meat so the Word of God must be consumed and digested by the individual before it is of value to him. In our Church last Week was a dear old lady who for years had been a member with us. She was taken to her deathbed with a stroke, and although her body was half paralyzed, yet the real problem arose when her throat became inactive and she could not take nourishment. Consequently she soon left us. The body must be fed. Any thing that lives must be fed. It is true, and any Christian will grant it that the Word of the Lord is wonderful and helpful; but it is not true that all partake of it and "eat" it and digest it. It is often remarked about some minister or teacher or believer that he is a great student of the Word. Sometimes our churches measure their strength by the ability of their pastor to handle the Word. The blessings and strength of the Word are measured out to only the individuals who assimilate and digest it. There are hundreds of lifeless Christians who themselves might be able to boast of how able their pastor or Sunday School Teacher is in declaring the whole Word of God. All of the nurses and doctors and neighbors together could not take the nourishment for our sick lady last week. Neither can all of our preachers and teachers take our food from heaven for us and impart its strength to us.

There are many rare meats that some of us have never tasted. We are told that Claudius Ceasar once banqueted on Canary tongues. He also once staged a great feast of frozen animals mined out of distant ice-bergs, that had probably lain for centuries preserved in the grips of the ice. Those are rare meats. Jesus ate of some rare meats that few of his followers have tasted. He once said: "I have meat to eat that ye know not of" John 4:32. He also said: "My meat is to do the Will of Him that sent me." He also advised his disciples to "Labour not for the meat which perisheth but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." John 6:27. Now it seems a

far-fetched thing to many a Christian that Jesus could call his Will for our lives meat. But he does. And it take no argument to prove this to the man or woman who is definitely doing the will of the Master. Recently a great soul-winner of America said "I am positive that if I could not do this very work that I am doing that I would not live, I could not live." To him it was strengthening and nourishing to be doing God's Will. Truly the meat for the inner man is the will of the Lord. Witness sometime the newness and freshness of Christian life that comes to the believers who begin a soul-winning campaign for the Lord. It completely changes their whole Christian life. They become at once powerful in every phase and department of their Christian life. And behold, they who had once been anaemic and weak have found strengthening meat, like Jesus did, which fortifies their lives.

So the two sources of constant life for the Christian are: the Word of the Lord, which belongeth to them that are fullgrown, as Hebrews tells us, and the Meat of doing the Will of Christ. Maybe this dieting and vegetarian idea has gotten into our churches! And maybe more of us are vegetarian than think so. Keep your meat supply well balanced. Elkhart, Indiana.

One of the Indiana Group Rallies

THE RALLY of the group including Brighton, Goshen, Nappanee, New Paris, Milford, Dutchtown and Warsaw met with the Dutchtown ladies on March 17th. While the sun was not shining outside it was manifest on the inside by the smiling faces and good spirits of the ladies present. We were sorry that Brighton and New Paris were not represented at this meeting. Warsaw had 19 members and 1 visitor, Dutchtown 24, Milford 19, Nappanee 24, Goshen 42, making a total of 129.

The meeting was led by Mrs. Fred Matthews of Milford, who was selected at the meeting last spring. Her program was carried out as before planned and was greatly enjoyed by all. Mrs. Overholser, the wife of the Dutchtown pastor, led the group in singing "Marching to Zion" for the opening of the meeting. The Devotions were brought by Mrs. Cora Stuckman, of Nappanee. "Prayer" was the topic and was stressed by poems and prayers by five of the Nappanee ladies, Mrs. M. D. Price, Mrs. J. F. Parcel, Mrs. Melvin Walters, Mrs. Ralph Maust, Mrs. T. C. Leslie and a duet by Mrs. Cora Stuckman and Mrs. Jesse Stuckman.

Mrs. Gladys Brown, of Milford, very beautifully sang "Jesus of Nazareth." Mrs. James Tritch, of Goshen, then had charge of the checking up of the goals. This showed the progress each society is making toward the gaining of the National Standards. The stickers used were little shamrocks in keeping with St. Patrick's day as was also the name cards given each one when they registered and the decorations at the bountiful dinner furnished by the ladies of the local church.

Mrs. U. J. Shively, the National President, then gave an address using as her theme the slogan of the W.M.S. "Forward with Christ." Some of the scriptures used were Matt. 20:19-20; Matt. 8:37,38; John 3:16. The thought left with us was that we are to be witnesses by precept and example. That we are to develop our prayer life and always strive toward our Ideal.

The business was next on the program and the voting for a chairman resulted in the election of Mrs. Schade of Warsaw. The place of the next meeting will be Goshen. The amount of money received for South America was $26.53. This was a new project and we feel a very worthy one.

The afternoon session was called to order by singing "I Need Jesus." A problem session was then held in which questions that had been handed to the chairman were discussed. Among them were: "How can we find those who will take the responsibility of office or other work in the W.M.S." "What is the best way to raise money?" "How can we interest our young married women in the W.M.S." These were discussed and I think were very ably handled.

Mrs. Francis Neff, of Milford, then gave a very fine reading and a Duet, "Love Divine" was sung by Mrs. Glen Berkey and Mrs. Whetstone, of Goshen.

The last part of the program was given by the Warsaw ladies. It was the play entitled "The Lord's Acre." The various parts were taken by Mrs. Bennett, Mrs. Shaffer, Mrs. Hartman Mrs. Copeland and Mrs. Saylor. It was very well given and brought forth a truth that will stay with all who saw it. Oftentimes we are more impressed by what we see than by what we hear. The fact that we are to give to the Lord that which belongs to him was stressed and should be remembered by all. A part of the last words of the play "And a little child shall lead them" is so often true.

The service was closed by singing "He Leadeth Me" and Prayer by Mrs. W. I. Duker. In all we feel that the group Rallies are a worthwhile project and we all look forward to them.

MRS. S. M. WHETSTONE, Acting Secretary.

The Children's Hour

[Signal Lights]

Program for May 1938

Mrs. H. L. Briscoe

SONG: "Twas a Glad Day When Jesus Found Me."
PRAYER for our Missionaries.
SCRIPTURE READING: John 1:1-14.
BIBLE LESSONS: Jesus' Divine Nature. Lesson 9.

50. What did the prophet say Jesus should be called? "They shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1:23).

51. What did the Apostle John call Jesus? The Apostle called him, "The Word." "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1.

52. What did the Word become? The Word became the God-man. "The Word was made flesh, and dwelt among us." (John 1:14).

53. Should we honor the Son, Jesus, as we do the Father? Yes. "All men should honour the Son, even as they honour the Father." (John 5:23).

54. Did Jesus possess divine power and authority? Jesus said: "All power is given unto me in heaven and in earth." Matt. 28:18.

55. Will Jesus Christ always remain the same? "Jesus Christ, the same yesterday, and today, and forever." (Heb. 13:8).

MEMORY VERSES: Matthew 5:14, 16.

Recite the memory work since January.

OBJECT LESSON: White lights from colored candles. Text: Matt. 5:14. (Objects: 5 candles, red, yellow, black, white and blue. The blue should be longer than the others).

This large blue candle represents Jesus, The Light of the World. Blue is the heavenly color, and as Jesus came from Heaven, we have chosen a blue candle to represent Him. Before going back to Heaven He said to His disciples, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

When He went back to Heaven only a few people were letting their lights shine. We will let them be represented by this white candle. The candle is white and the light is white.

This black candle represents those people whose skin is black. Some who call themselves Christians are telling us that we have enough to do at home without going to the foreign fields. They forgot that Jesus said to go into all the world. They seem to think that other people cannot shine for Christ as well as the white people. The black candle burns as brightly and as clearly as the white one.

This yellow candle represents the people whose skin is yellow. Some think it is useless to go to China and Japan with the Gospel, saying that they should be left alone with their religions. They have religions, but they do not have the Light of the world, and so are lost in darkness. The light from the yellow candle is just as bright as from the white one.

Here is the candle representing the Indian people who have red skins. Many believe that the Indians are hopeless in their snake worshipping and other forms of idolatry. This red candle burns as brightly as the others.

When a person accepts Christ as their Saviour, He comes into the heart filling it with light, causing it to shine in this dark world. No matter what the color of the skin may be, people in every land can let their lights shine for Christ.

I want you to notice that this blue candle representing Jesus is still burning, even though it has been out of sight behind the books. While we do not see Christ today, yet He is shining in Heaven, and some day the redeemed of all nations will be in Heaven with Him. Let us gather around the blue candle while we sing.

Jesus loves the little children,
All the children of the world,
Red and yellow, black and white,
All are precious in His sight,
For He loves the little children of the world.

A true Missionary story from a Mission Field in India.

SAGUNA

By Alice K. Ebey of The Church of The Brethren

"Saguna has been badly burned; do come quickly!"

This was the word the excited messenger brought to the tired missionaries as they came out from their early morning tea to see what new duties or sorrows this hot day held for them. It was in the days when a great epidemic was sweeping over the country, and in all that district there was scarcely a home that had not been invaded by sickness or death.

Hastening to one of the little grass-covered huts near by they found Saguna in great agony. Her parents had gone to their field, leaving her sleeping beside the little open fireplace, where they cooked their food. Hearing her screams, her sister, who lived in the next hut, hastened to her, but her clothing was almost burned from her body and from hips to feet cruel blisters covered her skin.

She was a beautiful girl of about eleven years, a child of good qualities, as her name signified. She had been in the mission school but a few months, yet missionaries, teachers and schoolmates all loved her because of the kind and gentle spirit she showed towards all.

With hearts full of love and pity, they poured out the soothing oils and tenderly bound up the cruel

burns in soft cotton. Then, committing this suffering one to the care of the Great Physician, they hastened on to minister to others who were sick or in sorrow over the loss of loved ones.

Day by day Saguna grew weaker, but when the missionaries came to her she would lift up her frail hand and say "Salaam" with a face lit up by a sweet smile. She never failed to show her gratitude for bread from the missionary's table.

Thus she slowly slipped away, and one day the gentle spirit passed out of the pain-racked body. The broken-hearted mother wept and wailed, as Indian mothers are wont to do, with wild beating of the breast and tearing at her hair. Her youngest, her only one, save the married sister, her well-loved Saguna, would never again brighten their humble home with her smiling presence.

Sitting beside the bereaved mother the missionary took her hand, and when her weeping grew quieter, said, "Our dear Saguna has gone to a beautiful home, where she will never suffer pain nor know any sorrow. She is with Jesus, who loves children, and she will be happy always. You know that she can never come back to you, but wouldn't you like to go to her when your life on earth is finished?"

"O mother," she said sadly, "such joy can never be for a poor, ignorant woman, but oh, how I should like to see my dear little daughter again and fold her to my breast!"

"Jesus said, 'Whosoever cometh unto me, I will in no wise cast out,' " was the assurance given to this hungry soul groping in the darkness. "If you want to meet your little daughter again you need only to learn about Jesus and follow him, and when your life is over he will receive you into his heavenly home, where Saguna has gone."

"Why, yes," the mother replied, "Saguna used to pray to Jesus, and sometimes she sang some little hymn about him. I want to know more about this Savior, who loves the poor and ignorant and gave his life to save such as me."

"Well the Bible woman will come to you every day to pray with you and to tell you more about Jesus who is the Way, the Truth and the Life," promised the missionary as she arose to go.

"Thank you, dear mother," the poor woman said earnestly, "I want nothing else so much as to know this Jesus, who comforted my daughter when she suffered so and when she lay dying."

A few months later Saguna's mother grasped the missionary's hand, and with tears in her eyes said, "Today Saguna's father and I want to be baptized. We believe that Jesus died for us and that he loves us enough to take us to his beautiful home where Saguna is, when we die. I pray to Jesus now every day and my sad heart has been greatly comforted."

This is a true story, coming out of the forests in the Dangs, and teaches us again that a little child may lead souls into the kingdom of our Lord Jesus Christ.

SONG: "Let the Lower Lights Be Burning."
SENTENCE PRAYERS.
ROLL CALL.
REPORT of New Members.
REPORT of D.W.B's.
OFFERING.
SECRETARY'S REPORT.
ANNOUNCEMENTS.
SIGNAL LIGHTS' BENEDICTION.

Cycle of Prayer

MAY

WE THANK THEE LORD:

1. For thy protecting care.
2. For a peace of heart that only the faithful Christian can possess.
3. For a progress in every phase of our work.

WE ASK THEE LORD:

1. To bless our women and girls as they fellowship together, that the bond of Christian union may be strengthened by this fellowship.
2. To bless our work in South America and give us consecrated young men and women to adequately man this field.
3. To bless our work in Africa that the plan of advance outlined by the Field Council may be speedily accomplished.
4. To bless Dr. Taber, that he may have a fruitful ministry in the field to which thou hast called him.

In Loving Memory

O, ye who weep for sorrow's sake,
Dread not the coming years;
Doubt not that God's sunshine shall make
A rainbow of your tears.

IN LOVING MEMORY OF:

Amanda Kissinger, South Bend, Ind.
(Ardmore Congregation)

Newsy Notes

The splendid article in this issue from the pen of Dr. Bame on the subject of prayer has caused me to feel that I want to share with you some thoughts which I have gleaned from my reading.

In an article by V. P. Loops, then of Austin, Colorado, which was published some few years ago, attention is called to the value of making family prayers interesting, especially to the children. I wish to quote from that article.

"Have you ever been embarrassed by being called upon to pray publicly when you felt that you couldn't? Or have you been in a meeting where voluntary prayers were called for and so few responded that the pauses were painful? I have, and I have decided

that the time to teach persons to pray publicly without embarrassment is in early youth.

"One home which I often visit follows a custom which might with profit be observed in many homes. The mother gathers the children around her at an hour when interruptions are not likely to occur. Each one of the circle has a Bible and the mother has, in addition, a geography, a missionary prayer list and a concordance.

"A regular course of reading is followed, even the youngest participating, and the mother explains the references to oriental customs, animals, costumes and the like, as they are suggested by the scripture reading.

"Interest in missions is in direct proportion to knowledge. It is an easy and pleasant task to familiarize one's self with the workers and the stations of one's own denomination. The missionary list is next taken up and the names for the day are talked over.

"The geography comes in use now as the country is pointed out where this or that missionary works and any bit of interesting information about the country or the workers is eagerly welcomed by the children. It is not long before mother and children feel really acquainted with the various workers and are more or less familiar with the needs of schools, hospitals, dispensaries and other lines of work.

All this information makes definite prayers a natural sequence and after the children's questions have been answered they are ready and eager to pray for that day's missionary and his station.

"It is most valuable training for children to have a chance to meet missionaries and other prominent workers as often as possible, for they remember a personality much better than a bit of information about a stranger.

"In this particular home of which I am telling, there are four children from six to eighteen years of age and each one prays intelligently and earnestly for missionaries, friends, family and local church. The mother explains the need for special interests in church, such as revival meetings or raising of special funds, or sickness or trouble among friends and the children remember the same in their prayers. They pray without the slightest embarrassment and the breadth and intelligence of their interests would put many an older Christian to shame.

"These children love the hour of prayer and beg for it with as much interest as some do for the movies. Such training continued as they grow into adolescence will fit them for further work. They grow into it so gradually that there is nothing strange or precocious about it and when the time comes they are ready to take an active and intelligent part in carrying on the church activities."

I hope this will be helpful to some young mother in the rearing of her children in the school of prayer.

THE EDITOR.

Workers' Exchange

MASONTOWN, PA.

It has been several years since we have sent in anything about our fine society, so we thought you might be glad to hear of us again.

We have been a banner society for the last five years and each year we have had a gain in numbers, too. At the present writing we have an enrollment of forty-five active members in our society.

Our March meeting was held at the parsonage with an afternoon and evening session. Each member brought a covered dish and my what a supper. I think each year since Rev. and Mrs. Sibert have been with us they have entertained the missionary society in this manner.

Our programs have been very fine which includes each month's outline and prayer band.

Nearly all the members have thus far finished their Bible reading. We are planning our public day service to be held March 20. Mrs. Sibert our vice president of the Pennsylvania District and also vice president of our local society will be our speaker.

At our March meeting Mrs. Sibert gave the closing chapters in Our Mission Study.

We sincerely feel that the Lord has greatly blessed us in this great work. Each member in our society is willing to work to help carry the message to those who know not Our Great Lord and Savior.

As a society of the Masontown Brethren church we join with you in prayer for a great Guidance of the Holy Spirit that our Light may so shine that others may see in us that we or workers for His Kingdom. Let us each pray for world peace.

MRS. CHARLES PROVANCE, Corresponding Secretary.

ARDMORE, IND., W.M.S.

Since we enjoy reading letters from others, it is only right that we should make a report of our work here.

We are not doing anything big but we are happy to report that all of the State and National goals are well on the way to completion. For quite some time there has been a deeper feeling of sisterliness in our meetings that all seem to enjoy. After we get our goals at Conference we start in and make as many as possible during the fall and winter months. I shall not mention them all but one was a real treat,—that of our public service,—when we had Mrs Shively for our speaker. Needless to say she can make us all want to be National members and really work both for our own advancement spiritually and those whom we may be able to help. We always enjoy the visits and helpfulness of our National President and I feel we who live close enough to enjoy her services have an extra cause for thankfulness,—yes, another penny for the mite box.

Just now we are planning on attending our District Rally at the South Bend church. These meetings are such a delightful source of spiritual refreshing and sisterly fellowship. I'm sure we will have a good attendance there.

One point we are stressing and which seems to be receiving favorable comments is a part of the benevolent work. At each meeting reports are made and a record kept of the number of sick calls made during the month. At least our sick are receiving more attention and we feel results will be seen later.

For over thirteen years death had not entered our ranks but last month our sister, Mrs. Amanda Kissinger, went to be with her Lord. She had a very cheerful disposition and I know we will miss her happy smile.

We are planning now for our revival by Bro. Hiram Davis, of Ashland, as our evangelist and our W.M.S. will be earnestly working for the good of others.

Yours in His name,
MRS. GLENN CARPENTER, Sec.

Official Affairs

REPORT OF FINANCIAL SECRETARY FOR JANUARY, 1938

Apportionment Fund

Bethlehem, Va.	$ 12.00
Gratis, Ohio	27.00
Canton, Ohio	20.25
Osceola, Ind.	4.50
Corinth, Ind.	14.25
Clay City, Ind.	22.50
Warsaw, Ind.	26.25
Huntington, Ind.	7.00
Dayton, Ohio	55.50
Johnstown, 2nd., Pa.	20.00
College Corner, Ind.	10.50
White Dale, W. Va.	5.25
Brighton, Ind.	15.00
Meyersdale, Pa.	25.00
Mt. View, Va.	10.50
Goshen, Ind.	54.00
Johnstown, 3rd. B., Pa.	16.50
Waynesboro, Pa.	24.75
Flora, Ind.	23.25
Carleton, Nebr.	7.50
Sidney, Ind.	12.75
W. Kittanning, Pa.	15.00
Dutchtown, Ind.	12.00
Philadelphia, 3rd B., Pa.	19.50
Falls City, Nebr.	19.50
Waterloo, Ia.	36.75
Smithville, Ohio	18.75
New Kensington, Pa.	8.25
New Paris, Ind.	6.00
Lanark, Ill.	26.25
Roann, Ind.	24.25
Uniontown, 2nd. B., Pa.	9.75
Milford, Ind.	25.50
Elkhart, Ind.	30.00
Vandergrift, Pa.	8.25
Milledgeville, Ill.	28.25

Los Angeles, 1st B., Calif.	19.50
Mexico, Ind.	19.50
Ghent (Roanoke) Va.	19.50
Loree, Ind.	15.00
Peru, Ind.	10.00
New Lebanon, Ohio	20.25
Conemaugh, Pa.	53.25
Fair Haven, Ohio	15.00
Long Beach, 2nd B., Calif.	19.50
Allentown, Pa.	8.25
Summit Mills, Pa.	29.50
Beaver City, Nebr.	4.50
Yellow Creek, Pa.	6.00
Martinsburg, Pa.	13.50
Clayton, Ohio	11.25
Nappanee, Ind.	47.25
Masontown, Pa.	33.75
Johnstown, 1st B., Pa.	56.25
Louisville, Ohio	18.00
Listie, Pa.	12.75
Rittman, Ohio	17.25
Altoona, Pa.	17.70
Pleasant Hill, Ohio	14.25
Calvary, N. J.	7.00
Los Angeles, 2nd B., Calif. ..	27.00
Oakville, Ind.	25.50
Oakville, Jr. W.M.S., Ind.	14.25
Manteca, Calif.	13.50
Linwood, Md.	6.75
Mt. Pleasant, Pa.	5.50
North Manchester, Ind.	44.25
Pittsburgh, Pa.	16.50
North Liberty, Ind.	17.50
Ardmore, Ind.	13.25
St. James, Md.	18.00
Hagerstown, Md.	23.25
Uniontown, Pa.	15.75
Pike, Pa.	19.50
Oak Hill, W. Va.	7.50
Fremont, Ohio	8.25
Vinco, Pa.	13.50
Muncie, Ind.	24.00
Berlin, Pa.	24.75
La Verne, Calif.	24.75
Whittier, Calif.	33.75
Columbus, Ohio	4.75
Ashland, Ohio	39.75
Burlington, Ind.	16.50
Harrah, Wash.	4.25
Peru, Jr. W.M.S., Ind	10.50
Glendale, Calif.	18.75
Washington, D. C.	33.00
Morrill, Kans.	12.75
Cerro Gordo, Ill.	10.00
Lost Creek, Ky.	9.00
Bryan, Ohio	33.00
	$1780.45
Ashland Seminary Fund	
Milledgeville, Ill.$	5.17
Feast of Ingathering	
Johnstown, 2nd B., Pa.	16.66
Home Mission Fund	
Dayton, Ohio$	12.50
New Lebanon, Ohio	10.00
$	22.50
Brethren Home	
Brighton, Ind.$	4.50
Total of all funds$	1829.28

Respectfully submitted,

MRS. N. G. KIMMEL.

"God's silences may be long, but they are never the silences of forgetfulness."

When you find yourself overpowered, as it were, by melancholy, the best way is to go out and do somebody or other.—*Keble.*

W. M. S. Useful Information

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First Vice President—Mrs. S. M. Whetstone, 213 West Clinton St., Goshen, Indiana.

Second Vice President — Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

General Secretary — Mrs Gertrude Leedy Briscoe, Sidney Indiana.

Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.

Literature Secretary—Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.

Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio; Miss Bernice Berkheiser, Mexico, Ind.

Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

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Vice President — Mrs. F. J. Sibert, Masontown.

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THE SISTERHOOD of MARY and MARTHA

Do God's Will

The East Tennessee Valley

Mary Pence

Dear Sisterhood Girls:

YOUR GOOD SECRETARY has asked for an informal article from this informal pen concerning our southern hills and mountains. Perhaps you should like to hear something of this section of the East Tennessee Valley which contains the only Brethren Church in the state.

From this region has come many great statesman, orators, preachers and those of many worthy professions. It can boast of giving to the world three famous gospel singers, Chas. M. Alexander, Homer Rodeheaver, and Homer Hammondtree. Grace Moore, whose first singing was in her local Methodist Church, is from this section.

It is a region of much historical interest. A few miles north of us a marker stands on the spot where the birch tree stood under which "D. Boone Called Bar"; an hours drive to the east is the place where the brave pioneers of this section assembled with comrades from adjoining states, and after a prayer and benediction by the famous Dr. Samuel Doak, marched to the victory of King's mountain which victory was the turning point of the Revolutionary War; or if one goes about eighteen miles south to Greenville one can see the old home and tomb of Andrew Johnson and visit his tailor shop, see the coat he made, and the scissors and goose quill he used. A road out of Greenville toward the south takes one to the Smokey Mountain Park, or one can take a road to the Morris Dam. Either of these places are visited by thousands of tourists yearly. Among other points of interest are many famous mineral springs such as Tate, Mineral Hill, Gilbreath, Mooresburg. To these and other springs the sick and tired go for health and rest. The nature lover, the poet, and the artist find much beauty in this region of "Templed hills," meadows, rippling brooks, birds and wild flowers. Especially is this true in April, and in May the month of redbirds and the dogwood, and in the fall before the leaves come tumbling down.

From the nature of your mission study for this year doubtless you should like to hear something of the beginning of Christian Education in this valley. Could you girls meet with our girls for a three mile hike southeast you could visit Washington College the first seat of higher learning west of the Alleghenies mountains. This church school really started from the back of a horse, a very humble beginning. A Christian minister on a horse and some men on a log started a college and a church. The man on the horse was a Presbyterian clergyman and educator, the Dr. Samuel Doak, mentioned above. He was a Virginian by birth, from Augusta County, whose parents came from North Ireland. He graduated from Princeton College near the close of the Revolutionary war, studied theology, and became "the apostle of learning and religion" to this region. While this then wilderness, was yet infected by wild Indian tribes, Dr. Doak trailed his way horse-back from settlement to settlement of the Scotch-Irish patriots, stimulating their knowledge of God. One day about 1780 he came upon a group of men cutting logs. His saddle became a pulpit and the logs became pews while he declared the scriptures to these men who heard it gladly and which became living and active in them. It was then planned to build a house in which to preach and teach. Logs were piled up until there was a log house the mound of whose chimney is yet evident.

This state, as other states, has long since been amply able to give secular education to its youth, but not so in those war days when there was no state. The people were scattered, isolated, unorganized and with poor markets. That first log house developed into an academy in 1783 under North Carolina, and was chartered as a college in 1795 by the "Territory of the United States South of the Ohio River." Among its first named trustees was John Sevier of King's Mountain fame who named the school for George Washington, the county later bearing that name when the State of Tennessee had been formed. The church was called "Salem" and still bears that name.

From the inception of this school the Bible was given place in the course of study. Hundreds of students have found Christ there and many lives have been built up in Christian faith. Down through the years students have come from far and near to be fitted for many worthy walks of life. This school has sent out scores of young ministers, church workers and teachers. At one time in the National Congress at Washington, D. C., there were thirty-

five men who at some time had studied at this school.

Some years back the school fell under the leadership of men, strangers to the theology of Dr. Doak. For a period the Bible was dropped from the course and the school somehow fell to the level of a good high school. But now again there are daily Bible classes, with credit, for those who desire it. Besides, the student has the shepherding of the college pastor. To this school go many of our young members who are given special instruction in the Bible at our church by our own pastor.

It is a matter of praise to our Lord that the first settlers of this valley of a forty mile average in width, and from Bristol to Chattanooga in length cherished the Word of God and established family altars and churches from the beginning. Perhaps there is no region of like size that has as many country churches as has this. But too few have resident pastors so that a great need is more services and pastoral care. There are also many denominational colleges. Some are old established schools.

We can think of many things we might need here, as improved public school system, better farming and dairying, more electricity in the country, better markets, etc., but the need supreme is that Christ live in every man. Indifference, worldliness, and apostasy are coming in these later days. It is coming through school and church leaders who come in from other states; coming through our younger people who come back from modernistic colleges and universities; springing up in our colleges, and coming from nowhere and everywhere. There are many, many witnesses here to His Grace but the world is getting a large place in many lives in a region of many Bibles which go unread; of many appointed places of prayer but too little praise and intercession; of many spiritual advantages not appropriated. We feel the need of a soul stirring revival. To counteract the modernistic trend we need more of "the message of The Brethren Ministry." We need Christ and Christ moves in a whole gospel message.

Our country Brethren Church with its Bible lovers and consecrated pastor is a light set on a hill. But there are many other hills beautiful for situation where light houses should be built, and many streets in our towns that need the whole gospel light. May you Sisterhood girls remember this little place in your prayers. May the Lord of all grace continue to guide you in your work of helping to give the whole gospel to the whole world.

Limestone Tenn.

Consecrated Love

Jo. L. Morris

LOVE IS ONE of the amiable qualities of humanity that gives pleasure to the individual and to those who receive it. It is like the dew of heaven. Its refreshing effects are felt, seen, and admired. It flows from the heart and looks beyond the skies, and above all, it strives to calm the troubled mind. If love is such in life, it must be a beautiful quality of humanity. This is true, but this love may grow to become even richer if it becomes the consecrated divine love of God.

What is consecrated love? Consecrated love is that love which is separated from a common to a sacred use, devoted and dedicated to the service and worship of God. Since Christ is the source of this true love, and He is our pattern, should we not strive to attain and go about doing good?

Let us now consider some of the true goodness and love of Christ toward humanity. Note the love of Christ shown in the story of the lost sheep. Many were safely in the fold. He was not only interested in the ninety-nine. He knew one was straying afar off, perhaps in the cold, in danger, and lost. His interest and His love sent out the unending desire that He must find that lost one. "For the Son of Man is come to save that which was lost." Matt. 18:11. His loving heart longs for each lost soul.

Again, what a beautiful picture is the love of Christ we have in the story of the good shepherd as He said, "I am the door; by me if any one enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal and to kill, and to destroy; I am come that they might have life and that they might have it more abundantly. I am the good shepherd, the good shepherd giveth his life for the sheep." John 10:9-11. What a sacrifice, what a love! Christ is the way to this love, and by His shed blood on the Cross of Calvary He gave forth to the world a true love for all mankind. Since His love was so great for us, what do we owe Him? In return, we owe our hearts, our love our lives, our all to Him. Rom. 12:1.

How can we attain this love for Christ? First, study God's Word. How precious is His Word, yet how many new things are found each time we read and study it. Search the scriptures, not in a haphazard way, or as we say "piece meal," but thoroughly organized and with regularity. Irregularity of eating often causes poor physical health, like-

wise, irregularity of Bible Study causes poor spiritual growth.

A really consecrated follower of Christ will have an eager mind and after much study she begins to develop a Christlike mind. Phil. 2:5. The mind becomes so illuminated and the understanding so quickened and clarified that she is able to understand the things of God, which has been revealed through His Word. The will is now voluntarily in subordination to that of the Father instead of self.

Through the study of God's Word and the desires for a greater knowledge, we advance to the second step that of Prayer. When we have religious desires through the intense study of His Word, prayer becomes a part of self. It is found to be the "Christian's native breath" and that in which she finds a resource, a power, a comfort, and a joy unknown before, with a growing conviction that God meets and answers the praying soul. "Pray without ceasing." I Thess. 5:17. It is not that one should be bowed constantly before God in prayer; but after a season of earnest entreaty with the Father, the mind should be kept in prayerful mood, even while engaged in the duties of life.

With the Bible Study and Prayer daily, we begin to see the values of the third and fourth steps, that of Stewardship and Fellowship. If we are to give ourselves fully to the Lord we certainly are to give our time and talent, our money, and our services. If we are to be happy in this, we will be sure to enjoy the fellowship with Christ and with all our fellowmen. We have now become a part of the world we did not know existed. Our hearts have reached the place where they become filled with true consecrated love for God and man, a great blessing to us and to others about us for: "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us." I John 4:11, 12. If we love one another, reflecting His image, it manifests that we love Him and that He dwells in us by His spirit to produce this love; therefore, His love to us is eminently and most effectually manifested, and ours to Him is brought to its true form and proved to be that of consecrated love.

Help us Lord to live each day
In the consecrated way.
Keep us ever by Thy side,
In Thy perfect love abide,
That our lives may speak for Thee,
In this world where'er we be.
Ground us deep, O Power above,
In this consecrated love.

Clay City, Indiana.

Jest Gals

Mary Smith, Principal Konnarock Training School,
KONNAROCK, VIRGINA

THE LITTLE LOG HUT sat well back from the road. From the roof of the porch hung strings of dried apples, beans and red peppers. Inside there was but one room. The fireplace was piled high with wood, but the flue did not draw well and smoke poured out in columns. There was no window in the cabin; the two doors served as outlets for the dense smoke. Away back in the farthest corner on a homemade bed lay Granny Hall.

"Good morning, Granny. How are you feeling today?" I asked, as I came in for my weekly visit.

"Not so peart, Miss Mary. My rheumatiz bothers me a sight. Seems like I can't git no better."

"That's too bad. Why don't you try sitting up here in the warm sunshine by the door? Surely, that would make you forget your pains."

"No, I've done tried that. Hit don't help none. But I'll tell ye what keeps me down so. Hit's bein' worried with Levina, so careless she is with the work. I jest lay here with me eyes shet to keep from seein'. That's all the peace I git."

"Well, Granny, Levina is only twelve. You can't expect her to be an expert."

"She makes awful pore bread. When I was her age I could cook anythin'. 'N her so slow. Hit took her two days to thread up them apples a-hangin' thar, 'n Roosevelt holped her, too, Roosevelt's her brother, y' know. I jest 'lowed I was a goin't to tell Levina's pap to take her back. That thar strange woman he's married sence my Jinny died, she kin put up with the young-un's triflingness as well as I kin."

Just then Levina came dragging up the hill from the spring carrying a pail of water in each hand. After placing the buckets on the rude plank that served for a sink, she sat down to get her breath.

"Wal Leviny," began Granny, before I could say a word, "have ye got them clothes washed at last? 'Tis all ye've done this mornin'—that 'n git th' breakfast. 'n th' chores done. Hump yerself now 'n help Roosevelt hull out them beans out to th' barn. Seems like every time I see ye ye're settin' down."

As the child drove her little tired self out of doors the old lady continued complaining.

"That ar child's th' aggravatingest piece! She drives me plumb wild—her bein' so slow 'n all. In

my day 'n time young-uns were smart. But that's what comes o' my Jinny marryin' thet good fer nothin' Jim Davis. He hain't got no ambition, ner his children nuther. Ef hit warn't for th' misery I got in my back I'd tell him to take them two away. Hit's a mercy Jinny never lived to see this day."

"Granny, Levina does every bit of the work here. And you should not allow a child of her age to hoe corn and milk and carry heavy pails of water. It will break down her health; she is strong now. You ought to be thankful you have such a bright granddaughter."

"Bright! ye say. Yes, 'n here me not able to do ary a lick o' work n' Leviny she up 'n wants to go to school. They 've got a new teacher down to the Gap. Leviny says she'd do up th' work of an evenin' after school. I jest put my foot down 'n I says, 'Viney, ye don't think ary thing of yer pore old grandmammy what has lived to see sixty-two years, leavin' her here all alone from mornin' till evenin' 'n ye off to that thar school house.'

"She 'lowed that this war her only chancet, an' that she'd soon be too big to set with them thar babies that's in the First Reader. 'N I says:

" 'Wal, ef ye air, ye kin git along like I did. I hain't never larned ary letter an' ye ain't no better 'n I be.'

"She busts out cryin' 'n says I could git Jane to stay with me. Jane's me daughter that lives on Piney Mountain. She hain't got no children ner nuthin'. Yes, Leviny says, 'Git Jane.'

"Now ain't that ongrateful—me a-keepin' her 'n gettin' all the vittals she puts in her mouth 'n her talkin' like that? So I says:

" 'Ye hain't goin' to no school.'

"Now she sets here of a night spellin' them words out o' the Bible n' trying' to larn something till she gets me nervous, I jest can't do anything with the young-un. She's so contrary. I'll send for Jim 'n let him take her 'n worry with her—her so stubborn 'n sot in her ways. Then mebbe she'll know what a good home she had here."

"Who will do your work then?" I asked.

"Wal, I'll take some o' that doctor medicine n' mebbe I kin git along, atter I hain't aggravated with Leviny no more. 'N if I die she kin know 'twas her that kilt me—me a-laying' here in bed 'n her so triflin'."

These threats, as I knew well, meant nothing. Granny loved imaginary ailments far too much to let Levina go back to her father. So the child is growing up—overworked to the point of physical exhaustion and denied a chance to go to school; this in a land where children, like men, are born free and equal!

(Published by permission of the Education Department, Woman's Missionary Society, United Lutheran Church).

Senior Bible Study

Studies in the Psalms 107-150

Marie Eberwein

THE PROPHETIC MESSAGE OF THE PSALMS

While there is a devotional aspect to the Psalms, they are pre-eminently prophetic. As we stated last month, about fifty times in the New Testament the Holy Spirit quotes from this Old Testament book. Of those fifty or so times the majority are on prophetic lines.

Dr. A. C. Gaebelein gives us the following 3 themes of prophecy in the Psalms:

1. The message concerning the Messiah, His sufferings and His glory.
2. The record of Israel's sorrows and trials, and their coming deliverance, restoration, blessing and glory.
3. The future glories for His redeemed people, for the nations of the earth, and for creation itself.

(1) Many of the prayers of the Psalms must have been used by the Lord Jesus when He lived on the earth. We read time after time that He prayed all night, or that He went apart from the disciples to pray, or that He rose early in the morning to pray. The Holy Spirit has not seen fit to record most of these prayers, but we do know that as He hung on the cross He prayed the prayer uttered in Psalm 22. Is it not possible, and probable, that many of the heart-searching prayers recorded were those used by our Lord on occasions mentioned above? His glory, yet future in its revelation, runs throughout the 150 Psalms. We caught a glimpse of it in the 45th Psalm, we saw something of it in the 72nd. He spoke of it to His disciples in Matt. 24:30:...."they shall see the Son of man coming in the clouds of heaven with power and great glory." We must take care, however, not to loosely apply all the prayers of the Psalms to our Lord. For instance, He could not pray the prayer of the 51st Psalm, for He had no sin.

(2) Israel's time of sorrow and intense suffering, called by the Lord Jesus "the great tribulation," is set forth. As you read the Psalms, look for this. You will find the cry of Israel repeated time after time, "How long, O Lord, how long!" They are crying to God for deliverance from the oppressing nations around them, for release from the dominion of the Man of Sin who has broken his covenant with them and is treating them with cruelty. These are the cries of that Godly remnant who at the end of this present church age have returned to Palestine. Is it any wonder they cry to God for vengeance, that He will deal with their enemies and with His enemies according to His righteousness? And He does! He sends their Messiah, His Son, to be their King. This One destroys His enemies and the godly Jews' enemies, sets up His Kingdom, and blesses His ancient people Israel.

(3) Not only will Israel be blessed

when the King comes, but during His thousand year reign all the nations will enjoy the blessings He has to give. The earth itself will be redeemed from the curse placed upon it when Adam sinned, according to Romans 8. Is it any wonder the prophecy of the Psalms closes with the five mighty Hallelujahs! "Let everything that hath breath praise the Lord. Praise ye the Lord."

BOOK V.

Psalms 107-150 is similar to the fifth book of the Pentateuch. In each is an account of the way God deals with Israel, finally blessing her and through her the whole earth. Each closes with a song of praise—Deuteronomy with Moses' song in chapter 32, and the Psalter with the last five psalms.

Psalms 107 and 108. Israel's Deliverance and Praise for it.

107. Annoymous. Israel's deliverance from anti-Christ in prospect, as account is given of past deliverance.

108. Psalm of David. Praise for deliverance described in 107.

Psalms 109-113. Christ's Humiliation, Exaltation, and Praise.

109. Psalm of David, to the chief musician. Christ, rejected and despised, prays. Verses 6 to 15 speak of Judas Iscariot especially (Acts 1:10) but apply to all who reject Christ.

110. Psalm of David. Christ exalted and coming again, this time in judgment and dominion.

111. Anonymous. Praise the Lord for what He has done.

112. Anonymous. Praise the Lord for blessing the righteous.

113. Anonymous. Praise His Name.

Psalm 114-118.

114. Anonymous. Retrospect, a type of the fulfillment of Jer. 16:14, 15.

115. Anonymous. The God of Israel *loves;* He is no dead idol.

116. Anonymous. 116 to 118 is a "Hallelujah" group in the Septuagint version.

117. Anonymous. Shortest psalm. Compare with last verse of Moses' song, Deut. 32:43.

118. Anonymous. Messianic, speaking of Christ the Head of the Corner. Psalms 113 to 118 are sung by Jews in celebrating the Passover in the home. Probably sung by Jesus with His disciples on the last night of His earthly life.

Psalm 119. The Word of God exalted and obeyed. The longest Psalm.

Psalms 120-134. Psalms of degrees or ascents. Possibly chanted by the people as they went up to Jerusalem for the feasts of the Lord. Will probably be used by regathered Israel.

Psalms 135, 136. Worship and praise in the Temple of God. 136 is called in the Jewish ritual "the great Hallel."

Psalms 137-139. From captivity to restoration.

137. Remembrance of Zion while in captivity in Babylon.

138. Psalm of David. Praise for deliverance.

139. Psalm of David. Restored Israel knows there is no place where God is not present.

Psalms 140-145. Psalms of David. 142 is an instruction of David when he was in the cave, probably pursued by Saul's soldiers.

145:1, 2 are our Sisterhood benediction, the first verses of David's last psalm. Are they *truly* our testimony!

Psalms 146-150. The mighty Hallelujah chorus which closes this Praise Book. Thirtle says: "The volume which began with a benediction invoked upon the man whose delight is in the law of the Lord ends with praise to the Almighty Blesser Himself!"

In Book V there are two Messianic Psalms—110 and 118, both speaking particularly of the second advent of the Lord Jesus, when He returns to judge the nations and to establish His universal Kingdom. Psalm 110 is especially important, because it states Christ's right to do this work as King-Priest.

The first verse of Psalm 110 establishes the deity of the Messiah, and the Lord Jesus so quoted it to the Pharisees (Matt. 22:41-45) who had gathered about Him seeking to trap Him by their questions. Instead of them trapping Him, He put them "up a blind alley." He asked them whose son was the Messiah for whom they looked. Without hesitation, but I imagine rather insolently, they replied, "Of David"—as much as to say, "Anybody knows that!" But they didn't know so much, for immediately Jesus said, "How then doth David in the Spirit call him Lord?" (in the Hebrew "Adonai", a name the servant used in addressing his master). In this case, the Jews readily admitted that Psalm 110: 1 spoke of the Messiah, but they had never admitted that the Messiah, David's son, must be greater than David, must indeed be God;—else why would David call this Messiah, his son, by the name "Adonai," a title always addressed to one greater than the speaker? Certainly King David would never thus address his son Solomon! No, this name was addressed to God! The Messiah, then, must be God! Matthew says His (Jesus') name was Immanuel—"God with us." Jesus Himself says the Messiah (Christ) is God. Peter applies this through the Spirit (Acts 2:34, 35) to prove the deity of Christ.

Verses 2 and 4 show His manifestation and His glory, particularly as relating to His eternal priesthood after the order of Melchizedek. This is very interesting and very important. Three chapters in Hebrews—5, 6, and 7—are devoted almost entirely to the explanation of verse 4 of this Psalm.

The story of Melchizedek is recorded in Genesis 14:17-20. Abraham was returning after having delivered Lot from a group of marauding kings and was met by Melchizedek, king of Salem, who brought forth to Abraham bread and wine, blessed him in the name of the "most high God, possessor of heaven and earth," and received from Abraham tithes of all the spoil. That is all that Moses records,—this little incident; but David in Psalm 110, and the writer of the epistle of the Hebrews in chapters 5, 6, and 7, gives us some of the depth and breadth of that incident. Look again at the name of that king—Melchizedek. It means "king of righteousness." In His first advent Christ by His sacrificial death made possible righteousness as the gift of a gracious God to a sinful race; He is "King of righteousness." Then, of what city was Melchizedek king? "King of Salem." "Salem" means "peace," and Christ is called the "Prince of Peace." While it is true that in His first advent He made possible "peace with God" because He satisfied God's justice, yet the fuller meaning of this seems to be His establishment of universal peace on earth when He returns and sets up His righteous reign. Melchizedek, king of Salem, is a type of Jesus Christ "King of Righteousness, King of Peace." Christ is sworn to be a priest forever after the order of Melchizedek. The likeness goes farther still than in righteousness and peace; it is "forever." So far as God's record is concerned, Melchizedek had no beginning nor end. We have no account of his genealogy nor of his death. So far as God's record goes, this man was endless. So is the resurrection priesthood of our Lord! Where is He now? In Heaven, interceding. Our great High priest *ever liveth* to make intercession for us.

The remaining three verses speak of the judgments the Priest-king brings upon the nations before He sets up His kingdom. Verse 1 said (to Adonai); "Sit thou at my right hand until I make thine enemies thy footstool." Verse 5 says: "Adonai at thy right hand shall strike through kings in the day of his wrath." God the Son, King of Righteousness, before manifesting Himself as King of Peace, shall judge the nations and bring vengeance on them in His wrath.

Today the nations may disregard God in their counsels, but some day He will bring their counsels to naught. His Son, the Church's present High-priest and Israel's coming Priest-King, will destroy these nations based on greed and pride, and set up His Kingdom based on righteousness and peace.

"Man of Sorrows," what a name
For the Son of God who came
Ruined sinners to reclaim!
Hallelujah! what a Saviour!

When He comes, our glorious King,
All His ransomed home to bring,
Then anew this song we'll sing
Hallelujah! what a Saviour!

Philadelphia, Pa.

Junior Bible Study

Out of Bondage

Mrs. Ruth Blomberg

We closed our study last month with a question in our minds. Who was to be the kinsman redeemer for Ruth, Boaz or the nearer kinsman? Did you read the last chapter in the story to discover the answer to our question? As you read this last chapter and thought about it, were you able to think of a New Testament story that parallels this lovely story of a redeemer? Who is the New Testament redeemer that you discovered? Let us prayerfully consider this last chapter together and see if your answers are right.

First we will reconstruct the blackboard diagram of our previous studies. Here is Moab with its sin and idolatry, and here are the three upward steps that Ruth took out of Moab. They picture the three chapters we have studied thus far. What names did we give to these steps?—Ruth Deciding, Ruth Serving, and Ruth Resting. Now we make the fourth step that completes our picture and finishes our study. What shall we name it? Let us read chapter four and make up a name for it. What names do you suggest? These are fine suggestions all of them, but it seems to me that the most comprehensive title is suggested by Dr. Scofield: Ruth Rewarded. Let us put that title in this fourth step and draw a crown on the top of it here in token of the high reward that was given to Ruth.

The last picture we had of our story was Ruth hurrying home to Naomi in the early morning bearing the good news that their redemption was about to be effected. The opening scene of this fourth chapter presents an early morning scene also: Boaz leaves the threshing floor and hastens down to the city gate to hold court there. He hails the kinsman who is to have part in this case; he summons ten elders of the city; and with all the people standing round as witnesses, he opens court. Can you imagine a more simple or picturesque courtroom? How pleasant to transact one's legal affairs out in the open air. Boaz quickly states his case, and the other kinsman is eager to buy back the inheritance. He sees here an opportunity to increase his gains and extend his possessions. However, when he is told that he must also take Ruth into the bargain "to raise up seed unto the dead," he quickly turns it down, and relinquishes his claim to Boaz. How did he make known his refusal to do the part of a kinsman? Someone read verses 7 and 8. I guess that those people had reasons for their nice, open-air courtrooms. However, this custom of drawing off one's shoe as a testimony has a greater significance than we might suppose. The shoe was a symbol of ownership—"Every place that the sole of your foot shall tread upon, that have I given you" (Josh. 1:3). The kinsman, by drawing off his shoe and giving it to Boaz, showed thereby that he gave his right of ownership over to Boaz. After this simple ceremony, Ruth is probably brought into court and Boaz makes a public declaration of his intention to redeem the inheritance and to take Ruth as his wife. Court is dismissed, and the people offer prayers and good wishes for the new couple. How fitting that the divine will should be invoked on such occasions.

What do you think of this kinsman who refused to do the part of a goel? He was eager enough to increase his own profits, but he would not divide his inheritance with any new heirs that might possibly come from a marriage with Ruth. By his greed he shut himself out from the joys of the sweet companionship and home life that Ruth could have given him. His love of money gave him a low standard of values. There are people today who look at salvation in just this same way. They know that the Lord gives good things to His children, but they will not sacrifice anything in this world to become a child of God. How blind they are! If they would only take the step that would loose them from the bondage of this world, they would soon discover, to their amazement, how impossible it is to sacrifice anything to God. He always more than repays us for any sacrifice.

How different was Boaz. What a high standard of values he had; what a warm, compassionate heart. To him the case was not merely a matter of buying and possessing land, it was a matter of bringing protection and comfort, and help to a virtuous woman who was in need; it was a matter of doing a brotherly duty in perpetuating the name of his kinsman, Mahlon. His act becomes more noble when we consider how he lowered himself in taking Ruth as his bride. She was an alien, a peasant living on alms; nowhere does the Word tell us that she had any outward beauty. Traveling and three months of labor in the fields had surely altered her looks a great deal. But Boaz, with the keen perception of a godly man saw the high value of her constant and sweet devotion to her mother-in-law, and her desire to worship the one, true God. Rightly appreciating the values of the joys that would come to him through union with her, he gladly did the part of a goel. God gave this man a full reward for his faithfulness. In the closing verses of this chapter we discover that a son was born to him who became the grandfather of King David through whose line our Savior came into the world. Turn now to Matt. 1:5 and you will find both the name of Ruth and Boaz carefully preserved in the genealogy of Christ our Lord. Both Ruth and Boaz received a full reward for patient, loving faith. What a difference there is in the lives that are ruled by the Lord.

As we read this chapter did you notice one word that is repeated many times in the text? It is first mentioned in verse four, and is repeated four times in that one verse. The word is redeem, isn't it? Glance through the other verses now and see how many times this word or forms of it is used. This chapter is the redemption chapter of one of the Old Testament redemption stories. There are many Old Testament redemption stories, but only one New Testament redemption story. That one great story is concealed in each of the many stories. As we look into this last chapter, we discover in Boaz the pattern and picture of our Savior and redeemer, the Lord Jesus Christ.

In comparing Boaz with Christ we see many parallels. Boaz was bound by kinship to one who had sold out to a mortgagee and was unable to redeem that which belonged to her. Our Savior, Jesus Christ is bound by kinship to us, his fallen creatures, who have sold out to Satan are in helpless bondage to this cruel mortgagee. Boaz, because of his relationship and his means was able to pay the full redemption price for his unfortunate relative and thus restore her to her proper place of inheritance. Christ, because of His relationship and His means was able to pay our full redemption price and to restore us to our rightful place as children of God and joint-heirs with Him in glory. Boaz was willing to step out of the role of a wealthy man and become temporarily identified with his improverished kinsman that he might effect her redemption. Our Lord laid aside His glory in heaven and temporarily assumed the humility of human flesh that He might be identified with us and so effect our redemption. Boaz paid a certain sum of money to redeem his relative; Christ paid the inestimable price, His own blood: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot:" (I Peter 1:18, 19).

Our story is finished now. God's

purpose in bringing Ruth out of Moab has been accomplished. She, an alien and a gentile, has been admitted into the kingly line of the Messiah. How good the Lord is to those who worship Him. As you look at this diagram now, do you not see what a perfect life it presents? It is a life that is very ordinary and common place, but a life dominated by one, supreme, divine motive that led it above the common place to the highest and holiest that there is in this world for man. These are the steps that lead out from the bondage of sin into the glorious liberty given to the children of God. If you have not started on this upward way yet, will you not substitute your name for Ruth's in this first step and start living a new life today? Remember that all the paths in Moab lead downward; there are no level plains in Moab. In it are the broad highways that lead to destruction and death where "The fire is not quenched and the worm dieth not"—"there shall be weeping and wailing and gnashing of teeth." This other, more difficult, climbing way leads to a wonderful city "eternal in the heavens"—"whose builder and maker is God" where "there is no pain, no death, no fears," and where "God shall wipe away all tears from their eyes." Our Savior paid the awful ransom price at Calvary to buy you back out of the way of sin and death and to make you a citizen of that wonderful city. If you are not already a citizen of that heavenly place, will you not accept that ransom price today, and come up out of Moab?

Let us pray God's blessing on His Word, and then we will sing that sweet hymn, "Jesus, I Come."

JESUS, I COME

Out of my bondage, sorrow and night,
Jesus, I come, Jesus, I come;
Into Thy freedom, gladness and light,
Jesus, I come to Thee;
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee.

Out of my shameful failure and loss,
Jesus, I come, Jesus, I come;
Into the glorious gain of Thy cross,
Jesus, I come to Thee;
Out of earth's sorrows into Thy balm,
Out of life's storms and into Thy calm,
Out of distress to jubilant psalm,
Jesus, I come to Thee.

Out of unrest and arrogant pride,
Jesus, I come, Jesus, I come;
Into Thy blessed will to abide,
Jesus, I come to Thee;
Out of myself to dwell in Thy love,
Out of despair into raptures above,
Upward for aye on wings like a dove,
Jesus, I come to Thee.

Out of the fear and dread of the tomb,
Jesus, I come, Jesus, I come;
Into the joy and light of Thy home,
Jesus, I come to Thee;
Out of the depths of ruin untold,
Into the peace of Thy sheltering fold,
Ever Thy glorious face to behold,
Jesus, I come to Thee.
Washington, D. C.

On Bended Knee

Ask God to guide and bless our Sisterhoods as they make and give their gifts to the Mission Home.

Pray for all Sisterhood organizations that with the close of this year's program there may come a deeper realization of the business of service.

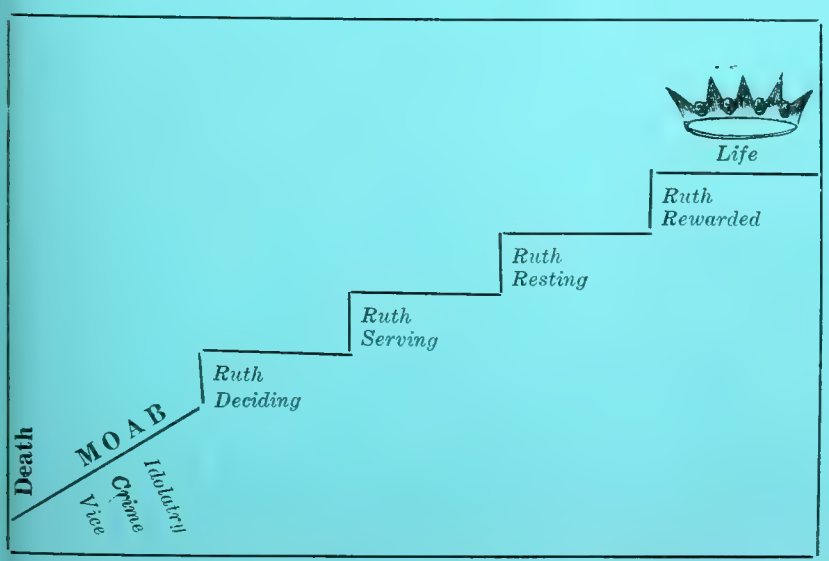
Give thanks for your home that it has so led you, and ask Him to help you that you may do your share in making your home Christian.

Pray for those of your Sisterhood officers who have responsibility in planning the national conference program for our organization.

Pray for those missionaries who are in the homeland that it may truly be a time of rest and recuperation and that the missionary zeal of our church may be increased by having them in our midst.

Pray for all district conferences that will soon be held. Pray especially for Sisterhood girls as they meet in their own group meetings.

Thank God for friends who sympathize with all our shortcomings and who inspire us to live the Christ-like life more fully.



By the Way

A very interesting article appears in this issue entitled "The East Tennessee Valley." Sisterhood girls should find this especially interesting since completing the Mission Study. Our Sisterhood at Limestone, Tennessee, where the writer lives, is the only Sisterhood in that state. Is there not a great challenge to aid in setting a light on those hills.

Are you happy and glad that you are a Sisterhood girl, or do you just take it for granted? A line from one who is much interested in Sisterhood says: "I am beyond the age of a Sisterhood member, but I am delighted our girls are having what I did not have." There is something to think about, girls. Are you truly thankful? Our twenty-fifth anniversary year is no better time to make it known, if you are.

With this issue of the paper our Bible study outlines come to a close. Inasmuch as the May meeting will be held jointly, it may be that you will desire a special meeting of fellowship and complete this study this month. If that is not desirable it may be taken care of in the June meeting

Words cannot express the deep appreciation and the debt of gratitude we owe to Miss Eberwein and Mrs. Blomberg for these Bible study outlines that have been appearing in our paper. Both were lovingly prepared and written because of that great desire to serve our Master and humanity. Lives have been enriched because of this service and a great blessing is theirs.

Do not forget that DISTRICT DUES are payable by May 31 if you wish to meet this goal. Send them to your district secretary by that date. Seniors only will send 15c per member for the same number of girls for which national dues are paid.

Just TWO MORE MONTHS until the reports for this year's work must

be filled out. Is your society meeting all the goals? Now is the time to check. Don't wait until July 31st.

When sending national DUES in July, remember that money should be sent for the same number of members as in January, if you wish to be counted as meeting the goal. If you have gained new members during the year their dues will hold over until next year. In the same way, if any members have dropped out since January, you must pay dues for them even through they are not continuing. Membership is reckoned for the year and not by the month.

Your thank offering has been lifted. Do not forget to send to Miss Katherine Sampson, 302 Barr Building, 910 Seventeenth Street, Washington, D. C.

Do not forget to send your application for the Sisterhood Scholarship at Ashland College to Miss Dorothy Whitted, Gratis, Ohio. See the "Outlook Number" of March 12 for special announcement concerning this.

Some of the districts will soon be having conferences. Your general secretary appreciates having reports of these conferences as soon as possible.

We are happy to report prospects for new societies. On March 6, your general secretary met with a group of girls at Sidney, Indiana, explaining the work to them. We find a fine group there much interested, and although it was impossible to complete organization that day, we are trusting to hear a splendid report from them in the very near future. We have had recent communications from Listie and Martinsburg, Pennsylvania expressing a desire for an organization and information as to how to proceed. Let us remember these places especially in prayer, and other points where there should be Sisterhoods working.

Visitation work in the Indiana District is in the process of being planned. We shall appreciate your prayers that all may be done pleasing to Him.

May you all have a most happy and enjoyable time this month as you fellowship with your mothers in the annual mother-daughter meeting.

PRAYER

"O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command
Not to be served, but to serve....

"And if I may
I'd have this day
Strength from above
To set my heart
In heavenly art
Not to be loved, but to love."

Sisterhood Goals for 1937-38

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. ½ members covered assigned Bible reading: Book of Psalms for Seniors; Ruth and Judges for Juniors; with study in connection with each.
4. Membership project.
5. Annual cabinet meeting.
6. Bandages sent to District Secretary.
7. Benevolent work other than bandages.
8. Statistical report sent to District Secretary by August 10.
9. National dues of 50 cents per member sent to the Financial Secretary in both January and July.
10. Thank offering received in April and sent to Financial Secretary by July 31.
11. Gift to Bethany Home Fund sent by July 31.
12. District dues of 15 cents per member sent to District secretary by May 31.

JUNIOR GOALS

All goals but No. 12.

HONOR GOALS

1. A delegate to either District or National conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Available district funds sent to the Bethany Home Fund by July 31.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
National Patroness—Mrs. F. B. Frank, 7434 Rockwell, Ave., Philadelphia, Pa.
President—Miss Dorothy Whitted, 1223 E. Main St., Louisville, O.
Vice President—Miss Leah Robinson, 2145 Tuscarawas East, Canton, O.
General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.
Financial Secretary—Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
Literature Secretary—Miss Mary Elizabeth King, Oakville, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President—Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.
Secretary-Treasurer—Bernice Baker, Lydia, Maryland.
Patroness—Miss Mabel Donaldson, 531 Fourteenth St., S. E., Washington, D. C.

Pennsylvania

Secretary-Treasurer—Elizabeth Miller, 751 Thomas Ave., Johnstown, Pa.
Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.
Patroness—Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer—Allegra Richmond, 504 E. Walnut St., Nappanee.
Patroness—Mrs. R. J. Klingensmith, 1101 Middlebury St., Elkhart.

Illiokota

Secretary-Treasurer—Dorothea Rahn, Lanark, Illinois.
Patroness—Mrs. E. M. Riddle, 117 Randolph St., Waterloo, Iowa.

Mid-West

Secretary-Treasurer—Erma Seeger, 719 E. Fourteenth St., Falls City, Nebraska.
Patroness—Mrs. Amanda Lemon, Portis, Kansas.

Southern California

Secretary-Treasurer—Ruth Fuqua, 2500 East 113th St., Los Angeles.
Patroness—Mrs. Pearl McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary - Treasurer—Nellie Stover, Wapato, Washington, Rt. 1.
Patroness—Lena Kortemier, Sunnyside, Washington.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The subscription price of the Woman's Outlook number of the Brethren Evangelist is 50 cents per year. Send orders to Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

Vol. LX, No. 16 April 16, 1938

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



MY HOPE

By Elwood D. Vaughan, Lynchburg, Va.

I care not, if when life is done
And I have ceased from earthly toil,
That some rich tomb should mark the spot
Where mingles soil with soil.

I care not that above me there
Some bard might pause and sing my fame;
My trust is stayed in simple faith
On Calvary's Cross and Jesus name.

When I have pierced this fleshly veil,
And upward speed past shafts that tower,
My only hope beyond this pale
Is Christ's great love and conquering power.

Or if I bide until He come,
I know I'll meet Him in the air;
I'll join in heaven's glory song
And in His glory ever share.



CHRIST OUR VICTORY

By L. L. Legters

The victorious life in Christ may be thought of from two standpoints, subjectively and objectively.

I. Subjectivcly It Is:

1. To experience in every-day life the joy of victory over sin. To be kept free from anxiety, worry, and cares (Matthew 6:25; Philippians 4:6). For worry is unbelief in action—one of the so-called respectable sins of Christians.

2. To experience daily the fruit of the Spirit (Galatians 5:22, 23).

3. To know daily by experience what God means by "The law of the Spirit of life in Christ Jesus hath made me *free* from the law of sin and death" (Romans 8:2).

4. To enjoy daily fellowship with the Father and His Son Jesus Christ (1 John 1:3-5).

5. To experience daily the words of Jesus Christ, "out of your innermost parts shall flow rivers of living water" (John 7:38).

6. To be able daily from the heart to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

7. To say daily with quiet joy, looking to Him, "To me to live is Christ" (Philippians 1:21).

8. To rest daily while others are breaking in pieces, knowing this: "My grace is sufficient for thee" (2 Corinthians 12:9).

9. To experience in our daily life what it means to be cleansed from sin (1 John 1:9), and to be kept clean (Jude 24).

10. To daily know His will in all spiritual wisdom, that we may walk worthy of the Lord unto all pleasing (Colossians 1:9, 10).

II. Objectively It Is:

1. The victorious life is not a thing, but a Person; not an experience, but a new life; not a higher kind of Christianity, but a divine life. The Person, the life, the victorious life, is Jesus Christ Himself. Every one who has *Him* has the victorious life, though all may not (if they do not meet the conditions) experience Him in their daily living (1 John 5:12; 2 Corinthians 13:5).

2. It is Jesus Christ living out in us. His matchless, all-powerful, divine life (Galatians 2:20).

3. It is Jesus giving His life in abundance (John 10:10). Abundance is in the supply—more than you need.

4. It is "Christ in you, the hope of glory" (Colossians 1:27).

5. It is victory by the Indweller (1 John 4:4).

6. It is Jesus Christ living in you as Owner by faith (Ephesians 3:17).

7. It is Jesus Christ in you (2 Corinthians 13:5).

8. It is by the Spirit saying "Jesus is Lord" (1 Cor. 12:3).

9. It is the Only Begotten keeping the begotten ones (1 John 5:18).

10. It is meeting temptation without a fall (1 Corinthians 10:13). Jesus said, "I am the Way."

III. How May It Be Mine?

The question naturally arises, How may *I* have this experience, or, How may I *let* Jesus live His life in me as Victor?

1. Definitely confess *every* known sin —worry, unlove, lack of prayer, lack of love for Him and His Word, all uncleanness. Whatever He shows you, *say* about it what *God* says—that is the meaning of "confess" (1 John 1:9).

2. By a definite act of faith, *thank* God that He has now forgiven you and *cleansed you.* Thank Him you are *now* clean. He *has* done it *as* you confessed. It is *not* feeling, but because God's Word says so. Victory is in being kept clean. He can keep clean only that which *He* cleanses. So first He *makes clean* every one who confesses.

3. As a definite act present your body a living sacrifice to Him (Romans 12:1). That is a personal act. Read Romans 8, then pass directly to Romans 12. Now definitely thank Him that He has accepted your gift. Praise Him that you are entirely His. You opened the door. So He is *now* in your heart as Lord and Master and as Owner (Ephesians 3:17). Thank Him that all that is described in Sections I and II are at this moment actual facts in your life. You need no feeling; you have much more, a victorious Lord living in all His power in you (I John 4:4). Quietly praise Him for what *He* is to you just *now.*

IV. Helps by the Way:

1. As you awake in the morning, praise Him that He *is in* you, *keeping* you. As you go about your tasks, thank Him that He is *keeping* you (Jude 1; Romans 5:10). Praise Him that He lives in you. Let the glory and the wonder of it fill your soul.

2. Have a time *alone* with Him, not a few minutes, but a time to be quiet. Each morning anew open your life to Him that He may show you whether there is any sin there, and that you may acknowledge Jesus as the Lord and Keeper living in you. Do not fail here.

3. Have a time with the Book. Your attitude to the written Word reflects your attitude to the Living Word. Let Him talk to you.

4. Ask Him to lead you to some one to whom you can tell the glory of your indwelling Lord (Acts 1:8, second clause).

V. If You Should Fail:

1. He cannot fail. Though you fail, He remains faithful (2 Timothy 2:13).

2. Go to Him at once, confess your failure—it was sin (I John 1:9).

3. At once believe, and accept forgiveness and cleansing. Step right back to your place. By failing in faith you fell; by an act of faith arise, and step back. You are still His. He has not changed, only *you* took the reins of mastery out of His hands; hand them back to Him.

4. Remember that when you sinned at once He began praying for your return (1 John 2:1).

5. Rest in His faithfulness, that He will establish and guard you (2 Thessalonians 3:3).

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FOREIGN MISSIONS

Just as this magazine is received, Brethren people from coast to coast will be making the last decisions regarding a great foreign missions offering which is an annual occurrence in the Brethren Church. The Lord will not be pleased with this offering unless it is a sacrificial offering. He will not be pleased if we give only our spare cash. God wants to have the first place even in our finances. If each member of our Brethren Churches from coast to coast would give an average of one penny a day to foreign missions, our work in Africa and South America could almost be doubled. There is no doubt that the Lord has blessed foreign missions in the Brethren Church in a way which we can never realize. This is because some folks have really been interested. What if everybody would get interested?

In order that the churches may be stirred regarding this great and important offering, a large number of free copies of the special Easter Foreign Mission issue has been offered to the churches through the pastors. The pastors are the key men in this great offering. Pastors we are depending upon **you.**

NO INTEREST IN FOREIGN MISSIONS

It has been known that some pastors have not been interested in foreign missions because they have thought that such an offering might cut their own salaries. What lack of faith! Just the opposite is true. The pastor who thinks only of himself and his salary will surely suffer, and suffer much more than any man who shows his interest in, and labors for, foreign missions. Who ever heard of any church going bankrupt from giving to foreign missions? Churches which give to foreign missions do not go bankrupt. Churches which refuse to give to foreign missions are either already bankrupt spiritually or are headed in that direction.

YES, GUILTY

Recently someone sent us a clipping from The Brethren Evangelist offering a kindly criticism of the philosophy found in some of our fillers. The filler in question reads thus:

"To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom—Emerson."

We do not wonder that someone objected to this. Of course the editor is not privileged to select every filler which goes into the magazine, but even that is no excuse. Snappy statements from the so-called great men of the world may be and are often far from the gospel truth. Really, the things mentioned in this little paragraph are not true wisdom, nor do they even point in that direction. The Bible tells us what wisdom is. "The fear of the Lord is the **beginning** of wisdom" (Prov. 9:10). Again, "The fear of the Lord is the **instruction** of wisdom" (Prov. 15:33). Yet again, "The fear of the Lord that **is** wisdom" (Job 28:28). So the fear of the Lord is the beginning of, the instruction in, and the essence of, wisdom itself. To these truths of Holy Writ may be added others. In Christ are "hid all the treasures of wisdom and knowledge" (Col. 2:3). Finally the apostle Paul prayed that "the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17). Yes, it is a fact that the acts of men, no matter how "wise" they appear in the eyes of men, are after all not wisdom at all. We are willing to admit and agree that there is entirely too much of worldly wisdom which passes off as Christianity. The editor as well as others who select fillers needs to be very careful that everything which goes into our magazine will truly exalt and glorify our Lord and Savior. We are glad for readers like the Bereans who "searched the Scriptures daily whether those things are so" (Acts 17:11).

THE JESUS WAY

Modernism often talks very glibly about "the Jesus way." This is a good term although it may have gotten into bad company in recent years. The fact is that we should do everything the Jesus way—that is, the way which Jesus has ordained and will endorse. We need to live the Jesus way—Christ in you, the hope of glory. We need to walk the Jesus way—led by the Spirit of God. We need to preach the Jesus way—from the Bible as the infallible book. We need to work the Jesus way—for the sal-

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vation of souls and the glory of God **first, last, and all the time.** In other words, we need to do God's business God's way, according to God's book if we expect the reward in God's heaven reserved for God's people.

Recently a famous modernist preacher who talks about the Jesus way but who is really the exponent of a social, semi-arid, neo-communist philosophy attacked a preacher who believes and preaches the old time God-given supernatural gospel which saves and sanctifies sinners. To this attack the old time gospel preacher wrote the following reply regarding social reforms:

> When Jesus wanted to reform the world He held a night conversation with a great lawyer and sent him back to his court a new born soul.
>
> When He wanted to reform the underworld, He sat on the curbstone of a well, regenerated a scarlet woman, sent her back to a city on the mountain side and she brought the whole population to the well and they were born again.
>
> When Jesus wanted to reform the prodigals, the derelicts of the world, He tells of one penniless, friendless, homeless prodigal in a hog pen who said, "I will arise and go to my father."
>
> When Jesus wanted to reform the grafters of His day He called one, Matthew at the gate of receipts, regenerated him, and made him one of His twelve apostles and author of the first gospel.
>
> When Jesus wanted to reform the publicans of His day—the ancient ancestors of the republicans—He took dinner with one, Zacchaeus, regenerated him, and a saved publican gives back four dollars for every one he stole.
>
> When Jesus wanted to reform the sinners of His day—the ancient ancestors of the democrats—He sat down at meat with them and told the parable of the lost sheep that was found.
>
> When Jesus wanted to reform the criminal of His day, the last thing He did while dying on the cross was to hear the penitent cry of a nameless thief and take his redeemed soul through the gates of Paradise as the first trophy of blood redemption.
>
> I want to have the pleasure of meeting you Sunday night. When you come in I shall be standing in the vestibule of the new auditorium, and since you have already heard me and know me, I will appreciate the esteemed honor of you introducing yourself to me, and we will walk down the aisle together.
>
> I do not know whether you are saved or not, but I do know I have passed from death to life and that my name is written in the Lamb's Book on high, and if you have not been born again, I will say for your encouragement the same gospel that I preach to tens of thousands, and by which multitudes of sinners are saved, even a modernistic preacher can be saved because,
>
> "As long as the light holds out to burn
> The vilest sinner may return."

We are in hearty accord with the preacher of the old time gospel which is really the only gospel up to date, that social reformation can be accomplished only as individuals are born again.

A REVIVAL

We believe that it is time to thank God for the awakening which is taking place in many of our churches and in many parts of our country. With the opposition to the true gospel more intense than for centuries, God's work is certainly going on. Evangelistic centers over our country which have sowed the gospel for years are having great harvests. Perhaps the days of a world wide revival are past, but certainly local revivals can be experienced wherever God's people are willing to pay the price in prayer and testimony and preach the Word in the power of the Spirit. The darker the days, the more brightly the gospel shines.

Interesting Notes and News

WE NOTICE that the Bible Doctrine class at the Waynesboro, Pa., church is attracting real attention. Recently there were 112 present. Churches grow and make continuous progress where the Bible is consistently and systematically taught. Pastor, start a Bible class for a week night. Scores of these are being blessed of the Lord in our churches today. God's Word will hold the human heart if given the opportunity.

A TELEPHONE MESSAGE from Dayton informs us that Brother A. L. Lynn has just closed the second evangelistic campaign in two years at the First Church of Dayton where Brother R. D. Barnard is pastor. This is the second campaign with Brother Lynn as evangelist. Last year there were 123 confessions, this year there were 136. Hundreds of Christians made special decisions. The evangelist states that he has never seen a more united spirit in a church for evangelism. At the Sunday services during the special meetings there were 752 and 823 present for the Bible School. Pastor and people are happy.

PRE-EASTER services are scheduled for one week at the Vinco Brethren Church, near Conemaugh, Pa., with the pastor Brother Ord Gehman doing the preaching. Prayer is requested on behalf of these meetings which begin Monday evening, April 18th. Brethren from neighboring churches are invited to visit the services. Prayer is requested of all praying people.

WHAT OF THESE THINGS?

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Do I practice daily Matthew 6:6?
Am I trying to bring my friends to Christ?
Is there anything I cannot give up for Christ?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Do I care whether the mid-week prayer-meeting is a dead or a live service?
Have I ever tried giving one tenth of my income to the Lord?
Am I doing anything I would condemn in others?
Is my lamp well trimmed and burning?—Origin Unknown.

READING THE DIVINE STETHOSCOPE

WHAT DOES THE FADING PRAYER MEETING MEAN TO THE FUTURE LIFE OF THE CHURCH?

Herman Koontz, pastor, Roanoke, Va.

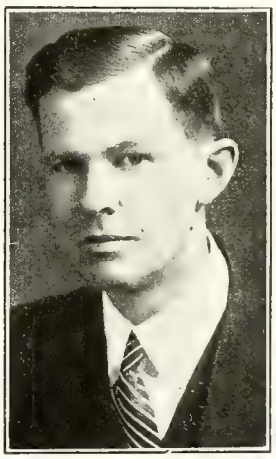
Recently there came to my attention a church in our city with a membership of about sixteen hundred, whose pastor was making a strenuous effort to get one hundred-fifty to attend the weekly prayer meetings. For that church, such an attendance meant less than ten per cent of the members were interested in the mid-week prayer service. It would not be necessary to write this article if this one church were an exception. In this day such a condition is not the exception, but for many churches it is the rule. People do not care to attend weekly prayer meetings. Every pastor has the problem of keeping attendance up. In many churches, far less than ten per cent attend regularly. And if a pastor does succeed in getting, say, one half of his membership out to the mid-week services, he is able to get front page publicity for such an unusual accomplishment!

Summer time brings its further slump in the prayer meeting. Then it is too hot to attend, or the garden must be weeded, or it is more pleasant to ride out in the evenings, or the motion picture is more to be desired, for that building is air-conditioned and seats are more comfortable! And so, with such indifference manifested, churches everywhere are discontinuing the prayer meeting during the hot summer months. This step is leading to another downward one in many churches, which is the abandonment of any prayer meetings at all, winter or summer.

Now what does the fading prayer meeting mean to the future life of the church? It means a *powerless church.* The power of the church is found in its head, the Lord Jesus Christ. Break the prayer connection with the Head and the power of the church is gone. "All power is given unto me in heaven and earth," were the words of the risen Lord as He commissioned the disciples to go to all nations as witnesses unto Him. That is the power the church must have if it will be able to go to the whole world and accomplish its God given task.

There is *no substitute* for this power. Human power can *never* suffice. The power in man which makes it possible for him to do so many amazing things in the natural world, when harnessed to the divine institution, the church, becomes a pitiful spectacle of weakness. When a church substitutes the power of man for the power of God it may get members, but few "born again ones"; it may have a large program but it will be filled with things of the world; it may make a great show but it will be the show of the flesh. It will be an example of the Laodicean church, "rich and increased with goods, and have need of nothing," but it will lack power—power with God and power with man.

The fading prayer meeting will mean that the future church will lose the *purpose* for which it was established and for which it now exists. Though the Word of God does give us clearly the purpose for the church, yet this program will soon be obscured when the prayer line is destroyed. It can only be through much prayer that a church can hold a true



Herman W. Koontz

course to its divinely established mission of proclaiming the Lord Jesus Christ to a dying world. The enthroning of a social gospel program, or the turning of the church into a play house, or the conforming of it to the standards and desires of the unregenerate world; the pull of these and a legion of other things, will be too great to resist when the counter pull of the prayer meeting is removed. And when a church turns from its high, holy, and God-given task it is no longer worthy of the name of "church." Over its door must be written, "Ichabod", (the glory of the Lord has departed). It no more has the right to call for the giving of time, talent, and possessions of its members.

The fading prayer meeting will sooner or later produce a *worldly* church, that is, a church that lowers its standards of living to that of the world so

that it would be hard for an unprejudiced observer to distinguish between the two. We have the Bible as our standard to prevent this condition, but there is the absolute need of prayer, and much prayer, to begin to approach such a high standard. To know doesn't always mean to do. Most people know many things that they should do that would be good for them, yet fail to *do* those things. So in the church. We have the standard in the Word, but we need prayer, and the accruing results of prayer, to reach toward the goal that is in Christ Jesus.

The fading prayer meeting will mean a *dying* church. A church may have sound doctrine, but it must have the vital breath of prayer to make it a living thing. Nothing can better accomplish this than a large prayer meeting of members who have time and again proven God faithful to His promises, and who therefore are undaunted by obstacles of any kind, knowing that God does answer prayer. In such a church everything is accomplished by prayer. Money is raised to pay the church building debt, to keep the local expenses out of the red, and to send increasingly larger offerings to missions and benevolences. The soup supper, lottery, and other money raising schemes are gladly discarded for *a plan that always works!* Missionaries and ministers are constantly going forth from such a church, for they are literally *prayed* from the church, out into the fields of the world. This is God's way to get missionaries and ministers, rather than misfits! "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest" (Matt. 19:3-7, 38). There is a continual revival in such a fortunate church, for the lost are prayed for until the Lord saves them. Every saved one is an additional proof of the efficacy of prayer and an encouragement to become bolder in asking ever greater things of the Lord. Factions and quarrels in the church are solved through prayer. Love, and a real bond of unity are substituted. All things are wrought by prayer. Who ever heard of *such* a church *dying?* Never so long as it has such a prayer meeting! But let the prayer meeting be discarded, and the spiritual fires will die, the vision for the mission fields will fade away, the condition of lost souls will not be cause for alarm, finances will get in the red, members will drop away, factions among members will take their toll—such a church is dying. As the prayer meeting goes, so the church will go.

What is the remedy for the fading prayer meeting? Let us suggest briefly in conclusion several points.

First, the pastor *must* be a Spirit-filled man who believes the Word, knows it, and has himself learned to pray according to its laws.

Second, the congregation *must* be taught the Word with emphasis upon God's precious promises upon which foundation prayer rests.

Third, the prayer meeting *must* be dedicated to prayer, praise and Scripture teaching and *no other activity* should be allowed to interfere with it.

Fourth, the members *must* be taught to pray *definitely*, and to look for *definite answers* to prayer. Then, as answers come, the faith to pray for greater things will be instrumental also in increasing the prayer meeting.

Fifth, do not be afraid to begin with a few. Only two or three who have power in prayer, when meeting together, can furnish the nucleus that may move the whole church. And such a spirit filled prayer service is sure to grow.

Sixth, the Lord Jesus Christ *must* be made *real* to those who pray and as they become *yielded* to Him, their prayer life will deepen, spread, and include all avenues of true church activity.

Many professing Christians seem to be desirous of fulfilling the scriptural injunction, "Crucify the flesh" but they are disposed to practice it on the other fellow.—Sel.

HE IS COMING

"I will come again, and receive you unto Myself; that where I am, there ye may be also."—(John 14:1-3).

"How sweet to know the Lord of glory
Will one day leave His heavenly Throne,
And that He'll keep His precious promise
By coming,—coming for His own!

It may be on a summer's evening;
It may be on a winter's morn;
The world doth laugh, and scoff, and question,
Yet it is certain as the dawn.

The trump may sound at any hour,—
It may be midnight, may be noon—
Oh, to be ready, waiting, watching,—
Hath He not said He's coming soon?"

—F. Harold Peacock.

PRAYER ANSWERED

"He asked for strength that He might achieve,
He was made weak that he might endure;
He asked for health to do larger things.
He was given infirmity that he might do better things:
He asked for power that he might impress men.
He was given weakness that he might seek God:
He asked for wealth that he might be free from care.
He was given poverty that he might be wiser than carefree:
He asked for all things that he might enjoy life.
He was given life that he might enjoy all things:
He received nothing he asked for.
He received more than he ever hoped for.
His prayer is answered! Blessed Man!"

—Dr. Griffith Thomas

Highlights of Home Missions as Others Are Facing the Task

At the thirtieth anniversary conference of the National Home Mission Council of the United States and Canada, Dr. Edward W. Kohlstedt, President of the Council, gave a most timely and stern address. It is a sample of how even among those who at one time held that the affairs of the world were getting better all the time, and that a millennium was soon to come through the efforts of the church on earth, there is dawning a dull sense of reality of things, and that there is need for genuine alarm at conditions. The easy complacency is giving way to determined confessions of need for a different kind of gospel than that which laughed at evangelism twenty years ago, and in many places where such an attitude still exists. Hear the heart of his message:

> A Home Missions Council Thirtieth Anniversary is bound to be an exceedingly significant occasion to those who know something of the historical background, struggles and achievements of this unique organization, which now numbers more than a score of constituent denominational agencies, working together with a common purpose in mind: "America for Christ and Christ for the world!"
>
> The story of American Missions stirs the souls of those who trace the trails and sense the spirit of hardy pioneers and heroic circuit riders, patriots and preachers, who registered so effectively during the formative period of American history. Out of a for-bidding wilderness, hitherto untrod by the feet of white man, they wrested an avowedly Christian civilization. The goal of this country's pioneer period was: 'America for Christ.'"
>
> What has happened here in a century and a half to warrant seasoned statesmen, who have earned the right to be heard and heeded, to voice fears that America is in danger of becoming progressively pagan; to prompt level-headed leaders to exhort our church constituency to arouse itself, enlarge its vision, expand its program, and refire the zeal of Evangelical Christianity, so strangely tempted to yield to smug complacecy, and a false sense of individual and collective security!"
>
> Changing conditions, shifting economic and social situations, the propagation of pagan philosophies of life, the development of crime cultures of appalling proportions, the subtle trickery of dress-suit racketeers as well as the brazen effrontery of machine-gun gangters now tax the material, mental and religious resources of Home Missions with far more intricate and exacting responsibilities than those with which our pioneer preachers were compelled to reckon. The revitalization of our church constituency is imperative to an adequate program of evangelization and life enrichment. A godless America cannot hope to make much of a spiritual impact upon so-called heathen lands.

As an indication of the way other National Home Mission Boards are meeting their tasks, an excerpt from the Outlook of Missions supplies a few statements setting forth the problems faced by the General Secretary of the Board of Home Missions of one of our larger denominations, one which recently made a coalition with another denomination. The article sets forth a question and answer method of getting at facts of the case.

In answer to the question, "On an average, how long does it take for a mission to come to self-support?", the reply is made by the secretary, "The time greatly varies, depending, as you can see, upon a number of factors. Some missions stay on the board only a few years—all they need is to get started. Others have slower growth. A mission should **not** stay on the board longer than ten or fifteen years. Some require even longer time than this. There are missions that give no promise of reaching self support, although they render most valuable service in the communities in which they are located."

It is easy to see that our problems are much alike in Home Missions, for our Brethren board finds the same situations confronting it. However, while we find that some churches can get a "self-able" start in less time, we have fixed our general time for mission support to five years instead of fifteen years. We have tried to limit our fields to those that could give reasonable hope of being established in five years. This has been our program for about nine years. But we still have some mission points on the board that have been there for twenty years and more. Our only mission points that give no promise of becoming self supporting at all are those in the mountainous region of Kentucky.

Another illuminating question and answer follows: "How many missions do you have on the roll at present?" The answer, "In recent years the number has considerably decreased. At one time we had as many as **300 missions on our roll.** Today we have just about **half** that number. The reason for this is that **no new missions have been started in the last six or seven years,** and because the board was unable to support such a large number it insisted that some of its missions go to self-support before they felt themselves able to do so." Every informed member of the Brethren Church knows that it has been during the last six or seven years that the Lord has sent us the greatest forward movement in Home Missions that our church has ever enjoyed. While others have had to cut their works in half, we have quadrupled or forces and our support, and furthermore our new mission points have made swifter progress than known before. Such facts should cause the members of the Brethren Church to rejoice, thank God, and

Nothing is so Important

as our Easter Offering for Foreign Missions right now!

As a denomination, the Brethren Church is facing a tremendous challenge, if not an emergency. Our Foreign Mission work has never been so blessed of God. Our fields have never shown such fine response. Opportunities to advance in both Africa and Argentina have never been so rich. With thousands but waiting for our own representatives to reach them for Christ, and with so many sterling hearted and well trained young people ready to throw themselves away for Christ in the effort to take the hope of life to these waiting thousands, the Brethren Church today stands face to face with perhaps her greatest test. Many a great cause advances or wanes upon a small turn of fortune.

We are today in the midst of a tremendous economic reverse. Thousands of our people are out of work. Many that do work have but two and three days a week. It is in this atmosphere that our Easter offering must be lifted. There are many who will say, "I must live and care for my family first." Duty to family is certainly of prime importance. This thought may restrain many from giving at all, or giving a very little. But that is leaving God out! Put God in the picture and we will find that the best thing a Christian can do to care for his own is to put God first, and remember those who have no Christ, no hope of life, no future but hell, and no one to care for them but the Christian. God will care for you brother. He is still the God who sent the ravens to feed Elijah after that great glorious man had risked everything on God, forgetting himself. If you are short of finances, the best thing you can do is to give a good offering for Foreign Missions next Sunday. God's ravens know where you live. **Do not let this Easter offering suffer because the affairs of this world are bad. You will never go hungry because you gave your last dollar to save a lost soul in Africa!**

take courage in the assurance that the Lord has bestowed upon us abundantly of His favor in the dark, closing hours of this age. It should cause us to have renewed purpose to go forward and make greater efforts to establish more churches where the whole gospel is preached in this land.

Then follows an interesting question on finances and support. "How much is the apportionment (per member) for Home Missions?" "It is $350,000.00 per year, which represent just about one dollar per member." Note the average. Next question. "That does not seem such a large amount. I persume the full amount is quite easily raised, it is?" Answer, "On the contrary. **There never has been a time when the apportionment was raised in full. During the last few years less than forty per cent of the total has been raised."** What a sad commentary this is on the lack of confidence and interest in the work of Home Missions on the part of such a large portion of the membership of the denomination involved. Either the gospel they have believed has no dynamics to grip and hold them and make them to desire to spread their faith, or evangelism has been dying among them. An evangelistic people believe in Home Missions. But the poor type of what is called evangelism these days would do little to stir any people. The old time preacher with the fiery eye, and the burning heart, and the positive and dogmatic message without which unbelieving men would spend an eternity in hell, has about passed from the scene, and a new social gospel with a lot of advice and platitudes has taken its place. Well, so long as the writer has the responsibility of the advance of Home Missions in the Brethren Church, this dogmatic preaching with a Cross at its heart is the kind of a gospel that all its evangelists and pastors will preach. Nothing else is worth the time it takes to administer it. Nothing else will transform the lives of men and women, and grip the hearts of the Christians with the passion to sacrifice that the glorious message with its glorious saving power might go on! It is with this gospel that we are going toward the rising of the sun on that glorious morning when our Lord will come crashing through the heavens to save His true people from the grip of death. **This is the passion of Home Missions in the Brethren Church today!**

R. PAUL MILLER.



THE UNIONTOWN MEETING

After a few days spent in Berne at the close of the Canton meeting, we drove to Uniontown, Pennsylvania, for three weeks of meetings. This made three meeting in five years with this congregation. Our first campaign was held in 1933. The second was in 1936, and now the third in 1938. But we can truly say that we have thoroughly enjoyed each one, and the last one was by no means an exception. Many changes have come over this work since we held that first meeting back in 1933. There has come about a new unity, and a freedom from strife that is remarkable. The work has grown from a little group of sixty-five members, during these years, to a membership of now nearly three hundred. There have been quite a number of folks dropped from the roll during this time in order to keep the membership active. The Sunday School has also grown to an attendance of 277, which was the record on the closing day of the campaign.

There is a spiritual life among the members of the congregation which is the heart of the whole work, and the secret of its growth and success. Three prayer meetings were conducted each evening of the meeting, one for the children, one for the young people, and another for the adults. The large number of prayer lists that were turned in was a tribute to the way these people believe in, and depend upon, prayer. And God answers their prayers, as the many decisions during the meetings attest.

The Uniontown School of the Bible has been established, with our pastor, William Clough, as Dean. Our pastor at Aleppo, Pennsylvania, Rev. Raymond Blood, is a member of the faculty. Other local teachers are used also. The school meets in the new annex of the church building, which is admirably arranged for just such work. Would to God that every Brethren Chrch had a passion to study the Word of God so that a special Bible School would need be organized to care for the hunger of the people for the Word. It makes a lot of hard work for the pastor, but it is this type of work that prevents much of the trouble that arises in a church because the folks are not built up in the Word and drawn close to Christ. A congregation whose life attention is centered on Christ and His word, is not one that has the spirit or the cause for dissension. Such a people are so driven by the power of the Word that they are primarily concerned in bringing the lost to Christ rather than in contending for places of prominence and leadership in the organization itself. So a pastor really reduces his troubles greatly by centering his efforts on teaching his people the word of God, so that they will like it and come back for more. That means hours and days of study, and study is hard work. But it is blessed of God and blesses the young people fifty-five miles from Aleppo to Uniontown each Monday night that they might take this Bible Study course.

The Uniontown Church has a regular schedule of three programs a week on the Radio from the Uniontown station, W M B S. This Radio Station has a hearing estimated at two and one half million people. It is having a most effective result on the work of the church. Scores of new people were continually seen at the services, and it was especially noted during the meetings. This is bringing the whole gospel into contact with countless people who otherwise would not be reached at all. Wherever Brethren churches are users of the Radio with a carefully prepared program, we are finding our most progressive churches, both east and west. The letters of testimony that continually come in telling of the blessings being received by Christians, and of conversions resulting from this ministry over the air encourage the folks to make the sacrifices necessary to keep it up.

It is needless to say, that with the radio ministry three times a week, the Bible Institute, besides the heavy schedule of church services, the Uniontown Brethren Church is a beehive of activity for our Lord. Criticism of such a work seems quite out of place until the critic has produced a work that saves more souls and brings more glory to our Lord.

Brother William Clough, the man whom God has used to bring about this great work, was saved in the First Brethren Church of Philadelphia, at the time the writer was pastor of that church back in 1925. It was a pleasure to see how God has used him since that day and to have had a part in bringing about this great work at Uniontown. Brother Clough has won the confidence of the entire city, and is well known for his stand for the true gospel of Christ. It

was indeed a pleasure to be privileged to work with him again in a campaign. His love for souls has not lessened in the least through the years. He has a great vision for a greater work for Christ in that city, and feels his work has not touched the possibilities as yet. This is fine when so many pastors are ever feeling they have reached their 'saturation point.'

The song service was especially fine throughout. There is a fine choir in the Uniontown Church. They have a very fine Radio Quartet that sings over the air, and this group sang for the meetings frequently. The song services were in charge of Rev. Raymond Blood, our pastor at Aleppo, who drove over and helped us throughout the entire campaign. He is no mean musician himself and always had a bright way of leading the folks to sing and holding them in a good humor for the message of the evening. Mrs. Blood was with him through the meetings and sang with him both over the radio and for the meetings. In fact we had a fine musical support all the way through.

Our home was with Brother and Sister Clough during the meetings, and it was indeed a pleasure to be with them again. This was the third time I spent the time of a meeting in their home. I am always at home there and it is always a time of regret when we have to say 'good-bye'.

There is a real future ahead of the Uniontown Church with its present program, and we expect to see much greater things ahead if our Lord tarries. God is now greatly using this pastor and people to glorify His name. May it never cease.

EXECUTIVE COMMITTEE MEETING Immediately after the close of the Uniontown meeting it was necessary to hurry back to Berne for a meeting of the Executive Committee. The committee holds one meeting a year in midwinter to care for any business that may need attention. The committee members met on Tuesday, March 29th, and completed their business in a few hours and were gone again. Most of the business was relating to matters covering loans and property of mission points. We trust that the Spirit of God led us in all our decisions.

GOOD WORD FROM COVINGTON In a letter just received from Brother Schneider, pastor of our swiftly growing church at Coving, ton, Va., he tells us that they have enjoyed a fine time all winter. There has been an average of more than one adult conversion for each Sunday since the first of the year. In spite of the poor employment in the local silk manufacturing plant they have kept up their finances and are paying regularly on their building debt. A fine spirit of unity prevails within the congregation and their attendance is increasing right along. Sunday School attendance has grown to one hundred fifty, with an enrollment of two hundred. A fine class of young married folks numbering forty has been organized with the pastor as the teacher. It is largely through the influence of this class that nine whole families have been recently added to the church membership. It is such fine results from our Home Mission investments that have been building up the interest and support of the brotherhood in this great work. Just three years ago there were but a handful of scattered Brethren folks in Covington. Now the membership numbers more than one hundred twenty-five. We all rejoice in these fine reports.

Let the other folks talk occasionally, You can't learn much by listening to yourself all the time.

JOB, THE WISE

(Job 38, 39 and I Cor. 1)

By Geneva G. Kuhn

Job was an intelligent man of old,
He had human learning—was wise,
But, when God gave Job an intelligence test,
It surely did open his eyes.

"Where were you when I created the earth?
Who made the measurements right?
Upon what are the foundations fastened, Job?
Where is the home of the light?

"Answer me, Job, what of the snow?
Hast thou seen the treasures of hail
Which I have reserved for the battle below?
Do daylight and darkness e'er fail?

"Hast thou entered into the springs of the sea?
Dost thou know the breadth of the earth?
Say, Job, were you there with Me when I gave
The waters and thunders their birth?"

Not a word said this wise man of old
As the questions to him did dart.
He was stricken, dumbfounded, non plussed,
Yea, pricked and pricked to the heart!

"Behold, I am vile," at last said he;
His answer humbly he gives.
"Though Thou slay me, still I will trust in Thee,
For I know my Redeemer lives."

In the very same way do the "wise" today
Despise the preaching of Christ;
They gladly turn to some other way
And shun the blood, His price,

Wisdom of this world is foolish to God:
To His Way we ever must cling
Human accomplishment under the sod
Glory to Christ, does not bring.



This is Vacation Bible School Time in Kentucky

LEATHERWOOD

On Monday following the close of our Bible School at Lost Greek, my brother Clyde and I went to Leatherwood to hold Bible School for two weeks. During the first week we were able to drive within two miles of the school in a car. The last two miles we had to walk. The second week the road was so muddy and rough it was necessary to ride mule back.

The first day we had thirteen small boys and girls. We wondered if it was worth while to spend two weeks with such a small group of children. That first day we gave the children an idea of what we were to do during the two weeks. Then we asked the children to go back home and see if they could get other children interested in coming. The second morning the thirteen were back with seven new members. The attendance continued to grow until it had reached twenty-six. Out of the twenty-six only three were absent one day after enrollment. On the last day the water was so deep in the mountain streams these three could not get out to the school house. Some of the children had to walk almost two miles along the stream to get to the school. I often wondered how some of the little fellows could get there through the mud and water.

The classes in this school were about the same as those at Lost Creek. First, we had the opening exercises for fifteen minutes. The second period my brother taught them about the Life of Christ. The third period I had a class in the book of Genesis. The fourth period the older children worked on a scrap book in connection with the class in The Life of Christ. The smaller children did hand work. They made booklets with Primary Bible story papers and did some sewing cards. The last period was devoted to making plaques. The pictures for the plagues were taken from Sunday School papers some of our friends had sent in to the mission. When they chose their pictures they tried to find a picture of Christ. Each child had three plaques. They took two home and gave me the other to send out to Brethren friends. I still have a good supply on hand.

In all of our lessons we tried to bring out the way of salvation. Friday morning I gave a special message on the way of salvation. At the close of this service there were twenty who accepted Christ as



Precious souls who are hearing the Word.

their Savior. As I closed the service the last morning I recalled my thoughts of the first morning, "Is it worth while?" At each session the children seemed eager to learn more about the One who died to save them from sin.

Sunday afternoon we had our closing program. Various children told about the work we had done during the two weeks. Many of the parents were there to hear the children tell about the work they had done. Certificates were given to twenty who did not miss more than one day and who did satisfactory work. The children have asked us to come back next year.

SEWELL S. LANDRUM

KRYPTON, KENTUCKY

We have just completed eight weeks of Vacation Bible School teaching. We conducted six schools in the various school districts. We used the public school buildings for five of them and one was held at the church. There are no roads here so it is impossible to combine the groups. This means that we had to walk to the various places, between one and three miles, and then the children would walk sometimes one or two miles to get there. This gives some idea of the territory that is being touched. Some days the rains swelled the creeks so bad that the children could not get across them and had to miss school. We held one school in the morning and another in the afternoon. This is the only way that we could possibly reach so many places. The first four schools lasted three weeks each. But as the children must work in the gardens and fields we could only have two weeks in the last two.

When the public schools closed at the end of January, we began at Meadows Branch, where the picture was taken. I have held a Sunday School class there on Saturday afternoon for over a year now. There was an average attendance of sixteen, and at Napfor where there is no Sunday School we had about twenty-four average attendance. There were about twenty-six decisions for Christ in these two schools. The first half hour was given to devotions and a story or object talk illustrating the way to salvation. Then the children were divided into two groups according to their grades in schools. Miss Carter taught those up to the fourth grade, and I had those from the fifth grade up. The subject taught was the Life of Christ. This was taught by stories and by showing pictures of the Life of Christ, in the book of Richard Newton. This was helpful in simplifying the stories. Memory work was emphasized. Miss Carter had the children learn a verse each day, and when it had been learned, the child was then permitted cut out an object, representing the verse, and put it on a string.

In the older classes there was also the story telling, and the children made a note book composed of the work they were doing in the school. They were given a typewritten sheet of questions on the Bible, Jesus Christ, sin, and salvation. The questions to be answered by verses of the Bible. A total of about forty verses were memorized in this way. Special emphasis was placed upon the death and resurrection of our Lord. Outlines of the order of events of the crucifixion and of the appearances after his resurrection were given them. The last ten minutes of each day was given to Foreign Missions. Miss Carter told the story of our Mission work in Africa as given to us in "Undaunted Hope." This was all new to these children, and this is the beginning of missionary interest for many of these people.

At the close of the first three weeks we began a new pair of schools where we teach Sunday School each Sunday afternoon, one at Lead Branch, and one at Lick Branch. The average attendance was fourteen and twenty-two while there were sixteen confessions of Christ. Then, beginning at the church and at a place where a crippled girl teaches Sunday School, we had about twenty-five at the church and fifteen at the school house. Many of the people would have attended the classes, but the weather is warm and they must prepare the ground for their gardens. We estimate that through the six schools, we contacted at least one hundred eighty different children and young people. A total of about fifty children and young people confessed Christ. We also had opportunities to contact the parents through the children, so we cannot tell how far the influence of our testimony has gone. We must leave the results with the Lord. Pray for these young people who have accepted Christ. The environment is not helpful, and often it is a hindrance to spiritual growth. The people are asking us to come to their homes and hold meetings in the evenings. We plan to do this as soon as the gospel team meetings are concluded at Easter. This will be a help to some who made confessions in the schools. July will see the Public School work begin again.

FRED WALTER.

Once in my childhood days long gone and dead,
I watched a supper table being spread
By busy hands;..and eagerly I said....
Wishing to help—"Please may I bring the bread?"
Gently, reprovingly, a kind voice said,
"Are your hands clean?"....
Abashed, I hung my head.

Oft, when I see the multitudes, unfed,
And waiting, hungry, for the Living Bread,
My heart and hands are eager to be sped
To bring the manna that they may be fed
But One Voice says,—e'en as a voice once said,
"Are your hands clean?"....
I only bow my head.

Mrs. Eddie Dunshine.

Detailed Report

of the
THANKSGIVING OFFERING FOR HOME MISSIONS
(Continued from February)

NOTE: All amounts are for the General Fund except those designated as follows: (K) Kentucky; (E) Evangelism; (CL) Cleveland; (Co) Compton; (T) Tonasket, Wash.; (I) Indianapolis; (GL) Glendale; (St) Stockton; (Cu) Cumberland, Md.; (L) Literature; (Wi) Winchester; (Pe) Peru; (Je) Jewish Missions; (F. W.) Fred Walter; (B. M.) Betty Moreland; (Co. C.S.) Covington, communion set; (Fr) Fremont.

1st Brethren Church, Fort Wayne, Indiana.

Mr. & Mrs. C. N. Agler	$ 10.00
Mrs. H. Broxon	5.00
Miss Vera Broxon	5.00
Mr. Frank Crawford	5.00
Mrs. Frank Crawford	5.00
Mr & Mrs. Porter DeWitt	5.00
Mr. & Mrs. Ben Elder	5.00
Mr. & Mrs. A Etter	5.00
Mr. & Mrs. P Jensen	5.00
Mr. & Mrs. Johansen	5.00
Miss Louise Kimmel	30.00
Mr. Floyd Kerns	5.00
Rev. R. Paul Miller	10.00
Mrs. R. Paul Miller	10.00
Mr. Robert Miller	10.00
Miss Laura Miller	10.00
Miss Martha Miller	10.00
Mr. Ward Miller	10.00
R. Paul Miller, Jr.	5.00
Miss Mary Jane Miller	10.00
Carl Miller	5.00
Wesley Harold Miller	5.00
Mrs. V. Nelson	5.00
Mr. E. M. Osborn	5.00
Rev. Leo Polman	15.00
Mrs. Leo Polman	10.00
Gerald Polman	10.00
Elaine Polman	10.00
Joyce Polman	10.00
Mr. A. B. Rian	5.00
Mr. & Mrs. V. Springer	10.00
Mr. W. Stevens	5.00
Mrs. W. Stevens	10.00
Mrs. Dan Seibert	5.00
Mr. & Mrs. M. Yanev	10.00
W. M. S.	5.00
S. M. M.	5.00
Y. P. C. E.	5.00
Foundation Builders	10.00
Bible School	10.59
Adult Bible Class	15.00
Gifts less than $5.00	30.38
TOTAL	$ 366.00

1st Brethren Church, Long Beach, Calif.

Alexander, Susie	$ 5.00
Alford, Lore	15.00
Andrews, Mr. & Mrs. Charles	50.00
Andrews, L. E.	5.00
Auge, Mr. & Mrs. C. C.	5.00
Bailey, R. H.	5.00
Bauman, Rev. and Mrs. L. S.	30.00
Beaver, Mr. & Mrs. W. W.	25.00
Benson, Fred P.	5.00
Booher, Mr. & Mrs. L. N.	10.00
Bowman, Abe	25.00
Brewster, Florence E.	5.00
Buerkin, John M.	5.00
Bulach, Geo. C.	5.00
Carter, Nellie V.	5.00
Cassel, H. C.	5.00
Colburn, Mr. & Mrs. Frank	5.00
Colburn, Mr. & Mrs. Oliver	5.00
Cole, Ruth, E.	5.00
Coon, Mr. & Mrs. R. W.	12.50
Coplin, Mr. & Mrs. Wm.	10.00
Crozier, Mr. & Mrs. R. T.	5.00
Cunningham, J. D.	5.00
Cover, Rev. and Mrs. A. B.	6.00
Dean, Mr. & Mrs. Lindley	10.00
Doney, Mr. & Mrs. S. G.	10.00
Dull, Verona	5.00
Dunjill, Mr. & Mrs. J.	10.00
Ebers, Katherine	10.00
Ewing, Geo. R.	15.00
Eye, G. E.	30.00
Fairbanks, Clara F.	5.00
Feller, Mr. & Mrs. J. H.	5.00
Flick, Clyde C.	15.00
Garwood, Mr. & Mrs. Wm. E.	10.00
Geisler, Mr. & Mrs. Jesse P.	5.00
Gnagy, Elizabeth	5.00
Goode, Betty	5.00
Gould, William	5.00
Grove, Frona M.	7.50
Gunn, John R. and family	12.50
Halberg, Mr. & Mrs. Chas. F.	5.00
Halpin, Meredith	25.00
Harmonson, Mr. and Mrs. Leo A.	5.00
Hearn, Frances G.	5.00
Heater, Caroline	5.00
Hewitt, Harry	5.00
Higbie, Benjamin	5.00
Hill, Lenore	5.00
Hocking, Mr. and Mrs. Geo.	7.50
Hoffman, Glen G. and family	5.00
Hughes, Dr. and Mrs. M. W.	5.00
Johnson, Anna M.	10.00
Jones, Frank	50.00
Jones, Ida O.	5.00
Jordan, Mary A.	25.00
Keller, F. A.	10.00
Keller, Lillian	5.00
Kellogg, K. L. (Mrs.)	10.00
Kellogg, Luella	10.00
Kemf, Caroline	5.00
Kent, Eleanor G.	10.00
Ketcherside, Mr. & Mrs. Hugh	12.50
Kinding, Mr. & Mrs. Frank	5.00
Kirkpatrick, Florence	5.00
Kvam, K. L.	5.00
Laughlin, Mr. & Mrs. T. P.	5.00
Liggett, Mr. & Mrs. D. W.	10.00
Liggett, R. Dean	5.00
Loef, Mr. & Mrs. C. H.	7.00
Longaker, Alice B.	50.00
Lorenz, Mr. & Mrs. Harry F.	5.00
Lowery, Olive J.	5.00
Mac David, Mr. & Mrs. Horton	5.00
Miller, Mary	15.00
Mitchell, Morton, O.	5.00
Morrill, A. C. & family	5.00
Mulherron, Florence I.	5.00
Murdock, M. I.	10.00
McConahay, Mr. & Mrs. R. J.	12.50
Nelson, Beulah	5.00
Nicholas, Chas. J.	10.00
Nielsen, Johanna	5.00
Nielsen, Mr. & Mrs. N. H.	5.00
Nelson, Dr. and Mrs. O. A.	5.00
Pearce, Mr. & Mrs. Alan	6.00
Pearson, Claude H.	5.00
Peters, Mr. & Mrs. Dale	10.00
Quaintance, B. B.	10.00
Riddlebarger, Glenn	5.00
Roberson, D. O.	25.00
Ross, Mr. & Mrs. E. B.	10.00
Ryan, Ethel	5.00
Scott, Mr. and Mrs. E. F.	10.00
Seelig, Mabel A.	5.00
Shore, Edwin	5.00
Simms, Eva	5.00
Skiles, Harry L.	5.00
Smallwood, I. S.	10.00
Snively, Mr. & Mrs. Ralph	20.00
Sparks, Mr. & Mrs. Cameron	5.00
Steffen, Nellie	10.00
Stettenbenz, Mr. & Mrs. W. T.	5.00
Stevens, R. E. and family	25.00
Stous, Mr. & Mrs. Paul	10.00
Strobele, Mr. and Mrs. Carl	10.00
Strong, Mr. & Mrs. Walter, W.	5.00
Sturdivant, Gale Lewis	5.00
Sundstrom, Jas. A.	5.00
Sutherland, Edith M.	5.00
Swinton, Bessie M.	10.00
Thayer, Mr. and Mrs. L. E.	5.00
Thompson, Maurice (Mr. & Mrs.)	15.00
Thorne, Mr. & Mrs. I. B.	10.00
Van Petten, Mr. & Mrs.	10.00
Voorhees, Mr. & Mrs. E. L.	5.00
Wells, Alice	10.00
Welton, Mr. & Mrs. C. H.	5.00
West, Mr. & Mrs. G. S.	5.00
Wetherbee, A.	15.00
White, Nettie I.	10.00
Wilbur, M. Laverne	5.00
Willcuts, Florence	5.00
Willcuts, Mr. & Mrs. Merle	6.00
Wormer, Lena E.	10.00
Wall, Dr. Henry V.	10.00
TOTAL	$1200.00

1st Brethren Church, Allentown, Pa.

Mr and Mrs. W. H. Schaffer, Sr.	$ 15.00
Silberman Family (I)	50.00
Rev. & Mrs. F. G. Coleman (I)	10.00
Mr. & Mrs. H. Meikrantz (I)	5.00
Mr & Mrs. Geo. Seagreaves (I)	12.00
Mr & Mrs. C. G. Parks (I)	5.00
Fellowship Bible Class (I)	8.00
Sisterhood of Mary and Martha (I)	12.75
C. E. Fehnel	5.00
Young Men's Friendly Bible Class	10.00
Senior C. E.	20.00
General Treasury	38.25
Gifts less than $5.00 (K)	3.00
Gifts less than $5.00 (I)	10.00
Gifts less than $5.00	25.34
W. M. S.	5.66
TOTAL	$ 235.00

Union Gospel Mission, Ashland, Ohio.

Congregation (CL)	$ 30.25

Red Hill Brethren Church, Roanoke, Va.

Mrs. C. F. Kingery	$ 5.00
Congregation	15.00
TOTAL	$ 20.00

Mt. Olive Brethren Church, McGaheysville, Va.

Gifts less than $5.00	$ 2.00
TOTAL	$ 2.00

Pleasant Grove Brethren Church, North English, Iowa

Mr. and Mrs. John R. Myers	$ 25.00
Mr. and Mrs. Alfred Wyant	5.00
Mr. and Mrs. Fred Miller	5.00
Gifts less than $5.00	6.10
TOTAL	$ 41.10

1st Brethren Church, Goshen, Indiana.

W. M. S.	$ 25.00
Miss Edith B. Witmer	5.00
Mr. & Mrs. Harry Rowell	5.00
Mr. & Mrs. R. D. Miller	5.00
Mr & Mrs. D. H. Fuller	5.00
Mr. & Mrs. Walter Sharpe	10.00
Junior Department	6.13
Gifts less than $5.00	3.50
Loose offering	8.35
TOTAL	$ 72.98

1st Brethren Church Smithville, Ohio.

Nora Swinehart	$ 20.00
Mr. & Mrs. A. Blatter	5.00
Emma Shoemaker	5.00
Mrs. Clara Ebert	5.00
Mr. & Mrs. E. C. Crider	5.00
Mr. & Mrs. Christie Graber	8.00
Mr. & Mrs. W. G. Fouch	5.00
Mr. & Mrs. Harry Hartzler	5.00
Miscellaneous	6.60
Miscellaneous (K)	2.00
TOTAL	$ 66.60

2nd Brethren Church, Los Angeles, Calif.

Arthur Adams	$ 25.00
Mr. & Mrs. Geo. Baker	27.00
Audrey Baker	5.00
Dr. L. S. Bauman	22.00
Rev. & Mrs. Paul Bauman	35.00
Mrs. Iverna Beam	6.00
Margaret Beard	5.00
Clara E. Bensing	5.00
Mr. & Mrs. J. J. Brown	5.00
Mr & Mrs. G. C. Caldwell	30.20
Mildred Chesney	10.00
Minnie L. Conner	5.00
Mrs. Stella Curry	5.00
Mr. & Mrs. Howard A. Davis	5.00
Mr. & Mrs. M. D. Early	5.00
Wm. Fillion and family	7.00
Madalyn Frazier	5.00
Mrs. Eliz. Gulley	5.00
Mr & Mrs. C. C. Hay and family	21.00
Mr & Mrs. J. R. Hoffman	20.00
Martha Kelly	5.00
Mr. & Mrs. J. A. Leffingwell	40.00
Mr & Mrs. E. M. Maddux	30.00
Mr & Mrs Chester McCall	100.00
Mr & Mrs. Bovy McFarland	63.00
Ruth A. McClain	50.00
Mr. & Mrs. C. A. McFarland	8.00
Mr. & Mrs. W. E. McNeil	10.00
Mr. & Mrs. W. T. Mercer	7.00
Mrs. Ida Minyard	10.00
Mrs. Lilly M. Monroe	5.00
Mrs. Ida Morrison	5.00
Charles J. Nicholas	10.00
Ethel Overholtzer	6.00
Mr. & Mrs. Everett Pearce (K) (Gen)	9.00
Mr. & Mrs. Otto Petersen	5.00
Mr. & Mrs. Chas. D. Purdy	5.00
Mr. & Mrs. L. G. Read	5.00
Mr. & Mrs. C. H. Reedy	10.00
Mrs. Lula Reedy	30.00
Mr & Mrs. Chas. Reeves	5.00
Marie Ringler	10.00
Mr. & Mrs. W. L. Rubottom (E) (Gen)	6.00
Mr & Mrs. Ray Runyon	8.50
Mr. & Mrs. John Schlegal	20.00
Hazel Shively	15.00
Mr. & Mrs. C. B. Shively	25.00
Mr. & Mrs. C. L. Snyder	10.55
John Tulney	10.00
Evelyn Huls	5.00
Mary Wrightsman	10.00
Mr. & Mrs. P. A. Yerian	10.00
Mrs. Frank Miller	5.00
Mr. & Mrs. Rex McCormick	20.00
Dr. & Mrs. Blanchar	15.00
Florence Bowhall	10.00
Mr. & Mrs. Tom McFarland, Jr.	5.00
Mary L. Bucknell	7.00

Mr. & Mrs. L. A. Brady	7.00
Gifts less than $5.00	165.18
TOTAL	$1036.33

1st Brethren Church, Covington, Va.

Earl Key	$ 10.00
Miss Lottie Persinger	10.00
Mr. C. E. Leape	6.00
Mrs. C. E. Leape	5.00
Mrs. D. C. Boyer	5.00
Rev. Bernard Schneider	10.00
Mrs. Bernard Schneider	10.00
Mr. C. A. Perdue	5.00
Mrs. C. A. Perdue	5.00
Laura Perdue	5.00
Mrs. G. C. DeHart	5.00
Mr. & Mrs. Charles Gross	5.00
Mrs. Jessie Bowling	5.00
Mrs. Lena Roberts	5.00
Mr. Paul Pearman	5.00
Miss Ina Humphries	5.00
Mr. Lloyd Persinger (E) (K) (Gen)	25.00
Mr. Jack Simmons	5.00
Miss Elizabeth Simmons	10.00
Mrs. L. R. Wills	6.00
Mrs. I. B. Hawkins	5.00
Mrs. Herbert Terry	5.00
Miss Dimple Glow Bryant	5.00
Mr. I. B. Hawkins	5.00
Mrs. Mavie Craghead	7.00
W. M. S.	5.82
Gifts less than $5.00	18.50
Miscellaneous of S. S.	13.49
TOTAL	$ 211.81

1st Brethren Church, South Gate, Calif.

Congregation	$ 327.13
Congregation (E)	5.50
Congregation (Co)	5.00
Congregation (K)	2.00
TOTAL	$ 339.63

1st Brethren Church, Los Angeles, Calif.

Mrs. Edith Emmons	6.00
Miss Frances Ayers	5.00
Mrs. Estella Lytton	5.00
R. O. Schmidt	5.00
Mr. & Mrs. Carl Coverdale	10.00
H. C. Cassel	5.00
Geo. Berry	6.00
Mrs. Bertha Pomerenk	5.00
Miss Lucie Saylor	20.00
Miss Adda Saylor	25.00
Mr. & Mrs. Cecil Snyder	10.00
Miss Jane Edmonds	15.00
Mrs. Judson	15.00
Mrs. Effie Deibert	5.00
Mr. & Mrs. Lester Lytton	15.00
Harold M. Jones	5.00
Herman Weishaupt	10.00
Mrs. J. H. Best	10.00
Mr. & Mrs. W. G. Keller	5.00
Mrs. Anna Allen	5.00
Eugene Ayers	5.00
Harold M. Jones	5.00
Mrs. J. S. Schisler	5.00
Mrs. Sadie E. Miller	20.00
Mr. & Mrs. Mel Stoner	10.00
Mr. & Mrs. V. Metzger	5.00
W. A. Ogden	5.00
Adult C. E.	10.00
S. S.	143.08
Miscellaneous	53.39
Maybell Harrison	30.00
Walter H. Haugh	25.00
TOTAL	$ 483.47

1st Brethren Church, Dayton, Ohio.

L. F. and Dollie Burkett	$ 300.00
Mr. & Mrs. Roy W. Kinsey	50.00
Rev. & Mrs. R. D. Barnard	35.00
Mabel E. Kinsey	25.00
Roy A. Patterson and family	25.00
Kendig Campbell	20.00
A. Magnuson and family	17.00
Minnie Deeter	15.00
Mrs. Anna K. Beeghley	15.00
Joe Gallichio and family	15.00
Blanche Hamburger and daughter (K) (Gen)	15.00
Mr. & Mrs. Don Wolfe	15.00
C. Campbell and family	15.00
Dr. & Mrs. E. W. Longnaker	15.00
Mr. & Mrs. W. E. Moist	15.00
Mr. & Mrs. Frank Pry	14.00
Nannie Teeter and Grace Buck	14.00
Independence Kendig	15.55
Mr. & Mrs. D. C. Long	13.00
Kathryn Cobientz	10.00
Mrs. Anna Shomo	10.00
Mr. & Mrs. W. H. King	10.00
Mr. & Mrs. Chas. C. Cavender	10.00
R. M. Klepinger	10.00
Rev. D. L. Minderman	10.00
R. W. Harn and family	10.00
Mr. & Mrs. A. D. Grubbs (K) (Gen)	10.00
Margaret Hole	8.50
Mr. & Mrs. O. T. Priser	8.50
Mr. & Mrs. C. W. Clark	8.25
Mr. & Mrs. O. M. Shipley	8.25
Monroe Snider and wife	8.00
Mrs. Thelma Reed	7.75
Ida and Horace	11.00
Carrie Wogaman	6.00
Delight Hart	6.60
Junior Department of S. S.	30.00
Primary Department of S. S.	15.00
Home Builders Class of S. S.	10.00
Golden Rule Class	5.00
Boethian Class	5.00
Cradle Roll Dept.	5.00
Mr. & Mrs. Abrat	12.85
Mr. & Mrs. Walters	5.00
Mr. & Mrs. Lentz	5.00
Miscellaneous S. S. offering	57.14
Edward E. Marshall	5.00
Minnie Niswonger	5.00
Jack Magnuson	5.00
Mr. & Mrs. G. W. Wogaman	5.00
Mr. & Mrs. C. K. Yount	5.00
Mr. & Mrs. Lester Underwood	5.00
Robert E. Kline and family	5.00
Mr. & Mrs. H. H. Hoffman	5.00
Rev. & Mrs. H. C. Funderburg	5.00
Mrs. Belle Ewing	5.00
Mr. & Mrs. Glenn Murr	5.00
Ronald D. Grubbs	5.00
Mr. & Mrs. Oscar Abrat	5.00
G. W. Brumbaugh and daughter	5.00
Mr. & Mrs. H. W. Lehman	5.00
Mr & Mrs. E. F. Klepinger	5.00
Mrs Valeria Whitehead	5.00
Elizabeth Campbell	5.00
Mr. & Mrs O. E. Young	5.00
L. E. Forsythe	5.00
Freeman and Cora Shank	5.00
Dorcas Barnard	5.00
Youth's Endeavor Association	5.00
Miscellaneous offerings of church	83.57
Mr. George Kem	20.00
TOTAL	$1169.37

1st Brethren Church, Eliet, Ohio

Vinnie M. Fulmer (Cl)	$ 25.00
Miss Marie Mishler (Co)	10.00
Mr. & Mrs H. W. Smith	25.00
Mr. and Mrs H. A. Hoyt	25.00
Mr. & Mrs. K. E. Hancock	25.00
Mr. & Mrs. W. D. Brauchler	15.00
Mrs. Mary E. Smith	5.00
Mrs. E. J. McClintic	10.00
Estella Myers	25.00
Mr. & Mrs. A. J. McClain	15.00
Mr. & Mrs. Wm. Ankney	5.00
Mr. & Mrs. C. A. Long	5.00
Mr. & Mrs. T. M. Carroll	5.00
Mr. & Mrs. H. Joy	7.00
Miss Mildred Flatten	10.00
Rev. & Mrs. Ray Gingrich	15.00
Adults Bible Class	5.00
Jr. C. E.	5.00
Sr. C. E.	16.00
Young Peoples C. E.	5.00
W. M. S.	10.00
Foundation Builders	41.72
Gifts less than $5.00	19.75
TOTAL	$ 303.47

1st Brethren Church, Meyersdale, Pa.

Church	$ 54.47
Sunday School	40.00
W. M. S.	10.00
Miss Gertrude Beal	5.00
Mrs. John Buttner	5.00
Mr. & Mrs. M. H. Bowser	5.00
Mrs. H. E. Cobaugh	5.00
Mr. & Mrs. Harry LaRue and family (K) (Gen)	13.32
Miss Sydney Lenhart	5.00
Mrs. Orpha Meyers	10.00
Rev. & Mrs. O. A. Lorenz	15.00
TOTAL	$ 167.79

1st Brethren Church, Waynesboro, Pa.

Additional offering	$ 3.50
Previous offering	243.22
TOTAL	$ 246.72

1st Brethren Church, Harrah, Wash.

Mr. & Mrs. Robert Williams	$ 10.00
Mr. & Mrs. Wm Stover (K) (E)	5.00
Mr. & Mrs. J. H. Schanz	5.00
S. C. Culver and family (T)	5.00
Gifts less than $5.00	4.00
Mr. & Mrs Oscar Stidger (E)	5.00
Mr. & Mrs. W. C. Kennedy (T)	5.00
TOTAL	$ 39.00

1st Brethren Church, Fremont, Ohio.

Philathia Class	$ 5.00
Reapers Class	5.00
Bible Readers	6.06
Mr. & Mrs. W. D. Campell	10.00
Mrs. Oliver Winter	10.00
Mrs. Gorden Gonawein	10.00
Rev. & Mrs. Fred Vanator	5.00
Mr. & Mrs. E. W. Baringer	5.00
Mr. & Mrs. Charles Beker	5.00
Mr. Kenneth Winter	5.00
Mrs. W. J. Price	5.00
Mrs. John Baringer	5.00
Mr. & Mrs. Fred Hague	5.00
Church offering	3.65
Miscellaneous	2.00
F. B. offering	39.41
TOTAL	$ 126.12

1st Brethren Church, Glendale, Calif.

Guy Culver	$ 20.00
Stanley Cameron	25.00
E. B. Harrison (Gl)	5.00
Mr. & Mrs. J. M. Gates	5.00
Walter Letson	5.00
O. J. Hammer	25.00
Robert Barrow	15.00
Mr. & Mrs. J. R. Dunn	25.00
Miss Mary Ware	5.00
Foundation Builders	71.14
Miscellaneous	12.50
TOTAL	$ 213.64

1st Brethren Church, Grafton, W. Va. (Additional)

Rev. Lee Crist	$ 5.00
Amount sent in previously	25.00
TOTAL	$ 30.00

1st Brethren Church, La Verne, Calif.

Mrs Clara Bath	$ 5.00
A. R. Bolling	5.00
A. E. Bowman	10.00
R. J. Dahlem	5.00
David Frantz	5.00
Mrs. O. Hains	7.00
Mrs. S. E. Hanawalt (K) (Gen)	10.00
A. W. Keating	25.00
Mr. & Mrs. J. A. McClellan	15.00
Men's Bible Class	5.00
Mrs. A. L. Montz	5.00
Dorotha Robinson	5.00
Rev. Floyd Shiery	15.00
B. F. Sickel	5.00
T. J. Steves	25.00
Mrs. Laura Thomason	10.00
Mr. Grant Walters	5.00
Mr. Joe Whitehead	5.00
Mrs. Elizabeth Clammer	5.00
Miss Saran Cobaugh	5.00
Women's Bible Class	10.00
Miscellaneous	20.70
TOTAL	$ 207.70

1st Brethren Church, Middlebranch, Ohio.

John M. Aeby	$ 10.00
J. P. Klever	5.00
Mary J. Wise	5.00
Miscellaneous (Cl)	6.00
Miscellaneous (E)	.50
Miscellaneous	14.00
TOTAL	$ 40.50

Gretna Brethren Church, Bellefontaine, Ohio.

Amount previously reported	$ 40.00
Mr. & Mrs. E. F. Miller	5.00
TOTAL	$ 45.00

1st Brethren Church, McKee, Pa.

Sunshine Class	$ 8.00
Girls Class	7.72
Young Mens Class	7.00
Kings daughters Class	5.00
Mr. & Mrs. William Weltman	8.50
Mrs. Seth R. Campbell	5.00
Church and miscellaneous	17.72
TOTAL	$ 58.94

1st Brethren Church, Roann, Indiana.

Mr. & Mrs. Sam Anderson	$ 5.00
Mr. & Mrs. Clyde Pries	10.00
Mr. & Mrs. L. R. Miller	5.00
Mr. Ora Abshire	5.00
True Blue Class	5.00
Junior Brotherhood	5.00
Maude Begm	5.00
Helen Baker	10.00
Mr. & Mrs. George Giltner	5.00
Mr. & Mrs. H. H. Merritt (K) (Pe)	5.00
Miscellaneous	59.39
TOTAL	$ 119.39

Ghent Brethren Church, Roanoke, Va.

Gertrude Runberg	$ 12.00
Mr. & Mrs. W. H. Greenwood	10.00
Mr. & Mrs. Elwood Kingrey	5.00
Mr. & Mrs. Oscar Lyle	5.00
Rev. & Mrs. H. W. Koontz	25.00
Mr. & Mrs. R. A. Greig	15.00
Mr. & Mrs. Wm. R. Lyle	5.00
Mr. & Mrs. B. H. Conner	25.00
Mr. & Mrs S. A. Moore	10.00
Mr. & Mrs. J. H. Putt	10.00
Mr. & Mrs. S. M. Coffey	5.00
Mr. & Mrs R. G. Perdue	9.00
Mrs. L. F. Wright	5.00
Mr. G. W. Wheeler	5.00
Mr. K. E. Richardson	25.00
Foundation Builders	
Holl's Koontz	5.00
Barbara and Buddy Greig	8.50
Buddy, Mary and Francis Wright	5.12
Polly Bower	10.01
Margaret Bower	10.00

Virginia Brumbaugh	15.00
Ruth Richardson	30.06
Rusha Ratliff	15.00
Ollie Kingrey	5.00
Goldie Hale	5.20
Mrs. E. B. Murphy and Eliz.	5.00
Mrs G. W. Bandy	5.70
Mrs. J. L. Lloyd and Dean	7.28
Mrs. F. L. Brumbaugh	30.00
Mr. & Mrs. G. V. Clingenpeel and Joyce	5.07
Mr. & Mrs. J. B. Hoffman and Virginia	10.00
Mr. & Mrs. H. O. Simmons and Shirley	5.00
Mr. & Mrs. J. E. Dangerfield	10.00
Mr. & Mrs. H. E. Mills	25.00
Mr & Mrs. W. B. Dangerfield	25.00
Mr. & Mrs G D. Murray	25.00
Mr. K. E. Richardson	25.00
Mr. W. V. Findley	26.50
Gift less than $5.00	109 09
TOTAL	$ 548.47

1st Brethren Church, Martinsburg, Pa.

A Brother and Sister	$ 100.00
Mrs. Robert Beach	5.00
J. E. Dilling	5.00
Mrs. J. E Dilling	5.00
Mrs. J. L Hampton and daughter Ruth	5.50
Mrs. John Loose and sons	5.00
Alice Snider	5.00
David Snider	10.00
Wayne Snider	10.00
Mrs. Alice Wisler	5.00
W. M. S.	10.00
Ladies Bible Class	10.00
Rere Circle Class	12.00
Mens Bible Class	5.00
Willing Workers	5.66
Rev. & Mrs. S. F. Hauser	5.00
F. B.	8.40
Gifts less than $5.00	36.36
TOTAL	$ 247.92

Carlton Brethren Church, Garwin, Iowa.

Amount previously reported	$ 17 14
Mr. & Mrs. Kenneth Wintrowd	10.00
TOTAL	$ 27.14

Fair Haven Brethren Church, West Salem, Ohio.

Additional offering	$ 1.50
Amount previously reported	38.00
TOTAL	$ 39.50

1st Brethren Church, Johnstown, Pa.

Missionary Kettle	$ 50.05
Y. P. S. C. E.	30.00
Adult C. E.	6.00
Intermediate C. E. & Junior C. E. (Wi) (Gen)	6.00
Sisterhood of Mary and Martha	25.00
Helping Hand S. S. class	26.60
Mr. & Mrs. R. V. Rediger (E) (Gen)	30.00
Mr. & Mrs. C. E. Stump	10.00
Mr & Mrs. E. Hallwell	15.00
Mr. & Mrs. S. Struckman	10.00
Rhoda Hostetler (K) (Gen)	10.00
T. H. Kyler and wife	10.00
B. R. Noon (Cl)	10.00
Esther Hostetler	10.00
Robert Sigg and wife	10.00
Mr. & Mrs. Jesrow Miller	10.00
Mr. Harry Ringler and family	10.00
Rev. & Mrs A. L. Lynn	10.00
Wm. R Miller	7.00
Marion and Elizabeth Miller	7.00
Mrs. L. H Mitchell	6.00
Mildred Ferry (Cl) (K)	6.00
Brotherhood of Alexander Mack	5.00
Mr. & Mrs. C E Albert	5.00
J. W. Benshoff and family	5.00
Mr. & Mrs. James Benshoff	5.00
James M. Bifano	5.00
Mrs. James Bifano	5.00
Charles Byers (E) (Gen)	5.00
Mr & Mrs. Stanley Custer	5.00
Mr. & Mrs. Sylvanus Custer	5.00
Mr. & Mrs. J. W. Fitt	5.00
J. R. Gardner	5.00
Lula Gindlesberger	5.00
Mr. & Mrs. Robert Hess	5.00
Mrs. C. J. Hellman and Lottie	5.00
Mr. & Mrs. Geo. L. Horner	5.00
Mike Korlewitz	5.00
Gertrude Lake	5.00
Mr. & Mrs. J. C. Leckey	5.00
Mr. & Mrs. E. R. Lehman	5.00
Evelyn McClain	5.00
Mr. & Mrs. Wm. C. Noon (K)	5.00
Mr. & Mrs. Wm. Phenicie	5.00
Mr. & Mrs. Sam Powell	5.00
Mr. & Mrs. Carl Uphouse (Wi)	5.00
Gift less than $5.00	3.00
Congregation offering	257.35
Mr. & Mrs. Max Probst	5.00
Foundation Builders	36.37
S. A. Snook S. S. Class	10.00
Mrs. Albert's Class	25.00
Mr. Darr's Class	18.11
Sunday School offering miscellaneous	110.52
TOTAL	$ 900.00

First Brethren Church, Conemaugh, Pa.

Erma Amigh	$ 5.00
Mr. & Mrs. Raymond Anthony	20.00
Mr. & Mrs. Roy Aurandt	20.00
Mrs. J. J. Baker	25.00
Mrs. Ida Barkheimer	5.00
Mr. & Mrs Delmar Boring	5.00
Mr. & Mrs. E. J. Brallier (Cl)	10.00
Mr. A. J. Bradley	5.00
Mr. &Mrs. Don Byers	5.00
Mr. & Mrs. S. L. Byers	5.00
Mr. & Mrs. Harry Custer (Je) (Cl) (Gen)	18.50
Blair Dick	5.00
Mr. & Mrs. Geo. Dick	5.00
Paul Dick	8.50
Mr & Mrs. Herman Fisher	10.00
Violet Fisher	5.00
Mr & Mrs C. S. Ford	5.00
Mr. & Mrs. Elmer Gillen	5.00
Mrs. Mildred George (Je) (Gen)	6.00
Mr. &Mrs. J. Carl Good (Cl)	20.00
Mr. & Mrs. Geo. Goldie, Jr	5.00
Mr & Mrs. Delbert Grove	5.00
Mrs. Ellen Grove	25.50
Mrs. Geo. Gutteridge	5.00
Mrs. Dan Hamel	5.00
Mrs. Russell Hildebrand (E)	5.00
Mr. & Mrs. Allen Hostetler (Je) (Gen)	15.00
Mr. & Mrs. W. G. Knavel (Je) (Gen)	30.00
Mr & Mrs. Frank Knepper	6.00
Mr. & Mrs. Don Leckey (Je) (Gen)	65.00
Mr. & Mrs. Dorsey Lehman (Je) (Gen)	7.00
Mr. & Mrs. Harry Leidy	6.00
Mr. & Mrs. John Leidy	25.00
Mrs. John Link	5.00
Wilda Page (Je) (K)	25.00
Mr. & Mrs. Cloyd Page (Cl)	5.00
Mr. & Mrs. Thomas Plunk (Je) (Gen)	6.00
Mrs. Joe Reighard	5.00
Mr. & Mrs. Robert Reighard	5.00
Mrs. John Rochford	5.00
Mr. & Mrs. Howard Rager	10.00
Mr. Don Rager	5.00
Mr Bob Rager	5.00
Mr & Mrs Marlie Rogers (Je) (Gen)	8.00
Rev. & Mrs. Wm. H. Schaffer (Je) (Gen)	17.00
Mr & Mrs. Chas. Sigg (Cl) (Je)	11.00
Mrs. Mary Shoemaker (Je) (Gen)	7.00
Mr. & Mrs E. B. Simmons	5.00
Mr. &Mrs. Chas. Simmons (Cl) (Je)	20.00
Mr. Edgar Simmons	5.00
Geo W. Smith (Je) (Gen)	65.00
Blaine Snyder	10.00
Mr & Mrs. Grover Snyder (Je) (Gen)	30.00
Rose Snyder	50.00
Ruth Snyder	30.00
Fred Stutzman (Je) (Gen)	6.00
Mr & Mrs. W. C. Wertz (Cl) (K) (Je) (Gen)	35.00
Mrs. Mabel Varner and family (Je) (Gen)	6.00
Mr. & Mrs. W C. Yeager (Cl)	25.00
Florence Grabble Class (Cl)	60.00
Sunday School	50.00
Work to Win Class	50.00
Jr. W. M. S. No. 2 (Je) (Gen)	15.00
Adult C. E.	15.00
Geo. Dick's Class	5.00
Intermediate C. E.	5.00
Jr C. E.	5.00
Young Men's Class	10.00
Daughters of Ruth	5.00
Jr. W M. S No. 1 (Je)	6.50
Gifts less than $5.00	23.50
Gifts less than $5.00 (Cl)	9.08
Gifts less than $5.00 (Je)	27.58
Foundation Builders	113.86
Additional (Je)	5.00
TOTAL	$1209.12

1st Brethren Church, Uniontown, Pa. (Additional)

Amount previously reported	$ 357.97
Miscellaneous	2.00
TOTAL	$ 359.97

1st Brethren Church, Lanark, Ill. (Additional)

Amount previously reported	$ 50.00
Mr. Ralph Fleckinger	8.00
TOTAL	$ 58.00

1st Brethren Church, Cleveland, Ohio.

Rev. & Mrs. Tom Hammers (Wi) (Pe)	$ 25.00
Eddie Miller (Wi)	5.75
Suzannne Miller (Wi)	5.40
Phyllis Miller (Wi)	5.40
Marjorie Miller (Wi)	6.20
Mrs. Isabelle Wyke (Wi)	5.00
Mr. &Mrs. J. C. Burdge (Wi)	5.00
Miss Mary Nagle (Wi)	5.00
Mr. & Mrs. J. D. Edwards (Wi)	5.00
Earl Peer	15.00
Mr. & Mrs. Geo. Peer	10.00
Jean Miller (Wi) (Gen)	6.62
C. A. Hultgren	5.00
Alice Garber	5.00
Mr. & Mrs. Geo. Feathers	20.00
W. M. S.	13.00
Gifts less than $5.00 in General Fund	14.45
Gifts less than $5.00 in Winchester Fund	2.46
Church offering	13.93
Mr. & Mrs. K H. Cornelius (Pe)	5.00
Rev. and Mrs Charles Mayes	5.00
Mr. & Mrs. Foy Miller	50.00
TOTAL	$ 233.21

1st Brethren Church, Washington, D. C. (Additional)

Amount previously reported	$ 668.85
Mrs. F Carroll	5.00
Mr. P. R. Campbell	10.00
Mr & Mrs F E. Simmons	25 00
Miscellaneous	5.00
Mr. & Mrs. Floyd Hartman	5.00
Senior C. E (Co C. S)	22.89
TOTAL	$ 739.74

1st Brethren Church, Altoona, Pa. (Additional)

Amount previously reported	$ 58.39
Mr and Mrs S J Davis	5.00
TOTAL	$ 63.39

1st Brethren Church, Warsaw, Indiana. (Additional)

Mrs Curtis Gable	$ 5.00
Amount previously reported	98.19
TOTAL	$ 103 19

1st Brethren Church, Masontown, Pa.

Miss Edna Yauger (Cu)	$ 5.00
Rev Floyd Sibert (Cu)	5.00
Mrs. James Brown (Cu)	5.00
Mrs. Belle Honsaker (Cu)	10.00
Mr & Mrs A. R Umbel (Cu)	5.00
Mrs. Tillie Sangston (Cu)	5.00
Mr & Mrs Harry Hess (Cu)	5.00
Mrs. Anna Martin (Cu)	5.00
Mr. J W King (Cu)	5.00
Miss Dorothy Lewis (Cu)	5.00
Miscellaneous (Cu)	45 00
TOTAL	$ 100.00

1st Brethren Church, Mt. Pleasant, Pa.

Rev. & Mrs D. C. White	$ 5.00
J. C Mullen	5.00
Men's Bible Class	5.00
Church offering (($10.00 for General Fund and $7.50 for Cumberland Fund)	2.50
TOTAL	$ 17.50

1st Brethren Church, Oak Hill, W. Va.

Amounts less than $5.00	$ 2.00
Church offering	3.00
TOTAL	$ 5.00

1st Brethren Church, Peru, Indiana.

Ruth Comerford	$ 5.00
Friendship Class	5.00
Mr &Mrs Robert Gilbert	8.00
Rev. & Mrs Robert Ashman	10.00
Mr. & Mrs. Sara Halpin	5.00
Mrs. Esther Kesling	5 00
Mr. & Mrs Chas. C Greer	5 00
Mr & Mrs L H. Mitchell	5.00
Sunday School	7 16
Church	20.15
Foundation Builders	28.88
TOTAL	$ 104.19

1st Brethren Church, Compton, Calif.

Mr. & Mrs Skinner	$ 10.00
Glen Scofield	10.00
Mr. & Mrs Thomas Fisher	5.00
Mr &Mrs Conaway	5.00
F. D Grandy	5.00
Geo. A Miekel	10.00
Mr. & Mrs. J W McCown	5.00
Mrs. Bradley (L) (Gen)	5.00
C. L. Brisby (Co) (Gen)	7.50
Mr. & Mrs R Sowersby	5.00
Mr & Mrs. R. W. Driggs	10.00
S S offering	39.83
Miscellaneous	14.82
TOTAL	$ 132.15

1st Brethren Church, Stockton, Calif.

Congregation	$ 65.00
TOTAL	$ 65.00

1st Brethren Church, North Liberty, Ind.

Mr. & Mrs Arthur Price (I M)	$ 6.00
Miscellaneous (I.M.) (Gen)	7.55
TOTAL	$ 13.55

1st Brethren Church, Whittier, Calif.

Adams, Deroy	$ 10.00
Andison, Eddie	5 00
Ashman, Rev & Mrs C H	10.00
Beeson, Ruth	5.00
Bushnell Mr & Mrs E W	25.00
Comstock, Hazel	5.00
Crawford Mr. & Mrs. H. M	5.00
Culp, E L	10.00
Culp, Mrs. E. L	10.00
Culp, Ellen	10.00
Culp, Lynn	10.00
Culp, Mr. & Mrs. O. O.	5.00
Culp, Robert	10.00
Culp, Ruth	5.00
Epperly, Mr & Mrs. C. C.	10 00
Epperly, Mrs. Maurice	5.00
Epperly, Mildred	15.00

Flory, Geo. A.	5.00
Garber, Mr. & Mrs. Wm.	50.00
Gnagy, Mr. & Mrs. John	5.00
Guest, Elizabeth	5.00
Haag, Geo. C and family	10.00
High School, C. E.	5.00
Hill, Leon C	5.00
Hubbling, John	5.00
Irwin, Alice	5 75
Johnson, W. J.	10.00
Jones, Mr. &Mrs. V. F.	5.00
Jones, W. H.	10.00
Knipp, Elizabeth	5.00
Kreiter, Mr. and Mrs C. S.	10.00
Larkins, S. O.	5.00
Larkins, Mrs. S O.	5.00
Kelly, R. F.	10.00
Mayes, Mrs. C. W.	10.00
McKey, Mr. & Mrs. Gus	15.00
Miller, Glenn F.	5.00
Miller, Mrs. G. E.	5.00
Miller, Mildred	5.00
Miller, Opal	5.00
Mulkins, Mr. & Mrs. Earl	10.00
Needham, Jennie V.	5.00
Palmer, Cora E.	5.00
Peterson, Mr. & Mrs Glen	7.50
Rideout, Mr. & Mrs A P	5.00
Roberts, W.	10.00
Robinson, Mr. & Mrs Roy	20.00
Root, Mr. & Mrs. J. E	5.00
Sr. Young Peoples C. E	15.00
Spear, Mr. & Mrs. F. L.	25.00
Sterling, A. L.	5.00
Stroud, Mr. & Mrs. H. E.	8.00
Stroud, Ruth	5.00
Thompson, Walter	25.00
Ulery, Mrs. George	50.00
Veale, Mr. & Mrs. Claude	10.00
Yarger, Annetta	25.00
Yarger, Mrs. B D	25.00
Zuck, Boyd and family	25.00
Zook, C. V.	5.50
Foundation Builders	152 18
Miscellaneous	47.36
TOTAL	$ 846.29

1st Brethren Church, Oakville, Indiana.

Mr. & Mrs. Kermit Cross	$ 5.00
Rev. and Mrs L. V. King and family	5.00
John Metzker	5.00
Charles S. Kern	10.00
Mr. & Mrs. Orris Collins	5 00
Mrs. E. P. Metzker	5.00
Mr. & Mrs. C L. McShirley and Ruth	21.00
Mr. & Mrs. Guy Edwards	6.00
Mrs. Joe Ball	5.00
C. C. Harry	5.00
Optimistic Class	5.00
Church	13.50
Sunday School	44.01
Gift less than $5.00	1.50
TOTAL	$ 136 01

1st Brethren Church, Philadelphia, Pa.

Balderston, Laura (E) (L) (K) (Gen)	$ 11.00
Ballentine, James	5.00
Banzhaf, Ida	10.00
Baumgarten, Mrs. A.	6.00
Bowers, Mrs. Gertrude	10.00
Bryant, Mrs. Anna	5.00
Boardman, Mrs. Clara	5.00
Cassel, Harry C.	5.00
Christiansen, Mrs. A	5.00
Class, Alice	6.00
Conner, Frank	5 00
Cooper, Sue	5.00
Craig, Mr. and Mrs. David	25 00
Craig, Paul and Jean	5 00
Crist, Mr. and Mrs Ralph	20.00
Croker, Mr. & Mrs. Charles	27 00
Davis, Mrs. Mary	5.00
Eberwein, Mary	5.00
Eckes. Mr & Mrs. Harry	12.00
Foster, Rev. and Mrs. Jos.	5.00
Frank, Mr. and Mrs F B	10.00
Fry, Caroline E.	5.00
Grace, Mr. & Mrs. Wm. J (F.W.)	19.00
Grace, Elizabeth	10 00
Graham, Mr. & Mrs Ed	10.00
Greaves, Mrs. Ellen C.	5.00
Harkness, Mr. and Mrs. Wm	11.00
Harkness, James	5.00
Hearn, Maurice L.	10.00
Hendley, Clara J.	35 00
Herb, Mrs. Edna	5.00
Hetrick, Mr. and Mrs Wm.	9.00
Hewlett, Rose	5.00
Hutt, Madge	5.00
Jefford, Mrs. Catherine	5.00
Kummell, Rev A. V.	12.00
Kimmell, Mrs. A. V.	5.00
Kolb, Mrs. Bessie	5.00
Kolb, Mr. and Mrs. Wm.	5.00
Lamb, Betty	10.00
Livezey, Mr. & Mrs. B. M.	20.00
Loesch, Mrs. M. K.	15.00
Loesch, Evelyn (L) (Gen)	17.00
Lovelidge, Mrs Edna	5.00
McCabe, Mrs. Wm.	5.00
McDowell, Mr. and Mrs. R. A.	10.00
McDowell, Mr. and Mrs. R. J.	15.00
McKeefery, Mrs Anna	5.00
McKeefery, Miriam E.	5.00
Maeder, Mrs. Edith	5.00
Malick, Dorothy M.	5.00
Marquart, Victor E.	10.00
Marsden, Miss Ida	5.00
Maust, Mrs. Susan I (K)	5.00
Mills, Mrs Mary	5.00
Overpeck, Harvey	5.00
Patterson, Minnie	8.00
Pritchard, Mrs Ed.	7.00
Raudenbush, Mr. and Mrs. H.	5.00
Reichelt, Elizabeth	5.00
Roberts, Mrs S. W.	5.00
Ross, Wm. H.	5.00
Schwab, Anna C.	5.00
Schwartz, Mr. & Mrs. Wm. G.	8.00
Schwartz, Mrs. Ada	10.00
Schwartz, Clara E.	10.00
Schwartz, Wm. T. Jr.	5.00
Schwartz, Ashten	5.00
Schwartz, Chas Edward	5.00
Seitz, Mr. &Mrs. Carl H. (F.W.) (Gen)	25.00
Seitz, Children	5.00
Seitz, Pauline V. (B.M.) (Gen)	30 00
Shyer, Mrs. Edna (Je) (Gen)	7.00
Smith, Thelma	5.00
Stevens, Edward	6.00
Updegrave, Sam	5.00
Wheitsel, Dora	5.00
Williams, Howard C.	5.00
Wolf, Mr. & Mrs. E. H. (Je) (Gen)	60.00
Senior Christian Endeavor (F.W.)	25.00
Intermediate Endeavor	5 00
Junior Endeavor	5.00
Women's Missionary Society	25.00
Signal Lights	5.00
Iva M. Kolb Auxiliary	5.00
Ushers Association	5.00
King's Daughters	15.00
Sunday School and Church	136.70
Additional	17.50
Mrs. J. E. Crill	5.00
Ella Kimmell	10.00
TOTAL	$1000 20

Mt. View Brethren Church, Hollins, Va.

J. E. Patterson	$ 10.00
C. M. Nininger	5.00
Mrs. J. L. Richardson	8.00
W M. S.	10.00
Mr. and Mrs. S. C. Cuddy	10.00
Miscellaneous	7.00
Mr. and Mrs James Michael	50.00
Beverly and Sonny Michael	5.00
TOTAL	$ 105.00

2nd Brethren Church, Long Beach, Calif.

Congregation	$ 325.05
TOTAL	$ 325 05

1st Brethren Church, New Lebanon, Ohio.

Congregation (Fr)	$ 17.25
TOTAL	$ 17.25

1st Brethren Church, Pittsburgh, Pa.

Congregation	$ 75.00
TOTAL	$ 75.00

1st Brethren Church, Tracy, Calif.

Mr. and Mrs. H. Dempsey	$ 5 00
Mrs. Alice Wampler	5.00
Mr. and Mrs. A. Q. Hennington	5.00
Mr. and Mrs. Ellis Lehman	5.00
Mr. and Mrs. G. E. Pepper (Fr)	10.00
Mr. and Mrs. J. B Covkendall	10.00
Gifts less than $5 00	12.75
Rev. and Mrs Geo. Richardson	5.00
TOTAL	$ 57.75

1st Brethren Church, Sunnyside, Wash.

Grace Allshouse (Gl)	$ 5.00
Lucile Reed (St)	7.00
F. R. and Mable Wescott	10.00
Noah Miller	5.00
Fayette Lacey	5 00
Floyd Turner	7.00
Mrs. Olive Crooks	5.00
Gifts less than $5.00	7.40
TOTAL	$ 51.40

1st Brethren Church, New Kensington, Pa.

Foundation Builders	$ 3.10
Mr. and Mrs. S. W. Link	15.00
Gifts less than $5.00	3.80
TOTAL	$ 21.90

Campbell Brethren Church, Lake Odessa, Mich.

Mr. and Mrs. Calvin Nash	$ 10.00
Miss Evelyn Nash	10.00
Mrs. Ed. Wart	5.00
Mrs. Ira Hullberger	5.00
Mr. and Mrs. Lester Miller	5.00
Mr. and Mrs. John Allerding	10.00
Mr. and Mrs. R. G. Price	5.00
Mr. and Mrs. Lisle Hayes	10.00
Mr. and Mrs. C. L Henney	5.00
Rev. and Mrs. Arthur Carey	10.00
Miss Lelah Groff	5.00
Miscellaneous	7.50
Mr. & Mrs. Henry S. Groff	10.00
Mary Lou Henney	5.00
TOTAL	$ 102.50

1st Brethren Church, Aleppo, Pa.

Stiger Lehr	$ 5.00
Mr. and Mrs. Robert Ullom	6.00
George Dinsmore	5.00
Mr and Mrs Wm. Cook	50.00
Aleppo Sunday School	16.58
Gifts less than $5.00	3.00
Mary A. Snyder	10.00
TOTAL	$ 95.58

1st Brethren Church, Canton, Ohio.

Previously reported	$ 503.14
Mr. and Mrs. W. G Crawford	$ 25.00
Mr. and Mrs A. Y. Robinson	10.00
Leah Robinson	5.00
Mr and Mrs. H. E. Spice	5.00
GRAND TOTAL REPORTED	$ 548.14

Mr. and Mrs. Charles Trowbridge
Billings, Montana 5.00
Mrs. Seltha Dawson,
Marion, Indiana 5.00
Mr. Lester Helser,
Indianapolis, Ind. (I) 5.00
Mrs. R. H Aeby,
Indianapolis, Ind. (I) (Gen) 10.00
Mr and Mrs Dale Ulbrecht,
South Bend, Indiana 5.00
Helen Garber,
New York, N. Y. 5.00
Nellie Kilian,
Elkhart, Indiana 10.00
Mr. and Mrs. Jacob H. Crisman,
Adrian, Pa. 5 00

Respectfully submitted.

R. PAUL MILLER, Secretary.

AN INDISPENSABLE PART

If Christ is the **Door,** you are the doorkeeper to open or close it for others.

If He is the **Light** of the world, you are the bearer of that light to the end of the earth.

If He is the **Vine,** you are the fruit-bearing branch that draws life from that vine.

If He is the **Bread** of life, you are to break it to feed those who hunger.

If He is the **Truth,** you are the truth-bearer, the interpreter of the truth.

If He is the bright and morning **Star,** you are to brush aside the clouds that veil His beauty from the world, that humanity may see and live forever.

Oh, glorious truth that we are an indispensable part of the great plan and program of the Father!—R.M.A.

"MY BELOVED SON"

In the transfiguration scene Moses and Elias are present, but they soon vanish, and leave Christ standing alone. Moses and Elias pass away. Clouds symbols, voices, all things mortal, vanish; but Jesus Christ stands before us, and remains and abides for ever.

In a few days the disciples would see the One Who called Himself the Son of God reduced to a position of shame lower than that of the sons of men. During these trying times they would remember what they had seen and heard on the holy mount. Amid the babel of voices that would then surround them, they would hear the voice from heaven, saying, "This is My beloved Son: hear Him."

—William Evans.

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C. E. Topic for Juniors

May 1, 1938

GOD'S FORGIVENESS AND OURS

(Aim: To show the fulness of God's forgiveness of our sins and that we, because of it, should likewise be forgiving).

I want to tell you a story about a man who had two burdens. This man was poor, ragged and unhappy. He had no money and he had no home. He looked like a tramp but he was not one. He had good parents and had had a good education. But he was unhappy, because he had a great burden. It was a very heavy black burden. Wherever he went he had to take it with him. He took it to the table, and he took it with him when he went to visit his friends, and he took it with him when he went to bed at night. No one could bear this burden for him because it could not be seen by others. He did not carry it on his back. He carried it in his heart. This great black burden he carried in his heart was sin. It could not be laid down. Now this unhappy man went all over the land trying to get rid of this burden. Somebody said, "Try the golden rule and you will get rid of this burden." He had never heard about the golden rule. I wonder if you ever did? Well the golden rule is a very good rule to obey. "Do unto others as ye would have others do unto you." The man thought perhaps this would help him. So he tried it. He truly lived the golden rule. He found a job, earned money, paid his bills and was a good neighbor. His neighbors loved him. He said "I am unhappy, but if I smile, the people will smile back—I will laugh and the world will laugh with me." He tried to laugh his way to happiness but in his heart there was a great sorrow. The old black burden of sin was still there. He must find something more. Then someone told him that he could get rid of his burden by doing good deeds. He found a poor widow with six children. They were hungry and cold. He sent them coal, food and clothing. That night he expected to be happy because he had done this. On his way home in the early evening, he was passing a church. There on the bulletin board he read this sign:

Sermon-Subject tonight:
How to Get Rid of the Burden of Sin
Strangers Welcome.

Now he was a stranger. Something told him to go in. He went in and sat in the last seat. The church was warm and comfortable. The minister was just beginning his sermon. "I want to tell every man here tonight, who is not a Christian," he was saying, "that you have a great black burden of sin in our heart. You must get rid of it if you want to be happy. First I will tell you, you cannot get rid of it by just living up to the golden rule. Second you can not get rid of it by merely doing goods deeds, such as helping the poor." The unhappy man with the black burden of sin in his heart tried to listen to the sermon but he never heard a word after the minister said that. When he found that his burden could not be lifted by good deeds or golden rule, he decided to give some money to the church. The very next day he visited the minister. He was a very kind minister and he talked earnestly to the unhappy man about his burden. As the man was leaving the minister he reached into his pocket and handed the minister some money—a five dollar bill. The minister said, "What is this for?" He said, "I thought perhaps if I gave you some money, it would help me get rid of the great burden on my heart." The minister said, "No, friend, this is no way to get rid of the burden. For it is 'not by works of righteousness which we have done.' None of these things you have been doing will save you. None of these things will take that great burden of sin from your heart. You must come to Jesus—He will lift the black burden of sin. Come let us kneel and pray, and ask Jesus to take the burden away." The poor man was afraid. He had never prayed. He said, "let me try one other thing. Let me join your Sunday School. I will be loyal. I will never miss a Sunday. Perhaps this will get rid of my burden." The minister replied, "I am sure you can't, but I will be glad to have you come to our Sunday School. There you will hear more about Jesus who can save you." The man went to Sunday School the next Sunday. The teacher said to him, "Why don't you let Jesus help you? You have tried everything else and you still have the burden. All of these have failed. Try Jesus. Let Him bear your sins." "Well what must I do to be saved?" the man replied. "Why, give your burden to Jesus," the teacher replied. "You take Jesus into your heart and He will take your burden. You must take Him into your life by faith."

When this man said to Jesus, "Come into my heart," he found his burden was gone from his heart.

Why was the burden gone? It was gone because God has promised He will forgive our sins. In Psalms 86:5 we read He is ready to forgive all them that call upon Him. According to I John 2:1-2 our sins are forgiven for His name's sake. This poor man claimed this precious promise and his sins were forgiven and the burden was lifted from his heart. Again in I John 1:9 we read "If we confess our sins he is faithful and just to forgive us our sins." His burden was not only forgiven but God's Word says his sins were forgotten (Heb. 8:12). They were not only forgiven and forgotten then, but they were forgiven and forgotten forevermore. Micah 7:19 says our sins are buried in the depths of the sea. In Psalms 103:12 we read that he removes our transgressions as far as east is from west. So the poor unhappy man became a happy man because Jesus came into his heart and took away the black burden of sin that he could not get rid of.

But I said this man had two burdens. When Jesus took his black burden of sin away, He gave him a white burden. That was the burden for others. It is a burden we must never lose. The white burden is the longing in our hearts to see others come to Jesus. It is the great missionary burden. When Jesus takes anything away from us, He always gives us something better in its place. When He took our sins, He gave us salvation. When he took our

ADDITIONAL PUBLICATION DAY GIFTS

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UNCOMFORTABLE PREACHING

The most helpful sermon is not the one which makes up our mind for us but the one which wakes up our mind for us. Let us give thanks unto God for the preacher who is courageous enough to tell us what our mistakes are; for the sermon that makes us uncomfortable because of our spiritual failures; for the preaching that reveals to us how great our need is. The first necessity of redemption is the realization of need. Stagnation follows close on the heels of a comfortable salvation. — Selected.

black burden he gave us a white burden.

For discussion.

God's forgiveness toward us.

Ex. 34:6-7 (Forgiveness one of God's characteristics).

Isa. 55:6-7 (He pardons abundantly).

Isa. 1:18 (He blots out the spots of sin).

What our forgiveness should be to others.

Eph. 4:32 (Forgive as Christ forgave us).

Matt. 18:21-22 (Forgive again and again).

Matt: 18:23-35 (Parable showing inconsistency of an unforgiving spirit in a believer).

Illustrations

An example of forgiveness (Joseph and brothers). Lesson 21, True Stories from the Long Ago, Year 1, Part 2.

God forgives Israel's sin (golden calf). Lesson 31, Year 1, Part 3.

God forgives Judah when they turn to him. Lessons 80-83, Year 2, Part 3.

C. E. Topic for Young People

Topic for May 1, 1938

THE PEOPLE OF THE PRINCE

(Acts 25:1-12)

Suggestions for the Leader

Anti-Christ is the "prince" who shall come and his followers are the "people." Together they work against God and His people. The headquarters of the prince will be at Rome. It is from this city that he will exercise authority and carry on his work. Rome was the capital of the old Roman Empire. It was powerful and influential about the time of Christ.

Remember that Daniel predicted four world empires of man and no more. The fifth will be the Lord's millenial kingdom. The fourth world empire was the Roman. Many years ago it flourished as the greatest of all in strength; but then came the breaking up of the vast domain. Fierce Barbarian tribes north of the Danube and around the Rhine came down to plunder the beautiful city. Once the vandals took about everything of any worth. Previously, Augustus said that he found it a city of clay but left it a city of marble. It was this imposing city that was destroyed later. Hence, the powerful nation that consented to the crucifixion of our Lord and deliberately killed many of the early Christians, went down in defeat.

What really made Rome fall? Among many reasons are: 1. Decline in morals. 2. Increase in infidelity. 3. Unfaithfulness to God. This fall of Rome, however, was not supposed to be the final crushing blow; it is only temporary. Rome shall come back into great power. She shall command the vast territory bordering the Mediterranean Sea yet. At such a time, Jesus shall return to earth in power and great glory and will crush Rome. Once Rome struck at Him; next He shall smite the nation. His rule shall be with a rod of iron.

Let the leader select some recent news paper clipping or news item that indicates Mussolini's will to rule the rim of the sea. He declares his right to rule or position to protect to Moslems or even to support the fascism of Spain. Read such news to the society and make comments.

1. The Character of the Roman Empire. Dan. 2:40; 7:7, 8.

There are two references in Daniel that refer to Rome as the head of a strong nation. In the dream of the image and the vision of the beast, iron stands for strength. Daniel did not attempt to name the beast; but said that it was dreadful and terrible. This was exactly true of the armies or iron legions of Rome.

"The Roman empire not only devoured the nations, but destroyed the governmental powers, or supressed them completely. In many cases, the ruling families were led in chains through the streets of Rome in the triumph of the conquering general, then killed or imprisoned. The territories were colonized and provinces were ruled by Romans, with proconsuls and governors over the smaller divisions." Daniel saw this long before it came to pass.

2. The Rulers of the Roman Empire and Christ. Matt. 2:16-18; 27:24.

When Jesus was born in Bethlehem of Judea, Herod was king in the province. He heard about the birth of the Lord Jesus but did not care to worship Him. Rather he sought to kill Him. Of course the angel of the Lord appeared to Joseph in a dream and told him to take the Christ child out of Herod's reach. Herod became angry, when he saw that the wise men were not returning, and ordered all the small children about Bethlehem to be killed. He had hoped to include the Christ, born King of the Jews.

Prior to the crucifixion of Jesus Christ, He was delivered to Pilate, governor of Judea. The governor had the power to release Jesus from the charges brought against Him, but he would not. He said that he would give Christ over to the angry Jews and wash his hands of the entire affair. This act of washing did not excuse him. Rome was very much responsible for the crucifixion of our Lord. The nation must pay for it yet.

3. The Crushing of the Jewish State. Dan. 9:26 Luke 21:20, 24.

Long before Jesus was nailed on the cross, He predicte dthe ruination of the Jews by the Romans. This becomes significant when we learn how the Jews sought aid from Rome to destroy their own Messiah. After they rejected all that was good and of God, they placed their dependence in Rome. Our history books tell part of the story how the Roman generals marched into Jerusalem and plundered it as well as desecrated the temple. The Jews were scattered and hated.

Sometimes God uses ungoldly nations to work for him. In this case the Jews needed punishment and the wicked Romans administered it.

4. The Holy Roman Empire

The roving tribes of northern Europe weakened Rome and practically overthrew it. Some of the distant provinces broke away and the main section of the empire divided into two powers. One was the eastern empire with Constantinople as its captial and the other was the western empire with Rome as its captial. This corresponds with Daniel's interpretation of the image (Dan 2:33, 40). The two iron legs represented the two sections of the empire.

The head of the church at Rome was powerful during the decline of Rome. He exercised authority over the churches in the surrounding territory. In doing this, he came to dictate to the kings of the other nations. During this time the name Holy Roman Empire was used. Of course it was not holy, nor Roman, nor an empire.

The Roman church became so secular and political that it lost its spiritual note. As a result the reformers broke away to start another church on Bible principles.

5. The Dream of the Caesars

Many men have dreamed that they would like to be the emperor of the world. Napoleon stands as an example of these men. Mussolini and Hitler would like to do the same, if they could.

It will be interesting for us to watch Rome, if the Lord delays His coming. "It is well known at the present time that Italy desires power all around the Mediterranean. This can only be gained by weakening, and well nigh dismembering the British Empire. Palestine is included in this area as it was in the old Roman Empire....It is reasonable to believe that one of these days the standard of the Fascist government will be seen unfurled on the hills of Palestine."

We may never see this, as the coming of the Lord draws nigh. It is certain that all saved people shall go with the Lord at His bidding. We shall hear the shout "come up hither."

Questions to be answered

1. What do we mean by calling the Antichrist the prince? How does he differ from the Lord Jesus?

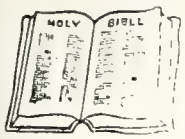
2. What kind of government existed in Rome at the time of Christ? Was it strong?

3. What is the spiritual explanation of the decline and fall of Rome?

4. Do we have any evidence today that Italy wants to control the Mediterranean Sea?

5. How will Jesus deal with Rome when He comes again? Contrast with His first coming.

6. How did the Catholic church strengthen the Roman government? How did it weaken it?



NEWS FROM THE FIELD



REPORT OF REVIVAL AT ELLET

Monday evening, February 6th, Rev. Leo Polman, from the Brethren Church at Fort Wayne, Indiana, began a three weeks' series of revival meetings at the Ellet Brethren Church. They were three weeks of genuine blessing. Bro. Polman acted as both song leader and evangelist. We have never worked with a more tireless servant of the Lord than is he. Beginning early in the forenoon our day often times never ended until after midnight. Yet this servant of the Lord never once said "quit." There were no union hours observed during these days laboring for the Lord. The Lord's vineyard is one field in which though there is much unemployment, yet, at the same time, there is more work to be done than there are men who are willing to do it. "The harvest truly is plentious but the laborers are few." Probably one reason is because union wages are not paid.

This field of labor is much like any other — sin abounds and souls need to be saved. We don't have much sympathy for those who, to justify a dearth of souls won for the Lord, claim that the "field is well gleaned." We have never seen any spot that is freed from sin or unsaved souls. If there is one, we would like to visit it. It must be a heaven come to earth.

As a result of the fearless preaching of the Word, forty-four souls made decisions for the Lord for the first time (including those who, though they had at one time professed Christianity, yet had lost their fellowship with the Lord, and now desired to yield to Him more fully). In addition to these one hundred more from the membership of the church reaffirmed their faith in Christ and expressed a desire to live closer to Him who loved them and gave Himself for them.

A soul-stirring service was held the last Thursday night in the form of a candlelight service. A large candle was lighted and placed in the front of the church. This candle represented Christ, "the light of the world." Then, at the invitation of the evangelist, anyone who wished to live more like the Master, and who was willing to publicly state that he was willing to give up something in his life that was objectionable to Christ (naming the thing) was to come up to the candle, pick up a small candle by the side of the larger one, light it and, giving his public testimony, take his place along the wall with others who had done likewise. Approximately 60 to 75 Christians accepted the invitation and made their public decision for the Lord. Although the writer was not present at this service, we are convinced that it was one of the finest services ever witnessed by our people. They have been speaking about it ever since. It made a real impression on them, and was a means of glorifying the Lord.

The Sunday night before the revival began with Brother Polman on Monday night, the pastor baptized fifteen and received them into the membership of the church. Since the revival closed (so far as the special services are concerned) eighteen more decisions for the Lord have been made; two being rededications by members of the church. Totalling all who have made decisions for the Lord since January 1, 1938, we find that there are 175, seventy five of whom were not members of the church here before. We feel very humble before the Lord as we witness His marvelous grace and outpouring of His power as demonstrated by these decisions for Him. Our constant prayer is that this stream of souls into the Kingdom of God may continue unbroken. Certainly the presence of Grace Seminary faculty and students has added spiritual power and enthusiasm which has manifested itself in the salvation of the lost and erring, and in building up in the faith the children of God. We can never pay our debt to God for His bountiful blessing and marvelous grace displayed toward us here at Ellet.

R. E. GINGRICH, Pastor.

MAURERTOWN, VA.

We attempt a more or less detailed report of doings in the Maurertown church for the past six months. Our church year commences with October first and we also have our annual Rally Day the first Sunday of October. We had a good response to the rally call and found ourselves in good order at the beginning of the new year. We installed a new heating plant during October and it has proved itself most excellent. The third Sunday of the month was communion Sunday and we had the tables filled with communicants. Folks do attend communion in this church. With the communion Sunday we commenced our annual revival meetings and this time we ran into one of the wettest times for many days. And the rains had deterred the apple picking and packing work and this forced them to put in long days, working until ten or eleven o'clock at night. And apple time is a busy time in this section. Of course this militated against the meetings, but we had an inspirational time anyhow.

After our meetings closed here the pastor left for Bryan, O., where two weeks were spent assisting Brother Stewart and his good people in a revival. Brother Stewart has reported this meeting, but he didn't say some things we would like to add. Our home was with the Stewarts and it was home indeed. The good folks also entertained us variously for meals, etc., and they did it nobly. The meetings were well attended in spite of two other revivals in full swing just short distances from our church. And scarlet fever appeared on the scene to do us no good at all. But as stated, the meetings were very well attended and we enjoyed visiting with Brother Stewart, who is one busy and well-liked pastor.

Upon returning home from these meetings we were in the midst of the Thanksgiving time. We lifted our missionary offering and it was some twenty dollars over last year's gift. Upon appeal from our church at Cumberland, which is partly under the district mission board, and where they were dedicating a new building at Thanksgiving time, our church voted unanimously to give the offering to help liquidate the indebtedness there. This was much appreciated by the Cumberland folks. They have had a hard struggle to get a place of worship and now they are nicely housed.

Christmas and its many activities came next. We had the usual church and community affairs, with a community tree and several services at the County Home, which is less than a half mile from our parsonage. These services help make the inmates feel as though they do belong to the human race. And there are more than forty of them. Connected with the holiday season and its activities is the usual Watch Night service which we have conducted here these many years. It was well attended and the New Year was greeted with prayer and hopefulness, even though it does seem to be behaving itself badly. But that is all because the human element is awry.

Early in February we traveled to Johnstown and there associated ourselves with Brother W. S. Crick and his good folks for a two weeks period of revival and refreshing. We surely enjoyed this meeting. The people took hold and if I got it right we had the best regular attendance for years, with some of the largest crowds that had

A POOR BIBLE

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;

We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

shown up in many moons. The closing service on the second Sunday was one big house full and a wonderful interest was shown. Some twenty souls presented themselves before the altar in confession of Christ as Lord and Savior. About all these have been baptized and we hope the church will feel the good results of the meetings for years. We must say a good word for Brother Floyd Benshoff and his loyal choir. They were on the job all the while, and how they could and did sing! Special numbers by outside singers were also had under the direction of Brother Benshoff. The one sad thing about it all was the refusal of some to answer present to the gospel call, some who understand and knew they were putting off a necessary thing. And I must also say that Brother Crick is another of the going kind of preachers. For a little fellow that man Crick can get over some ground in a day's time. We presented the morning worship service over the local radio station each morning of the first week and called all day both weeks. The result was that we had good attendance. The evangelist again had his home with the pastor and it was home indeed. We enjoyed the fellowship and rejoiced that among those standing out on the Lord's side during the meeting was Donald, the good pastor's son. Donnie and the evangelist struck up quite a friendship.

Our local organizations have been quite busy all the while. The W. M. S. is a really wide awake group and the younger ladies of the S. M. M. are following in the footsteps of their mothers. The girls had a bandage rolling recently and over one hundred rolls were made ready for binding up the wounds of suffering Africans. The Sunday School is picking up in attendance and the usual worship services have also been showing improvement, especially the evening service. While we were absent from our pulpit Brother E. J. Rohart of Winchester, and who at present is without a charge, filled our pulpit very satisfactorily. Now we are looking toward Easter and the offering for foreign missions. We will do our best despite recession, etc., and pray that God's will might be done with our work on foreign fields. Immediately following this we expect a visit from the Ashland College a capella choir. This will be something big for our small rural church. But we will do our best and no doubt coming to a smaller village will give the young folks somewhat of a thrill as we know it will us. And we know this beautiful valley should fill their souls and minds with nice things and thoughts as nature demonstrates God's handiwork.

So our days are filled with services of many kinds. Our parish is quite large, but we keep traveling over it and keep in close touch with the membership. They are good to us and we try to show our appreciation by serving to the best of our ability. And nothing but the plain gospel truth, with no speculation, is presented. Pray for us that we might ever be found in Him.

E. L. MILLER.

TERRA ALTA, W. VA.

The Cooperative Brethren and Church of Brethren of Terra Alta met in a business meeting March 14th. Brother Claud Studebaker of Pittsburgh preached for us on Sunday evening and conducted the business session the following evening. Reports from various committees of the church were given. Mrs. Oren Van Sickle and Mr. A. R. Fike were elected delegates to Ministerial and S. S. meeting to be held at Eglon. Miss Iva Welch and Mrs. R. D. Nine were elected delegates to Annual conference at Winona Lake. It was decided to paper the church anew. A revival meeting was discussed. It was decided to have an evangelistic meeting this summer, the time to be selected later.

The Sunday School was reorganized with Arch Whitehair, Supt.; Frank Messenger, Sec., Frank Arnold, Treas.; Helen Whitehair, Pianist; Blanch Whitehair, Chorister.

The Church of Brethren of First District of W. Va. and Western Maryland have purchased the Terra Alta Lake and its surroundings for a Camp —named Camp Galilee. The youth of our community are enthusiastic over this project—as it is one of the most beautiful sights and best equipped of all our church camps. During the entire month of August church camps will be in session.

All denominations are invited to camp with us at Terra Alta. During the intense heat of the summer, plan to enjoy the cool breezes among the W. Va. hills in an educational, healthful, Christian camp.

MRS. ROWLAND WHITEHAIR,
Cor. Sec.

FATHER AND SON REVIVAL

As a result of the Father and Son revival held in the Allentown church, eight have been added to the church and two await baptism. Nine others presented themselves either in reconsecration or in confession of Christ for the first time. In addition, at a Sunday morning consecration service the entire congregation moved forward to take a definite stand with Christ. The Lord truly honored His Word.

The evangelist was the pastor's father. Having heard him for a quarter of a century we feel qualified to judge, and it is our opinion that never was his message more forceful. His ministry among us has continued to be a blessing. We are indebted to the Hagerstown people for loaning him to us for this brief time.

The work here at Allentown continues to go forward under the Lord's blessing. We departmentalized our Sunday School three months ago and in that brief time it has increased by 60 per cent. Every department is crying for more room. Our prayer meeting attendance averages above sixty. Attendance at our Sunday services likewise is excellent. It is our privilege to see souls saved almost every week. Pray that it may continue to be so.

FRANK G. COLEMAN, Jr.

FATHER AND SON REVIVAL

On February 21st the writer began a two weeks evangelistic meeting with our son in the Allentown Church. This meeting will long be remembered, by the father at least, for the wonderful way in which the Lord blessed our work. The Holy Spirit was present in much power at each service, and confessions were made on the very first night and continued with but three exceptions throughout the two weeks. Frank Jr. had the field well prepared for our coming and it was not a difficult matter to reap the harvest. In fact it was but a continuation of reaping.

One of the outstanding experiences during the meeting was the number of young men going out each evening before service and doing personal work. This group of workers was well organized and did their work with the thoroughness of seasoned workers. In fact this is a part of their weekly routine. They meet each Friday evening for a conference and then go out to call upon those whom they have on their prospect list.

The Brethren at Allentown are certainly going forward as they have not done in years. They have one of the most beautiful places of worship, and are adding new pieces of furniture as the need arises.

This was the first meeting with our son and of course we cannot say too much about his work without leaving a wrong impression, but if it were not his father writing we certainly would say some very fine things.

Attendance at all the services of the church have increased fifty per cent. The prayer meeting attendance of sixty is not surpassed by churches having four and five times the membership. The Sunday night crowds are larger than the morning. Well Brethren there is a lot we could say.

The Allentown congregation is made up of loyal Brethren who are working in harmony for the cause of Christ. We thank them for all the kindnesses shown us, and pray God's blessing on them and their work.

FRANK G. COLEMAN, Sr.

GOD'S MEANS OF GRACE
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by
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Vol. LX, No. 17 April 23, 1938

The BRETHREN EVANGELIST

Ezekiel 2 Werner 3-38



"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands"

—(*Isa.* 55:10-12).

OUR HAYWIRE NATION

By John E. Brown

Chief Executive of The John Brown Schools with headquarters at Siloam Springs, Arkansas.

Whether true or not, the statement is made that one sure way to test the sanity of men who are placed behind the walls of the asylum is to put them in a room with a mop where they are given orders to mop up the water that is on the floor. If the patient immediately turns off the hydrant from which the water is running, he is considered at least half-way sane; but if he proceeds to mop furiously with the hydrant running in full sight, he is considered hopelessly insane. To me, the difficulty with America today is that we are trying to mop up the effects without stopping to realize that the hydrant is wide open and all the mopping in creation won't stop the ghastly flow of tragedy which America now recognizes, unless as a nation we have sense enough and courage enough to turn off the faucet.

It seems to me this whole issue is best expressed in the fact that two great philosophies are at death's grips, and those philosophies are best expressed in what is known as the old and the new psychology. The teacher of psychology of the olden days—the days when the schools of the nation produced men —God-fearing, courageous, uncompromising, unselfish men — taught that there was only one center of truth and one center of supreme authority, and that was God, and that the first duty of every man was to "fear God and keep His commandments." Starting from that unchanging and unchangeable center of truth, youth was taught to believe there could be no organized society — home, church, school or state — worthy of the name, without constituted authority and without all men and women respecting constituted authority. These men were great men — great in heart, great in mind, great in achievement. They not alone taught youth how to live; they showed youth how to live. These men taught the Christian philosophy, best headed up in the fact that he who seeks to save his life loses it; and he who loses it in the common good finds it and saves it. It was a philosophy of unselfishness— of industry— of honesty— of sacred toil!

The new psychology which swept this nation like a flood and poisoned every educational institution, was a philosophy of selfishness. The new psychology taught us that there was no fixed center of truth, and no law so sacred that a man could not break it, and that without penalty. The new psychology taught youth that whatever was natural, was beautiful, and whatever was beautiful was right. Teachers of the new psychology taught mixed classes that any law made by man or a supposed God, that denied to humanity the right to freely indulge in the passion of the flesh was a law that interfered with man's right to live and was made with the purpose of depriving man of liberties that were legitimately his. It was the philosophy of free love—it was the philosophy of lust!

When a young woman came to me to tell me the tragic story of how, pumped with this subtle poison, she had yielded to lust, and with body rotting with disease, character gone, and mind tottering, she saw no way out but the way of suicide, I did not feel that this unfortunate child was wholly to blame. The charge has been made that in many a school library everything having to do with the old psychology—the fact of God and judgment upon wrong doing, has been stripped from the shelves, and text books loaded with so-called philosophies that drip their poison of infidelity and licentiousness and laziness crowd the shelves.

In this group of studies I have quoted from a teacher who in an article in THE FORUM under the head of "Immorality In Our Schools," writes plainly and fearfully of conditions about which she knows—conditions that except for the deadly philosophies that have rolled like a plague of leprosy through the schoolroom, would not alone not be possible, but not even conceivable. All this goes back to something; and right here, to my mind, rests the whole issue of whether America lives or dies. Our statesmen can plead that our citizenship be reverent, unselfish, law-abiding and industrious until the last destructive wave goes over us, but as certain as God lives, there can be no change for the better until the schoolroom of the nation is purged of the un-American, atheistic, free-love champions who not alone challenge the whole scheme of our Christian Americanism, but who actually flaunt their infidelities and indecencies in the face of the American taxpayer.

Lying before me is a copy of the magazine, Counterviews, which contains a condensed report of an article under the head, "The Red Rider," from which we quote: "It has been only a few months since the American Federation of Labor ordered the New York section of the teachers' union to clean house of its communists or leave the Federation, because it was discovered that it was so completely dominated by communists. As a result of this order and action that followed, the teachers' union has broken into two organizations. Many of its officials resigned when they realized that the communistic element had gained almost complete control of the local union."

To men who know facts, it is not necessary that I should suggest that communism is a religion; and strange to say, a religion that knows no God and knows no law and knows no virtue—that is, it knows no law except as it becomes the law, and the unquestioned records of the endless butchery in the land where the red hand of communism holds sway proves beyond the question of a peradventure what awaits any nation once this Godless, law-hating,

(Continued on page 20).

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USE TACT

One of the common criticisms which is thrust at those who uncompromisingly preach the Word of God is that they do not use tact. Some people forget that truth is much more important than tact. It is well to have both truth and tact, but if we can have only one, it is far better to have truth. The facts of the gospel are facts. The truths of the Word of God are fixed. There is only one right thing to do and that is to present these things in the power of the Spirit. If unbelievers accuse God's servants of being untactful, let them accuse.

JOHN THE BAPTIST

It is unfortunate that John the Baptist did not have some good modern advice telling him to be tactful. Lacking such advice, John the Baptist bluntly said to Herod, "It is not lawful for thee to have thy brother's wife" (Mk. 6:18). So John had his head cut off. But he was God's mouthpiece nevertheless!

STEPHEN

Stephen must have lacked tact. At least he told the people plainly that which they did not want to hear. He said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye...." (Acts 7:51). And they stoned Stephen. If he had been more tactful, he might have lived to a ripe old age and thus he could have been a sweet and good natured preacher. But he was only God's mouthpiece. His apparent tactlessness resulted from the fact that he was "full of the Holy Ghost!"

PETER

If Peter had just been a little more tactful, he might not have hurt so many people's feelings. But lacking that quality which puts all people at ease, he thundered forth at Pentecost such a strong sermon that the people were pricked to their hearts. Ten thousand may have gotten angry and left the meeting in disgust for all we know, yet 3000 received the message and were baptized as a result of his testimony. If he had tried to pat everybody on the back he might have been there yet and without any converts!

PAUL

Paul, you should have been more tactful. You spoke too plainly when you said, "If any man preach any other gospel unto you than that ye have received, let him be accused." Paul, that was not a tactful thing to say. You should have said, "Now it doesn't make much difference to me whether you agree with me or not. There are good men on both sides. If you do not just believe **all** of the Bible, we will be brethren just the same. It does not make so much difference what you believe after all, just so you live right." Such an attitude might have been tactful, but such a washed-out, spineless, convictionless attitude would have caused the great apostle to lose every whit of his Holy Ghost power.

JESUS

Our Lord must have forgotten His tact also. He preached hell, fire and brimstone to the unbelievers —and they were religious leaders too! He said to them, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous....Ye serpents, ye generation of vipers how can ye escape the damnation of hell? (Matt. 23:29, 33). Some might say that if Jesus had been loving and tactful He might have won these men.

Why was it that Jesus never hesitated to disagree with people on the subject of religion? The reason was simple. He who was the very personification of truth itself, always spoke the truth and defended it at any cost. What the world today calls tact might have kept him from going to the cross of Calvary, but then we would never have had a Redeemer.

THE WORLD'S OPINION

It is evident that when God's servants proclaim the gospel in the power of the Spirit some are apt to say they are not tactful. Of course the modernists will not agree with us, but we are convinced that it is far better to preach and teach the Word of God regardless of the consequences. If people do not agree with us they may go their way. There were many thousands who did not agree with our Lord. If they reject Him, they will reject us—if we are true and

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faithful servants. It takes more than tact to bring the unbelieving and rebellious heart into subjection to the Lord. Our business is to present the Word of God. Our attitude should always be kind, but our stand must be uncompromising.

THE JEW

Recently a religious writer has solved the problem of the Jew and that in two short paragraphs! He admits that the answer to the Jew problem is "simple, but hard." This writer states that the Jew has survived through the centuries "because, and not in spite of persecution." We marvel that any writer who claims to believe the Word of God can solve the Jew problem so easily and use not a line of Scripture!

THE JEW, GOD'S CHOSEN

There is only one reason why the Jew has survived down through the ages. That reason is plainly revealed in the Word of God. God **has had** something to do with the Jew. He **now has** something to do with the Jew, and He will **yet have** something to do with the Jew. The Jew is a distinct nation different from all others:

> For thou **art** a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that **are** upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye **were** the fewest of all people: But because the Lord loved you, and because he would keep you, and because he would keep the oath which he had sworn unto your fathers.." (Deut. 7:6-8).
>
> Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).
>
> Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord....it shall not be plucked up, nor thrown down any more for ever. (Jer. 31:37, 38, 40).

God is bound by His own promises to keep the Jewish nation. These promises which He gave were unconditional. That means God must keep His promises regardless of the failures of the nation. He also must keep the nation in order that He may keep the unconditional promises. This is the only solution for the continuance of the Jewish nation.

THE JEW TODAY

In attempting to foretell the future of the Jew from human reason the religious writer mentioned above states: "The current attitude toward the Jews will doubtless scatter them to the very ends of the earth and so purge and enforce their racial purity as to guarantee them perennial survival." We wonder how men can talk about the Jews today being **scattered.** The fact is they are being **gathered.** The World War offered Palestine to the Jewish nation and every school boy knows that the Jews are going back to **the land.** This is also foretold in the Word.

> "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:" (Ezek. 37:21).

Every time any man tries to solve the Jew problem from the standpoint of human wisdom, he gets into trouble. However, a simple knowledge of the Word of God and faith in the same will cause us to be like the Psalmist who said,

> "I have more understanding than all my teachers: for thy testimonies are my meditation" (Ps. 119:99).

THE TIME OF JACOB'S TROUBLE

In this issue we begin a new series in our prophetic department. The article was written for the purpose of presenting the Christian attitude toward the Jew in these troublous times and to explain the meaning of Jewish persecution which is almost world wide. Christian people may well use this magazine to give to Jewish friends or to others who desire to know what is going on behind the scenes for the Jew. Dr. Bauman's article is to appear soon in book form and will certainly have a wide circulation. We desire to appeal to the Brethren everywhere to unite in showing the world the proper, Scriptural and Christian attitude toward the Jewish nation. It was one of the greatest of all Christians who once said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." A scintilla of this Christian passion in our hearts will help give us the proper attitude toward the Jews.

"Lord if we're the salt of the earth, help us to get out of the shaker into the soup."

Interesting Notes and News

AN EVANGELISTIC SERVICE is now in progress at the Park Street Brethren Church in Ashland, with Brother J. Ray Klingensmith as evangelist.

A NEW ADDRESS has just come for Brother Jake Klievver, C. E. missionary in training in France. The address is 24 rue Vauquelin, Paris Ve, France.

AN EVANGELISTIC MEETING is now in progress at the Sterling Brethren Church with Brother William H. Clough as evangelist.

SAD NEWS has been received of the very sudden death of Brother Harley F. Stuckman, pastor of our church at Ardmore (South Bend), Indiana. This was a very sudden blow to the church as an evangelistic campaign was in progress with Brother Hiram Davis as the evangelist. The Evangelist family extends sympathy to Mrs. Stuckman and children. A more detailed account will be printed later regarding the passing of Brother Stuckman.

AT KRYPTON, KY., Mr. and Mrs. Harold Dunning and Mrs. Raymond Gingrich have recently held a few days of Evangelistic services at the Kentucky mission.

THE VICTIM BECOMES THE VICTOR

By Arnold Kreigbaum, Pastor, Brethren Church,
Ankenytown, Ohio

"The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:56, 57).

I was walking through a woods during the summer months not long ago, when I chanced to see one of the most perfect designs nature has to offer. It revealed the hand of a superior designer. As I looked upon the pattern, I realized it had been made for a purpose. As my eyes took in the minuteness of detail, I was well aware it had been strung for the victim. It was a spider web. It hung between two trees, supported by strands that were as strong as thread. In the center of that web, motionless, except for a cool still breeze which caused it to move with the web, was the artist, a spider. I watched! Patiently that spider waited! An insect which was flitting here and there, flew into the trap, and in split seconds that spider jumped at its victim and so entwined it that it could not as much as move. I watched! Upon close observation I saw that spider bury its stinger into its victim filling that little body with a poison which soon left it dead. The spider was the victor over the victim.

The nation of Israel also was such a victim. Entwined in the social order of Egypt, as slaves, bondmen, and serving in serfdom with all its drudge, was Israel, merely satisfying the heartless demands of Egyptian hierarchy. For 215 years she had been held captive. For nearly a quarter of a century Israel had been the victim of a hard-hearted Pharaoh. But the grace of God showered down on His helpless children, and after the ten plagues had visited Egypt, God redeemed them from the hand of tyranny.

With a pillar of smoke by day, and a pillar of fire by night, Israel was lead through the Desert of Sin to the foot of Mount Sinai. There they stood, nearly five million people, who had been victims, but who were now free! It was grace, yea, the grace of Almighty God that led Israel, harnessed, out of Egypt, through the Red Sea and through the wilderness. At Sinai God spoke unto Moses, and gave him a message for the children of Israel, when He said, "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

When the people were heralded together, and had heard the words of the Lord God through their leader, Moses, they cried aloud, *"All that the Lord hath spoken we will do!"* It was by *grace* that they had been made free, and now they cried aloud, *not for grace,* but for *law.* Thus, they become the victim of the law.

Therefore: *In the first place we have the person who is the victim.* The law having been given by God, every man becomes a victim of that law.

As a victim of the law we dare not forget the word of this law to do them." Under the law of God there is the demand for strict observance of the law. But, as we leaf the pages of history we learn that Israel was soon trangressing in every point of God's law. Deeper and deeper in sin, until a flood of sin swished about her. She struggled for her own existence. She had become the victim of law. Every law has its supporting factor, a penalty for transgression. In I John 3:4 we read, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of *the law,*..and by the law, we have the knowledge of sin" (Romans 3:20). Not a transgression of a part of the law, or one point of the law, *but all of the law.*

Professor Agassiz, a great geologist, was in the habit of going through the mountains of Switzerland accompanied by his attendants, who would let him down by the side of the great precipice by means of a rope and basket, that he might carry on his work of discovery. They were always instructed to weigh him before the descent began so that they could be sure of his being safely lifted up at the end of his days work. But one day the descent was deeper than ever, and they let out all the rope fastened to the basket. When the days work was done and the signal was given to let him up he could not be raised, and it was necessary for the attendants to make their way up the mountain higher to secure additional help. When Professor Agassiz was at last

raised, they found out that the reason why they could not life him was because, while they had tested his weight as he stood in the basket they had forgotten to take in account the weight of the rope. Oh, how often, men take in one point of the law, or will accept a part of the law, and forget their responsibility for *all* the law, and thus they are the *victim of the law.*

In Romans 3:23 we read, *"for all have sinned*—for all have transgressed the law, therefore, we are not only the victim of law, but we find ourselves the *victim of sin.* Let no man say he is not the victim of sin. Israel was the victim of sin! Every man is the victim of sin! I John 1:8 *"If we say that we have no sin, we deceive ourselves, and the truth is not in us! If we say that we have not sinned, we make Him a liar, and His Word is not in us."* Sin is the lack of conformity to the moral law of Almighty God, either in act, disposition, or state. In short, it is missing the mark. What man has conformed to the moral law of God? Have I? I cry aloud, *No!* My friend, have you? If honest, you too will say, *no!*

There is a certain tree on which the blossoms appear before the leaves, and they are brilliant crimson. The flaming beauty of the flowers attracts innumerable insects, and the wandering bee is drawn to it to gather honey. But every bee that alights upon the blossoms imbibes a fatal opiate, and drops dead from among the crimson flowers to the earth. Beneath this enticeing tree the earth is strewed with the victims of its fatal fascinations. That plant of fatality which attracts only to destroy is a vivid emblem of how man becomes the victim of sin.

God has ordained that the penalty for sin is death. You will remember, Herod failed to glorify God, and for this sin, the angel of the Lord smote him with death (Acts 12:20). Oh, how dark the picture becomes; we are the victim of law, and as a consequence we become the victim of sin, and because we are the victim of sin, we become the *victim of death,* the wages for sin. James 1:15 tells us, "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." In Luke 16:19 there is the incident of Lazarus and the rich man. "There was a certain rich man, which was clothed in fine linen and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the *angels* into Abraham's bosom: the rich man also died and was buried." What a scene. Lazarus died and the angels from heaven came down and carried him away to Abraham's bosom. How wonderful! But, the rich man died, and there was just another funeral, and he was buried. And that rich man in hell, "lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." He was a victim of death! There are many men and women who are even now the victims of death, and they cry not for mercy, but the time will come when the keeper of the death cell shall lock that door and like the rich man, it will be too late to call for mercy.

The Rev. S. C. Dickey of the Winona Assembly, was going out one Saturday night to an Indiana town where he was to preach the following Sunday morning. As he was walking from the station to the home of his host, there came to his ears the most horrible cries he had ever heard. His friend said to him, "Listen, the most bitter infidel in our town is dying in that house, and for all the afternoon he has been crying as you hear him now," and over and over he cried, *"O Jesus, can't you help me?* Before morning came the cry was no more, for the man had gone into the presence of him whose mercy he had spurned, and whose love he had trampled beneath his feet. He was the victim of death! "The sting of death is sin; and the strength of sin is the law."

Years ago there was an old Indian Chieftain of the Sioux Tribe up in the Dakotas who called all of his young braves together and gave them a challenge to prove their worth to the tribe. The tribe was located at the base of one of the highest mountains in that region. The mountain was one which few ascended. The old Chief instructed his braves that they were to ascend that mountain and bring back a token from the point of highest attainment. They were wished the best from the Chief and they departed. Hours passed, and one of the braves returned bearing in his hands a small stone found near the base of the mountain along the stream. Another returned, and brought with him a tuft of moss which grew several thousands of feet up the mountain, and another came with a twig, and another a small branch from timber line. One by one, as the sun set in the west, they retreated to camp. Long after night had enwrapped the western hemisphere, the last of those braves returned to a waiting camp. He had no token in his hands, but written on his face were lines of satisfaction. With a feverish voice he cried aloud, *"I have seen the crystal sea! I have seen the crystal sea!"* He had reached the very top of the mountain, and the reward was his.

My friends, in this life, we too can see the crystal sea, whose very source is at calvary! We see in the second place the person through whom is victory. Archimedes, the great philosopher and mathematician of his day once said: "Give me a fulcrum and I can move the world!" This old world was moved by a fulcrum greater than that of which Archimedes spoke, for God gave that fulcrum in the person of

Jesus Christ on Calvary's cross. Through Him, we are no longer *victims but victors*

Since we are victorious over the law, we are also victorious over sin, through Him who loved us and gave Himself for us. In Romans 8:13 we read, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." What did Paul mean when he said, "mortify the deeds of the body." I believe Paul was saying, "If sin die in us, we shall live eternally." To mortify is to put to death. Sin must be crucified. Crucifixion is a violent and a painful death; and so is the death of sin. Our sins must not be left to die of themselves. There are those people who think that they have left their sin, when the fact is, their sins have them, or one sin has left, to make room for another. Sin must be seized as a thief who breaks into your house. It may be very painful to mortify the deeds of the body, for even our Lord likens it unto the cutting off of the right arm, but he says it is better than going into hell with two hands. It may seem hard to break with old sins, but the victory comes through Christ.

Crucifixion is a scandalous death. Criminals and slaves were the only ones who experienced such a death. So the Christian, who through the Spirit, mortifies the deeds of the body, puts off the old man and puts on the Lord Jesus Christ, may expect to be despised as his Savior was. The old world in which we find ourselves will bear *morality,* but gnashes its teeth with hate at *holiness.* He that would live for Christ, must be willing to die for Christ.

Crucifixion is a slow lingering death. Christ was on the cross for several hours. From nine o'clock in the morning until three in the afternoon Christ hung on that cross. Some have been known to hang for days. So it is, that sin dies slowly. Crucifying the deeds of the body is a continual work, as long as we live. The best of believers cannot say that all sin is actually dead, but he can praise God that sin is dying. It is on the cross; it has been wounded; it is gradually weakening, and it is God who will give it the death blow. In Christ the believer can shout the victory over sin. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me."

Lastly, there is *victory over death.* For the child of God death holds much. Even as Paul said "For me to live is Christ, and to die is gain!" Death for the child of God is full of *hope.* In Proverbs 14: 32 the writer says, "The wicked is driven away in his wickedness, but the righteous hath *hope* in his death." Paul knew full well of that hope, for he pictures death as an addition to what life has to offer; for it is dying that makes it possible to be with Christ where there is no separation; and one which surpasses all that we have yet experienced.

THE COMPANY ONE KEEPS

By Earnest Frank Confessor

One evening in October
When I was far from sober
And dragging home a load with manly pride,
My feet began to stutter,
So I laid down in the gutter
And a pig came up and parked right by my side.
Then I warbled: "It's fair weather
When good fellows get together,"
Till a lady passing by was heard to say:
"You can tell a man who boozes
By the company that he chooses."
Then the pig got up and slowly walked away.

Death for the child of God is also full of peace (Isa. 57:2). "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Death for the unbeliever is hell in itself as he ventures forth on an uncharted eternity, into the gates of judgment. For that one whose faith is in Christ for salvation the victory bringeth peace. The way has been charted, the rewards await, and we shall see Him face to face.

Death for the child of God is full of faith. In Hebrews 11:13, Paul says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth." We can look into eternity and know that greater joys await us there.

How is all this possible? *In Christ.*

Walter Vivian, technician for the National Broadcasting Company a number of years ago was in charge of the broadcast in which Lloyd George was to address the world. The world was wating for that message, and the hour had arrived, in fact the first few words were being spoken when Walter Vivian became aware that the words were not being broadcast because of trouble in his set. He began to investigate and to his amazement found that one of the wires had burned in two. In a second he grabbed the ends of that wire in his hands, and the message of Lloyd George went around the world through the body of Walter Vivian.

There is another message of *victory* which is going around the world, it is the message of love in Christ Jesus.

Thanks be unto God Who giveth us the victory through our Lord Jesus Christ.

The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God unto salvation.

They Found the True Messiah

(Condensed in The Christian Reader's Digest)

My own conversion came through simply reading the Bible. Therefore you will not be surprised at my desire to get God's Word into the hands of my fellow Jews. I was brought up, as many Jews are today, to look upon the Old Testament as fairy tales, and the New Testament as an untruthful book. I was warned never to look at the New Testament. I practically did not believe that God existed, and I never thought of praying to Him.

At the end of 1912 I went out to Japan in order to make my fortune. After making this fortune I was going back to old England and get into Parliament.

One day, while paying a business call, I was introduced to a visitor, a bright, happy man, who asked me what was my business.

Is said, "What's yours?"

He said, "I'm a missionary."

You could have knocked me down with a feather. Fancy being a missionary and a happy man! I had always thought of a missionary as a dull thin man with a long face.

I told this missionary that I was a Jew. He said, "I love the Jews. Won't you come to my house and let us talk about the history of your people?" That was the first time in my life I had heard that a Christian loved the Jews. I told him I might go some time. He did not get the opportunity he wished to talk to me about the Lord, but he talked to the Lord about me. He prayed that God for Christ's sake would save this Jew.

He was praying. My landlady in Kobe lent me a Bible, at my request, and I was reading. Others too had prayed for me, but I did not know it then. When I came to open the Old Testament I said, "I am going to read it; it is the history of my people." When I came to the end of the Old Testament it convinced me that it is what it is called, "the Word of God."

In addition to this I learned for the first time in my life of a Messiah to restore Israel to Himself and to their land, and so make them a blessing to all the world. Until I read the Bible I thought orthodox Jews, who believed in and prayed for a coming Messiah, to be fanatics. Now I had to respect them, for their belief was based on God's word. What puzzled me, however, was that thousands of years had passed and still the promised Messiah had not appeared.

I then decided to read the New Testament. I was amazed to see that it began by linking itself on to the Old Testament, and spoke of Abraham, David, and other familiar Hebrews. I was now face to face with the personality of Jesus Christ, and I found that the New Testament depicted Him to be "fairer than the sons of men," and "full of grace and truth." His life charmed me. The New Testament bore the very same impress as the Old. I saw that it was not man's invention, but God's own true record.

Through reading the New Testament unaided, having never heard from a human being a sentence of the Gospel, I found that Jesus is the promised Messiah that God had promised to send. I found also that I was the sinner for whom He died.

Do you believe that God answers prayer? Here I am—a born again man. Let us get God's Word into the hands of the Jews. As they read it, let us pray for them.

The same Savior who died for my sins, rose again; and by sharing His life I found I was no longer enslaved to sin. I had changed masters, and was Christ's willing slave. I wrote of my faith to relatives and friends, and urged all to respond to God's great love.

In 1918 when my term of service with the Asiatic Petroleum Company ended, I felt constrained to relinquish my business career. I returned home to tell my own people in London how they too can become the Jews they ought to be by faith in their own Messiah, Jesus.

THE MASTER'S TOUCH

By Alice Louise Cary

Have you felt the Master's touch
In the hour of pain?
Did His healing hand of love
Make you whole again?

Have you felt the Master's touch
In deep sorrow's hour?
As He whispered, "Peace, be still,"
Did you feel His power?

Have you felt the Masters' touch
Calling you today?
Will you follow where He leads
In the narrow way?

Would you know His touch of grace,
Feel His love o'er flow?
Yield your life—a violin—
Give to Him the bow.

DOES GOD RULE AMONG THE NATIONS?

By Wm. Carle, Lake Creek, Ore.

Having carried for some time an uncertain opinion concerning an event in our Nation's history, about the first of March (1938) I addressed a letter to the Librarian of Congress asking for information. My question had reference to our Civil War: "Did President Lincoln call for a Day of Prayer at a time when a long series of crushing defeats had made the Union cause seem well nigh hopeless; and did the tide of battle immediately turn in favor of the Union?"

I quote now from the Librarians reply: "Whenever the occasion seemed to require, Lincoln called his people to their knees in supplication or thanksgiving as on March 30th, 1863. when he announced a day of National Prayer and Humiliation....This message was born of the bitter disappointments and agonies of the dark days of 1863, days made terrible by the crushing defeat at Fredericksburg. The whole land was burdened with taxes, stricken with sorrow, and harrowed by sentiments of treason. The National debt had grown until on February 2, 1863, the public credit reached the lowest point in our history. Many regiments in the army of the Potomac had not received pay for six months. Beaten under Burnside, decimated and penniless, the army of the Potomac had lost its morale, and six hundred desertions were reported daily. Northern editors were clamoring for peace at any price, and Greeley wrote to the President, "I venture to remind you that the bleeding, bankrupt, almost dying country longs for peace."

"It was in this extremity that Senator Harlan of Iowa called the Senate to the recognition of Jesus Christ in the solemn resolution offered in the Senate at the crucial moment and adopted without a desenting vote....

"In his proclamation in response to the resolution of the Senate, Mr. Lincoln speaks for himself:

" 'Whereas the Senate of the United States, devoutly recognizing the supreme authority and just government of God in all the affairs of men and nations, has by resolution requested the President to designate and set apart a day for National Prayer and Humiliation....now, therefore, in compliance with the request, and **fully concuring in the views** of the Senate, I do by this proclamation designate and set apart Thursday the 30th day of April, 1863, as a National humiliation.

Done at the City of Washington, this 30th day of March A. D. 1863:'

"The turning point in the military history of the rebellion came during the month of July, 1863. In that month fell Vicksburg....and in that month was fought the battle of Gettysburg, by which the last frantic effort to invade the North was frustrated."

These two battles were fought at the same time. My father, Uriah Carle, fought at Gettysburg, and a cousin of his, Jason Carle, died there. My deceased wife's father, Robert A. Henderson, fought at Vicksburg. After these two battles, which were the first important conflicts after the Day of Prayer and Humiliation, the rest of the war was well nigh a continuous series of victories for the Union.

Is the state of our nation any less serious than it was in 1863? Many efforts have been made to get President Roosevelt to appoint a Day of Prayer. Does he refuse because he knows **we would not Pray?** Must we go deeper into trouble before we will humble ourselves before God?

"If my people which are called by name will humble themselves and Pray and seek my face and turn from their wicked ways then will I hear from Heaven and forgive their sins and heal their lands" (2 Chr. 7:14).

TEMPLE CLEANSING

By Helen Garber

'Twas a beautiful place, the temple there,
With gates and courts and porticoes
And many who passed it caught the glare
Of pillars with silver and gold o'erlaid,
And lingered a while at the Beautiful Gate
By patterns in metals made rich and ornate.

'Twas not in beauty alone it spoke,
For worshippers entered its courts to pray;
And the sacrifice made by priests to invoke
The mercy of God toward His people there
Marked it as a holy place
Where men might know the God of grace.

But the traffic of men had entered its courts;
There was barter and trade, and clamour and fraud;
The house of prayer, by human exploits,
Had been changed to a house of merchandise.
'Twas the Lord who entered the temple then;
Oxen and sheep, and doves in their pen,
All were cast out; the tables He o'erturned.
For the beauty of holiness His spirit yearned.

A living temple in man God made
To show forth His glory and faithfulness.
But its inner courts are filled with trade
For worldly pomp and lust and gain,
And self, as the priest, makes sacrifice
For things that mock at Paradise.

O enter, Thou, in life's temple, Lord!
Purge out the dross; cast idols down
That Thy presence may be restored
And Thy Spirit claim His dwelling-place
Where faith, hope, and love may e'er confess
The transcendent beauty of holiness.

PROPHETIC DEPARTMENT

THE TIME OF JACOB'S TROUBLE

(First in a Series)

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

The merciful God Who overrules all to His eternal purpose in Christ, appears to be working over-time to make the sons of men everywhere "sit up and take notice" that human government is about to terminate in the gigantic debacle long foretold by His prophets; and, that the kingdom of God that cometh from above is in the offing. But, the student of the divine revelations of the future who is careful not to be led astray in his understanding as he journeys on through the dust-clouds of human turmoil, stays close to the Jew—the weary, despised, blood-begrimed, hoary-headed trekker of the ages. He knows that, though inky-black the night, though fierce and wild the gales, though armipotent and sanguinary the ravaging plunders along the way, the Jew treks unerringly and irresistibly forward into the kingdom of righteousness and peace to which the omnipotent God has made him heir—the kingdom that shall rule above and over all, and shall not pass away.

The pathway for the Jew is traced on the chart of the Alpha and the Omega with unerring exactness. On that pathway is marked one seven-mile strech that will be the most difficult, the most bloody, the most agonizing over which the weeping sons of Jacob (serpent-beplagued as they have been for nearly thirty-five centuries) have ever passed. It is plainly designated:

"The Time of Jacob's Trouble"

Of it, the prophet Jeremiah, in words unmistakable, wrote:

> For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace....Wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it (Jer. 30:5-7).

Of it, the prophet Daniel as clearly wrote:

> There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered (Dan. 12:1).

Of it, the great Master Himself spoke:

> Then let them which be in Judaea flee into the mountains:....And woe unto them that are with child, and to them that give suck in those days!....For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved (Matt. 24:16, 19, 21, 22).

And, John the seer, last of all the prophets, from some rocky promontory on Patmos Isle, beheld a panorama of that day, and wrote:

> And there appeared a great wonder in heaven; a woman [Israel] clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:....The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuteth the woman which brought forth the man child....And the dragon was wroth with the woman, and went to make war with the remnant of her seed (Rev. 12:1, 12, 13, 17).

Can any thoughtful believer of the eternal verities of God read these great Biblical prophecies, and not be stirred mightily as the news-flashes from day to day tell of the rising tides of venomous serpent spew that threaten to engulf the wondering wanderer on the last miles of his homeward road? Is it not written: **"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood"?**

Central Europe—The Serpent's Nest

According to the noted Jewish statistician, Dr. Erwin Rawicz, the present number of Jews in the world is 16,201,000. Of these, about 10,000,000 have been caught in the quickstands of that unhappy continent, Europe, where they seem to be rapidly and hopelessly sinking.

Three and one-half millions live in Poland, an intensely Roman Catholic country. It is estimated that seventy per cent of these—nearly two million—deprived of all means of subsistence, slowly, but surely and miserably starve.

The Jews of Poland scarcely dare whisper to each other, lest they be punished for "insulting the Polish nation." In fact, it would be rather dangerous for a Jew in Poland to infer in a conversation that Poland is not quite heaven itself. The Endeks—National Democrats—have become pastmasters in the Satanic art of Jew-baiting. Deep in the Ghettos, where the streets are narrow, dark and filthy, where what they call "home" is often only a cellar beneath a cellar, the poor creatures crawl like detested vermin. "There," says one who recently visited there, "young women look like dried skeletons, and rickety children save scraps of bread from their school lunches, and bring it down into these wretched haunts to their parents, to keep them in their miserable existence for another day." **Immanuel's Witness,** published in London, tells us that "Workmen sell their tools to stave off yet another day's pain and agony for their little ones. Armies of Jewish boys are forced into the ranks of Communism, and Jewish girls of tender age, into a life of infamy." Everywhere the Jew is insulted, castigated, mutilated, assassinated, while his shops are broken, bombed and burned. Daily, many choose suicidal death to a continuance of their wretchedness. An eye-witness of the agony, speaks of having "only a hideous nightmare after one spends a day looking at the cattle-driven hordes of helpless Jews, faces gaunt, eyes hollowed by tears and starvation; and one cannot keep back the flood of tears, and the heartache and the hysteria of emotion that come like a torrent unstemmed and unstemmable."

The German Rahu

Several years ago, it was believed by many that the anti-Semitic movement in Germany was merely a spasmodic outburst and would soon pass away—that no civilized nation would long tolerate such

brutality in its midst. That was when, according to **The Dawn** (London), "The most popular refrain sung by the undergraduates of Berlin University ran thus: 'When Jewish blood spurts from under the knife, all goes twice as well!' " That was when **The Quarterly Review** (London) made the statement: "How many Jews [in Germany] have been victims of terror, how many have been flogged, tortured, and have died, and how many imprisoned, will probably never be known."

But recent events give no assurance that hate for the Jew in Germany is abating—rather just the opposite. The German Jew-baiters seem determined to continue their dastardly efforts to outdo all their notorious anti-Semitic predecessors of unenviable fame for Jewish blood-letting. That this statement is not unwarranted, we need only to get the significance of a dispatch in the morning paper as we write:

> BERLIN (AP).....Propaganda Minister Goebbel's organ, **Der Angriff**, today urged the Nazi regime to speed up the tempo of "liquidating" Jews in Germany's economic life. "It is about time for a further decisive step" to force Jewish business men to sell out, said an editorial.

The slow economic annihilation of the German Jews has become more excruciatingly cruel than annihilation by sword. As an instance, an authentic report comes from one Bavarian town that local Jews receive no attention whatever from either laborers or tradesmen. No meat, no bread, no vegetables, no milk is supplied—no, not even for their little children. One merchant, doing business with a Jewish neighbor, was branded as a "Jewish slave," and a handbill with the headline, "To The Pillory," warned the public against him.

The Supreme Court of the Reich is dominated wholly by political motives. The last vestige of legal protection for the Jew in Germany thus disappears. If he would flee this living hell, passport regulations make escape impossible. An order of the government, has been served on "wealthy" Jews, demanding that they deposit with the Government within eight days "security" equal to the Reich "flight tax" —that is, the tax they would have to pay in case they should flee from the German inferno. This "flight tax" calls for one-fourth of their total assets. Germany has become a land wherein the Jews cannot stay because they are no longer allowed to engage in gainful occupations of any kind. They cannot leave because they have no money. Thus Germany to the Jew, becomes an infernal region whose inhabitants are kind to him only in that he is permitted to commit suicide. Fifty suicides weekly are being reported. Representative Sirovich, of New York, in a speech in Congress on February 14, 1938, told the House that "the Spanish Inquisition filled thousands of dungeons, just as the modern Torquemada today—Hitler—is doing." But we cannot think of the situation as a mere return to medievalism. It is far worse. In the Dark Ages, the inquisitors were kind enough to drive the Jews into the Church, at least. Now, the Hitlerized, militarized, goose-stepping slaves are driving them out of it—away from any solace that religion might offer to a race dying in spasms of agony.

Lest some say that our information is based on uncertain newspaper reports, or biased Jewish tales, may we quote briefly from a letter, now a historic document, written to the Secretary General of the League of Nations, from London, on December 27, 1935, by James G. McDonald, League of Nations High Commissioner for German refugees, at the time he resigned his commission:

> Tens of thousands [of Jews in Germany] are today anxiously seeking ways to flee abroad; but except for those prepared to sacrifice the whole or part of their savings....the official restrictions on export of capital effectively bar the road to escape, and the doors of most countries are closed against impoverished fugitives.....It is being made increasingly difficult for Jews and "non-Aryans" in Germany to sustain life. Indeed, more than half the Jews remaining in Germany have already been deprived of their livelihood. In many parts of the country there is a systematic attempt at starvation of the Jewish population..... Neither age nor sex exempts them from discrimination.....The names of the Jewish war dead may no longer be engraved on war memorials.

Since the above terrific indictment of the German Government for a heartless hatred as rabid as that of Pharoah, Haman, Antiochus the "Madman," or Herod, "the tale of bricks" (Exod. 5:8) has grown steadily more and more relentless and cruel. After four years in Berlin, William E. Dodd resigned his post as United States Ambassador. He should know whereof he speaks. Only recently (Jan. 14, 1938), speaking in New York, he declared that the Nazi rule of Adolf Hitler is "more absolute than any medieval emperor of Germany;" and that he "has killed as many personal opponents in five years as Charles II executed in twenty." Be it to the everlasting glory of our own Secretary of State Hull, that, when the German Ambassador Dieckoff, at Washington, protested this statement, he was frankly told that an American citizen can still utter his private opinions without going to the headsman's block! It is still possible for a human being to express his private views in Germany, provided his private views of Nazidom are punctuated with plenty of "Heil Hitlers!" A family of Jews in Germany wrote to some American relatives: "We have a wonderful life. Not a hair on the head of any Jew has been touched, and Hitler is bringing us toward a better future. **Uncle Moritz, who expressed the opposite opinion, is being buried tomorrow!"**

The German madcap, Adolf Hitler, like all the historic persecutors of Israel, makes no protest against his own deification by his goose-stepping slaves. Hitler would restore to Germany her pagan gods, Odin, Thor, and their ilk. As for Hitler, himself, he seems to aspire to become the Rahu among these German gods. Now, Rahu was a fabled monster demon who swallowed the sun and the moon. Sir Arthur Salter, British statesman and educator, now in America, told 7000 students in the University of California just yesterday (March 24, 1938) that **"The lights of Europe are going out, one by one—the lights of culture, learning and human kindliness."** We are not joking—we are speaking in all seriousness—if "the lights of Europe are going out," it is because **the German Rahu, Hitler, is swallowing them!**

When Joseph dreamed his famous dream, and saw "the sun, the moon, and the eleven stars "making obeisance" to him, Jacob instantly recognized the idea of that dream, and cried: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen. 37:10). When God from His heaven, revealed His own picture of Israel to the Seer on Patmos isle, it was the picture

of "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1). And it was to His Jewish disciples that the Master said: **"Ye are the light of the world"** (Matt. 5:14). All the true spiritual light this world has today, or has had since Abraham was called out of Ur of the Chaldees, has come to the world through Israel. Israel gave us our Bible. Israel gave us our Saviour. And whatever our modern civilization knows of real "culture" and of "human kindliness" is the result of light that has come into the world through Israel. Why quarrel with God Himself? He, Himself, declared that **"Salvation is of the Jews."** And, whenever the sun of Israel sets within a nation, that nation sinks into the night.

After all, a Christian is naught but **"a completed Jew."** We Gentiles are only children of God by "adoption" into "the commonwealth of Israel" (Eph. 2:12). It is true that a real relation exists only when we both become spiritual. Yet, without the **natural** Jew there never would have been a **spiritual** Jew. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (I Cor. 15:46). The natural body precedes the spiritual body. The first Adam precedes the last Adam. The Old Testament precedes the New Testament. Law precedes grace. Earth precedes heaven. Jew precedes Christian. The Christian is the Jew **plus.**

The hopes of the Jew and the hopes of the Christian, whether they realize it or not, are inseparably interwoven. In many ways they are interdependent. The Jehovah of the Jew is the Jehovah of the Christian. The Book of the Jew is the Book of the Christian. The Messiah of the Jew is the Messiah of the Christian. The divine plan for the justification of the Jew is the divine plan for the justification of the Christian. The resurrection day for the justified Jew is the resurrection day for the justified Christian. "The blessed hope" of the true Jew is "the blessed hope" of the true Christian. We are not speaking here of the deformed apostate renegades "which say they are Jews, and are not, but are of the synagogue of Satan" (Rev. 2:9); nor are we speaking of the deformed apostate renegades that say they are Christians, and are not, but are of the synagogue of Satan. And that brings us to this:

Let no Christian permit himself to be deceived as to this: **The foes of the Jew are inevitably the foes of the Christian.** When Satan attacks the Jew, he knows that he is only attacking the outer defenses of his real foe—the Christian. Satan's attack on the Jew is only to camouflage his ulterior designs. The destruction he really seeks is the destruction of the true Jew....the Christ and those who are His own. Certain farsighted Jews in the world have been absolutely right in warning Christians that when bloody dictators start killing off the Jews, Christians will be next in order. The inhabitants of the concentration camps, prisons, and dungeons of Russia, Germany, Austria, and Italy attest that the warnings are justified. Only a few short years ago, the world stood horrified as rivulets of Jewish blood ran down the streets of Russian towns and cities. The world is now horrified as the blood of Christians runs in torrents where Jewish blood so recently ran. Where once Judaism was anathema, now Christianity is anathema. Listen to the words of Lunacharsky, former head of the Soviet educational system:

> "We hate Christianity and Christians: even the best of them must be considered as our worst enemies. They preach love of one another and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the revolution. Down with the love of one's neighbor! What we need is hatred. We know how to hate; only thus will we conquer!"

But we have digressed from our subject. Let us return to it.

The German, Baldur Schirach, recently said: "I defy the nation. For me, Germany is a manifestation of God!" It is ever the same, whenever the States defies itself in this world, the Jew becomes the object of its venom. Assuredly, Satan is a usurper upon the throne of human government. But his time is short. If "Germany is a manifestation of God," then it is not so difficult to understand why so many people worship the devil!

The Rape of Austria

As we write, the German Rahu is raping Austria. The cables are sizzling, carrying to all the world the stories of the outrages of our modern Jew-baiters. The famous old Jew-baiters of Egypt, Persia, and Babylon begin to look like pigmean pikers. Jews, justly of world-wide fame for their splendid cultural and scientific attainments, are slaying their families and themselves. They prefer death for themselves and their loved ones to the rapings of the German wild beast. As we write, the World Jewish Congress in Geneva reports a virtual epidemic of suicides, saying that "140 Jews have been buried in Austrian cemeteries in the last four days, although the normal rate is four a day." The bayonet-bedecked hell-hounds of Hitler marched into Austria, insulting and spitting upon all Jews so unfortunate as to find no hiding-place. H. R. Knickerbocker, the noted roving correspondent of the International News Service just returned to Paris from a trip to Vienna, where he went to cover Hitler's violation of Austria. He writes:

> What will probably prove to be the world's greatest program in one of the world's greatest Jewish cities is now under way in Austria, especially in Vienna, where an estimated 800,000 non-Aryan men, women and children are hiding or fleeing in an effort to save themselves from Reichsfuehrer Hitler's anti-Semitic storm troops. The figure 800,000 seems extremely high since only 200,000 orthodox Jews are registered in Vienna. But the Nuremberg laws apply to all persons having as much as one-fourth Jewish blood. Intermarriage with the Jews in Austria has always been frequent among the aristocracy and army officers and there is much higher percentage of persons with Jewish blood in Vienna than there ever was in Berlin, Frankfort or any other German city. That is one reason for severity of the pogrom which started with a score of suicides daily but which is certain to become far worse after the Nazi plebiscite....The tragedy of the position of the Jews in Austria is increased by the fact that they cannot get out. For reasons psychological, political and economic, the Nazis forbid these creatures whom they hate and despise to leave. Thus the world is witness of events which would compete with the worst blood-curdlers on the stage of the Paris Grand Guignol. Nearly a million men, women and children, are unable to escape and are forced to await their fate, which may be anything up to and including death. Tens of thousands of these Viennese and other Austrian Jews tonight will slip out of their homes and try to find refuge in some cellar or attic. Every night they will try to hide in a new place. It won't do the Austrian Jews much good to try.... Only the very richest Jews with powerful political connections abroad may hope to escape....The plight of Austrian Jews is even worse than what the German

Jews had to experience at the beginning of the Hitler regime.

First, because the Nazis are now so much better organized and have the machinery for carrying out economic extermination of Jews much more quickly than before.

Second, because the Nazis in Germany are now so powerful militarily, it is no longer necessary for them to take into consideration the feelings and protests of other nations.

Third, because the international situation is so tense the Nazis wish to clean up Austria and extirpate every anti-Nazi as quickly as possible.

European Jewry stands appalled at the fate of Austrian Jews and now that Hitler seems on the point of conquest of all the rest of central Europe, Jews are asking today with more desperation than perhaps at any other time in their unhappy history:

"Where can we go?"

The lack of any answer is what makes the Jewish suicide rate today higher than at any time on record.

How vividly do we see the reality of the curse which Moses foretold for the sons of Jacob, should they despise the counsel of the living God:

> Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand....And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, "Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. (Deut. 28:32, 64-67).

Imagine yourself, if you can, in the place of some Jewess who was born and reared in Vienna. Your ancestors for centuries before you lived in and loved and died for Austria, their native land! You, yourself, came into the world having no control in the matter of your parentage. Perhaps only one-fourth your blood is Jewish. But, for the crime of having in your veins the same blood that flowed in the veins of the Lord Jesus Christ, you are hated, despised, and persecuted unto death.

Jewish blood! The "Christians" about you tell you that it is the same "precious blood" that was shed for their own cleansing and their own redemption. Yet, because you have some of that blood in your veins, those same "Christians" spit upon you. As a Jewess, you wonder about it all. You cannot understand. You only shrink in terror in some insecure hiding-place wherein the soles of your feet may not rest for more than a night. Your hungry little ones look up into your face. They are hugging close to you for a bit of motherly protection which you, a Jewess....**as was Mary**—know you cannot give. It is a sword that is piercing your heart also.

Suddenly, you hear the dull thud of the heavy boots of an armed ruffian and ravisher coming up the stairs. The butt of a heavy army rifle batters at your door. Resistance is utterly useless. You let out a stifled cry to God for a bit of mercy that you do not believe will come, and—**open the door! To what fate?** You know not! You only know that any complaint will add to your sorrow; so, you suffer whatever comes, in silence! Before your shearers, dumb! Awful as in your plight, you are informed with a guffaw and a curse that **"you, you damned Jewess, haven't seen trouble yet;"** for, the world's most ardent Jew-baiter, Julius Streicher, is en route from Berlin to Austria, to take charge and to "finish the task" of exterminating you and your kind.

"Julius Streicher is coming!" Yes, it is the same Herr Streicher who wrote in the **Sturmer** but a short time ago: **"The night on which all the Jews of the world should be murdered would be the holiest night in the history of the whole world!"** The sword sinks deeper into your soul! You think of suicide! But what about meeting your God, guilty of self-murder? You wish that you and your helpless little ones had never been born! But the wish does not help!

A neighbor tries to bring you a bit of comfort. She has heard by some underground route that the World Jewish Congress in Geneva has just appealed to the League of Nations Council in behalf of you and your people. But the iron sinks still deeper into your soul as you become conscious that the Congress of your people might just as well have made an appeal to a shoal of spineless jelly-fish. The nations whose voices could once have been praised effectively in your behalf have been suddenly and strangely stilled. You hear that the once mighty Briton, whose wing in modern times has afforded some protection for defenseless minorities, is no longer concerned with the affairs of Central Europe. His interests are no longer the interests of humanity. His interests are material; and elsewhere than in Central Europe. He is thinking of Spain. He is thinking of China.

America, boasted land of freemen, is still farther away. She revels in her luxuries at home. She cannot concern herself with the unhappy state in which you find yourself.

The sword of France will not unsheathe for you—the danger is too great.

The braggart of Moscow proves himself a coward—his boasted fist of steel has suddenly become putty! Anyway, he is himself the bitter enemy of any God-conscious human being; and, **that you are!** So the great Bear prefers to spend his time in his Moscow den chewing at the bones of his own companions in the famous "World Revolution!"

As for the Colossus who has arisen at Rome, he might help your people. But to do so, he would have to fight against his own kind! Has he not just returned, himself a rapist, from deflowering Ethiopia? No, the new Nero that has arisen at Rome joins himself to your own ravisher, and congratulates him on his success in the rape of your country.

You and yours are left alone, quailing and begging for a bit of mercy before the lust-heated libertines of unchallenged force!

Ah! Now you know something of the sorrow that was in that Other Heart—that Other Jew—the One Who cried on another day that was darker than yours: **"I was cast upon Thee from the womb: Thou art My God from My mother's belly. Be not far from Me; for trouble is near; and THERE IS NONE TO HELP"** (Psa. 22:10, 11).

You, cast now upon God because you also came forth from a Jewish womb—yes, you, like Him, "with none to help"....you know the meaning of Calvary **now!**

Yes, and you also know what the Master saw as He peered far into the future with His mighty eye—you know what caused Him to cry aloud on that awful day: **"Daughters of Jerusalem, weep not for**

Me, but weep for yourselves and your children. For, behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck" (Luke 23:28).

Yes, yes! You know NOW what He meant!

The Tale of Anti-Semitic Libertinism Continues

Not less virulent is the diabolic anti-Semitism that is rampant throughout the States that are close neighbors of Poland, Germany and what was once Austria. But in Yugoslavia there are only 68,000 Jews among 14,000,000 inhabitants. In Rumania, there are fifty-nine anti-Semitic publications, blaring continuously to the rabble the alleged "sins and crimes" of the Jews. The new Fascist government has taken severe repressive measures against them—measures which recall the decrees with which Germany began her anti-Semitic persecutions. As in Poland, the young Nationalists are busily engaged in attacking the Jews, demolishing their homes and places of business. One government measure provides that in the future, salt and gasoline can only be sold by Rumanian merchants, and all licenses to Jews must be cancelled. Minister of Public Works, Alexander Cusa, Jr., has issued an order that all Jewish doctors employed by sickness insurance companies must immediately be replaced by doctors of the Rumanian race.

Back in August, 1934, Rumania, knowing that the Orthodox Jews, under the Mosaic law, were not allowed to cut their beards, sent government couriers by horseback throughout the land, who, by drum beatings and bugle calls, assembled the village residents to hear the proclamation:

> Beards are prohibited. Those who want them must possess a special permit. In one week, those persons wearing beards without having obtained a permit to do so, will be forcibly shaved and fined. **(Chicago Tribune, Aug. 26, 1934).**

And the demoniacal tortures that Jews underwent at the hands of men and boys, who merrily assisted the State in "forcibly shaving" the faces of conscientious old Hebrews, is only another chapter in the horrors of anti-Semitic hate.

News dispatches from Europe a few days ago informed us that Premier Octavian Goga, of Rumania, a rabid Jew-baiter, responsible for many of the anti-Semitic laws that have cursed the Jews of his domain, has been overthrown. In a pamphlet, speaking his farewell to the people, he begins with a heading: "Israel, you have conquered!" However, as we write, the former "madcap Prince," King Carol II, assumes a military dictatorship; and, it is announced that he "is expected to embark on a program of **cautious** anti-Semitism." He has appointed as his new Premier, bewhiskered Patriarch Miron Cristea of the holy synod of the Rumanian Orthodox Church, who is much more ruthless in his anti-Jewish feelings than is the new dictator. Doubtless, the hearts of the Jews are little comforted by the change. The word "Christian" in Central Europe does not bring any hope to the heart of a Jew. Need we wonder why it is so hard to convert a Jew? One is compelled to cry with that sainted martyr, who, when bound to the stake, as the fire was applied to the faggots, cried out: "O, Christ, what crimes are committed in Thy name!"

HEALER OF BROKEN HEARTS

By Leona Dawson Cole

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He came when all was darkness;
When grief shut out the light,
When the one I loved the dearest
Lay cold, and still, and white.

I heard the voice of Jesus
As the bell began to toll.
He whispered, "I am with thee,
The Lover of your soul."

Always, beyond the valley
Of shadows...cold and dim,
There is spread a table of blessing
Prepared and provided by Him.

There's a cup of joy running over,
Like the song of an oriole,
When He comes with the oil of healing,
The Lover of your soul.

NINE TO ONE

Nine Dollars for **Me** and **One** for thee
Lord;
Somehow that seems very small
When I think how **He** counted not
the cost
But freely poured out His all.
Shall I stop with giving a tenth, when
He
Has given Himself—Priceless Gift!--
for me?
Dear Lord, all I have and am is
Thine,
Redeemed with Thy Blood one
day;
O take every bit of this life of mine
And use it in Thine own way!
I love Thee, my Savior, Redeemer,
King,
And gladly all to Thy feet I
bring. Sel.

BENEVOLENT BOARD'S REPORT FOR MONTH OF MARCH

Receipts

What and Where	General	Home	Ministers	Total
Brought Forward:	79.02	1454.00	1560.31	3093.33
Alice Conover (New Lebanon)		5.00		5.00
Mrs. H. S. Enslow		.50	.50	1.00
Gratis Church	3.00	2.25	1.25	6.50
Warsaw		8.25	8.25	16.50
County Line S. S.		4.30		4.30
Loree	8.90			8.90
Rev. C. Y. Gilmer (Loree)			2.50	2.50
Burlington S. S.	6.20	6.00	6.00	18.20
Rev. L. E. Lindower and family		2.50	2.50	5.00
Waynesboro W. M. S.		7.30b		7.30
Mrs. Anna Shorb (South Bend)		5.00	5.00	10.00
Sale of 3 hogs		65.67		65.67
Corinth	10.00			10.00
Bethel (Berne)		10.00	20.00	30.00
Flora W. M. S.		5.00	5.00	10.00
Portis	8.73			8.73
Edith Hall (memory of Father)			5.00	5.00
Middlebranch		1.00	2.50	3.50
Pleasant Grove		2.50	2.63	5.13
John Myers (Pleasant Grove)		5.00	5.00	10.00

St. James	5.00			5.00
Cambria, Ind.	3.66			3.66
Hagerstown (Collection)	1.50	10.70	2.70	14.90
Mrs. Ella Bovey (Hagerstown)		8.00	4.00	12.00
Mr. and Mrs. John Shank (Hagersown)		2.50	2.50	5.00
Mr. & Mrs. Braden Ridenour (Hagersown)		10.00		10.00
Mr. and Mrs. John Smith		8.00		8.00
Total Hagerstown				49.90
Fort Wayne		12.50	12.50	25.00
Clayton W. M. S.		7.00		7.00
Mrs. F. B. Hartzler (Smithville)		5.00		5.00
Laymen of Mexico		3.25b		3.25
Sergeantsville		11.00	11.00	22.00
Dayton		33.85	27.00	60.85
Beaver City		7.50	7.50	15.00
Refund on Insurance		2.00		2.00
Carleton W. M. S.		5.00		5.00
Oakville (Additional)		1.00		1.00
Summit Mills S. S.		5.00	4.68	9.68
Osceola W. M. S.		1.55		1.55
Smithville	2.00	20.00	2.00	24.00
Mrs. H. S. Rutt (Smithville)		50.00		50.00
Interest on Apple Loan		22.00		22.00
Interest on Compton Loan		6.87		6.87
Roanoke, Ind.		2.50	2.50	5.00
Milford W. M. S.		5.00		5.00
Los Angeles First	50.00			50.00
Meyersdale	40.38	2.00	3.00	45.38
South Bend	8.30	13.60	17.80	39.70
West Homer	19.00			19.00
Pittsburg Church and S. S.	100.00			100.00
Vinco			8.25	8.25
Berlin	16.85			16.85
N. Manchester		20.03	20.37	40.40
Mr. and Mrs. Horace Merritt			5.00	5.00
Altoona Church	7.90	7.35	5.00	20.25
Altoona W. M. S.		2.50	2.50	5.00
Hamlin Offering		2.41	2.40	4.81
Mr. & Mrs. N. P. Eglin (Hamlin)		7.50	7.50	15.00
A Friend		30.00	10.00	40.00
Mrs. Roy Decker	5.00	5.00		10.00
Campbell (Lake Odessa)	1.25	5.25	.25	6.75
North Liberty			9.76	9.76
Fremont	7.80	2.75	1.00	11.55
Muncie	15.00	5.50	8.00	28.50
New Kensington			5.00	5.00
Clay City	1.45	14.00	2.10	17.55
Refund on Insurance		15.00		15.00
Pleasant Hill		8.85		8.85
Ashland	65.20			65.20
Mrs. E. L. Kilhefner (Ashland)	25.00			25.00
Mexico	6.25			6.25
Johnstown Third	20.00	3.00	6.00	29.00
Terra Alta		2.55		2.55
Louisville	21.00			21.00
Falls City	2.75	15.00	18.40	36.15
TOTAL RECEIPTS	541.14	1986.78	1835.15	4363.07
TOTAL EXPENDITURES		1799.02	600.00	2399.02
BANK BALANCE	541.14	187.76	1235.15	1964.05
BARN FUND		1111.40		
Expenditures				
Muncie Federal Loan (Investment)			500.00	500.00
Henry Rinehart (Annuity Int.)		1410.35		1410.35
Rev. I. D. Bowman (Min. Appro.)			25.00	25.00
Rev. L. W. Ditch (Min. Appro.)			15.00	15.00
Mrs. B. H. Flora (Min. Appro.)			15.00	15.00
Mrs. D. A. C. Teeter (Min. Appro.)			15.00	15.00
Mrs. J. L. Kimmell (Min. Appro.)			15.00	15.00
Mrs. J. W. Clark (Min. Appro.)			15.00	15.00
Earl C. Smith (Water Pump etc)		71.90		71.90
Phone		2.00		2.00
Cyrus Meyer (Salary)		300.00		300.00
Lights		14.77		14.77

L. V. KING, Treasurer.

The following are the leading Churches so far. It includes individual gifts and takes in the entire year, that is, since the first of August:

Smithville, 112.15; Philadelphia I, 100.00; Pittsburg, 100.00; Ashland, 90.20; Dayton, 80.85; Elkhart, 80.00; Johnstown I, 67.75; Los Angeles I, 50.00; Hagerstown, 49.90; N. Manchester, 47.90; Altoona, 47.83; Meyersdale, 45.38; Conemaugh, 41.07; South Bend, 37.70; Oakville, 38.15.

Sincerely,
L. V. KING.

TOBACCO

By the late M. A. Witter

Ten Reasons Why Christians Should Not Use It.

1. Because it causes a worse than useless expenditure of money which the Lord has placed in our care to be used for his glory. Matt. 25:27.

2. Because it is filthy and filthiness is condemned. Rev. 22:11; Jas. 1:21.

3. Because it injures the body and we have no right to destroy or in any way to defile the temple of God in which the Holy Spirit dwells. I Cor. 3: 16, 17.

4. Because it is selfish and the Master taught us self-denial. Matt. 10:38.

5. Because it detracts from the comfort and pleasure of those around us. Rom. 15:2.

6. Because it hinders spiritual growth. Col. 3:5, 6, 9, 10.

7. Because Christ would not use it if he were here. Jno. 8:29; 15:4.

8. Because it makes us less helpful to others. Matt. 5.

9. Because it enslaves and we must have no master but Jesus Christ. Rom. 6:16; Matt. 28:9, 10; Matt. 6:24.

10. Because we may have deliverence from filthy habits, now, if we want it. Jno. 8:36; Rom. 8:24, 25; II Cor. 6:17; 7:1.

Five More for Preachers.

1. Because it is a very important part of your work to teach Christ as a deliverer from the power of sin. You cannot do this if you are in bondage. II Tim. 2:1, 2, 5, 6; Titus 2:11-15.

2. Because you are to be an example of believers in word, manner of life, charity, faith and purity. I Tim. 4:12. Can you repeat I Cor. 11:1 and Phil. 3: 17 to your flock and use tobacco?

3. Because perfection in Christ Jesus is the state into which you are to **lead** every man. You cannot lead where you have not gone. Col. 1:26, 27, 28.

4. Because you know better than to use it, and to him that knoweth to do good, and doeth it not, to him it is sin. Jas. 4:17.

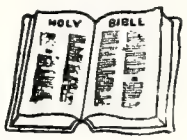
5. Because since we reap what we sow, there will surely be a sad day of reaping. Gal. 6:7.

EARLY RISING

Moody was methodical in the use of his time. He was always an early riser. He generally rose at daybreak in the summer in order to devote the early hours to Bible study and communion with God. He applied method to his mail. All letters received prompt attention. Even letters from cranks were courteously acknowledged. —The Reaper, Auckland, N. Z.

The power in man which makes it possible for him to do so many amazing things in the natural world, when harnessed to the divine institution, the Church, becomes a pitiful spectacle of weakness.

—H. W. Koontz.



NEWS FROM THE FIELD



UNIONTOWN, PA.

The Lord gave us a great victory in our recent Revival and Evangelistic campaign in Uniontown. The meeting began March 8th and closed on March 27th. Our people had been praying for a real Revival, and in answer to prayer God gave us ninety-three souls. Of this number, we do not include the beautiful consecrations and reconsecrations of life in the First Sunday morning service.

This was the third campaign Bro. R. Paul Miller has held in our church. In many ways I believe it to have been the best of the three. We certainly did enjoy having Brother Miller for these three weeks. If the Lord tarries, we plan to have him again in another year. I have known Brother Miller since 1923 when he then received us into the church at Tenth and Dauphin St., Philadelphia. His messages in this meeting beyond any question, were the best in all the years I have known him.

Besides preaching every night, and calling with me every day, it was our pleasure to use Brother Miller on our Radio program every Monday, Wednesday and Friday morning during his stay with us. In this way the Lord gave us an opportunity to advertise the meetings in a great way. The Radio ministry has put us in touch with hundreds of homes and families in this city and community. Every night of the service we could count many strangers in the audience. The attendance was the best in all the history of the church. Two hundred and twenty-five was the smallest attendance on any night except the first Saturday night when we had 160 present. The largest attendance was four hundred on the last Sunday night. We are praising our Father God for the opportunity he is giving us in this city.

Rev. Blood pastor of the Brethren Church at Aleppo, Pa., was song leader during the meeting and with several delegations coming from the Aleppo church, that church and pastor helped us in a real way.

Delegations came from the Highland Brethren Church on several nights. Rev. and Mrs. Wm. Schaffer of Conemaugh brought a delegation over for one night. Rev. and Mrs. Frank Coleman of Hagerstown were present with us one night. Delegations from Masontown were over several nights of the meeting. We rejoiced in the fine fellowship with all these Brethren during the nights they could visit with us.

Rev. Oscar Wago, a Hebrew Christian, was with us just prior to the Revival. It was a great Bible Conference. We are looking forward to having Dr. L. S. Bauman with us again this year. The Lord has been very good to us here in Uniontown. We are beginning the eighth year of our ministry with these people. His blessings have been numerous all during these years of service. We close, praising our Lord Jesus Christ for His goodness and kindness to us in everything.

Always in Him because of Calvary.

WILLIAM CLOUGH.

ONE DOZEN FACTS

By L. W. Munhall

It is a Fact that the three leading worldly amusements are Card Playing, Dancing and Theater Going.

It is a Fact that the Bible demands that Christians shall be separated from the world. See Matthew 6:24; John 17:15, 16; II Corinthians 6:14-18; James 4:4; I John 2:15-17; etc., etc.

It is a Fact that not a single soul-saving church approves of these amusements; and many of them have formally declared against them.

It is a Fact that un-Christian people, when brought under conviction of sin, invariably believe that these amusements should be renounced.

It is a Fact that persons desiring to become Christians never want a dancing, card playing, theater going professor's assistance in learning how.

It is a Fact that the worldly-minded members of any church contribute little or nothing to the spiritual forces of their church.

It is a Fact that any church, sanctioning these amusements is spiritually inert.

It is a Fact that un-Christian people have little or no respect for the religious professions of church members who indulge in these amusements.

It is a Fact that the persons most difficult to win to Jesus Christ are the children of church members who approve of these pastimes.

It is a Fact that indulgence in these amusements has led multitudes to disgrace and ruin.

It is Fact that no one, in the dying hour, wants one who loves these things to pray with him or speak to him of the life to come.

It is a Fact that church members, given to these pastimes, have little knowledge of the Bible and are seldom found in their church prayer meetings.

COURT BIBLES:

Judge and Attorneys Have Difficulty Finding Them at White Plains

Six floors of the Westchester County Court House, in suburban New York, were searched in vain, when attorney for a dog track needed Genesis 6 to prove that horses and dogs are all animals. Attorneys and court clerks went scurrying into all the rooms, even the library of the Supreme Court, but they could find no copy of the Scriptures. A special term clerk of the Supreme Court for twelve years said that he had never seen a Bible in court, though somebody remembered that, some fifteen years before, witnesses had been sworn in by raising the right hand and placing the other on a Bible. Finally the attorney who needed Genesis to get his book-maker out of trouble was told that there was a Bible in the Westchester County Historical Society building across the street from the courthouse, but that the book was under glass and could not be used. "I have three Bibles in my office," he said, "but I thought that to carry one here would be like carrying coals to Newcastle." The use of the Bible is mandatory (except where religious scruples intervene, as in the case of Moslems) in the state courts of New York, but it is not commonly used in the county and federal courts. The Westchester County Bible Society (founded 1814) has agreed to furnish one Bible for each courthouse room.

September 2, 1937.

When God wants to bring more power into your life, He brings more pressure. He is generating spiritual force by hard rubbing. Some do not like it and try to run away from the pressure, instead of getting the power and using it to rise above the painful causes.—A. B. Simpson.

PLAN NOW to Spend Next Summer's Vacation with America's Greatest Theological Teachers.

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Into His Marvelous Light

The writer wishes to report the passing into glory of two of the blood-washed saints, at whose funeral he was asked to officiate.

Brother Joe Troxel, a member of the Fair Haven Brethren Church, West Salem, Ohio, passed to his reward during the week of March 10, 1938, at the age of ninety one years and eight months. Brother Troxel was truly an illustration of the power of the gospel and the miracle working grace of God in his acceptance of the Lord. It was during the first revival ever conducted by the writer that Mr. Troxel accepted the Lord as his Savior at the ripe old age of eighty four years. We shall never forget, as long as we live, the night he accepted the Lord. It was not the sermon we remember, nor the singing, nor the praying, but the demonstration of divine grace as we assisted this aged man to yield his heart to the Lord Jesus Christ. He had been a fine, clean, moral citizen; a teacher in the public schools in his younger days, known far and wide for his keen mind, his unusual musical talent, which, though he was not a Christian, he used in the service of the church. His passing tore from us one of our cherished friends, but, only for a time for in eternity we shall be reunited with a union that shall never end.

In contrast to the aged saint mentioned above, Brother Willis Lincicome passed to his reward, March 18 1938, at the age of fourteen years. He accepted Christ as his Savior last summer, and has been as faithful to His Lord as his health and circumstances permitted. He intended to submit to Christian baptism, but before the rite could be administered Willis was taken by a serious illness from which he never recovered. He is survived by his parents and two brothers, both younger than he.

R. E. GINGRICH.

KILHEFNER, Samuel, 78, died Wednesday at 7 p. m. at the home of his son-in-law and daughter, Mrs. Charles R. Stone, 326 West Tenth street, after a three weeks' illness.

Mr. Kilhefner, a lifelong resident of Ashland county and son of Henry and Elizabeth Garman Kilhefner, was born May 22, 1859 in Montgomery township. On January 31, 1884 he was married to Miss Amanda Ohl. He was a member of the Park Street Brethren church and attended services at the Mission chapel since it was near his home.

He is survived by his former wife, two daughters, Mrs. C. R. Stone of Ashland, Mrs. Carl Scudland, of Seattle, Wash.; two sons, J. S. Kilhefner and Howard Kilhefner, of Seattle, Wash.; one brother, John Kilhefner of Ashland; and eight grandchildren.

Funeral was conducted by the writer assisted by Dr. Martin Shuck.

CHAS. W. MAYES

CLEM, Sarah Jane, ...on Tuesday, March 15, 1938, at the residence of her son, Jesse F. Alger, Gambrills, Maryland, Sarah Jane Clem, wife of the late Santa A. Clem, departed to be with her Lord. She had for many years been a member of the Trinity Brethren Church, Seven Fountains, Virginia. Funeral services were conducted by the undersigned at a Washington, D. C. Undertaking parlor, with burial taking place in Congressional Cemetery, Washington. She is survived by these children: Jesse F. Alger, Albert A. Alger, Mrs. Rose M. Pensel, Mrs. Bessie M. Ritenour, Mr. Laura A. Estep, and Mrs. Catherine E. Oliver.

HOMER A. KENT.

RAMSEY, Mrs. Sarah Almeda Helser Ramsey, daughter of Samuel and Phoebe Helser, was born May 13, 1850, and died April 2, 1938, at the home of her daughter, Mrs. Elva Johnson, of near Glenford, Ohio. She was 77 years, 10 months, and two days old. At the age of 18, on October 16, 1878, she united with the Brethren church under the pastorate of the Rev. D. M. Workman. At the age of 27, on June 7, 1887, she was united in marriage with Martin Ramsey, who preceded her in death three years ago. She leaves to mourn her passing three daughters: Mrs. Lee Kendall, of near Glenford, Ohio; Mrs. Elva Johnson of near Glenford, Ohio; and Mrs. Guy Cooperrider, of Marion, Indiana; one brother, Rufus Helser, of near Glenford, Ohio; and four grandchildren. One grandson died three years ago.

The Brethren church at Glenford will long cherish many blessed memories of her faithfulness to God and her loyalty to the various activities of the church.

Services were conducted by the writer at the Glenford Brethren Church, Glenford, Ohio, April 4, at 2 p. m. Interment was in Highland cemetery.

J. GARBER DRUSHAL.

"You can do more than pray after you have prayed, but you can never do more than pray until you have prayed."

W. I. DUKER, President, Goshen, Ind.
E. L. MILLER, Vice President, Maurertown, Va.
NATIONAL SUNDAY SCHOOL ASSOCIATION
Editor for April
Homer A. Kent
N. V. LEATHERMAN, General Secretary, Berlin, Pa.
L. E. LINDOWER, Treasurer, Ashland, Ohio

THE MINISTRY OF ALL AGES IN THE BIBLE SCHOOL

Mrs. Homer A. Kent

The church was established by our Lord for a definite purpose and it will flourish and prosper according to the understanding and appreciation it has of that purpose. We believe that purpose to be a spiritual one. It has to do with the relationship of the souls of men to God. It also has to do with the relationship of men's souls one to the other. It is not enough to say that the church must endeavor to make better citizens of the nation or community. The privilege is far more reaching than that. It is to bring men into close communion with the true and living God through Jesus Christ and thus train them for the Christian way of living. If that is done faithfully, they can't help but become better citizens because they will have put first things first. The roots come before the fruits, consequently if the Christian life is well rooted, there need be no fear about the fruitage.

We are concerned primarily in this brief article with the problem, How train all groups to work together in carrying out this divinely instituted mission of the church? It would be an utter impossibility to hope for co-operation if there did not exist a common ground in the local church life upon which to build. There must be a sympathetic understanding and recognition of the value and importance of both young people and older ones in carrying out the program of the church. The field is large and alluring. There is ample room and great need for both young and old. It becomes the duty of the pastor and church leaders to present that which needs to be done: Happy is that pastor, for instance, who is able to cultivate successfully a missionary atmosphere which will pervade every department of the church. Nothing binds the members of the church, young people's societies or any Christian organization more firmly together than a great burning interest in missions with a desire to give life or substance if the Lord so leads. When once we get our eyes beyond our local church or our favorite auxiliary in the church, we shall accomplish far more than can be ever dreamed. Such a spirit reacts upon the work at home and gives an added impetus to the homework. Now the common, unifying ground may be, not only the vision of the field of service, but a deep knowledge of the Word. How can we have a deep desire to carry the message to others if we do not know that message ourselves? So the pastor ought to be, and he invariably is concerned with the kind of spiritual nourishment his flock is receiving.

Endowments of Youth

As important as we recognize the foregoing to be, there is a more practical side with which to reckon. Young people differ so widely that we need to know something of the characteristics that go to make up these widely different groups. Let us consider youth first. Young people have some endowments that have long disappeared in mature life. The wise, tactful leader recognizes these qualities and assigns certain tasks to the young people which will be most effectively and promptly done by them. Now what are these qualities? First, we notice an eagerness to do whatever is asked, because there is present a spirit of self appreciation, self confidence or you might simply call it independence. A young person, say fourteen or fifteen just longs to do something really generous or altruistic. He should be entrusted with some service really worthwhile and not always the obscure bits of service. He is just beginning to be conscious of his own powers and because of that fact is at a critical point in his life. There are two divergent paths ahead. One leads to God and service; the other from Him into selfish interests. How concerned we ought to be that the proper choice is made! Encourage the very young to be active in church life in addition to their Sunday School class. There is a place in C. E. as well. It doesn't occur to young people that they are preparing for life service, because life is a real, vital thing at the present time. There is something that the most unpromising can do and who knows but that the most obscure may blossom into a stalwart useful servant. It is true that at this age young people are making so many adjustments within their own physical and mental make-up that they are often unbalanced in their judgment and not to be given the most responsible office. It would be foolish to elect him S. S. Supt. or invite him to occupy the pulpit, but we must provide for him. Organize a society with others of his age and interests and co-operation will not be lacking. He wants to do something.

Charcteristics of Older young people

Then there is the age from sixteen to maturity who are so necessary to virile, stimulating and inspiring church life. Within such there is a continual

development of the higher feelings. If properly fostered, the power to feel for others has grown stronger and some real soul winning can be done. Many a soul has been saved, because a group of young people held a mission service or dared to proclaim Christ from a busy street corner. Secure is that church which has cared for the spiritual life of this group and given them some definite worthwhile service to do. They are "strong in the grace that is in Christ Jesus" and "are thoroughly furnished unto every good work." This age is very sensitive to unkind criticism. A remark from someone who has forgotten his own youth, may discourage a promising leader. It is best to minimize mistakes and to encourage wherever possible in order to call out the best qualities.

But I do not believe co-operation comes solely as the result of doing. We must pay some attention to "just being." The most devoted soul would wear out if he didn't pay some attention to what he takes in. The church should teach certain habits which are fundamental in maintaining sustained interest in church life. Habits of reverance, respect for the Lord's Day, respect for God's Holy Book, habitual use of great hymns and scriptures, habits appropriate for God's House of worship, brotherly service—all these things should be incorporated within in the teaching and program of the church. Yes, we need leaders who can look ahead and place these helpful guide posts in the pathway of our young people.

Qualities of Maturity

Let us notice some of the characteristics of maturity which are not so marked in young people. Just as the task of childhood is absorption, and the task of youth is adjustment, so the task experience of maturity is service alone. The other milestones are past. Experience has become rich and meaningful. Many a trial and perplexity have taught the saint to rely upon his Lord. Years have caused him to think much upon the true, the pure and the lovely things and consequently there has settled upon him the example of love, joy and peace which gives glory to adulthood and age. These virtues deserve commendation. It is the time of achievement, because treasures have been laid up. We find older people spending much thought "over there." Such persons can reach the heart and soul of an older unsaved person. Use these dear old saints with deference and young people will respect them more. What does it matter if sentences are broken or words poorly chosen when public prayer is made? God honors the humble prayer.

There are several opportunities to older people which ought to be repeatedly emphasized. Too often adults get the idea, especially after they have reached middle life, that their time of service is over and "now let the younger ones do it" Paul exhorted Timothy to be an example in word, in manner of life, in love, in faith, in purity." Every successful life is a pattern for some boy or girl. There is a further opportunity to count much for the kingdom. Deliberating judgment in decisions, dependability, humility, loving forgiveness and forbearance, — these virtues lend much to the harmony of church administration and ought to be commended.

Occasionally we find a pastor who devotes most of his time to his young people and the older ones starve spiritually, because they have reached the age when they have a real hunger for spiritual things. Another may ignore the young people and soon they are gone. It is entirely possible for a trained leader to have a knowledge of these characteristics and yet not be able to bring the two groups together so that they will work toward the common goal. It might help such a one to include both on important committees. Two members of a committee of three will decide a matter, consequently, a less aggressive member will learn if we just take time to develop him.

So may there be an unfolding of the richness of life, growing into His likeness in beauty, love and surrendered service. May all the sheep of His fold hear the words of the Master, "Take my yoke upon you, and learn of Me, for my yoke is easy and my burden is light."

LET GOD RUN IT

Speaking as a believer and as a successful exponent of the practical application of Christianity of life, James L. Kraft, chairman of the board of the Kraft-Phenix Cheese Corporation, told students of an Illinois college recently that the turning point in his life as a Christian and as a business man came when he decided to let God run his business.

When he was a young man and driving about the country as a beginning cheese salesman, Mr. Kraft told his audience, one day his business fell so low that he determined to return to Chicago and admit that he was licked. Speaking to his horse, Mr. Kraft said, "Paddy what is the matter with us, anyhow?" Then he said, he seemed to hear a voice say clearly, "You are working without God." Right there, Mr. Kraft told the students, he stopped and decided that without the help of God, he could not succeed. Turning again to his horse, Mr. Kraft said, "If that is all that is the matter with us, let's let God run the business."

Everyone in the world has an influence to exert, Mr. Kraft declared, either for good or evil. Through the power of prayer, he asserted, things that seem impossible to an unbeliever may be accomplished, while through public testimony, one may yield great influence for good. As an example of the value of public testimony. Mr. Kraft told how he had been invited to address a great audience at the Dallas Exposition on the economic value of food to the nation. When he learned the address was scheduled for a Sunday, he gave a Christian message instead of the scheduled subject. At the end, he said, the great crowd arose, and moved that a million copies of his talk be published for distribution.

"The world makes progress today, or it does not make progress, according to the composite of influence," Mr. Kraft said in conclusion. "The composite influence of Japan, and of Russia, for example, is bad, and generally speaking the weight of influence in the world today, I am afraid, is not good. Let us re-influence the world for good and for Jesus Christ."

Just because a Christian smokes is no sign he's on fire....for God.

To be healthy, happy Christians, we must be BIBLE-FED and SPIRIT-LED!

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Topic for May 8, 1938

"FRIENDSHIP: HOW FAR SHOULD CHRISTIANS GO IN ASSOCIATING WITH PEOPLE OF THE WORLD?"

Luke 5:27-35; Matt. 5:14, 16.

Leader's Talk

How would you feel if, at school or at work tomorrow, you met no one you knew, and on arriving no one spoke to you, wouldn't it seem queer? If during class periods, or your lunch hour, all acted as strangers, day after day, surely there would be little pleasure for anyone.

Have you ever stopped to realize just how necessary friendships are to your happiness? Of course we need to guard against having the wrong kind of friendships. This we will consider later in our lesson.

Someone has said: "True friendship is the manifestation of the finest quality of love." There are four kinds of love.

1. The love born of admiration—a lover's love.

2. Sympathy—A father's love.

3. Pity—A mother's love.

4. Reverence of regard—A friend's love.

We must not discuss the first kind of love. For I believe most of us have already our own opinion on this matter, and to change it would be disastrous!

Friendship is common to each of us. Emerson called it a "select and sacred relation,"

Outstanding in Bible history are the friendships of David and Jonathan, and of Ruth and Naomi; in secular history, of Damon and Pithias. Such are, indeed, "not for levity, but for the total worth of man."

As we are each forming our friendships now, some of which could last throughout many years, let us consider the immeasurable worth, the responsibility and the dangers of some friendships with the people of the world.

1. *Friendship—Its Influence*

Gen. 2:18a; *Prov.* 27:19

Friendship is important in our lives. It is God-ordained. At creation God said that it was not good for man to be alone. Isolation is unnatural. Anyone who, by his very nature and affections, is not fitted for friendship, is indeed less than human. We find, in truth, our own reflection in the lives of our close friends, for " as in water face answereth to face, so the heart of man to man," (Prov. 27:19).

As we interchange thoughts, desires, and purposes; as we suggest, combine, and work together; as we give and accept, so we assimilate and grow in likeness, one to the other. It is because of this power of friendship, that we must be careful in choosing our friends or associations with the people of the world, or in allowing such interchange of heart and character, for naturally, some friendships are not ennobling, inspiring or beautiful in their influence.

The test of friendship is loyalty. Be true to your friend in the hour when he needs your friendship. Stand back of him when everybody is going back on him. Then he needs you most. Do not forsake him. "A friend in need is a friend indeed."

2. *Essentials of Friendship*

(*Prov.* 18:24a; 22:11; 17:17; 27:5, 10; 18:24b; 1 *Sam.* 18:1; 19:1-3; 20:42).

A friendly spirit is almost indispensable in winning friends. How one's heart is kindled by a pleasant, sincere greeting, an interested question or comment, a thoughtful act!

The other's good is always the first consideration. Friendship is fertile soil for opportunities to lead and win souls for Christ. A true friendship is worthy of trust. Has no selfish ends in view, no false or hidden purposes.

3. *Benefits and Warnings*

(*Prov.* 27:6, 9, 17; 22:24).

Friends give counsel, correction, and comfort. As our testimony becomes true through many experiences, then are we better able to fulfill the office of a true friend.

Along with the good, there are dangers, in friendship. Some so-called friends are insensible to the worth, high privilege and noble duties of friendship. They cannot be trusted. Of course we are to avoid the one who has an evil characteristic, "lest ye learn his ways," and to realize that there are traitors who use this relationship for evil ends. These we are to shun. There is also a danger that our wills become submerged in those of our worldly acquantances. Our own wills and independence, which we have gained through Christ, must be retained.

4. *Christ Our Example*

There was no one excluded from Christ's friendship while He was on earth, either ruler, or commoner, or sinner (Jno. 3:1, 2; Matt. 8:IX; Mark 12:37; Luke 19:3-5; 7:34).

Greater love has no earthly friend ever shown than that given by Him **(Jer. 31:3; Jno. 15:13; 12:32).**

His life on earth was for us, teaching and forgiving, thus supplying our soul-needs; healing and feeding, thus supplying our body-needs.

His death was for us, washing away all unrighteousness which is sin, and bringing us into a heavenly life and divine fellowship.

His life in heaven now is for us who are, in return, seeking to do His will. (I Jno. 2:17b).

He is caring for our present (Jno. 16:7; Rom. 8:26; Heb. 4:14-16; 7:25, 26), and for our future (Jno. 14:2, 3; 17:24).

5. *Closing the Lesson*

Therefore—if we are true children of God, Christians, who better than Jesus Christ our Lord and His blessed Word, the Bible, can give us correct counsel, and lead us in our duties and problems of how far Christians should go in associating with the people of the world, as well as our mistakes and sins, disappointments and difficulties? (Jno. 14:18, 23; 16:13; Matt. 11:28-30; Jno. 17:8; 2 Tim. 3:16, 17).

"Ye are the light of the world—let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16).

LEO POLMAN, Fort Wayne, Ind.

C. E. Topic for Juniors

May 8, 1938

HOW THE BIBLE MEETS OUR NEEDS

(Aim: To show the importance of daily study of God's Word).

Leader

Once upon a time when the world was young, there was no such thing as writing or printing. There were stories of course, but they had to be told. Mothers and fathers told their children and sometimes a famous story teller would travel about. In this way people learned and remembered what had happened long ago. Then someone invented picture writing which was done on pieces of wood or clay. Later they used skins fastened to a rod which were called scrolls.

Among all the people the Hebrews had the most important message to write. They had learned to know and worship God. While others were worshiping idols the Hebrews were writing their thoughts on scrolls to save them for their children. The Hebrews knew that some of the scrolls were more valuable than others because their writers had been led by God in a special way. So these writings were set apart as sacred writings. The thoughts they held are kept sacred unto this day, for those early scrolls were the beginnings of the Old Testament. These early scrolls were written in the Hebrew language. Long after the last scroll of the Old Testament had been written Jesus came. Those precious old writings formed the Scriptures that Jesus loved and so often quoted. They were the Bible of His day. After Jesus had lived and died and had gone back to the heavenly home other sacred writings were begun. They were written in the Greek language and told of the life of Jesus and the work of His followers.

Friends of Jesus everywhere loved these later writings because they told of Jesus and told people how to be saved and also helped them to live lives pleasing to Him. These writings were the beginnings of our New Testament.

There were no printing presses, and copies of these original scrolls were made by hand. The men who did the work were called scribes. This work was done reverently as well as carefully.

Then there came a time in the history of the Hebrews when many of their people were scattered abroad in lands where Greek was the language spoken and some of them forgot their own Hebrew. Wise men who understood both languages translated the Old Testament into Greek so it could be understood by those speaking Greek.

Just before Jesus went back home, He said to His disciples "Go ye into all the world and preach the gospel to every creature." Friends of Jesus obeyed this command and churches grew up in many places and people speaking different languages wished to read the Word of God. So parts of the Bible were translated into many languages. In Africa some of our own missionaries are busy translating the Word of God so that the various tribes may be able to read the Word themselves.

When Johann Gutenberg invented the first printing press in the year 1450, he said, "Through this God will spread His Word." The printing press has done this very thing. More copies of the Bible are sold every year than any other book printed.

So God has marvelously preserved the Bible through these years and had

made it possible for all to read it.

For Discussion.

1. What name does the Bible give to its own writings? II Tim. 3:15.

2. Who gave us the Scriptures? II Tim. 3:16.

3. Through whom did God give the Scriptures? II Peter 1:21.

4. Did Christ believe everything taught in the Scriptures? Matt. 5:18.

5. Should we believe all the Scriptures as Christ believed them? Phil. 2:5.

6. Why were the Scriptures written? John 20:31.

7. What should be our prayer as we read the Word of God? Psalms 119:18.

Facts about the Bible.

Is pure. Prov. 30:5.
Will stand for ever. Isa. 40:8.
Will not pass away. Matt. 24:35.
Accomplishes God's will. Isa. 55:11.
Is a lamp to light our path. Psalms 119:105.
Is true. Psalms 119:160, John 17:17.
Is the sword of Spirit. Eph. 6:17.
Is profitable. II Tim. 3:16.

What the Bible Will Do.

Cleanse. Psalms 119:9.
Keep from sin. Psalms 119:11.
Strengthen. Psalms 119:28.
Save. Psalms 119:41.
Comfort. Psalms 119:50.
Give light. Psalms 119:130.

Illustrations

Lesson 32, Year 1, Part 3, True Stories from the Long Ago.
(God's spoken word for guidance in doing His works).
Lesson 41, Year 1, Part 4, True Stories from the Long Ago.
(God's spoken word for victory).
Lesson 58, Year 2, Part 1, True Stories from the Long Ago.
(God's spoken word for convicting of sin in believers).
Lesson 79, Year 2, Part 3, True Stories from the Long Ago.
(God's spoken word for convicting of sin in unsaved).
Lesson 81, 84, Year 2, Part 3, True Stories from the Long Ago.
(Examples of results of failure to heed God's Word).

People's Testimony about the Word of God

Better than gold. (David). Psalms 19:7-11.
Was joy of my heart. (Jeremiah). Jer. 15:16.
What testimony can you give about God's Word?

What Our Attitude Should Be

Let it dwell in us. Col. 3:16.
Obey it. James 1:22.
Hold it fast. Titus 1:9.
Heed it. Psalms 103.20.
Search for Scriptures. John 5:39.

OUR HAYWIRE NATION

(Continued from page 2)

virtue-hating agency of death gains control of the nation!

Throughout America parents are awakening to the realization that something has happened to their youth—happened to their youth while in the schoolroom; and stunned and disappointed, and all but despairing, the question is coming, "What wrought this havoc in the life of my child?" One man in tears said to me, "Mother and I improverished ourselves to give our children an education. We have put them all through college and university at the cost of a small fortune, and now we find we have lost our children. They are dissatisfied with life, discontented with our city, and have lost interest in their parents." What happened? Lying before me as I write, are statements that come from the very heart of the educational world, and recently published.

First, the Associated Press quotes Owen Lovejoy of Washington, D. C., Associate Director of the American Youth Commission who addressed a university forum, and said: "Youth's first difficulty is the problem of conquering his own parents and solving the problem of his own home. If a child orders his parents around the house let him alone. He may be making his contribution to world progress."

Dr. Nielson of the nationally known school for girls, Smith College, recently startled the nation by announcing: "Mother love is the only element with which I have come in contact as a college president which has made me think less of human nature." And from the Digest comes a quotation from Harold Nicolson, declaring: "The reverence which the young used to feel for the old has, I am delighted to believe, passed from this earth. Children are no longer obliged to respect their parents, irrespective of the virtue which those parents possess. Parents, on the other hand, feel obliged to respect their children; not because of their virtues, but because the younger generation is in itself a thing which by its potentialities, is worthy of veneration....Parents today are wholly on the defensive. All they can expect from their children is a little human indulgence."

In giving these quotations, I am not unfair to a certain type of education, for every man who knows facts knows that from earliest childhood the trend of the schoolroom today is away from old-time discipline and old-time authority, both human and divine.

In the Journal of Education recently was an article by Lucile Naylor, under the head: "Is This the New Education?" from which we quote: "In the New School there is freedom, a family atmosphere, purposeful endeavor, and creative activity. No rewards and no punishment are necessary: each child does what he wishes, when he wishes; the teacher is no longer the taskmaster; it is a child-centered school in which the teacher is merely a kind and benevolent god hovering near to give aid and guidance when aid and guidance are sought. The child doesn't learn to read, for instance until he feels the urge and asks to learn. He learns to spell only as the need arises. He learns that two and two are four whenever a life situation brings about the need for such knowledge. In fact, information as such, knowledge for knowledge's sake, is like seats and desks screwed to the floor, one of the things which the New School has outlawed.

"Taught in the same manner, a surgeon would never see nor hear tell of amputating a leg until the need arose; and then bless his heart, with saw and chisel or perhaps an axe, he'd go to it. The New School, you say, does not work with materials as valuable as legs! It works with children, molding them into adults, shaping them for future life, fitting them for service. This New Education is an experimental process and an expensive one, and great must be the waste. The Old School has blundered. Many have been its mistakes. But to date, the average teacher in the traditional formal school is doing far more toward producing a happy, healthy, intelligent people than the best teacher in the so-called New or Progressive School."

When one reads this description of the new program of education which has been more or less effective for two generations, one can readily understand something of what the noted writer, Mr. Marcosson, says concerning college graduates today when in his article in The American Magazine on "Our Muddled Youth," there comes this enlightening description:

"What amazes the investigator of the youth problem is the indifference to the saga of the hardknocks school which has rolled up so much American achievement. Youth dreams of achievement without the knocks. It sees ends but is indifferent even disdainful, of means. A leading social worker said to me, 'Many of the youths with whom I come in contact lack the learner's approach. They sidestep drudgery and want softness. They visualize accomplishment before they have made the effort for it. They yearn for success but do not want to earn it.'

"Some of this type of youth is the hangover of the bathtub, gin, and jazz era. It also includes thousands who have left school, not because school is irksome. They want cars. They want to go places. They are disciples of the relief-born doctrine that the world owes them a living."

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Vol. LX, No. 18 April 30, 1938

The BRETHREN EVANGELIST

THE STRANGE THINGS

L. W. Beckley

Some things my Father sends me,
I cannot understand;
Some things that He allows me
Seem strange as from HIS hand.
The frequent wounds and bruises
That bring me inward pain
Seem nought to me but losses
Without a trace of gain.

No gain? Ah, I'd forgotten
My Father's faithful word
That all things work for blessing
To them that love the Lord.
So now I take the "strange things"
That He is pleased to send
As blessings, shaped and tempered,
By His own loving hand.

SOUTHERN CALIFORNIA'S MOST DISASTROUS FLOOD

By Tom Olson

Henry O'Melveny, pioneer attorney and long a resident of Los Angeles, has been a student of weather conditions in Southern California for more than sixty years. He says:

"The late rainfall, which is now happily terminated, undoubtedly will go down in meterological history as the flood of 1938. This is not the only time that Los Angeles county has been visited by flood conditions, nor does the February of 1938 precipitation, together with that of March 1 and 2, stand first in the amount of rainfall for a like period of time.

"But it undoubtedly does stand first in the number of deaths and the value of property destroyed."

The death toll in Southern California is estimated at 142! Total damage is estimated at more than 50 million dollars! Over 5,000 homes were destroyed!

An editor of a Los Angeles paper says: "A great quantity of rain fell in Southern California. That is now thoroughly well established.

"No one will presume to deny that this region suffered loss of life, costly property damage, unquestionable and even irritating inconvenience, and a definite dislocation of transport and communications.

"It is now high time to affirm that the storm was not a major catastrophe. The disturbance to business and industry was temporary and quickly overcome.

"The people showed a fine discipline, a quickness to cooperate and even a good-natured excitement in the face of danger. The only irremediable loss was in human life. We mourn deeply the casualties that could not be avoided, and lament those that could have been spared but were not.

"Many lessons were brought by the waters that we can study with profit. We must learn to build with an eye to the strongest possible attack by the elements; to provide more than a reasonable margin of safety in our drainage systems; perhaps most important of all, to inculcate a public discipline and morale that will eliminate irresponsible rumors and alarms where none are justified."

It is gratifying to find a community exercised about learning lessons from its disasters. How superior this attitude is over that of the stoicism sometimes found in communities.

Notice some of the lessons which Southern California has learned. The first is: "to build with an eye to the strongest possible attack by the elements," and the second: "to provide more than a reasonable margin of safety in our drainage systems," and the third: to "eliminate irresponsible rumors and alarms where none are justified." In other words, the dispelling of fear, the begetting of confidence, and the providing of safety in prospect of possible future storms are the objects to be secured.

If such goals are desirable in view of rain storms and floods, how much more desirable are they in view of the coming storm of God's judgment against sinners! Warnings against that storm are not baseless. They are well founded, for judgment is certainly coming, and the Bible itself warns us regarding it. God has "appointed a day in which He will judge the world in righteousness" (Acts 17:31). And He says: "I will punish the world for their evil, and the wicked for their iniquity" (Isa. 13:11). The only satisfactory way to dispel fear regarding coming judgment is to believe the Word of God which assures all believers in the Lord Jesus Christ of freedom from judgment. "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that send Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

The Lord Jesus is the Rock of Ages. He was smitten for our sins at Calvary. All who put their trust in Him are both saved and safe. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). That is "more than a reasonable margin of safety." The believer in the Lord Jesus Christ is as safe as divine love and power can make him. He is "kept by the power of God" (I Pet. 1:5). The believer's confidence is not in himself, but in the Lord. Have you learned these lessons?

FORTY TRANSFUSIONS

Living on "borrowed time" for two years, Mrs. Esther Feur, 51, walked out of King's County Hospital in New York for the 40th time with her heart pumping the blood of a man she never saw.

Two years ago, her body quit its blood-making function and she faced death. A transfusion saved her.

Since then she has returned to the hospital every two weeks for a fresh supply of blood. After each transfusion she leads a normal, active life for two weeks, then color fades from her lips, her eyeballs turn blue, her skin the color of death and she becomes exhausted. It is the signal for another trip to the hospital and another transfusion of a pint of blood.

Doctors say that she may live for many years on the blood of others.

Living on "the blood of a man she never saw" is Mrs. Feur's experience. All believers are living because of the blood of a Man they never saw. That Man is the Man Christ Jesus. His precious blood was freely shed for the remission of our sins on the cross at Calvary. That precious, shed blood means that His life was given in sacrifice for us.

"When blood from a victim must flow,
This Shepherd by pity was led
To stand between us and the foe,
And willingly died in our stead."

"It is the blood that maketh an atonement for the soul" (Lev. 17:11). "Without shedding of blood there is no remission" (Heb. 9:22). Think seriously of this—there is no deliverance, no forgiveness, no life, apart from the blood. But His precious blood has been shed, and "faith in His blood" (Rom. 3:25) secures life and peace and par-

(Continued on page 19).

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GOD'S PLAN

The most ordinary Christian should rest assured that the Lord actually has a plan for his life. Reading Biblical history we discover very frequently how, unknown to themselves, the Lord worked out a beautiful program in the lives of the prophets and servants. Although one may be neither wise nor great, God not only **takes** him into consideration, but **took** him into consideration before the foundation of the world. God's Word reveals that He works "all things after the counsel of His own will" (Eph. 1: 11). The supreme desire of every Christian should be to discover God's directive will and to rejoice in the privilege of walking in harmony with it.

THE EXTRA TEN PERCENT

It is not difficult to see that success or failure in the business world often depends on the extra ten percent. That much extra profit placed back in the business will build up great possibilities for the future. The extra ten percent in the life of students ofttimes makes scholars. The extra ten percent in the life of workers will make leaders. There is no realm of human life where the extra ten percent is so much needed or so important as in the life of Christians. The Christian worker who dedicates just a little more energy to the Lord than he might be required to dedicate will come to know the glorious blessing of the Lord. The extra ten percent of effort in soul winning and the work of the church will insure the success of both pastor and people. Many Christian workers who almost see real results fail to see them because the extra ten percent in consecration, systematic study and hard work are lacking.

DEMONS

The Word of God offers to us a revelation concerning demons which can be found no where else. The whereabouts of these creatures could never be known were it not for the supernatural light which shines from the pages of Holy Writ. Those who believe God's Word realize that there are spirit powers under the control of Satan who are able to manifest themselves in various ways. When our Lord paid His first visit to earth there seemed to be a special manifestation and opposition from the demon world. As the coming of our Lord draws near we can expect a similar demonic manifestation and great opposition to our Lord's program for the earth. Those who do not believe the scriptural teaching on the subject of demons are compelled to invent some explanation for the many passages of scripture which tell about the demon activity when our Lord was here in the flesh.

The following explanation was found in the newspaper when the story of the demons entering the swine was included in the International Sunday School lessons. The following appeared under the heading, "Clarifying the Lesson."

> "There are difficulties about this incident. Can a demon enter a hog? Farmers, exasperated over the insubordination of their swine, have no doubt been willing to believe it at times. A rational psychological examination would be that the man himself asked permission to enter the swine, under the belief that he was a demon, and when it was granted, chased the swine and threw them into a stampede, which resulted in their drowning. Thus convinced that the swine had carried away the demons he was restored to sanity."

We must admit that such an explanation is quite startling. One trouble with it seems to be that it requires more faith to believe the explanation than to believe God's Word in the first place. When it comes to being "rational" we are of the opinion that the most "rational" attitude for any sane person is to believe the Word of God. The problems of unbelief far outweigh the problems of faith. The reason the human heart finds it so easy to doubt is because it is ignorant of the problems which accompany doubt.

CHRIST FIRST

It is said that the church where President Roosevelt worshipped erected a sign, "The President's Church." Some time after, merely as a joke, some person wrote these words, "Formerly God's."

We do not indorse such a procedure, nevertheless, so much ado may be made over some prominent layman or noted citizen that the Lord Jesus Christ may be eclipsed. It is wrong for any man, worthy or unworthy to be exalted to such a place that the Christ of Calvary will be crowded from His rightful preeminent place. We do not need to go to Washington, D. C. to find this principle in evidence. There are many ways in which personalities in control may so

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monopolize the thoughts of those who attend the church that the Lord Jesus Christ has only a small place.

THE ONLY SALVATION

Recently a religious writer has stated: "The only salvation for a world headed plumb for perdition is to revive the League of Nations."

Perhaps the writer meant well but we question the wisdom of such careless statements. Salvation is a good word. It is very fully defined and elaborated upon in the Word of God. We do not like to hear anyone talk about salvation of the world as being connected with such an impotent power as the League of Nations. We admit the world is headed "plumb for perdition" but the hope of the world is Christ. We are glad that some day that hope shall be realized. There is power in the cross of Calvary to save the world. But since the world has refused the cross of Calvary, the power of Christ will yet prevail and in His glorious return He shall set justice in the earth and the nations shall yet be compelled to praise Him. Our hope is in Christ, not the League of Nations.

GIVING TO THE LORD

Very frequently we hear our pastors urge us to give to the work of the church in order that the testimony may continue, souls may be saved and missionary interests may be enlarged. These are prominent and pertinent reasons for giving. However, there is another great reason for giving our substance to the Lord.

A poor widow supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents a week from her scant earnings. One day the rich man came to the minister of the church and said that the poor woman should not pay anything, and he would be glad to pay the five cents for her every week. The pastor called to tell her of the offer, explaining his errand in a considerate manner. Tears came to her eyes. She replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to the Lord each week."

God gives to us the privilege of giving, not so much because He needs the money, for the earth is the Lord's and the fulness thereof and even the cattle on a thousand hills. The hills and the plains are His also! It is a special favor which the Lord has bestowed upon His people that they might give unto Him. In II Cor. 8:7 the Apostle Paul speaks of the grace of giving. He desires that God's people may "abound in this grace also." The appeal for us to give of what we have to the Lord rests upon the fact that we know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.

We are not only privileged to give to the Lord. We are exhorted to do so. The reason is based upon another principle: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:6-8).

Interesting Notes and News

A LETTER from Bro. G. H. Jones states that he plans to take up his pastorate at the Second Church in Johnstown, Pa., soon. He tells us that he has had a pleasant winter in Florida and has enjoyed the specially fine fellowship with Brother George Carpenter.

BROTHER MILES TABER has recently closed his pastorate at Fillmore, California, to begin his work at Leon, Iowa. Brother Taber was formerly pastor at Leon and is now returning to the church where he previously did a fine piece of work.

A TELEGRAM from Brother L. S. Bauman of the First Church of Long Beach states regarding the Easter offering of that church, "Easter offering largest ever. Over $7,000 cash received already."

A POSTCARD from Brother F. G. Coleman Jr. of Allentown, Pa., reports that the Easter offering will be the largest ever with $357.00 already in.

A WORD from Brother Albert Flory, pastor at Sterling Ohio, informs us that $494.92 has come in already for the Easter offering and has surpassed last year's figure.

THERE ARE FORCES at work to put a white apron on Uncle Sam that he might be a bartender.

"The most iniquitous bill ever introduced in Congress since the passage of the Fugitive Slave Act, wormed its slimy way through the House of Representatives on the eve of Washington's Birthday, Feb. 21st, 1938. Nothing more "subtle" than the first appearance of the serpent in the Garden of Eden has occurred in the history of the world than the passage of this bill through the House "without notice and without trace," designed to convert the post offices of the entire country into Blind Pigs for the distribution of all kinds of intoxicating liquors, to be delivered direct to the homes by the rural carrier in the country, and the uniformed mail men of the towns and cities, as "free samples" from the wine and whiskey manufacturers of the nation.

"The bill went over to the Senate, where it was referred to the Committee on Post Offices and Post Roads, and the hearing set for March 8th. The hearing was well attended, both my members of the committee and representatives of the dry organization. The main argument against the bill was made by the dean of Congress, the ever alert and dependable Senator Sheppard of Texas. —Clinton Howard.

Bought With a Price

By Will Shumaker, Brethren Church, Uniontown, Pa.

"Through the Redemption that is in Christ Jesus"—Rom. 3:24. *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold,.....But with the precious blood of Christ,"...I Peter* 1:18, 19.

We were bought with the precious blood of Christ. To buy back to God those under the curse of the law, was the purpose of His first coming. He paid the record price to purchase us from all iniquity. This price, the shedding of His own blood, is the highest price ever demanded for anything. No higher price existed than this—Gods' own life. For the life of the Father was fully in His Son who died. This all time highest price obtained the thing of greatest value in all the world—**eternal life.** It takes great painters to paint great pictures. So, the spilling of Christ's blood—the greatest deed ever done—accomplishes the ultra fine result—eternal life with God. Great and wonderful effort of mind, spirit, soul, and body goes into all the splendid things men do. Infinitely more so, the eternal Godhead planned our redemption.

As you know, to redeem is to buy or purchase as a possession. In the Bible picture, believers are bought out of the slave market and set free. We are not subject to re-sale. Christ, like the one who found the pearl of great price, gave all that He had to get us. We are His. For He purchased us.

God has visited and redeemed His people. We are redeemed to God by **His** blood. His blood buys eternal redemption for us. We are His acquisition. He has obtained us. He wraps Himself around us as we would hold a very small package in our hand. And the cords that tie the package are love, mercy, grace and peace. We are purchased to be especially His. We are indeed trophies of His grace. We are an evidence of His unmerited favor and undeserved blessing. We tell of His glory. We show and speak of His mercy. We display His beauty. He bought us to make it possible for us to receive His adoption as sons. He can recognize us as sons because we are His. He gave Himself for us. He gives us life and freedom and power. He effected redemption for us. He brought it about. He visited us to purchase us. In redemption, Christ paid to God what we owed to God That perfect righteousness and obedience which we could not, and cannot give to God. We are all beggars of God. We must all say, "Lord, I have nothing with which to pay." And God, through what Christ did, says to us, "You, dearly beloved, have nothing to pay." The price was His being made a curse for us. The value of His redemptive work is measured by this: it ransomed us.

Christ purchased us when He was slain! It is through the shedding of His blood that we have forgiveness and deliverance from the guilt of our offense and sins. It is Christ who has forgiven and delivered us. The thing that will light up a life is the shining, splendid, glorious, all sufficient "redemption that is in Christ Jesus" our Lord. Friend, be sure you **have** the gift of God—eternal life. We have gold as a basis for the money with which we purchase **things.** Christ's blood is that which purchased **us.** There are some comparisons and contrasts between gold and the work of redemption as found in the person and work of Christ.

Durability is a quality of a money metal, that is the ability to withstand wear. Gold "keeps." It never rusts or dissipates. How our Rock has withstood wear! Two thousand years has neither clouded or diminished Him. Think of a two thousand ton rock standing in the desert, and the only force to wear it down was the effort of a bird, who came once a year to sharpen his beak on its edge. As the bird would never make a noticable impression on the rock, so, the enemies of Christ can never mar His person or work.

Malleability is also a factor in a good money metal. It has to do with the fact that a metal can be coined or hammered into shape. Coinability deals, too, with how well a metal takes the strong impression from the dies. Christ wrought or hammered out our redemption. Christ is the impression of God in human flesh. This enables Him to pound out the things of our complete redemption: salvation, sanctification, and glorification. He fashioned our buying in the eternal counsels of the Godhead. Christ is **the word.** A word is a means of expression. Christ is that by which God expressed Himself in terms of human understanding. A word says what a thing is. A man is just that—a man. So Christ says or shows exactly what God is. At least, in so far as humans can understand. There are depths never fathomed and heights never explored in Christ. As the coin takes the dies and the lines of the desired impression; so, Christ displays the lines showing just what God is.

Another possession of a good money metal is di-

visibility. Can it be divided? There is a marvelous divisibility about our Lord. He fits into any condition or circumstance. He is big enough to hold the universe together; and small enough to come in my heart. The One who was born in a barn is equally at home in a palace. And, be a man born in either place or anywhere in between, he can find the answer to his every need in Christ. The man of the soil loves Him. Those truly learned in the arts and sciences love Him. It is no different be that need spiritual, moral, mental, or physical. He is divine. He is human. And He always will be so! He has all power, but He wept and hungered—was thirsty and weary. He was happy to be with children and glad at the wedding feast. He knew all the things in men's hearts, yet He was kind, helpful, and sympathetic. What a matchless Lord!

A good money metal must have cognizability. It must be easy to recognize, hard to confuse with any other, and hard to counterfit. No person ever yet got one good look at Christ without knowing Him. He stands out like a mountain with all else flat country. He is so big it is hard to miss Him. A man has to be blinded by sin and error to pass by Christ. The Holy Spirit is the believer's teacher.

The Spirit shows us the things of Christ. Nicodemus, the woman at the well, and the centurion recognized God in Christ, as did thousands of others who saw what He did and heard Him. The prophets wrote such a complete description of Christ: the who, what, when, where, how, and why of His two advents that He can be recognized. These show what He is to do at both times. They also tell of His high priestly intercession at this present time. Christ is nigh thee. Faith is as close as breath.

The exhaustive warnings in the Scriptures against false Christs, false prophets, and false teachers is to make counterfeiting harder, and the real Christ, by comparison and contrast, easier to see. However, as there are counterfeits in money; there are also false faiths, teachers, prophets, and christs. And those who set themselves up falsely as god. They remain till the harvest and the time of reward. But the truth-seeker has enough light to earnestly find His way by His Word.

A good money metal must have uniformity to be melted and refined so that it will look the same at all times. Taken in completion, the work of Christ as Prophet, Savior, Priest, and coming King, is always the same. All the prophets and all the Bible writers agree on all the points. For example, they all say that God the Holy Spirit led them in their writing. All men are sinners and Christ is the sinner's Savior. They all say that justification is by faith in God's sacrifice! That faith is the one thing God has ever required of men. They all say, where they touch on the subject, that shed blood cleanses from sin. They affirm that faith will produce a walk and work or else it is dead. This uniformity can mean only one thing; God directed holy men of old to so write.



The One who was born in a barn is equally at home in a palace, or any place in between.

Portability is still another good money quality — something of small bulk but precious — something having great worth and not perishable and easy to transport. You can carry Christ in your heart. He becomes a part of your life. He becomes part of the gladness on your face. He is no more burden than your breath. And as breath is vital to physical life, so He is vital to everlasting life. Not much blood was spilt on Calvary's hill. But it is enough to cover the sins of every person who has lived, who is living, or who ever will live. You could have caught all that blood in a small tub. But it removes a mountain of sins. Christ, in His human form, was somewhat an average sized man. Few Jews are giants. But He changed the course of history for millions, spoke wonderful words which remain unique and do things without a parallel. He even rose from the dead and went into heaven!

Stability is the hardest test for a money metal to meet. It is so hard to prevent change in the value of our money metals that our government fixes the price to be paid for them. Christ changes not! God knows no turning, pausing, or wavering. He is the highest, thickest, and firmest of Rock. The value of Christ's work is eternally the same. There never will be any other way of salvation. There never will need to be another sacrifice offered. There can be no improvement and what He did and is doing. Improvement is not possible with God. What He did and said is perfect. Nothing better will ever be done, seen, or heard. Christ is Emmanuel—**God with us.**

One of the minor considerations in a money metal is beauty. Christ has been the guiding Light for every good or great life since His birth. The labor, love, and learning that met at the manger in the persons of the shepherds, Mary, Joseph, and the wise men found at the crib the beauty and worth and dignity that will make all labor, love, and learning the finest. Friend is this Light in you? All your need is supplied in the redemption that is in Christ Jesus our Lord.

THE INSPIRATION OF THE BIBLE

By Alva J. McClain

The following article is the first of a series which will appear from time to time on the general theme of The Message of the Brethren Ministry. Brother McClain has gained wide recognition from his scholarly treatment of the theme upon which he writes in this issue of the magazine. His more full discussions of this important subject have been widely distributed in booklet form.—Editor.

Since a number of highly misleading theories regarding the Inspiration of the Bible have been proposed in our day, several of the more important of these theories should be discussed briefly as an introduction to the general subject.

The **Ordinary Theory** supposes that God influenced the writers of Scriptures only as He influenced other writers such as Browning and Tennyson. This theory degrades inspiration to the level of mere human genius, and therefore may be dismissed at once.

The **Limited Theory** declares that only certain parts of the Bible are inspired; that the Bible is not the Word of God, but only contains the Word of God. This theory is worthless from a practical standpoint, for who would be competent to determine which parts are inspired and which are not?

The **Degrees Theory** argues that some parts of the Bible are more inspired than other parts. This theory is impossible, for truth is not subject to degrees.

The **Dynamic Theory,** very popular in modern religion, says that the material is of God, but the form is of man. Or to put the matter another way, the ideas of the Bible are from God, but the words are of men. This theory is unscientific, ignoring the fact that thoughts cannot be expressed apart from words.

"HEAVEN AND EARTH SHALL PASS AWAY: BUT MY WORD SHALL NOT PASS AWAY" (LUKE 21:33).

The **Moral Theory** accepts the moral and spiritual teachings of the Bible as inspired, but argues that the Bible is often inaccurate when dealing with the fields of history and science. Such a theory is inconsistent. If the Bible is in error regarding "earthly things," how can we trust the Book when it speaks of "heavenly things?"

As in all other fields of knowledge and investigation, the true doctrine of Biblical inspiration must be formulated upon the basis of evidence. Setting aside therefore the various theories, let us consider the facts. The lines of proof are both numerous and convincing. First, there is the marvelous **unity** of the Bible, a collection of sixty-six books written by approximately forty different authors living at various times covering a period of sixteen hundred years, dealing with the most difficult and controversial subjects, yet displaying perfect agreement in every detail. Second, there is the Bible's righteous **character,** giving it indeed a right to be called the Good Book. Third, there is its transforming **power,** as evidenced in the lives of men and nations. Fourth, there is its consciousness of **authority,** unparallelled in any merely human book. Fifth, there is its mysterious **indestructibility,** a link which surely binds it to that God who only "hath immortality." Sixth, we have the evidence of **fulfilled prophecy,** a field so vast that whole libraries have been written to deal with it, and which is increasing in content every day. Seventh, there is also the evidence of the Bible's many remarkable **scientific accuracies,** wherein the writers, living in ages when men knew little or nothing about true science, made statements so accurate and far advanced beyond their day that there is no explanation apart from the divine authoriship. Eighth, we have the testimony of **Archaeology,** latest of the Biblical sciences, which speaks with but one voice as to the accuracy of the Scriptures. When taken alone, each of these eight lines of evidence constitutes a powerful argument. But when taken together, they become overwhelming and unanswerable.

The crowning proof of the Inspiration of the Bible, however, is not among those already mentioned. To us who are Christians there is one voice above all, a voice that is final, the voice of the Son of God loved us and gave Himself for us. What He said, upon any subject whatsoever, is to us the truth. What He thought about the Scriptures, therefore, is what we as Christians must think about the Scriptures, for "the servant is not greater than his Lord." What then did our Lord think about the Scriptures?

First, we discover that He was **perfectly familiar with the Old Testament Scriptures.** An examination of His teachings shows that He was constantly referring to the historical events of the Old Testament, that He was continually quoting from the Old Testament, and that His words are saturated with indirect allusions to Old Testament Scripture.

He seems to have known the Old Testament as no other person has ever known it, and therefore was perfectly aware of those alleged problems which the modern critics declare, raise serious questions as to its trustworthiness.

Second, always and everwhere Christ assumes that **the Old Testament is from God and therefore final in its authority over the souls of men,** unless changed or qualified by His own words. He begins His ministry with an appeal to Scripture (Lk. 4:16-21), and closes His ministry with an appeal to the same source of authority (Lk. 24:44). During the intervening years He settles all problems by an appeal to Scripture. "Have ye not read?" He demands of the mistaken Sadducees, and points to the source of their blunder as "not knowing the Scriptures" (Matt. 22:29-31). To Him, whatever Moses wrote was the "commandment" and every "Word of God" (Mk. 7:9-13).

Third, we find that Christ **treated the Old Testament prophecies as genuine predictions which must be fulfilled** (Matt. 26:53-54). Many events which had already taken place, He explains as the fulfillment of prophecy (Mk. 14:49, Jn. 13:18). Furthermore taking His stand on Old Testament prophecy, He confidently foretells other events still in the future (Matt. 26:31, 64-65). And finally, He makes it the supreme function of His earthly ministry to fulfill these prophecies which were written in the Old Testament (Matt. 26:24, Jn. 19:28-30).

Fourth, we find our Lord always **treating the great miracles of the Old Testament as historical events, never questioning their genuineness.** There is no lack of evidence here. In fact, it would almost seem that He deliberately selected and authenticated the very miracles which modern criticism questions or denies. Among the many, consider the following examples: He puts the stamp of His divine approval on the Genesis story of **Creation** (Matt. 19:3-6). Of the Noahic **deluge** He says, "The flood came, and destroyed them all" (Lk. 17:26-27). With reference to the judgment of **Sodom,** He declares that "It rained fire and brimstone and destroyed them all" (Lk. 17:29). Warning men to flee from Jerusalem and not turn back, He says significantly, "Remember **Lot's wife"** (Lk. 17:32). He knew the story of the **burning bush** and accepted its details as true (Lk. 20:37). Of the miracle of the **Manna,** so often questioned today, our Lord said to the Jews, "Your fathers did eat manna in the wilderness" (Jn. 6:49). The **brazen serpent** is no myth, for "Moses lifted up the serpent in the wilderness," He says (Jn. 3:14). According to His testimony, "The **heaven was shut** up three years and six month" in the days of Elijah, and **Naaman** the Syrian was cleansed (Lk. 4:25-27). And in the face of all the sceptics, He alleges that **"Jonah** was three days and three nights in the whale's belly," incredible as it may seem (Matt. 12:40). Certainly, if the Son of God, in whom are hid all the treasures of wisdom and knowledge, believed these things, there is no reason why we should not.

Fifth, Christ reveals His own personal and unquestioning faith in Old Testament Scripture by **leaning without reserve upon its statements during the great crises of His life.** During the wilderness temptation, in deadly conflict with the Adversary, He takes refuge three times in quotations from the book of Deuteronomy (Matt. 4:1-10). To appreciate the force of this testimony we should consider what was at stake here—the whole plan of salvation for a lost race. We should also remember that all the resources of the infinite God were at His command. Yet in this crucial hour the Son of God finds His defense and victory in the declarations of an Old Testament book which modern critics have pronounced a forgery!

Sixth, we find furthermore that our Lord **made no distinctions between various parts of the Old Testament.** To Him it was true in all its parts. His quarrel with men was not that they believed too much but too little of the Scriptures. "O fools," He says, "and slow of heart to believe **all** that the prophets have spoken" (Luke 24:25). And again, quoting an obscure passage from a rather obscure Psalm, He reminds His hearers that "The Scripture cannot be broken" (John 10:34-35), regardless of where it is found.

Seventh, **the very silence of Christ sheds some light on His high estimate of Old Testament Scripture.** As much as He knew about the Scriptures, as much as He referred to the mand quoted from them, if He had any doubts at all concerning their veracity, could we not reasonably expect to find some trace or intimation of such doubts? But, as every competent scholar knows, there is absolutely nothing of this kind in the gospel records. Can we not therefore quote His own words here, although not orginally uttered in this connection, "If it were not so, I would have told you" (John 14:2).

Thus far the testimony of Christ considered has been concerned wholly with the Old Testament. What about the New Testament? Is that also inspired of God? To this question, it might be answered that if our Lord regarded the Old Testament as the very Word of God, certainly He would not attach a lesser value to the writings of the New Testament,

"As **apostasy** of the professing church becomes more and more apparent, **prayer** for the revival of the **true church** should become more and more urgent."

—Thomas E. Stephens.

our enemies themselves being the judges. But we need not speculate about His attitude. Here are the facts: **First,** we find that just before He went to His death, He declared that He was leaving revelation unfinished. "I have yet many things to say unto you, "He informs the disciples, "But ye cannot bear them now" (Jn. 16:12). **Second,** He promised that this unfinished Revelation would be completed after His return to the Father. To the sorrowing disciples, who were chosen to be the first heralds of this revelation would be completed after His return to the Father. To the sorrowing disciples, who were chosen to be the first heralds of this revelation and the writers of New Testament Scripture which records it, He says, "When He, the Spirit of truth is come, He will guide **you** into **all the truth" (Jn. 16:13** ARV). **Third,** before any of the New Testament was written, He outlined prophetically the complete content of this Revelation. The Spirit would bring back to their "remembrance" what He had taught while on earth (Jn. 14:26), thus making possible the **gospel** records. He would also take the things of Christ and "shew it unto" these men (Jn. 16:14), thus enabling them to interpret rightly the historical facts in the doctrinal **epistles.** Furthermore, when the Spirit came, He would show them "things to come" (Jn. 16:13), thus accounting for the **prophetical** element in the New Testament, particularly in its final book. Still further, because He knew in advance exactly what these men would speak and write under the influence of the Holy Spirit, Christ gave to their words all the authority of His own (Matt. 10:2, 14-20, Jn. 15:20, 17:18, 20).

If anyone should object that Christ is not competent as a witness to the inspiration of Scripture **before it is written,** we can only reply that to deny this is to deny His deity. We believe that as the Son of God He could predict accurately what would take place in the future, not merely becase He possessed prophetic discernment, but also because He had the power to bring to pass what He predicted.

Now our examination of Christ's testimony has been only partial and hasty, but it is sufficient to reveal His estimate of the Bible. To Him all Scripture is the infallible and eternal Word of God, of which not one statement or word can possibly be broken, the final court of Truth beyond which there is no appeal. This is the mind of Christ, according to His recorded testimony. And if we call ourselves Christians, we should be ready to bow to the Apostolic injunction, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). If we acknowledge Him as Lord, then He must have the right to control our **thinking** as well as our living. For after all, it is **what we think** that determines **how we shall live.** We cannot get our morals from Christ and ignore Him in our theology.

In concluding this paper, one other question should be discussed at least briefly. What is the **extent** of the Bible's inspiration? Did the control of the Spirit over the writers extend only to the ideas of the Bible, or does it extend to the very **words** which were used to express the ideas? There is no question at all on this point; **the Bible claims that its words are inspired of God.**

To Moses, writer of the first five books of the Bible, God said, "I will be with thy **mouth** and teach thee what thou shalt **say"** (Exo. 4:12); not "with thy **mind"** to teach thee what to **"think."** And the Psalmist testifies "The Spirit of the Lord spake by me; His **was** was in my **tongue"** (2 Sam. 23:2); not His "ideas" were in my "brain." Paul, writer of much of the New Testament, claims that he speaks not with **"words** which Man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13). In Gal. 3:16, the same writer rests his whole doctrinal argument on the **singular number** of the word "seed" quoted from Gen. 13:15, a very uncertain foundation if the words of Scripture be not inspired. And according to First Peter 1:10-11 we learn that the writers of the Old Testament actually studied their own writings to find what they meant, a clear indication that the writers were but instruments **"moved"** or swept along" by the Spirit (2 Pet. 1:21).

The testimony of Christ on this point is no less direct, but really goes beyond that of the writers. Facing the Sadducees who denied life beyond the grave, our Lord covers them with confusion by finding the doctrine of life after death in the **present tense of a Hebrew verb** quoted from Exodus 3:6 (Matt. 22:23-33). And in the Sermon on the Mount, of which men talk a great deal but seldom study, Christ declares that "Till heaven and earth pass, one **jot** or one **tittle** shall in no wise pass away from the Law, till all be fulfilled" (Matt. 5:18). The "jot" referred to is the Hebrew "yodh", smallest letter of the alphabet, similar in appearance to an English apostrophe; and the "tittle" is one of those little projections which distinguish certain Hebrew consonants from one another, very difficult to see, as more than one theological student could tell you. Thus we see that our Lord not only believed in **verbal** inspiration, but also in **letter** inspiration. And what He believed we need not be ashamed to confess in the face of all the sceptics of this present evil world. Christ knew, what some modern religionists seem to have forgotten, that the Bible is a book composed of **words and letters.** And as Dr. Kyle used to say, if we take away the words, we have nothing left but the paper. Therefore, if we talk about the **Bible** being inspired in any sense whatever, the inspiration must have to do with the **words,** for there is nothing else.

Of course, when we speak of the inspiration of the **words** of Scripture, we logically mean those words originally written by the writers of the various books. To this it has been objected that the **docu-**

(Continued on Page 14)

PROPHETIC DEPARTMENT

THE TIME OF JACOB'S TROUBLE

(Second in a Series)

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

Bulgaria joined in the anti-Semitic bacchanalians where Jewish blood flows for wine. Greek Nationalists are also beginning to smack their lips in anticipation of a sip of the Hebrew bitter. Turkish Jews are aquiver with terror as they view anti-Semitic blood-hounds sniffing at their foot-prints. In Yugoslavia, where the state has been tolerant, anti-Semitic spectres are beginning to haunt the habitations of Israel. In Hungary, the Jewish newspaper, **Der Stimme,** is predicting the extinction of the race. Latvia and Lithuania are only habitations of sorrow for the dispersed of Judah's tribe.

And lo! While in our western world, anti-Semites are denouncing the Jew because, they say, he is in command of the destructive forces of Bolshevism that are crawling out of the filthy blood-smeared den of the Russian Bear, yet, over in Russia, the Jew is quaking in helplessness and in fear as he watches Soviet officialdom joining in the anti-Semitic procession of hate that is on the march around the earth. Within the last few months, officers of Jewish blood have been deposed from the ranks and the General Staff in control of the Russian legions. "A growing anti-Semitic campaign is begin openly encouraged by Stalin and his present entourage of military advisers." The ground of no nation on earth has been more thoroughly saturated with Jewish blood than has the terrain of the Muscovite.

Anti-Semitism in Western Europe

In Western Europe, the authorities have come to grips with the anti-Semitism in Denmark. As suddenly, and as recently as unexpectedly, the anti-Semitic serpent has reared its bloody head in Portugal, where Judaism is linked with Communism, and where all Jews are regarded as "disloyal citizens." It is well known that a second expulsion of all Jews, terrible in its possibilities, will take place if the Fascist succeeds in his present attack on the Popular Front Government in Spain. As we were writing these words, the radio in our room informed us that General France, Insurgent Commander in Spain, has just sent his congratulations to Adolf Hitler because of his success in Austria. This tells the story. Spain may again be fertilized with Hebrew blood and bone. The Spanish Civil War has brought calamities down upon the Jews in Spanish Morocco. In this latter country, thirteen thousand Jews are being subjected to arbitrary arrest, blackmail, and every other form of systematic oppression.

France, besides her own Jews, has about 25,000 "Stateless Jews" in Paris alone. These Jews are mostly from the Reich. A "Stateless Jew" is a Jew who simply has been notified that his labor permit has been cancelled and that his residential permit has likewise "expired" and that he must leave the country within fourteen days. He is not allowed any defence. As no European country today admits "stateless" folks, the "stateless" Jew can choose between two alternatives—a filthy concentration camp in Germany for his failure to obey a deportation order, or jail in a neighboring country for they are there illegally, without passports or visas. Time after time, the French police have pounced down upon some tenement house, arrested groups of these Jews, and have confined them in prisons little better than dungeons for an indefinite time. When, some months ago, Edouard Blum arose to power, their conditions were temporarily alleviated. But still, Jacob, apprehensive and sad, remains a most unwelcome guest in France.

Even in England, the Jews from time to time become victims of the serpent's tooth, until all decent Britons hang their heads for shame. A United Press dispatch from London not so long ago, read:

> Many persons were badly injured and six others were arrested late today when one hundred British Fascists marched with torch-lights into the East End Jewish district of Aldgate. Flaming torches were flung at houses and shops in and about Whitechapel, where Jewish residents barred their doors and tossed buckets of water from upper windows to extinguish the flames.

Anti-Semitism In "The Roman Empire"

In Italy, where for centuries (except for restrictions that were placed upon them when the arch-Jew-baiter who reigns in the Vatican had temporal dominion) the Jews had enviable treatment, the sons and daughters of Jacob now are fearful that their centuries-long thread of peace and contentment is being cut by the Nazi sword. Even as we write, the cables are hot with dispatches coming from Rome informing us that the old python is about to wrap his bone-crushing coils about the trekker of Oriental garb and black fez in the reviving "Roman Empire." For the first time, strong articles are appearing in the new weekly **Giornalissimo** against the 50,000 or 60,000 Jews in Italy. The **Il Popolo d'Italia** is a newspaper founded by Mussolini himself back in 1914. It is now controlled by Mussolini's nephew, V. Mussolini. It has just made an acrimonious attack upon the Jews, inferring that they have only themselves to blame for all their troubles. The shivering Jew reads: **"The announcer and justifier of anti-Semitism is always and everywhere the same—the Jew himself."** And, it must be borne in mind that newspaper articles in Italy, as in all dictator-ridden nations, reflect only and always the mind of the tyrant himself. Editors are naught but cringing puppets in such unhappy lands. The newspaper, **Informazione Diplomatica,** however, is more than a news sheet—it is the organ of the Foreign Office. And it has just issued a statement as being the opinion of "responsible Roman circles" that the

> "universal Jewish problem can be solved only in one way....by creation of a Jewish state in some part of the world—**not Palestine.** The state must be such that, in the whole of the word, it will be capable of representing and caring for, through normal diplomatic and consular channels, all Jewish masses scattered in various countries of the world."

This is intensely interesting to the student of the great prophecies of the Bible. **A Roman chieftain stands for the creation of a Jewish State as the only possible solution of Jacob's troubles! But, that State must not be in Palestine!** But where else in all the world is the Gentile willing to cede to the Jew such a state? And, more to the point, where else in all the world can you persuade the Jew to make his homeland? For ages, he has suffered and starved, and bled and died; and he will still suffer and starve, and bleed and die,—**for the dream!** And, still more to the point, where else will the unbreakable covenants of God permit him to go? **"Not Palestine"**—hisses the Roman beast. "The navel of the earth" (Ezek. 38: 12 R. V., margin) is not to be surrendered by the "beast" (Rev. 13:1, 2)—the great riches that are now known to lie embedded in the Dead Sea will never be given up to the outcasts from human society without a fight. Is this to bring on the "war with the saints" (Rev. 13:7)? Is this growl from the den of the revived "beast" the first signal that the beleaguered Gentiles will move their forces against Jerusalem to move the immovable? It is a weak nose that cannot sniff the first fumes arising from the match that will set the fires of Armageddon! Some one should suggest to the new Roman Caesar that he pause long enough in his mad career to meditate for a few moments on the 12th chapter of the prophet Zechariah!

In connection with this notification to the world, and to all Jewry, that the Jewish homeland will be **"not Palestine,"** it is interesting to read another dispatch sent forth from Rome to the world by the United Press:

> In a stormy controversy among Italian newspapers tonight, an anti-Semitic blast by Roberto Farinacci, former secretary of the Fascist party, was interpreted by many diplomats as **Premier Mussolini's warning to Italian Jews to break their ties with international Zionism**....He is particularly anxious that any semblance of Italian sympathy for the Jews in Palestine be restricted, because of his efforts to win favor with Moslem nationalists throughout the Near East.

However, the Jewish Telegraphic Agency says the present assailment of the Jews in Italian "newspapers may be written to express the deep resentment of Il Duce for the recent publicity given to the world by the Jews, of the public flogging of two Jews in Tripoli. This flogging was Marshal Balbo's method of impressing the Jews with the fact that it would be at least to their temporal interest to open their shops for business on Saturday, their Sabbath, and to keep them closed on Sunday. One can only wonder whether the "great whore" (Rev. 17:1) does not now appear astride the "scarlet coloured beast" (v. 3). For this helpful flogging, and thus impressing the Jews with the "virtues" of the "Christian" (God forgive us for using the word!) religion, has the great "Papa" in the Vatican again given his blessing, as he did when the "beast" marched forth from his den to gnaw out the vitals of defenseless Ethiopia? May the day of judgment come soon! If this is the "Christian religion," we must join the Jews in this hatred of it! But it is any spirit but the spirit of the Good Shepherd that is back of all this. Bloody jaws belong only to a Great Wolf in sheep's clothing, even as the Master Himself said would come!

The sorrows Israel is now facing in her homeland would disappear overnight, were not the Arabs encouraged by the Roman "beast" to challenge Britain's rule in Palestine. It can safely be predicted that once more Shadrach, Meshach and Abednego, in modern "Babylon," will face the flames of Nebuchadnezzaranian wrath before they will relinquish their Zionistic hope of folding up their tents again "by the rivers of Babylon" and stealing back to their rest within the walls of **Yerushelayim!**

"The Italian attitude," according to Caillaux, ex-Premier of France, writing in **Le Capital,** has aroused and encouraged "a revival of hideous anti-Semitism throughout all northern Africa—in Algeria, Tunis and French Morocco."

The Trail of the Serpent Outside Europe

But the blood-slimed trail of the serpent that has writhed and hissed and crawled at the heels of the sons of Jacob from time immemorial, leads not across Europe only, but across every other land in a world whose rulers "know not Joseph." There is no mistaking it. It is probably most significant in the Jewish homeland, where, even as Obadiah, the prophet, foretold, in the last days "Esau" will "rejoice over the children of Judah in the day of their destruction" (V. 12). "Esau" might profit by meditating a bit also upon the sure word of prophecy:

> For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off forever.... But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining in the house of Esau; for the Lord hath spoken it (Obad. 10, 17, 18).

At the present moment, only the growl and might of the British Lion stay the hand of "Esau" from drenching the Holy Land once more with the blood of Jacob. "Esau" demands that, of the more than 410,000 Jews now in Palestine, all those not of Palestinian origin shall be deported to the lands of their nativity, that further immigration must cease, and further sale of the land to Jews must be definitely prohibited. "Deported to the land of their origin!" And, back in "the land of their origin," they are asking, **Where can we go?"** God alone knows what terror even such a possibility means to the heart of a Jew, who, by some hook or crook, has managed to flee from the viper dens of Central Europe! Thus, "the homeland," the only hospitable spot on earth for the weeping wanderers of Zion, is hospitable only because of the shadow of the raised sword of the Briton!

Bordering on the Homeland, we find Iraq, with 100,000 Jews trembling with an awful fear of a massacre that may wipe out their community in **der Tag.** A mass of Yemenic Jews in Arabia have long been suffering indignities and torments that should belong only to the damned.

Jew-Baiters in the Occident

In our own America, where from the dawn of our history we have sung of "sweet land of liberty," where we have boasted to the world of a blessed re-

fuge to all the sons of men from religious bigotry and intolerance, the damnable monster of anti-Semitism dares also to lift its head and ram out its forked tongue.

Recently, a great business-survey agency located in Washington, sent out a very confidential report, and it reeked with anti-Semitism. It provided confidential information of the formation of an anti-Semitic movement in this land founded and consecrated by the Pilgrim Fathers as one spot on earth whereon all men might build their altars and find "freedom to worship God." But now, as in other lands, the social boycott of the Jew is on. In more than one American city, if one of the "brethren" of our Saviour would purchase a home in a "better quarter," he is regarded as an intruder; or, if he seeks a place to lay his head in a respectable summer hotel, he learns that he, along with the negro, is barred. What terror recently pierced his heart of terrible possibilities ahead, when he learned that only providential circumstances kept the "Black Legion" of one great American city from attempting to exterminate his race by placing poison in their milk bottles: Little wonder that the world-famous comedian, Eddie Cantor, of Jewish blood, at a recent B'nai B'rith banquet in the Biltmore Hotel (Los Angeles) solemnly said: "For the first time in my life, I'm afraid! We are living in precarious times You know the situation in Europe so far as the Jews are concerned, but I doubt if many of you know how close we are to the same situation in America."

Even as we write, **The Los Angeles Times** bears the news that, "William Dodd, until recently the United States Ambassador to Germany, speaking over the radio from New York, told America and the world that 'America is not free from this Nazi activity.... (but that) in all our own great cities there are organizations which work, march, and agitate for the German system.'" Also, we read that Dr. John R. Lechner, chairman of the American Legion County (Los Angeles) Council's Americanization Committee, speaking to 7000 persons in the great Shrine Auditorium, said that there is "an unprecedented activity by Nazis in the nation, state and county." D. Herman, writing in **The Sentinel,** a Chicago Jewish Weekly, reviewing the rising tide of serpent-spleen in America, called to all his kinsmen: "Lift the veil of complacency from your eyes and learn the uncomfortable truth!"

Last October (1937), we were engaged in an evangelistic campaign in the city of Philadelphia. While there, we came across a sample of the vicious venom of the anti-Semitic vipers. We present here an exact duplicate of a card which was slipped into homes all over the erstwhile "City of Brotherly Love:"

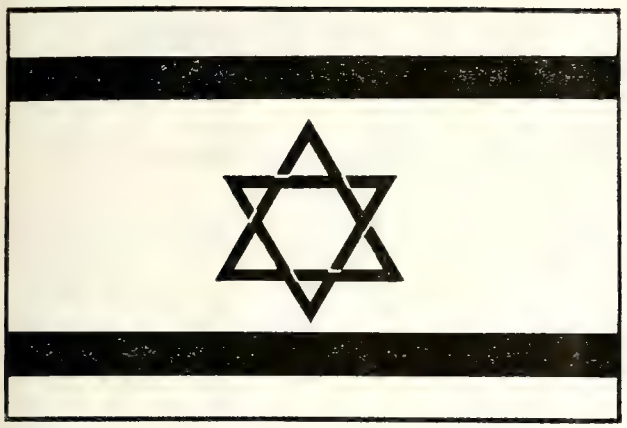


It is evident that the towering skyscrapers aim to bring into mind the city of New York with its great Jewish population. At the gateway into the city of New York stands the famous statue of The Goddess of Liberty. The caricature of the Goddess aims to infer that America has gone into a state of Communism, dominated by the Bolshevistic philosophy of Soviet Russia, the emblem of which is the hammer and sickle that are borne aloft by one arm.

The scurrilous burlesque of a Jew resting on the other arm, pressed against the bosom of the Goddess, is where the virus of anti-Semitism enters into the picture. The Jew, it will be noted, is the victim (?) of a pipe dream. The ensign upon the ages-old flag of Israel—the six-pointed "Star of David"—is seen rising above and out of the smoke of the pipe. All of which means that a Zionistic state is set forth as merely a pipe dream—**the pipe dream of the Jew.** Of course, such a dream is intended to portray the Jew as being a foe to Nationalism, and therefore un-American and disloyal to the state wherein he resides. Now, no intelligent and unbiased American can for a moment believe that the Jew, with all the faults that he may possess, has a spirit more foreign to the spirit of a real American than is that damnable spirit that hounds and seeks to destroy the freedom or existence of a religious minority. Naziism and real Americanism are as opposite to each other as are a buzzard and a bird of paradise!

Now, whether the un-American Jew-baiters who are the authors of this intensely un-American piece of propaganda realize it or not, nothing they could have done could have been more revealing as to the nature of the hidden spirits who are at work behind this whole world-wide anti-Semitic crusade.

The six-pointed "Star of David" was woven into the warp and woof of Israel's flag by the Lord God of Hosts Himself. According to ancient Jewish tradition, which for many reasons we must believe was



tradition based upon fact, Jehovah Himself presented to David an ensign **under which his army would triumph**; and, this flag has been the national standard of the imperishable nation ever since. For, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night.....**if those ordinances depart from before Me...then the seed of Israel also shall cease from being a nation before Me for ever**" (Jer. 31:35, 36). The flag of an imperishable nation must be an imperishable flag!

The ensign of Zion is white with two horizontal strips of blue. White stands for righteousness, and blue stands for the heavens. The kingdom of righteousness cometh down from above! The two triangles at the center of the flag are also of blue, and **they are interlaced.** One triangle represents a trinity within man—body, soul and spirit. The other triangle, according to the Jewish history of it, represents the God-head, which will be explained to man when the Messiah comes. And how amazed Israel will be to learn in that day that the second triangle represents nothing less than the **triune** God—the Father, and the Son, and the Holy Ghost! As one writer puts it: "The position of the two triangles is not, as seems apparent, one triangle superimposed upon the other, but they are in fact **inseparably interlaced;** bearing out that man is made in the image of God and the necessity of man's utter dependence on remaining in the grace of God, that the whole design, or God's plan, may be perfect."

It is interesting to note a scriptural reference in the Book of Esther (8:15) in connection with the colors of the flag. We read:

> And Mordecai went out from the presence of the king [Ahasuerus]in **royal apparel of blue and white.**

The ancient badge of Israelitish royalty was the diadem, a band of blue and white worn about the head.

Could there possibly be an ensign (a flag) that would be so absolutely displeasing to Satan and all his imps as is this flag of Israel? Only one ensign strikes greater terror into his fiendish old heart, and that is the ensign of the Cross! The ensign of the Cross means Satan's defeat in heaven. The ensign of Zion means his defeat on earth. Need we wonder that Satan would have men of earth believe that the ensign of Israel is naught but a pipe dream! He knows only too well that when "The Star of David" comes into its ascendency on earth, as it will, he, with all his "stars," will descend into the pit. The eye of the prophet who has understanding, is certainly fixed on the heavens these days, out of which must soon burst upon an astonished world, the royal "Lion of the House of Judah," with His armies, their banners of blue and white waving aloft—the return of **"THE KING OF KINGS AND LORD OF LORDS!"** What a stupendous scene it was that greeted the eyes of the seer, as he saw all the anti-Semitic hosts of earth gathered together against the royal **Jew** bearing the sceptre of Judah in His hands! (See Rev. 19:11-21; 20:1-6).

The racial hatred now arising in America is enough to make the Goddess of Liberty on old Staten Island lower her once glorious arm, hang low her beautiful face, and blush with shame! It is enough to make the bones of Washington and Lincoln stir within their tombs! It is enough to make the spirit of Patrick Henry steal back to old Independence Hall once more, and, in righteous indignation, hurl the clapper of the old Liberty Bell against its sides with such herculean force that every real American will hear in thunderous tones once again the message engraven indelibly upon its brow: **"Proclaim liberty throughout all the land and unto ALL the inhabitants thereof!"**

Below the equator, where the Southern Cross beams down, we read of two synagogues being bombed in Buenos Aires. Jews were assaulted and badly beaten. Police at times fear that some sudden outburst of anti-Semitism will result in the massacre of the Jews. The Argentinians use the words "Jew" and "Russian" interchangeably. The word "Russian" at once brings a Jew into mind. School blackboards have borne the inscription written by boys: "Perform a worthy deed for your country—kill a Russian!" Argentine currency comes into one's hands bearing such inscriptions as this:

> Jews born in Ecuador, not now engaged in farming are ordered to become farmers within thirty days or leave the country.

"Every death of a Russian is a benefit to the country." Brazil, where many Nazi Germans dwell, is anything but a haven of rest for the weary trekker of the ages. Nazi anti-Semitic propaganda is notable all through South America, where fear of admitting a dangerous element has closed many doors to those who would seek a refuge there. Amazing collections of anti-Semitic propaganda are poured forth daily from Nazified Germany upon the whole world. From the heading of an issue on November 1, 1937, we quote:

> **These leaflets are intended to be passed on from hand to hand amongst gentiles. The "World Service," which is issued in eight languages, is not published with a view of profits. Its principal aim is to enlighten illinformed Gentiles, irrespective of the state or country to which they may belong. The information sheets form accordingly a necessary part of the intellectual armoury of every Gentile.**

IT IS FOR YOU

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By Leona Dawson Cole

All hearts that weep alone in sin,
Forget your doubt, come enter in.
Stand not to wonder before His grave—
Believe and know He died to save.

The Inspiration of the Bible

(Continued from page 14)

ments originally written by these men have perished, and why contend for the inspiration of something that we do not have? (Of course the same question might be asked of those who believe in any other kind of inspiration). But there is an answer. Granted that the original **documents** are lost, we still have today the **words** of those documents preserved for us through copies made before their loss and handed down through other copies. And in so far as we have these original words, we have a verbally inspired Bible today. The whole science of Textual Criticism proceeds upon the assumption of an inspired original, and we cannot too highly honor those godly and competent scholars who with prodigious labor have reproduced the original text by the study and comparison of the ancient manuscripts. Furthermore they assure us that only about one word out of every thousand is in any doubt, and even in such cases no fundamental doctrine of Christian faith is involved. We should be thankful therefore that God has not only given the world a verbally inspired Bible originally, but that He has also marvelously preserved it down through the centuries by His providential control. "Forever, O Lord, Thy Word is settled in heaven" (Psa. 119:89). May it also be settled forever in our own hearts and minds.

CHRISTOPHER SOWER BICENTENNIAL ANNIVERSARY

The Christopher Sower Bicentennial Anniversary program, to be given in connection with the unveiling of the new marker over the grave of Christopher Sower, Junior, is to be given at the Church of the Brethren in Germantown, Pa., May 30. The church is located at 6613 Germantown Avenue, Philadelphia, Pa. The program for the day is as follows:

Morning 10:00 o'clock

J. I. Baugher, Hershey, Pa., Presiding

Devotions as of 1738—Elder G. N. Falkenstein, Harrisburg, Pa.

Special Music as of 1738.

Our Common Heritage of the Time of the Sowers, Up to 1738.—Dr. M. A. Stuckey, Ashland, Ohio.

The Life of the Sowers.—Rowland L. Howe, Philadelphia, Pa.

Afternoon 1:30 o'clock

Special Music.—Souderton A Cappella Chorus.

Invocation.—A. V. Kimmel, Pastor, Brethren Church, Philadelphia, Pa.

Recognition of Sower Descendants.

The Educational Influence of the Sower Press.—Dr. C. C. Ellis, President of Juniata College, Huntingdon, Pa.

Special Music.

The Bicentennial Challenge.—C. D. Bonsack, Secretary, General Mission Board, Elgin, Ill.

Offering.

Remarks.—Elder J. N. Cassel, Chairman, Marker Committee, Fairview Village, Pa.

Pilgrimage to Methacton Cemetery for Unveiling of Marker.

Greetings.—Norristown Historical Society.

Dedicatory Message.—Elder M. C. Swigart, Pastor, Germantown Church of the Brethren, Philadelphia, Pa.

—Gospel Messenger.

FACTS FOR PRAYERFUL CONSIDERATION

A Message from the Great Commission Prayer League to You

God's Remnant in the Churches. Every church has a godly nucleus. It is the salt of the congregation. This praying minority is the chosen channel through which God designs to bless His Church. When aroused to united intercession, they mightily increase the power of Christian testimony in both church and community. In churches where intercessors meet for earnest prayer for the reappearance of a work of God, there are definite evidences of supernatural conviction of sin. Do you have such a REVIVAL PRAYER GROUP in your congregation? If not, will you form one, and let us know of your fellowship with us in such prayer? "O Lord, revive thy work."

The League's Revival Book Ministry. Books on revival by Orr, Lockyer, Shearer, and McGaw are being supplied free to ministers and missionaries as the Lord makes provision for this helpful ministry. The salary of most ministers is pitifully small. Only God knows their privations and self-denials. Books are needed but seldom purchased. A free REVIVAL book service to such men would be as a gift from God. These books would be soon assimilated, find their way into inspiring sermons, and result in blessing to thousands of Christians. The League is noncommercial. All is done for the glory of God. Pray for full provision (approximately $1,500).

God's Faithfulness in the work of the League. Abundant blessing has attended the League's literature, conferences, and all its work. God has moved many to help by their prayers and gifts. In all our difficulties He has been " a very present help." As a contribution to the spiritual welfare of the whole Church, the Moody Bible Institute continues to furnish offices for the work of the League. (We request for the Institute your earnest prayers).

A CONCLUDING PERSONAL WORD. Every word in this article has been written in the spirit of prayer. We now send it forth from the "inner chamber" believing that God will bless it to our readers. May the Lord mightily use you in the ministry of intercession. Let us continue to help and to serve one another. Let us hear from you. Information will help us in our intercession. Write us if you wish your name kept on the mailing list. Notify us of any change in address. This will prevent unnecessary mailing expense. "The LORD bless thee, and keep thee; the LORD make His face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace" (Numbers 6: 24-26).

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

THE DEDICATED LIFE

By James H. McConkey

"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice." (Romans 12:1).

"By the mercies of God." What does that mean? It is like this: One evening you are walking quietly home from your place of business. Suddenly the fire alarm rings out; your heart leaps with fear as the thought of home and loved ones flashes upon you. As you near your home your worst fears are realized; your house is in flames. You rush thither and find that wife and the children have been saved, except one little one who is in the building. The next instant a brave fireman hurries past and dashing into the burning house, finds his way to the little one, carries her out through the flames and smoke, and puts her in your arms—safe. Weeks go by, and then one day this same brave man comes to you and showing his hands, says, "Behold my love and mercies to you. See these burned and blistered hands, see this scarred face, and these scorched feet. I am in need. I want help. I beseech you, by my mercies to your child that you help me." There is nothing in the world you would not give to that man, even unto the half of your kingdom.

Even so, Jesus Christ, our loving Lord, stands here tonight. He stretches forth His hands, pierced with cruel nails for you and me. He points to the wound in His side, made by the blood-thirsty spear. He shows you the scars on His forhead, made by the crown of thorns. He says, "My child, behold My mercies to you. I saved you from the guilt of sin; I brought you from death unto life; I gave you the Spirit of God. Some day I will glorify your body and will make you to sit down with Me on My throne. My child, by My mercies, I beseech you." You say, "Lord, what do you want from me?" He answers, "I want yourself. I want you for My kingdom and My service. I beseech you, by My mercies to you, give your life to Me." First:

Give your life to God, and God will Fill your life.

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fullness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil, and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fullness inpoured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And as the great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fullness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fullness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And do you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but did Christ get all of you?

Give your life to God and God will Give It Back

Men seem to think that when God asks for the life, He wants to rob it; to separate it from the objects of its love; to make it a hard, austere, joyless life. There never was a greater mistake. God wants your life to fill, enrich, anoint and hand back to you as a sacred trust, to be lived for His kingdom and His glory. Give your life to God, and God will give you back your life to be henceforth such a life as you never knew before.

Let me illustrate by a leaf from a business man's diary: In my early life I entered into a partnership with a friend in the wholesale ice business. Both of us were young men and we embarked all we had, and considerably more in the business. As time passed on we met with disappointments. For two seasons in succession our ice was swept away by winter freshets. Things had come to a serious pass. It seemed very necessary that we should have ice in the winter of which I now speak. The weather became very cold. The ice formed and grew thicker and thicker, until it was fit to gather. I remember the joy that came into our hearts one afternoon when there came an order for thousands of tons of ice which would lift us entirely out from our financial stress. Not long before God had let me see the truth of committal. He showed me that it was His will that I should commit my business to Him and trust Him with it absolutely. As best I knew how I had done so. I never dreamed what testing was coming. And so I lay down that Saturday night in quietness. But, at midnight there came an ominous sound—that of rain. By morning it was pouring in torrents. I looked out upon the river from my home upon the village hillside. Yellow streaks of water were creeping over the ice. I knew what that meant. The water was at flood stage. That condition had swept away our ice twice before. By noon the storm was raging in all its violence. By afternoon I had come into a great spiritual crisis in my life.

That might seem strange—to come into a spiritual crisis over a seemingly trivial matter. But I have learned this: A matter may be seemingly trivial, but the crisis that turns upon a small matter may be a profound and far-reaching one in our lives. And so it was with me. For by mid-afternoon that day I had come face to face with the tremendous fact that down deep in my heart was a spirit of rebellion against God. And that rebelliousness seemed to develop in a suggestion to my heart like this:

"You gave all to God. You say you are going to trust God with your business. This is the way He requites you. Your business will be swept away, and tomorrow you will come into a place of desperate financial stress." And I found my heart growing bitter at the thought that God should take away my business when I only wanted it for legitimate purposes. Then another voice seemed to speak: "My child, did you mean it when you said you would trust me? Can you not trust me in the dark as well as in the light? Would I do anything, or suffer anything to come into your life which will not work out good for you?" And then came that other voice:

"But it is hard. Why should not God spare your ice? Why should He take your business when it is clean and honest and you want to use it aright?" It was a very plausible sort of a voice, and for the moment I did not detect the serpent hiss that was in it—in that word, "why."

Still back and forth, with ever increasing intensity, waged one of the greatest spiritual battles of my life. At the end of two hours, by the grace of God, I was able to cry out, "Take the business; take the ice; take everything; only give me the supreme blessing of

an absolutely submitted will to Thee." And then came peace.

The storm was still beating upon the earth and upon my ice. But it did not seem to make any difference whether it rained or ceased. Then and there I discovered that the secret of anxious care was not in surroundings, but in the failure of allowing life and will to be wholly given up to Him amid all circumstances and surroundings.

That night I lay down to rest in perfect peace, but with the rain pouring torrents upon my field of ice, and with every prospect that my business would lie in wreck the next morning. But it did not. By midnight there came another sound, that of wind. By morning the bitterest blizzard of the year was upon us. By evening the mercury had fallen to the zero point. And in a few days we were harvesting the finest ice we ever had. God did not want my ice. But He did want my yielded will, and my absolute trust in Him, and when that was settled, He gave back the ice; He blessed the business; and He led me on and out, until He guided me from it entirely, into the place He had for me from the beginning—that of a teacher of His Word." Give your life to God, and God will wreck your life; rob your life; despoil your life? Nay, God will give you back your life, enriched and glorified—a life in trust for Jesus Christ as never before.

Again:—

Give your life to God, and God will Use your life.

Do you remember that wondrous word in Rom. 6:13, where the Spirit exhorts us to yield our members to God as instruments? Do you remember the marginal meaning of that word "instruments?" It is "weapons." A striking figure, that, to yield yourself to God as a weapon. God wants you to be a spear He can fit to His hand and hurl into the heart of the enemies' country. God wants you to be a keen, glittering blade with which He may cut His way through the very hosts of sin. God wants you to be a mighty battering ram that He may break down the battlements of sin. God wants us to be weapons. Do you recall what Moses did with the rod in his hand? He did three things: he brought forth water from the rock; he opened a pathway through the sea; he smote the kingdom of Satan as represented by Pharaoh. Give your life to God, and He will make to flow out from it streams of refreshing as from that smitten rock. Give your life to God and He will cause that life to be a path-opener to other men and women. Give your life to God and He will make it strong to crush the power of Satan's kingdom.

Do you remember that beautiful story in the Idylls of the King, that touching one of The Passing of Arthur? Do you remember how he came down to the lake shore, leaning upon the arm of his last faithful knight, Sir Bedivere, how he took his sword, Excalibur, and handed it to the knight saying to him, "Take it down to the lake shore; cast it into the water, watch what happens, and come back and tell me the result." And Sir Bedivere took the blade, went down to the shore of the sea, and hid it in the rushes, for he had not the heart to cast it away. And then he came back to the king with a falsehood. Straightway the king bade him go again, and do his last behest. And thereupon, again, he went down to the shore. He scanned the marvelous sword, with its keen edge, tempered blade, and hilt bedecked with precious stones of unspeakable value, and he had not the heart to cast away the precious weapon. So he hid it again and came back to the king with the same lie upon his lips. And then the dying king, in hot indignation, warned him that, unless he hastened immediately to do his bidding, he would rise and put him to death with his own hands. Upon that the knight ran with hasty steps, picked up the blade, lifted it in the air, and hurling it out over the sea, waited to see it sink. But it sank not. Instead there rose up from the bosom of the mere, a wondrous hand, "Clothed in white samite, mystic, wonderful," which laid hold of the marvelous sword, brandished it three times in the air, and then drew it down into the quiet waters beneath. The precious blade had not been cast away. It had only been taken back by him who first bestowed it upon the king.

Oh, friend, as you sit here tonight, the life which God is beseeching of you lies before you in all its splendor, like that blazing sword beside the faltering knight. How precious it is! How strong! How pregnant with possibilities for the future! To give it to God seems like casting it away, like hurling it to a place of absolute loss. But, oh, you are mistaken! For when you cast it forth, it falls—not into an engulfing sea where it is lost, but into the sea of God's love and God's will for your life." And there reaches up a hand not "clothed with white samite," but a blood-stained hand; a pierced hand; the hand that holds you and me tonight; and it takes your life and draws it down into the sea of God's great plan and purpose, and makes it a weapon in God's hands for the glory of His kingdom. Oh, give your life to God, and however humble, however obscure, however insignificant it may seem to you, God will surely use it for His glory.

Give your life to God as best you know.

From the lips of a veteran missionary came this story: "A trying mishap had come to us in our work. A fire had broken out in the mission home. Before it could be quenched the roof was entirely consumed. The finances of the work were at low ebb. Every dollar was needed for the necessary work of the mission. The blow was a heavy one. That evening, as wife and I sat and talked over the situation, it seemed as depressing as possible. By and by as we talked we heard the patter of little feet on the stairway. The stairs door opened, in came four white-robed figures—our own little ones. The oldest of the four walked up to us with a knotted handkerchief in her hand. Untying it, she emptied the contents into my hands. There lay all their little store of earthly wealth—pennies, half-pennies and smaller fractional coins. "Papa and Mamma," said she, "we do not have very much, but all we have we want to give to help put the roof on the mission house."

A tear stole down the missionary's cheek as he told the story and with faltering voice he said, "It was not much they gave, my brother, but it was all they had. And, oh, it was so acceptable!"

Ah, friend, our Father above is not a task-master, hard and exacting. He knows how little at best, we have to give compared with what He has given us. Neither is He grieved that we know so little of what consecration means in all the sweep and fullness of it. All He asks is that we give ourselves to Him as best we know. And however stumbling, faltering and feeble our consecration may seem to us, yet if it comes from an honest, earnest, loving heart it is to Him "a living sacrifice, holy, acceptable," oh, how acceptable! Lastly:—

Give your life to God without Fear

I went one night to a near-by city to hear an address on consecration. No special message came to me from it. But as the speaker kneeled to pray, he dropped this sentence, "O Lord, Thou knowest we can trust the Man that died for us." And that was my message. I rose and walked down the street to take the train. As I walked, I pondered deeply all that consecration might mean to my life, and —I was afraid. And then, above the noise and clatter of the street traffic came to me the message, "You can trust the Man that died for you." I got into the train to ride homeward. As I rode I thought of the changes, the sacrifices, the disappointments which consecration might mean to me, and— I was afraid. And then again, above the roar of the train and the hubbub of voices came the message, "You can trust the Man that died for you." I reached home and sought my room. There upon my knees I saw my past life. I had been a Christian, an officer in the church, and a Sunday School Superintendent for years, but had never definitely yielded my life to God. Yet as I thought of the darling plans which might be baffled, of the cherished hopes to be surrendered and the chosen profession which I might be called upon to abandon—I was afraid. I did not see the better things God had for me. So my soul was shrinking back. And then, for the last time, with a swift rush of convicting power, came again to my innermost heart that searching message: "My child, my child you can trust the Man that died for you. If you cannot trust Him, whom can you trust?" And that set-

tled it for me. For in a flash I saw that the Man who so loved me as to die for me could be absolutely trusted with all the concerns of the life He had saved.

Friend, you can trust the Man that died for you. You can trust Him to lead you in the path which is the very best in this world for you. You can trust Him to baffle no plan which is not best to be foiled, and to carry out every one which is for God's glory and your highest good. You can trust Him to ask no obedience which will not end in highest blessing both for your life and the kingdom of God. You can trust Him to rob you of naught which is not for your highest good, and to bestow in fullness upon you the riches of His grace and love.

SOWING AND REAPING

The Word of God says, "Whatsoever a man soweth, that shall he also reap," and human history is filled with illustrations of this solemn truth. Having stung his father's heart, Jacob's own home becomes a nest of hissing vipers. Having destroyed another's home through lust, David had his own destroyed through the lust of his wicked son. Having erected in deepest malice a scaffold fifty cubits high for the Jew he hated, Haman later was hanged upon it while Mordecai went to the throne. Having slain her husband that her son might ascend the throne, Nero's mother was next slain by her son to make that throne secure. Having originated the bitter cruelties of the French revolution, Robespierre, the once mighty, fell headless beneath the bloody guillotine. The law of spiritual harvest touches life all the way from the cradle to the judgment throne of God and farther. It pays a man in his own coin. "Be not deceived; God is not mocked."—W. E. Biederwolf.

A BLACK BAG

A European press dispatch reports that Professor Jacques Milot, teacher of entomology at the Paris Sorbonne, absent-mindedly left a black bag in a Paris taxicab. Soon the French radio stations were broadcasting excited warning to any finder of this black bag to be sure not to open it. When the cab driver who found it heard the reason why he should not open it, he hastily returned the professor's bag, for it contained sixty live scorpions. What a bag of scorpions one opens up when he disregards God's law and gives way to sinful habits: Thus, "sin entered into the world, and death by sin." (Rom. 5: 12). When one plays with sin, he plays with sorrow. "He that pursueth evil pursueth it to his own death." (Prov. 11: 19). There is only one remedy for the scorpion bite of sin. "The sting of death is sin....but thanks be unto God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:56).

GRACE AND OBEDIENCE

By I. D. Bowman

Grace and obedience were unbalanced in the fourth century during the controversy between Augustine and Pelagius. This controversy has continued until the present time having received renewed impetus by Calvin and Arminius. Rigid Calvinism and prejudiced Arminianism will always divide the church. Moderate Christian Calvinists and Arminians have been a blessing to the church and usually worked together in unity. This controversy will probably not be settled until Jesus comes. It is very difficult to balance properly grace and obedience.

1. The capital doctrine of salvation by grace is so rigidly guarded by our Calvinistic brethren, that they greatly underestimate much of the gospel which teaches obedience as a condition of salvation.

2. Many Arminian brethren with hundreds of scriptures in defense of obedience as a condition of salvation, underestimate salvation by grace.

3. The extreme emphasis of these doctrines in the last half century has divided Protestanism internally, and many churches externally. On both sides are splendid men, but prejudice and radical views have torn the seamless garments of Christ into threads.

I. Grace

A. God's grace is that He treats men better than they deserve. The whole plan of redemption is grace.

B. Grace gave Adam and Eve (1) long physical life; (2) saved them from future punishment.

C. It saved the world from the Adamic sin. "In Adam all die; in Christ shall all be made alive." (good and bad physically) I Cor. 15:22. "All that are in their graves shall come forth." Jno. 5:28. "....Savior of all men." I Tim. 4:10. Many scriptures declare that Christ is the Savior of the whole world.

D. "..Eternal salvation especially of those that believe." I Tim. 4:10.

1. Infants and idiots are eternally saved **unconditionally.**

2. Those who reach the age of accountability are saved **conditionally.** Repentance, heart-faith, (and complete obedience up to light and knowledge) are the conditions.

E. Christ's grace **unconditionally** enlightens all men. I Jno. 1:9, and and "draws all men to Him." Jno. 12:32. "Convicts the world of sin, Jno. 16:8.

F. Grace gives both power to repent and heart faith as a free gift before salvation as **conditions of salvation.** Many Calvinists teach partial grace only. They overlook the grace that enlightens every man and the Father's grace which draws him. The sinner hates sin and loves God with all his heart **before** he is saved, as conditions of salvation. Some mistake conviction for conversion. Forsaking all sin and a willingness to completely obey are two conditions of salvation. Rom. 10:9, 10; Matt. 28:19, 20.

G. When saved one receives greater love.

H. Upon receiving the gift of the Holy Spirit through faith, prayer, and the laying on of hands, he receives the "new love that passeth understanding." Jno. 7:38, 39; 14:17; Acts 8:15-17; I Cor. 2:9, 10; Jno. 13:34,

I. He then receives more love as he grows in grace and knowledge all through life.

II. Obedience or Works of Faith

Works of faith, another name for obedience, usually refer to works of the mind and heart, and mean more than mere words and actions. Do not confound gospel obedience with Pharasaical work of merit, or the works of the shadowy law of Moses. The latter are condemned by Christ and the Apostles. In many commandments the conditions may not be given but are implied or given in other portions of the Bible. Often the same word may have different meanings and the context usually clears up this. Brilliant men like Augustine, Pelagius, Calvin, Arminius, and Luther, overlooked hundreds of fundamental truths. By not understanding works of faith, Luther almost wrecked the Reformation. In his later years, he admitted this great error. If men like these can be wrong and they were—it is surely important that we rightly divide the word of truth.

A. Obedience is a condition of salvation:

Christ "became the author of eternal salvation unto all of them that **obey** him." Heb. 5:9. He will take vengeance on them "that **obey not the gospel.**" 2 Thess. 1:8. "Labor....for the meat which endureth unto everlasting life." Jno. 6:27. There are hundreds of other verses which, if interpreted literally, require obedience or works of faith, for salvation.

B. Repentance is a condition for salvation:

Paul preached in Damascus, Jerusalem, throughout Judea, and then to the Gentiles, that, "they should repent and turn to God and do works meet for repentance." Acts 26:20. "God now commandeth all men everywhere to repent." Acts 17:30. The Baptist at the beginning of the gospel (Mark 1:1) taught the same: "Bring forth, therefore fruits worthy of repentance." Lk. 3:8. "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Lk. 24:47. There are sixty references in the New Testament on repentance

and sixty on the baptism of repentance. "Except ye repent, ye shall likewise perish." Lk. 13:3. Paul—testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts 20:21. The above references, and many others, prove without a doubt to those who believe in literal interpretation, **that faith is not the only condition of salvation.**

III. Justification by faith and works:

A. Justification by faith—"A man is justified by faith without the deeds of the law." Rom. 3:28. "Being justified by faith we have peace with God." Rom. 5:1. We are, "justified by the faith **of** Christ." Gal. 2:16.

B. Justification by works—"Ye see then **how** a man is justified by works." Jas. 2:21. Paul says, "The doers of the law shall be justified." Rom. 2:13. Jesus says, "By thy words thou shalt be justified." Matt. 12:37. Paul and Jesus surely would not condemn themselves. Paul says we are not justified by the law; he also says we are justified by the law. All becomes clear if one is applied to the typical law of Moses and the other to the law of Christ. Two kinds of law, works, and faiths, make it clear.

IV. Scriptures Which Prove that Obedience and Perseverance are Conditions for Ultimate Salvation

There is therefore **now** no condemnation to them.... **who walk not after the flesh but after the Spirit,** for the law of the Spirit of life hath made us free from the law of sin and death."—Rom. 8:1, 2. Paul had to **continue** to walk in the law of the Spirit or be condemned. "I therefore so run.....I keep under my body and bring it into subjection that....when I have preached to others, I myself should be a castaway." I Cor. 9:26, 27. Paul "fought a good fight, kept the faith," until he had won, "the crown of life." Others "made shipwreck of their faith." "Every branch **in me** that beareth not fruit, he taketh away." We must **abide** in Him and **continue** in Him or we will be cut off and burned. Jn. 15:1-9. We must "continue in His love." "Whosoever transgresseth and **abideth not** in the doctrine of Christ **hath not God.** He that abideth in the doctrine of Christ hath both the Father and the Son." "Receiving the **end** of your faith, the salvation of your souls." I Pet. 1:9. Some make shipwreck of their faith and lose their souls "after they have **escaped the pollutions of the world,**.... they were **again** entangled therein and **overcome,** the latter end is worse with them than the beginning, for it had been better for them not to have **known the way of righteousness,** than, after they have known it, **to turn from** the holy commandment." 2 Pet. 2:20, 21. **These people were saved, backslid, left the way** of righteousness, were overcome, and finally lost. "....beware lest ye also being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. 3:17. "Take heed unto the doctrine; continue in them: for in doing this, thou shalt both **save thyself,** and them that hear thee." I Tim. 4:16. "If ye **continue** in my word, then are ye my disciples indeed." Jn. 8:31. "He that shall **endure to the end** the same shall be saved." Matt. 24:13. "Let that therefore abide in you.. If that..from the beginning shall **remain** in you, ye also shall continue in the Son and in the Father." I Jn. 2:24, 25. The reward for abiding, remaining, and continuing in them is eternal life. We shall be presented, "Holy and unblamable,..if we **continue** in the faith grounded and settled and be not moved away from the hope of the gospel." Col. 1:22, 23. "Because of unbelief they were broken off....if God spared not the natural branches (the Jews), **take heed** lest He also spare not thee (the Gentiles)...on them which fell severity; but toward thee goodness, if thou **continue** in his goodness: otherwise thou also shalt be cut off, and they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in **again.**" Rom. 11:22, 23. "Whose house are we, if we **hold fast****firm to the end.** Take heed brethren **lest** there be in any of you an evil heart of unbelief, **in departing** from the living God.....exhort one another daily: lest any of you be hardened through the deceitfulness of sin, for we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end." Heb. 3:6, 12-14. "By patient continuance in well doing, seek for glory, honor, and immortality." Rom. 2:7-9. "If ye (Christians), live after the flesh, ye shall die, (the second death) but if ye through the Spirit do mortify the deeds of the body, ye shall live (eternally with God)" Rom. 8:13. "To be carnally minded is death (spiritual death), to be spiritually minded is life." (spiritual life). "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. Deeds of the flesh—"They which do such things cannot inherit the kingdom of God." Gal. 5:19-21. "Follow after peace with all men, and holiness without which **no man shall see the Lord;** looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:13-15.

The New Calvinism does all kinds of twisting and turning to make the Scripture uphold their theories by the claim that many verses are for the professor of salvation and not for the possessor. Heb. 6:4-6 is one of these. Many outstanding men claim this passage positively refers to regenerated believers. A few of these men are Wesley, Fletcher, Olshausen, Ebrard, and Dr. Ditzler. In the great Carrollton Debate, Dr. Ditzler says concerning this passage."—Beza was forced to change the text in Latin, and make a rendering so false that he cannot be defended, and the King James translators being rigid Calvinists, followed him. 'For it is impossible'—there is my word—impossible on the one side supporting the possibility as the other ..'for those who were once enlightened' —it was an actual occurence—it took place—they 'were enlightened' and 'have tasted of the heavenly gift'—were made partakers of the Holy Spirit —how strong this—'have tasted the good word of God, and the powers of the world to come,' rich, deep, draughts of grace—tasted and seen that the Lord was good—led into rich pastures, beside the still waters—after all this the same tense aorist is continued—kai parapesontas—and have fallen away—so it reads and he dare not question it; and have fallen away (it is impossible) to renew them **again** unto repentance.' Here if saving them were now possible, repentance is named as a commencement, confirming the genuineness of their former conversion, and such an act of contribution would be a repitition, 'repentance again.' (end of quotation).

They had repented once when saved; they crucify the Son of God AFRESH (Before salvation, all crucify Christ) when saved they ceased to crucify Him, now when they **wilfully** sin, they crucify Him the second time, and because the sin is wilfull, they sin against the Holy Spirit. See Heb. 6:4-6; 10:25-29. These verses make it perfectly clear that these people were once saved and aftrwards lost.

"Add to your faith virtue," etc. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful....but he that lacketh these things is blind and hath **forgotten that he was purged** from his old sins.... give diligence to make your calling and election sure: for if ye do these things, **ye shall never fall."** 2 Pet. 1:5-10.

A careful application of the rules for literal interpretation will prove without a doubt that obedience and perseverance are absolutely necessary conditions for ultimate salvation; **one initial act of faith is not enough.** There are several hundred additional verses which the ultra-Calvinists have never fairly met.

An Earnest Appeal

A. Many Calvinists believe the following Scriptures literally: "He that believeth and is baptized shall be saved." Mk. 16:16. "Repent and be baptized for the remission of sins." Acts 2:38. "Baptism doth also now save us." I Pet. 3:21. "Except a man be born of water (baptized) and of the Spirit, he cannot enter into the kingdom of God." Jn. 3:5. Christ told Paul what he must **do** was to "Arise and be baptized and wash away his sins." Acts 22:16.

If some good Calvinists won't accept these texts for fear that they will weaken their theory of grace, let them please grant us the privilege of accepting these Scriptures, for we accept all the grace that the Calvinist does and besides this, we accept all the conditions necessary to appropriate grace. If you have a willing mind to do all

you believe, we offer you the right hand of fellowship and love.

B. Many Christian Arminians believe that man cannot exercise free will without the aid of free grace that enlightens every man that cometh into the world; that no man can come to God except the Spirit draw him; that no man can repent and love God with his whole heart except God's grace gives him power to do so; that he cannot be converted without the grace of God regenerating him. Extreme Arminians who are so anxious to completely obey the law of Christ that you fail to exercise or accept grace as you should, kindly permit us to accept all of God's grace to assist the exercise of the will in order to completely obey, "the perfect law of liberty," for salvation.

We appeal especially to all ultra-Calvinists who exclude all works and all law, and extreme Arminians, who believe they can earn salvation by works of merit, to seek earnestly the guidance of the Holy Spirit and re-investigate this whole subject both Biblically and historically. These two groups are dividing churches the world over both internally and externally. A proper balance between grace and works of faith is hard to attain so we should seek the unity of the Spirit, pray for the love of God that never faileth and that we be one in Christ, dwelling together in unity.

THIEVES LEAVE SEVEN MILE TRAIL

The police of Fresno, California, needed no bloodhounds to track down five boys who broke into an entertainment park and stole ten dollars worth of peanuts.

The officers followed a trail of peanut shells seven miles long and caught the boys, but much of the loot had disappeared.

Each of our sins leaves a definite trail behind it. The trails may not be visible to our eyes, but "all things are naked and opened unto the eyes of Him with Whom we have to do." He sees the trails more distinctly than the officer saw the shells left by the boys who stole the peanuts.

If our sins are not forgiven they will bring us into judgment. It will then be too late to receive and enjoy the forgiveness of sins. But forgiveness is now proclaimed to us through the Man Who "died for our sins"—even the Lord Jesus Christ. (Acts 13:38, 39). "Whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

The fear of "bloodhounds," "officers" and "sentences," so to speak, is a thing of the past for those who are enjoying the forgiveness of sins; for "there is no condemnation to them which are in Christ Jesus" (Rom. 8:1). "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8).

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C. E. Topic for Juniors

May 15, 1938

THE IMPORTANCE AND POWER OF PRAYER

(Aim: To show that systematic, continual prayer is an essential to the Christian life).

Prayer

Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the simplest form of speech
That infant lips can try,
And the sublimest strains that reach
The Majesty on high.

O, Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray!

Havergal.

Lesson

1. What is prayer?
2. To whom should we pray?
3. When should we pray?

How to Pray

Ask in Christ's name—John 14:13-14.
Ask according to His will—I John 5:14-15.
Ask in faith—Mark 11:22-24, Matt. 21:22.
Pray continually—I Thess. 5:17.
(Examples of continual prayer—Acts 6:4; Rom. 1:9; Col. 1:9) Pray not for show—Matt. 6:4-7.

What to Pray For

Everything—Phil. 4:6-7.
All men—I Tim. 2:1.
One another—James 5:16.
Rulers—I Tim. 2:2.
Sending forth of Christian workers—Matt. 9:36-38.
Ministers of the Word—Eph. 6:18-20.
The Jews—Rom. 10:1.
Those who wrong us—Matt. 5:43-44.
Guidance—Prov. 3:5-6.
(Illustration—Lesson 13, Year 1, Part 1, True Stories from the Long Ago).
Pray for a sinful people—Ex. 32:30-32.
(Illustration—Lesson 31, Year 1, Part 3, True Stories from the Long Ago).
Pray for help in time of need.
(Illustration—Lesson 71, Year 2, Part 2, True Stories from the Long Ago).

Promises Concerning Prayer

Will be answered if we please Him. I John 3:22.
Will be answered if we abide in Christ. John 15:7.
God will answer what two of us ask. Matt. 18:19-20.
Able to do much more than we ask or think. Eph. 3:20.

Hindrances to Prayer

Selfishness and praying out of His will. James 4:3.
Sin—Psalms 66:18.
Unforgiving Spirit. Mark 11:25-26.

Posture of Body in Prayer

Christ stood—John 17:1.
Christ knelt—Luke 22:41.
Solomon knelt—I Kings 8:54.
Peter on the water. Matt. 14:30.
The thief on the cross—Luke 23:42.
How should we pray?

Story

This is an interesting story about a boy who prayed in a hard place. Arthur Stanley was an English boy who went away from his home to the great school for boys at Rugby. Arthur was a timid little fellow, but with the help of Tom Brown, his roommate, he learned to feel at home at the school. At first, however, Arthur found many things so strange and so different. The first night at school Arthur was taken, not to a room where there was just one white bed, but to a room where there were twelve beds. The idea of sleeping in the room with strange boys had never entered his mind before. Arthur watched several of the boys tumble into bed without a moment of prayer. For an instant Arthur hesitated to follow his home custom of praying, for he was new and strange and alone, and he was afraid of what the other boys might think.

But Arthur remembered his home and his father and mother, who had taught him that God would always be with him and help him if he did what was right. Then he quietly dropped down on his knees and prayed more earnestly than ever. Then two or three boys laughed and sneered, and a big brutal fellow who was standing in the

SOUTHERN CALIFORNIA'S MOST DISASTROUS FLOOD

(Continued from page 2)

don. "Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:9).

Mrs. Feur enjoys physical life through the blood of others; all believers in the Lord Jesus Christ possess eternal life because their faith is in His blood and "eternal life is the free gift of God in Christ Jesus our Lord" (Rom. 6:23, R. V.)

middle of the room picked up a slipper and threw it at the kneeling boy, but Arthur kept on with his prayers until gradually the noise subsided, and he rose and slipped into bed.

The next night two or three other boys knelt by their beds. The new boy had given them courage. In a week there were still others. The boys were finding out that Arthur was not just "putting on" nor trying to show he was a bit more pious than they were. They found that he made the best kind of companion in their games, and a staunch friend, and that he was never afraid to be made fun of when he stood up for what was right.

One night later, when many of the boys in the dormitory had begun again to pray before they went to bed, one of the boys said to Arthur, "We were all cowards. We all knew we ought to pray; we were taught that way at home. We were all afraid of each other."

Rugby, still one of the most noted schools in England, is very proud today that Arthur Stanley was one of its pupils. He became one of the great men of England and was given a position of high honor in the church as Dean of Westminster.

C. E. Topic for Young People

Topic for May 15, 1938
THE MYSTERY OF INIQUITY
(2 Thess. 2:1-12)
Suggestions for Leader

The topic tonight is a study of the forces of evil, particularly Satan's part in causing men to rebel against God. Iniquity is sin. It is not visible; yet its effects are visible. No sensible person would want to deny the reality of the evil in the world. It is here and it grows. The enemy has an organized kingdom like the underworld, that orders from a chief. Like an army general, Satan plans expeditions and drives. He solicits aid and followers. In his program, he has determined to turn men away from God and set up his own kingdom.

The devil's masterpiece is the Anti-Christ. Undoubtedly he will be a person directed and encouraged in fighting God, according to Satan's plans.

Already iniquity is in the world. Look at our penitentiaries and jails. Look at the wars and crimes committed. It is not impossible to be fooled by the enemy. Let our prayer be that we shall escape his influence. If the Holy Spirit is in us, He will guard us continually. "Greater is He that is in you than he that is in the world" (I John 4:4).

The forces of righteousness are more powerful than the forces of evil. In the end, we shall see that God will win and evil will be put down and punished.

1. The Way of the Flesh. Rom. 8:5-8.

It is natural for an unsaved man to sin against God. He yields to lusts and temptations and lives in open rebellion against God. God has plainly said that there is an enmity between the things of the flesh and Himself. Those things of the carnal mind and the flesh do not seek harmony with the higher spiritual truths. To put it in other words, it might be summed up in saying that those lives not spiritual are not pleasing to God.

You can think of times that certain appeals were made to you to yield to sin. The body was seeking a way to express itself or satisfy its drives. If your conscience kept you from doing that thing, then you had victory over sin. As Christians we have more to help us besides the conscience; the Holy Spirit leads us to mind spiritual things and not to be overcome with fleshly appetites.

2. The Outworking of Man's Way. Gen. 11:4; Dan. 4:30; 11:36-37.

God's thoughts are not the same as man's thoughts. His ways are above man's ways. Men have had in mind that they might get along without God and work out a plan of salvation for themselves. They have always failed and suffered defeat when they neglected God's word and will.

Once the people got an idea to build a tower toward heaven and ascend and descend as they pleased. They were over confident and foolish in such vain imaginations. That was not the way to approach God. They should have determined His will for them as His creatures and subjects of the Most High God. It is not man's place to challenge or defy God but rather obey Him.

The man of sin will come with a haughy attitude. He will work against God and His Messiah. Anti-Christ will go the limit in anti-Christian practices and declare his independence of God. Nevertheless he shall fail and God shall send swift judgment to him and all of his kind.

3. The Power behind the Nations. Luke 4:6; John 14:30; 2 Cor. 4:3-4.

The devil is more powerful than most of us suspect. He goes around as a roaring lion; and the lion is king of the jungle. His sphere of influence is the earth. Perhaps it is difficult to see now; but he is the god of this age or the prince of the power of the air. In his work, he draws men and angels to himself and uses them for his own purposes. He works in political chambers to gain the nations. Today the nations seem to be doing his bidding.

All of the power that Satan has was given to him and he operates his forces through the permission of God. "He is not the rightful ruler of this world, but the ruler by consent and will of the people of the world, and by the permission of God."

Satan can not offer freedom to the people of the world; he holds them as slaves and finally they shall suffer with him. Our prayer is to have none of him in our lives.

4. The Political End toward which the World is Drifting. Rev. 13:3-4.

Almost everyone is interested in world affairs; especially if they involve our own country and homes and ourselves. We ought to know the trend of the times in order to be forewarned and fore armed. It is not a matter of choosing whether we want to be pessimists or optomists. The real thing is to know and live accordingly. Facts are facts and need to be faced squarely. Blind optomism is deceiving.

Bible students see the world drifting toward a revival of a world kingdom in the Roman Empire. Anti-Christ shall rise to power and gain territory once held by the Ceasars. He shall come at a time that the nations are distressed. He will offer peace from warfare and prosperity from depression. Men will accept him for temporal and temporary blessings.

It is believed that the "deadly wound that was healed" that caused the people to wonder is the restoring of the Roman Empire under the deceitful man of sin.

5. The Religious Ideal. Rev. 13:14-18; 17:1-6.

"While the coming crisis in world affairs will see a leader without God, it will not be without religion nor without a church."

Constantly we need to be reminded that the true church, of which Christians are a part, shall be taken out of the world before Anti-Christ's time. At least the rapture of the church takes place before he rises to power.

Leaders of the people have seen that it is natural to worship something. Religion is instinctive. Therefore Anti-Christ seizes upon this fact to win the people to himself. Eventually he compells them to worship him or die.

John, the Revelator, gives a dramatic scene in Jerusalem when the false spirit and the Anti-Christ go down to set up an image for worship. It is an image of the Anti-Christ. Men that would not have God are going to be forced to worship a man.

It is a real joy to know that we have a Savior in the Lord Jesus Christ who shall save us from tribulation here on the earth and hereafter in judgment.

Questions to be Answered

1. Are unsaved persons essentially good or evil in heart? Jer. 17:9.
2. How does the evil nature of man lend itself to the working out of Satan's plans?
3. In what ways have men challenged God in the past. Gen. 11:4; Acts 2:22
4. How will the Anti-Christ attempt to thrust a slur at God? I John 4:3; Rev. 13:15.
5. How will the nations use the Anti-Christ to bring them out of distress?

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The BRETHREN EVANGELIST

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FOREIGN MISSIONARY NUMBER



MOTHER

THE NATIONS TODAY

By Frank G. Coleman, Jr.

Central Europe

Bible students who are discerning the signs of the times do well in watching with interest the developments in Central Europe. We live in portentuous times under the rapid unrolling of God's prophetic scroll. But men and women reading their Bibles as commentaries on the news have come to wonder about the significance of Germany's rapid progress to the forefront in the political developments of the day, a progress that has apparently reached a climax in her seizure of Austria with its consequent danger of ultimately breaking the Rome-Berlin axis. On the surface of things it has appeared for months that political events in Europe were shaping themselves up preparatory to the establishment of the confederation of the ten toe-kingdoms. Then, with Germany, Greece and Rumania in various stages of enthrallment at the wonders of Rome, it appeared that they would be the first to place themselves under the dominion of the city of the Caesars. Now, with Germany potentially a menace to the security of Italy in that she faces Italy from the other side of Brenner pass, many are led to wonder whether, after all, present trends portend the successful establishment of the old Roman Empire.

It is this writer's opinion that one small thing, the twitching of an assassin's finger, can cause such a re-alignment of the nations of Europe as to exalt the ruler of Rome to a position of world domination.

The Key

The key to the developments in Central Europe is in the thirty-eighth chapter of Ezekiel. If we read this portion of the Word rightly, in the events that lead to the elevation of Satan's man, Germany and Russia will march together to their destruction. The Gomer of Ezekiel 38:6 for centuries has been identified as Germany. Scholars in Israel raise a unanimous voice to this effect. If it be so, Hitler is doomed!

For a proper understanding of the action incident to the enthronement of the Man of Sin, Ezekiel 38 and 39 must be read with Daniel 11:40-44, the last verse of which reads, "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." While occupied in Egypt with the subjection of the King of the South at the beginning of his rise to power, Anti-Christ hears of the concerted action of Russia (Rosh, ARV; Magog) and Germany (Gomer) as outlined by Ezekiel. Versatile in the strategies of warfare, he quickly moves to meet the northern armies, defeating them in the hill sand on the plains of Judea. Permitted of God to be His instrument of judgment against the oppressors of Israel, he takes the glory to himself, receiving the homage of all the world, "Who is like unto the beast? Who is able to make war with him?" (Rev. 13:4).

An Overnight Change

But now, superficially at least, we can see nothing that would indicate preparation on the part of Germany to march with Russia at any time. How can these things be? Is the situation such that an overnight change can be brought about in which the present trend towards the breaking of the ties between Germany and Italy can be brought to consummation with a corresponding rapprochement between Moscow and Berlin? It is! The diplomacy of the totalitarian state depends wholly upon the man who holds the reins, and that man's hold on life is necessarily precarious. Every dictator fears assassination. Hitler has the reins in Germany today, another will hold them tomorrow.

Ludwig Beck

"Adolph Hitler is the German Number One man of today; Ludwig Beck is the Number One man of tomorrow. His accession to power is an absolute certainty." So writes one purporting to know. Ludwig Beck, whose name may not be mentioned in German newspapers—Ludwig Beck, who may say "No," to De Fuhrer with impunity! Ludwig Beck, German Chief of Staff, who dared to silence him when he blustered for a war of revenge against Spain upon the occasion of the sinking of a German cruiser by Loyalist aviators—this man may be the leader of the Reich tomorrow.

Something of this man's great influence may be seen in the record of Hitler's bloodless purge of his army. According to Newsweek, General von Fritsch, Commander in Chief of the Reichswehr, demanded of Hitler that the resignation of War Minister von Blomberg be secured because of his fracture of the Potsdam Code, requiring all officers to obtain War Office approval of their fiancee's social, family and financial standing. Blomberg had married the daughter of a carpenter and a masseuse. She was socially "impossible." Eighteen ranking generals backed him in demanding that von Blomberg resign. The axe that day, however, fell on von Fritsch himself together with 13 of his generals. Three days later, Beck called on the Fuhrer, made the same demands, secured Hitler's accession to them **and retained his position as chief of staff.** And this despite the shake-up in which 22 generals were moved from their commands in addition to the 13 who went into what is called in Germany, "retirement."

What About Russia

But what of it? Suppose Beck does become the leader of Germany? What bearing would that have on the relations that now obtain between Germany, Italy, and Russia? Just this, from the time that Beck, then a colonel, undertook to make the German people once again a "nation in arms," he has been in the most intimate co-operation with the marshall of Russia's Red Army! After Hitler's seizure of power, while he was thundering against Moscow, Beck was trafficking with the Soviet marshal, Tukhachevsky, General Putna, military attache at the Embassy of the U.S.S.R. in London, serving as liaison officer. Said Beck to Marshall Tukhachevsky, according to a recent writer, "If you trust me sufficiently to work out a plan of military co-operation between Nazi Germany and Soviet Russia, you must also agree to a written memorandum of our plans. Besides, we are both soldiers, aren't we? And we both laugh at our political dicta-

(Continued on page 19).

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MOTHER! If this poor old world has any hope whatever, apart from the hope that cometh from above, it is centered in the possibility of a return to old-fashioned motherhood. Napoleon truly said: "Give France good mothers and she will have good sons!" May not the present break-down of our civilization be due to the fact that the stable, old-fashioned, God-fearing motherhood of yesterday, has given way to the namby-pamby, bobbed-headed, vacuum-noodled, lip-sticked, cigarette-sucking, movie moulded motherhood of today? Think it over!

AFRICA, DARK AFRICA, CALLS TO US IN AMERICA, AND POINTS THE WAY!

If our readers are too busy to read more than one single article in this magazine, let that article be the one entitled, "The Breakdown of a Mission," by Dr. Floyd W. Taber, on Page 11. Just how much may be known to all of us here in America, the editor does not know. But, nevertheless, there have been some serious differences between our missionaries over in Africa—differences having to do with certain matters of order in the churches. There has been no unfaithfulness to the Word....anything but that. The differences have arisen rather in a desire on the part of all to be utterly faithful to the Word. Feelings were engendered. The editor has often marvelled in years gone by at the wonderful forbearance on the part of missionaries for each other, when thrown so closely together in all their work. But this time, there was a strain. But we knew that every missionary in Africa was utterly true at heart to his or her Lord. And, when that spirit dwells within, the Lord always works out the problem, for He has material on which He can work. And, from Dr. Taber's letter, it must have been even so. The breakdown of the barriers that divided seems to have been complete. We had already heard from others that this was so. It must have been a wonderful manifestation of the Spirit's power. And, they, knowing the difficulties that confront the churches in the homeland, seem to have pointed the way for us; and, they are now praying for the same breakdown and manifestation of the Spirit of God in the churches at home. Will our coming National Conference be another Christmas African Field Council meeting? The editor prays that it may be; and, he believes that it will be if all we who gather at Winona Lake shall be truly filled and controlled by the same Spirit that controlled the lives of those who met in that now memorable Field Council meeting. God grant that the prayers of our missionaries, who in far off Africa are now fervently praying for us at home, shall be answered! We predict that showers of blessing, truly Pentecostal, are due in our work in Africa. A great work has been done in the past. But now, greater works than these shall they do. O God, revive Thy work in the Homeland!

"CHRISTIAN CHINA?" "PAGAN EUROPE?" How few Christians really understand the momentous events taking place in the world, not the least of which is taking place in China. The destiny of an ancient empire containing one-fourth of all the inhabitants on the face of the earth is at stake!

Anatole France once said, **"China will begin to exist when the Chinese know that there is a China."** Within the past ten years—yea, within the past ten months—millions of Chinese have been awakened to the fact that China really exists, and with that awakening Japan's trouble begins.

Japan should have heeded Napoleon's advice.

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Pointing to China on the map, he said, "Gentlemen, there lies a lion asleep! Let him sleep!"

The Roman Empire may have "perished for want of men." China will not perish for any such reason. As is well known, the High Command of the Army in China has been re-organized and unified under the leadership of Gen. Chiang Kai-shek. Gen. Chiang has a wife who is a devout Christian and under whose influence he, too, has become a Christian.

The day before Easter Gen. Chiang Kai-shek broadcast to all China on the subject, "Why I Believe in Jesus Christ." Now imagine, if you can, Mussolini, Stalin, Hitler, Daladier, or any other Dictator on earth, even a Roosevelt, broadcasting on a subject like that!

The **World Dominion** quotes a letter from Peking containing this note of triumph:

"Since the hostilities began last July I have heard more spontaneous prayers for the Japanese people, and prayers that the Chinese may be kept from hatred and the spirit of revenge, than I heard in the whole course of the Great War from English people and English clergy as applying to our enemies at that time."

Is the day fast approaching when a Christian China will be sending to paganized Europe and America missionaries to lead us back to Jesus Christ?

RALPH D. SMITH IN BUENOS AIRES Just before sending our copy to the printer for this issue, we received a letter from Ralph D. Smith, who has established a publishing headquarters in Buenos Aires for the distribution of the Word of God in Latin America. This is no new work for Ralph Smith. When he was the superintendent of the Bible House of Los Angeles, he supplied our work in South America with tens of thousands of tracts and Scripture portions at cost, and sometimes at less than cost, as God enabled him to do it. He is now in more direct contact with the great field to which he has ministered for so many years. It is truly to the interest of our work in Argentina that we give Brother Smith our backing in a material way; and still better, our backing in prayer, for prayer moves the arm of God, and the force that moves the arm of God can accomplish anything that is within His will.

The work of our Mr. Smith is wholly a work of faith. In a letter to the editor, he says: "I could place 100,000 'Selected Portions of Scripture' in the hands of waiting missionaries **at once** if I had the funds to print them."—B.

WORTHLESS CROWNS The jewel-encrusted crown of Ethiopa, with the imperial sceptre which was wrested from the grasp of Haile Selassie by the most brutal processes that military force knows, has been brought to Rome by Marshal Graziana, former Italian Viceroy of Ethiopia, and presented to Premier Mussolini! We understand that Il Duce has placed in Rome's Colonial Museum, these trophies of Italy's rape of Ethiopia. However, the striking thing about this whole affair is that this crown and sceptre were presented to Mussolini, rather than to His Majesty, King Victor Emmanuel III. If King Victor Emmanuel had in his veins the sort of blood that should flow in the veins of a real king, he would probably not be living today. Mussolini would have spilled his blood long ago. However, how much finer it would have been to have gone down in history as a lion slain in battle royal, than as a king who has spent his days a fawning puppet upon a powerless throne. Have really great men perished from off the earth? After all, the crown of "King" Victor Emmanuel is about as worthless as the crown of Haile Selassie.

What crown of earth can compare with the "crown of glory that fadeth not away" (I Pet. 5:4), which is to rest upon the head of the over-coming Christian in that approaching day "when the Chief Shepherd shall appear?"—B.

ITALIAN TROUBLES IN ETHIOPHIA The rape of Abyssinia (Ethiopia) is proving to be the easiest of Mussolini's tasks in connection with the subjugation of that unhappy land. In this month (May) Italy is celebrating the second anniversary of the proclamation of the Italian Empire in Abyssinia.

It appears that the new Viceroy, Duke of Aosta, is facing almost insuperable difficulties in connection with the task of administration in a country three times the size of Italy, and with some 5,000,000 of its inhabitants utterly hostile. The spirit of right seems not to be conquered as yet. The Abyssinian Legation in London issued a statement on January 26th, declaring that more than 6,000 Italian and Eritrean troops had been killed during the last two months of 1937. The passive and active resistance of the Ethiopians, together with want of capital, and the state-controlled system of trading which has broken down individual initiative, are three of the staggering problems which face the Italian Viceroy.

Italian officials estimate that Italian industrialists have invested $25,000,000 in Abyssinia with little return thereon. Hundreds of traders, navvies, constructors, and ex-soldiers are returning to Italy.

Abyssinia may prove to be an abyss indeed for Mussolini, but the great Papa at Rome is "tickled pink" to have the Protestant missionaries forced out of Ethiopia and his unscrupulous priests given the religious right-of-way over this ancient empire.

The spiritual devastation of Ethiopia is a far greater loss than its material devastation, and the world marches on into the night. However, as God

is still on His throne, no night can forever endure. The morning cometh!

THE ABYSSINIAN CHRISTIANS CARRY ON The Church Missions to the Jews reports that, with the expulsion of Protestant missionaries from Ethiopia, the Abyssinian Christians are carrying on church services themselves. This is a bright spot in a very dark picture.

The Brethren Church should realize the tremendous importance of the education of a native missionary in Africa, for these troubled days no one knows what the morrow will bring forth; and if ever our missionaries are compelled to leave the field in Oubangui-Chari, where The Brethren Church has spent so much of precious blood and treasure, God grant that they may be able to leave behind them a trained and consecrated ministry that will carry on alone, if need be, until the Lord comes. Already some of the native evangelists have proven to be men with that sort of stuff in them. We need to be much in prayer for the school that is now under way for this purpose at Bozoum, and pray much for our teachers in the school. Their work is extremely important.

An experienced African missionary rightly says:

> "The problem in West Africa is not the evangelistic approach to the heathen; that is comparatively easy among impressionable people. It is the education of those who enquire or profess conversion, and subsequently of their children, to build up a stable, instructed Christian community."

THE PAPAL BLESSING UPON "A NEW HERO OF CHRISTIAN FORTITUDE" Since writing the foregoing editorial, we learn that Pope Pius of Rome has sent the "apostolic blessing" to Generalissimo Francisco Franco. General Franco is the Fascist who continues to blow men, women and little children to bits by the thousands in Spain, simply because they stand loyal to their government. The Pope's message, as published on April 18th, in the Vatican newspaper L'Osservatore Romano, is as follows:

> "Happy to see vibrating in Your Excellency's message the hereditary faith of Catholic Spain, whose crown of saints has been enriched for its better fortunes by a new hero of Christian fortitude. We send from our hearts the apostolic blessing propitiator of divine favors."

The only comment we have to make is that, if Francisco Franco is a "new hero of Christian fortitude" deserving of the "apostolic blessing," then we pray that God will save us from so bloody a "Christianity." Anyone who has ever read a dozen verses of our Lord's teaching in the New Testament, ought to know that the Roman Catholicism that spills its "blessings" upon these bloody Fascists that are bringing on the night in Europe, is not genuine Christianity in any sense of the word; and any country that has fallen under the blight of a "Christianity" of this type is a country as needy of the light of the true gospel as is the most benighted spot in the heart of Africa, India, China, or the islands of the sea. **Verily, a Brethren mission to Argentina is justified.—B.**

MOTHERS' DAY

By Ona Lee Sams

They looked so lovely in bright array,
Roses, carnations, for Mothers' Day.

Lined along the market street
To honor mothers—the thought is sweet.

"Flower, miss?" a vendor said,
"Yes, of course,—a carnation red."

So used to feeling her presence here,
Hearing her voice, seeing her near.

Hard to believe that she's gone away,
That I must wear white on Mothers' Day.

And with trembling hand a flower I chose—
Not a red carnation, but a pure, white rose.

Interesting Notes and News

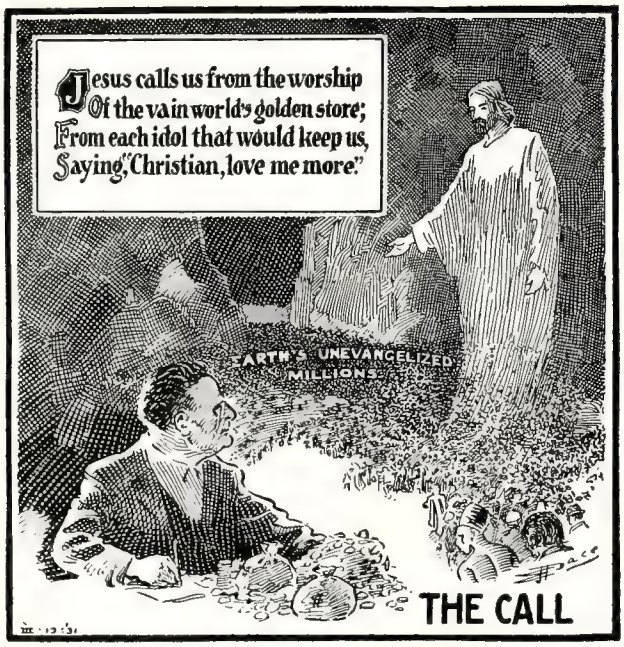
THE SPRING COMMUNION Service will be held at the Linwood Brethren Church Sunday night, May 29 commencing at 7:00. An invitation is extended to all of like faith to share and enjoy this great service according to a recent note from the pastor, Brother Freeman Ankrum.

A NOTE from Brother Herman Koontz of Roanoke, Va., informs us that Brother Bernard Schneider is now engaged in a week of Bible conference there. Brother Schneider is pastor of the rapidly growing church at Covington, Va.

WE REGRET TO ANNOUNCE that the Adult Bible Class quarterlies for April to June are completely sold out. We are sorry that a number of orders could not be filled. Although more were printed than were sold the previous quarter, the demand being greater than our expectations we have not been able to supply it.

RECENTLY WE HAVE PRINTED tracts for distribution in our churches. These may be secured for the very low price of 100 for 15c, 1000 for $1.00, or a special assortment (500 of each tract) of 8000 for $6.00, postpaid, while they last.

These tracts are suitable to be used on all occasions; to be placed in automobiles, distributed among large crowds, or they may be placed in tract racks. Most of these tracts are very brief with a message which is certain to be read. A sample is found in the back of this magazine. Cut the page and the tract may be folded. Let us have your order immediately.



FIVE REASONS WHY I BELIEVE in FOREIGN MISSIONS

Dorothea M. Schwartz

First Brethren Church
Philadelphia, Pennsylvania

1. It is a command from the Lord to the individual.

John 9:4: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."

Matt. 9:37-38: "Then He saith unto His disciples, the harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

The fields were never whiter for harvest than now. We grant that the foes are many, and the obstacles are great. Satan is putting forth every effort to hinder God's reapers. However, if we are fruitful we will find it possible to garner much fruit.

2. It is a command from the Lord to the congregation.

Lam. 1:12: "Is it nothing to you?"

Is it nothing to you, O ye Christians at home,
That millions are passing each day
Into darkness forever, to sigh and to moan,
Not knowing that Christ is the Way?

Is it nothing to you who have much to spare
That lost ones are starving each hour?
Yet, it's not just alone of your bread they would share,
But of Christ and His glory and power.

Is is nothing to you, ye Christians at home,
Awake, while yet 'tis day
For the shadows of night hasten fast;
If you long for a part in the harvest display,
Toil on, ere the summer is past.

—Mrs. R. E. Neighbor.

What will we say when we stand before Him at the **Bema** Seat of Christ, if we have not done what we could to fulfill His command and to carry His gospel to the ends of the earth? Can you hear the call—"Who will go?"—and the answer. . . . "Here am I, send me."

3. It is a command from the Lord to the Brethren Church at large.

I. Sam. 21:8: "The King's business required haste," said David to Abimelech. When God speaks to us, there is no place for quibbling. It is ours not to reason why, it is ours but to do, and, if need be, die!

Mark 16:15-20: "Go ye into all the world and preach the gospel to every creature.. And they went forth and preached everywhere."

Until the last individual of earth has heard the gospel, we have fallen short of the Master's great and final command. We dare not falter nor delay. We must not stay to count the cost. Let us spend and be spent. Let us give until it hurts, and then give until it stops hurting. Let us **"go"** and **"let go"** and **"help go."** If we can't go ourselves, let us encourage our sons and daughters to go. The Macedonian cry is still heard: "Come over and help us!" Yes, Brethren, let our motto within our church be—"Forward!—Together for Christ!"

4. It is our Lord's command to the entire Christian Church, the body of Christ.

Rom. 13:12: "The night is far spent, the day is at hand." Rev. 14:15: "The harvest of the earth is ripe."

How long! How long! This is now the cry of many saints. Many realize that this age of grace is far spent. Sin and iniquity fill the horizon with a

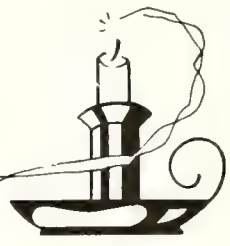
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As We Labor Together

By Rev. Clarence L. Sickel,

Sup't. of Brethren Missions In Argentina



Is is a great privilege to be able to labor. If there is still a greater privilege, it is to be able to labor together with others. Cooperative labor is an outstanding virtue of the Christian faith. As "no one liveth unto himself, so no one laboreth unto himself. Sacred history reveals to us that there have been times when certain men have had to stand alone. humanly speaking, but, they were not alone, not forsaken, for He Who never slumbers nor leaves His servants forsaken, was present. That lone faithful servant was laboring **together with God.** Nevertheless, all will agree, that it is clearly taught in the blessed Book, and revealed in human experience that it is His holy will that His children should labor together with Him during this dispensation of grace.

How vivid is this truth brought by the Apostle Paul in his second letter to the Corinthians:

> "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath GIVEN TO US the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath COMMITTED UNTO US the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him. We then as workers together with Him, beseech you also that ye receive not the grace of God in vain." (2 Cor. 5:18 to 6:1).

One writer commenting on these verses has said, "Christ is the chief ambassador; but we are the delegated messengers of this peace—we, are in Christ's stead. God might have sent angels as His ambassadors; they would be more worthy of so great a King and of so important a message. But, in condecension to human weakness, He has sent us weak and fallible men. He would rather allure us with His love than terrify us by His greatness. Oh! how high and how responsible is our office." May God through His Holy Spirit at this season of the year, when our hearts and minds are centered around "Foreign Missions," make us all realize the importance of our task and the privilege that is ours, as we labor together.

To Fulfill our Obligation

Life has it's obligations, and he who seeks to live his life, does not evade his duty. For the one who says or feels that he has no obligation in life, ceases to live—he **exists.** If this be true in the material world, how much more so in the spiritual; for it is Christ who has taught and still teaches men how to live, who teaches men the real value of life. Man, brought therefore face to face with the real purpose of life, begins to feel a new obligation. The chief aim of the "old man" is self. The chief aim of the "new man in Christ Jesus" is others. This was true in the life of Christ, and therefore must be true in our lives, if the Spirit of Christ dwells there. Possessing therefore the Spirit of Christ, the members of The Brethren Church in years past, thought of others—others who lived beyond the seas, those of "the uttermost part of the earth"—others, who were living and still live "without hope and without God in this world."

Feeling the burden, of **others,** they took upon themselves an obligation, a district in Africa and another in South America, pledging themselves before God to carry the message of reconciliation there. Since the day of the formation of The Foreign Missionary Society of the Brethren Church, our Chief Ambassador has said, to some, "Go"; while to others He has said, "Stay and give!" We have pledged anew our desire to faithfully fulfill our obligations. So, fellowservants of our Lord and Savior Jesus Christ, as we labor together to fulfill our obligation, may we feel it's sacredness, it's greatness and it's aim—

To Transform Lives

St. Paul tells us in the passage quoted in 2 Cor. 5, that God beseeches men to be reconciled to Him in Christ Jesus, through **us.** Therefore we have a part in the great work of transforming lives, being humble instruments, unassuming channels of blessing. A great work indeed it is— nothing like it in the whole world. Pages could be written giving examples of the power of God; men and women who in times past were gamblers, drinkers, thieves and blasphemers, transformed into honorable citizens, walking in their right mind, and worshipping God in Spirit and in truth: men and women, who in times past were worshipers of idols and images, hating the truth as it is in Christ Jesus, changed so completely that not only their neighbors marvel at the change

in their lives, but they themselves are amazed beyond words at the change that has taken place.

Fellow-laborers, I fear sometimes that we have lost the real vision of this wonderful working power in the lives of men. We see it working, we hear of its power, and we read of the results produced, but do we really realize what it actually means to these men and women? Do we really understand the importance of our position, as instruments, channels? —as we labor together. May we, by the help of God, not permit ourselves to be so occupied with the things of this life, that we, perhaps, forget the real purpose of our lives.

Fellow-laborers, let us live and labor for others as we never have before. "My brethren, if any do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways shall save a soul from death, and shall cover a multitude of sins" (James 5:19). May we during this coming year, imitate our Master, for on all occasions He sought to implant in the lives of men, His transforming power. "The Son of man came to **seek** and to **save** that which was lost." Then He, being in person, sought personally; now, He seeks through us,—**"Ye shall be witnesses unto Me."** Men are just as completely lost now as in the days of our Lord. Civilization has done away with some of the cruelty and barbarism in the world, but human nature is precisely the same today as it was two thousand years ago—thoroughly selfish and sinful, and nothing but the grace of God can make it otherwise.

Andrew Murray says: "Every believer needs to be taught to know and to use the wondrous blessed power with which he has been endowed. When God said to Abraham: 'I will bless thee, and in thee shall all of the nations be blessed,' He called him to a faith not only in the blessing that would come to him from above, but in the power of blessing he would be in the world. It is a wonderful moment in the life of a child of God when he sees that the second blessing is as sure as the first." Therefore shall we always be unmovable, steadfast, always abounding in the work of the Lord." For, as we labor together—

Our Joy Will Increase

All true Christians know from experience that in coming to the Lord Jesus in faith believing, there is a joy unspeakable that takes possession of one's soul. However, as all true, active, consecrated, enthusiastic soul-winning Christians know, this is only the beginning of the Christian's joy. Only those who have been instruments, channels in the hands of God to lead a soul to the foot of the cross, that have been permitted to see the blessed, eternal light burst upon that soul, can understand the joy of which we are speaking. And as the Christian is able to lead soul after soul to God, his joy in the Christian life increases. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that **soweth** and he that **reapeth** may rejoice together."

As you in the homeland hear and read of the victories won here on the field, we are confident that your joy increases; and that is our purpose in sending you report after report, article after article. For, as we labor together for the cause of Christ in His great field—which is the world—we earnestly desire to impart to our fellow-laborers—especially to those who are making it possible for us to be here in this great land—the joys experienced.

Is it not true that many complain of the lack of this joy in their Christian lives? There is a two-fold reason. They are not soul seekers, and they show no interest in those who are seeking souls. Would it be putting it too strongly to say that many who are members of the Brethren Church never read the reports, nor the articles sent in from the different fields; and, the natural result is that they do not possess this particular joy. **How can they?** They even ask, "Why Foreign Missions, when there is a plenty to do here at home?" True, but are not the souls in South America and Africa just as precious as the souls of men in the homeland? Those who have a yearning for the souls of men, never ask such questions. They show a keen interest in the work of their fellow-laborers wherever it may be; and, as they see the power of God working in the hearts of men, transforming them into new creatures in Christ Jesus, their joy increases so that it is exceedingly great.

Dear reader, has this been your experience? Is this your experience? If not, we earnestly ask that you join with us in this great work of transforming men by the power of God that you too may know and experience the joy that increases. Fellow-laborers, might not our increasing joy become more sacred and solemn, when we realize that as we labor together

We are Laboring for Eternity?

The carnally minded man thinks only in terms of days, months and years; but the spiritually minded man, thinks in terms of eternity. The carnally minded man works for this life only; while the spiritually minded man works for the life that is in Christ Jesus—**eternal life.** Oh! the vastness of the thought. Mortal men working, yes, **building,** for eternity. We often seek to know the meaning of the word "Eternity," but as the mortal brain seeks to solve its significance, it is soon lost in space. David in his 23rd Psalm calls it, **"Unto the stretched out days." Eternity—**"unto the ages of the ages." Mortal man, having his thoughts on temporal things, says, "Eat

(Continued on page 10)

First Impressions of Oubangui-Chari

By Floyd W. Taber, M. D.

We are on our way from Elat to Bassai, gliding along on a wide smooth highway, lined on both sides with grass and trees, a beautiful drive! Suddenly without warning, the road widens out to the dimensions of a city street—and then comes to a dead end. Have we missed our road? But even if we are on the wrong road, what would be the purpose of this fine route—**leading to nowhere?** And as we come to the the end of the road, we come also to the end of the green vegetation. The grass ahead is dried and burned, the trees are stunted, the sun beats down on this desert in front of us with an intensity we have not before experienced.

Closer examination reveals a faint wagon track leading off from the end of the road, winding in and out among the rocks and across the burning sands. Then we remember we have been warned about a river that has to be crossed on a very bad ferry. On ahead in the distance we see a valley with a few green trees. That must be the river. We follow the track down to it, but find only a little brook that is crossed by a primitive wooden bridge—and our wagon tracks lead on—and on—for sixty miles, before we finally come to the bad barge—and then on farther. But before this time we have learned that the end of the good road was the point where we left the Cameroun, and entered Oubangui-Chari!

Fortunately, not all Oubangui-Chari roads are like this one. But first impressions are lasting, they say; and before we came to the end of that bumpy, rocky wagon track, we had received the impression that Oubangui-Chari is a land of sand and boulders, of dried up grass and stunted trees, where the blistering sun is unbearable and the dust laden air unbreathable.

After being in Oubangui-Chari a short time, we have learned that under the superficial differences which make a contrast between it and the Cameroun, there are fundamental likenesses between the two.

Our first contact in both places was with missionaries; so I will begin by saying that the missionaries are alike in the two colonies.

Of course no two missionaries, anywhere, are just alike. In fact, individual differences are very marked among missionaries, perhaps more marked than among people of any other calling. For a man who goes to the mission field must be conscious of a very strong, definite, personal call from God to him as an individual, to do a special work. And as he labors on the mission field, his personal peculiarities become more and more dominant; for here, there is no ready-made mold into which he can fit. He must create everything himself, and naturally he creates in his own image. And the inter-action between himself and a church in his own likeness tends to exaggerate more and more his peculiar traits.

Thus, no two missionaries are alike. But as groups, the two companies of missionaries with whom I have the privilege of being associated, in the Cameroun and in Oubangui-Chari, are as alike as two peas in a pod. I hope no one in either group takes offense!

Take one example, out of many—a missionary in the Cameroun, pastor to twenty thousand people! At home it is considered that the average pastor cannot do justice to a church with more than three hundred members. And our church members at home should be able to walk alone, at least to some extent. But out here, where they are so recently removed from heathendom, and still living in the midst of it; where the vast majority cannot even read the Bible, to get their own spiritual nourishment; the pastor must do literally what Moses did for the children of Israel, carry them in his bosom.

So this pastor must travel constantly, to visit, to counsel, to reprove, to nurture these twenty thous-



"A River that has to be Crossed on a Very Bad Ferry"



"A Wide Smooth Highway, Lined on Both Sides with Grass and Trees—a Beautiful Drive"

and babes in Christ. There are no auto roads, so he travels bush paths on a light motorcycle. He visits so many villages that porters can not possibly keep up yith him with food and bedding; so he eats, drinks, and sleeps **"native."** Of course he has no protection against the hordes of malaria-infested mosquitoes; by his food and water he is infected with the deadly dysentery amoeba; he fords rivers, carrying his motorcycle above his head, and thus contracts the dread **schistosoma.** He is too busy to take time to rest and take a cure, so he continues relentlessly on the path, shepherding his flock, carrying around inside his body these deadly enemies that are sapping his life's blood.

Perhaps he is a fool to burn out his life like that. But fool or no fool, **that is the kind of stuff missionaries are made of in the Cameroun.** And on arriving in Oubangui-Chari, I find the missionaries here just **like them.**

While you look at the missionaries themselves, you think they are giants. But when you turn your attention to the tremendous proportions of the task in which they are engaged, they look like pygmies. The vastness of the territory dependent on them alone for the gospel, the material difficulties of travel, the attendant dangers, are as nothing compared to the impenetrable darkness of the minds and hearts, the insoluble problems, the insurmountable difficulties, the impossibilities with which they are faced daily, hourly. When you see the missionaries in the Cameroun grappling with their task, you are reminded of pygmies using a toothpick as a lever to try to turn the earth out of its course.

They know they are pygmies; but they know they are under marching orders from a God Who delights in doing the impossible. A year ago in their Field Council meeting, in the face of a decreased budget and a depleted missionary force, they dared to dream of fifteen thousand souls won to Christ during the year, and to trust the God of the impossible to make their dream come true. Of course the results of such a revival under the power of the Holy Spirit cannot be measured in numbers; but, within the year **more than twenty-five thousand made the good confession.**

We have the same kind of missionaries in Oubangui-Chari. We are faced with the same impossibilities. But **we have the same God.** And we left the Field Council Meeting with the assurance that He will work in the same way. The stirring of the Spirit is already being felt; great things are in store.

"Greater things than these shall we do." This promise is given, not alone to a little group of missionaries, but to the entire church. If it is to be fulfilled in the greatest measure, the entire church must claim it. Do **you** believe it? Do you remind the Lord of it daily? Do you agonize in prayer that it may be accomplished in this field? Will you share in the combat, and in the victory? Or **will the victory be incomplete, because you failed to pray?**

God is marching on. How many will be simple onlookers? How many soldiers in the victorious army?

"AS WE LABOR TOGETHER"

(Continued from page 8)

drink and be merry, for tomorrow I may die!" The spiritually minded man, having his thoughts fixed on the "stretched out days," says, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work;" "for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel." The carnally minded man, centers all things on self, therefore his acts are selfish; the spiritually minded man centers his thoughts and desires on Christ, therefore his actions are for **others,** —for their **eternal** welfare.

In closing, may we quote a well known writer: **"God's work must be done in God's way, and in God's power. It is spiritual work, to be done by spiritual men, and in the power of the Spirit. The clearer our insight into, and the more complete our submission to, God's laws of work, the surer and the richer will be our joy and our reward in it."**

"Someone has blended the plaster; and someone has carried the stone;
Neither the man nor the Master, ever has builded alone;
Making a roof from the weather, building a house for the King;
Only by working together, have men accomplished a thing."

Therefore, may we reconsecrate ourselves to God; that by Him and through Him we may be faithful to our trust, as we labor together—until he comes.

THE BREAKDOWN OF A MISSION

OR A

FIELD COUNCIL MEETING AT BASSAI

AS SEEN BY FLOYD W. TABER, M. D.

"Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:29.

Very weighty matters of business were hanging over our recent Bassai Conference—problems to which no one could see a solution, questions that would require much discussion; a situation from which there seemed to be no way out.

So business was not even mentioned for the first two days, and was limited to the afternoons for the remaining four. And the opening part of even these afternoon sessions was devotional.

The missionaries arrived at Bassai from the other stations on Friday, December 24. That evening was devoted to a Christmas program by and for the children; and, to a message of welcome from Brother Jobson, in which he quoted an article setting forth the three forward steps in the development of prayer life. In the first, prayer is spasmodic, when we feel like it, or in time of great need. In the second, we set aside a definite time, the best hour of the day, for prayer. (We have since learned that it is a practice in the Mission to spend the time from four to six in the morning in private devotions). And, in the third step, we enter upon a life of unceasing prayer, in which every act of the day, however insignificant, is performed in conscious communion with the Master. And he pleaded with us to pass from the second step to the third. To us as new missionaries, who were not always faithful even in keeping a definite prayer hour, this was humiliating in the extreme; but **it was good for us!**



BRETHREN CHURCH AT BASSAI
(Meeting Place of Field Council, Dec., 1937)

On Christmas morning, after a 5:30 a. m. prayer meeting, we gathered around an artificial Christmas tree and a wooden fire place, made and painted for the occasion, where the children had hung their stockings the night before. After finding their own gifts, the children surprised us by acting as Santa to distribute presents to all of us. Besides personal remembrances there was a gift for every missionary from Whittier and Philadelphia Third churches.

Dr. Gribble brought the Christmas message in her usual devotional spirit, and shot some heart-searching arrows, like the following: "If I am accused of wrong doing, and in my defense am able to show that my motives were right, what have I proved—except my own self-righteousness?"

After a Sunday filled with blessings, climaxed by Communion in the evening, the regular Conference program ran from Monday to Thursday. Each morning, after a study in the book of Hebrews by Brother Morrill, in which we saw the Lord Jesus Christ exalted as never before, we went to our knees. During those forenoon hours, we as new missionaries began to learn something of what real prayer is. It is being crushed before God until there is no self left to resist the on-sweeping, all-pervading tide of the Spirit. It is crying out to God in agony of soul for something without which life would be no longer possible. It is the firm expectation that impossibilities will become realities. Each day the infilling of the Spirit was more over-whelming, until on the last morning it seemed our hearts would burst from sheer joy; we could not stand any more.

Then on the last evening came the breakdown. The meeting was turned open for testimonies, which rapidly turned into confessions. Here I must draw a veil. Some scenes are too sacred to describe; and language would fail me if I wanted to.

Such an experience is best described in its results. At the close of the evening we had a new grasp on the passage: "We fight not against flesh and blood, but against...the rulers of the darkness of this world." So whenever a brother seems to be an enemy; whenever we think we need to combat **him,** in "contending for the faith;" it is only the enemy of our souls who makes it appear so, to turn our attacks away from himself.

We came away from Bassai with the firm determination that, whatever faults we may see in our brethren in the future, whatever may be the differences of opinion and misunderstandings, we will

fight only against the author of these things, and love our brethren!

What unutterable joy! The peace that passeth understanding! But there still remain three burdens on our hearts:—that the Spirit of the Lord will continue to break, break, break; that He will break down everything in our own hearts which lifts itself up against Him, of which we are still unconscious; that He break down the indifference, lukewarmness, and compromises of the native church; and **that He will break down everything that divides our churches in the homeland.**

He is already answering in the native church. The Spirit is working. The conviction of sin is becoming daily deeper. Many are confessing and giving up the fetishes and sins which have been keeping them from perfect fellowship. And the result is already seen in a turning to God on the part of the unsaved.

We are crying out to God day and night to do the same wonderful work in our churches in America. The breakdown must come. If God does not bring it about, the Devil will. If it is not brought about by the "still small voice," it will come with a crash of thunder. If grace cannot accomplish it, judgment will.

But we cannot, we **will** not believe that God will be defeated. He is on the march. He has chosen to begin this marvelous work among us, doubtless because He knew we needed it worst. But we believe He will continue it in every part of the world, not forgetting Argentina.

"Where sin abounded, grace did much more abound." If God's over-abounding grace could reach even down to us, it certainly can reach you. So we are praying, believing, expecting, to hear soon of the breakdown of the Brethren churches in America—the breakdown which is a necessary prelude to building up.

Ups and Downs at Bellevue Africa

By Mrs. Chauncey Sheldon

One is always safe, so they say, in talking about the weather, and we have plenty to talk about along that line just now. About the middle of February we lost our cool nights; the days grew hotter and heavier with the increase in humidity. It seems that we have so little strength to carry on our work, but He is able. Often the Lord blesses more when we come to the end of our strength and depend on Him. It will be pleasanter when the rainy season begins, which is around the first of May.

Since the first of the year we have had Sunday School. For the previous year we had the church service only on Sunday morning. Jacob Yasse, who was so sick, and whom the Lord marvelously raised up, is the superintendent. He drinks in the Word, and knows how to make it plain to his own people. There are 18 teachers, including 5 women, who care for all the classes. We would like for you to remember our Sunday School in your prayers. There is a wave of indifference around us, resulting in a lack of attendance at the services. Pray that there will be a breaking down and a returning to Him. Many of these indifferent ones have at one time or other professed to accept the Lord Jesus as their Savior.

Joyfully and noisily the people from the nearby village of Ndewili went forth on their hunt last Sunday morning. Proudly they waved their spears in the air, now and then throwing one at an imaginable animal in their sham battle. Without timepiece except the ever faithful sun, they managed to pass the church just at the time when the classes were meeting outside, under their favorite tree or in some choice corner. Loudly they chanted their hunting song, one leading, and the rest joining in the chorus. The old medicine man, laden with charms of all descriptions, led the way. Confidently, they went forth expecting to kill many animals, for had not the medicine men worked their charms for days?

When the sun was hanging low on the western horizon the same hunters returned from their chase, but their joy had turned to sadness, their merriment to sorrow. All their medicine had not kept them. The fire had reached the leopard's lair, and he, ferocious because one would dare molest his hiding place, sprang upon them with all his strength. Four were wounded, three quite severely on their faces, in their eyes, and one was bitten in his mouth. They were bleeding greatly, and, in the village there is no help for such accidents. We went to see them and invited them to the dispensary. They were only waiting the invitation, and lost no time in getting there after we told them to go. You see they were ashamed to come, after disturbing our service; and, especially since they had heard the gospel, and one of them had been baptized. They have made plenty extra work for Miss Bickel and her helpers, but we are praying that He will be glorified through it all. The natives say that a "big affair" fell on their heads for desecrating the Lord's day. Just a few Sundays previously, we had had the story of the creation, how the Lord made the heaven and the earth in six days and rested from His labors on the seventh.

Our most recent outpost is at Marakonda, about

85 miles from here. For three years the chief has pleaded for someone to come and tell them the "good news." It being a different language area, and because of the lack of consecrated native workers, we were unable to send a worker until about three months ago, Moussa, who years ago wandered up to Nigeria, and there found his Savior through the faithful witnessing of the Sudan Interior missionaries, went forth to tell them of His Lord. Some 35 are in the inquirers' class, including Ngakouta, the chief who has 10 wives. He says he wants to give up the extra ones. The Lord alone can give him the strength to make this step; for, the problem of knowing what to do with these extra wives, the ties of children belonging to the different ones, etc. make it very difficult for him. Pray that he may go all the way with the Lord.

The Fosters are here with us until they go on to the new Bouca-Batangafo field. Kenneth is at Bassi in the school for missionaries' children. Miss Bickel, with the Hathaways, will be leaving for furlough in about two months.

Pray for us as we labor on in this great field which is so white. The Brethren Church has a great responsibility toward this, one of the last great harvest fields of the world.

Give a thought to Africa!
'Neath the burning sun;
Hosts of weary hearts are there
Waiting to be won.
Many idols have they now,
But from swamp and clod
Many a voice is crying out
For a living God.

FIVE REASONS WHY I BELIEVE IN FOREIGN MISSIONS

(Continued from page 6)

picture of darkest hue. "Wars and rumors of war!" The nations of the earth are preparing for unprecedented conflicts at arms. A great dictatorship is about to be set up among nations. World-wide depression and economic disasters are turning the hearts of men toward some superman whom they expectantly await. The church, meanwhile, is sounding out the midnight cry: "Behold, the Bridegroom cometh." But listen, Christian believers of every kindred, every tribe, dare we hesitate now? The crucial hour in service has arrived. This is no time or place to "settle on our lees." We must be up and doing, up and going, up and serving, up and giving!

5. It is a command from the Lord to "Occupy till I come": (Lk. 19:13).

His word was "Go!" "Every creature" was to be the scope of our preaching. "All the world" was to be our geographical boundary. Shall we, who live in these last days, relax our efforts, or shall we increase them? Shall we give less to missions, or more? Surely, if the Lord is about to come, we will want to get as many as we can ready for that coming. Are we shirking? We cannot ignore our responsibility; we cannot shake off our obligation. We are our brother's keeper, and God expects us to be the trustees and stewards of this glorious gospel which He has given us. What are we going to do about this great command—**"Go"?** Our poverty, our weakness, our limited resources are no excuses. We dare not shirk this obligation. It will confront us when we see those lost millions before the throne of God. Let us answer the call.

Dr. G. Campbell Morgan tells this story of the World War. In those dark, disastrous days he was living in London, and close to his church were the headquarters of the London Guards. Day after day he watched the sons of Britain go, until five million went. They marched, singing "Tipperary"; but oh, what agony can lie hidden under the flippancy of a song! With splendid heroism they went, the finest of young manhood. Didn't they love father, mother? Didn't they love wife and children? Didn't they love sister, brother, sweetheart? Didn't they love life? Of course they did, but an hour had struck when something higher than earthly ties and calls held them, and they went, in loyalty to the call that had come to them.

Christian, is the Christ to have a loyalty lower than the loyalty of a country's call? Let this be our test at this time for Foreign Missions, that when the call comes for our time, our money, ourselves, we will say, **"Here am I Lord"** (Mk. 3:35), **use me!**

Kliever Doings Sheet

24 rue Vauquelin, Paris Ve, France
April 3, 1938

Dear Friends and Loved Ones:

It is almost a month since we last made a noise here. We wish we could just sit and talk with you instead of writing. You have probably noticed that we have a new address now. It is not because we didn't pay the rent!, but we were very strongly admonished by our teachers at the Alliance, to get into a French home if possible, saying that living in a hotel like we did, was the worst thing for learning to talk the language. Then we got a letter from Headquarters, asking how our conversational angle of the language was coming, and along with that, our hotel filled up with English speaking missionaries (7 families and 2 single missionaries) and that was very good for fellowship; but terrible for learning to speak French. They say the best way to learn a language is to forget all you know about another, and talk as best you can the one you are acquiring....I got a lot of practice at speaking in looking for places, and since then have acted as interpreter for several others



"THE FOOD IS EXCELLENT!"

"Folks tried to tell us French food is hard to get along with, but we like it. So does Anne!"

—(As evidence of the fact that Anne "likes it", and can "get along with it", here she is carrying a loaf of bread. —B.)

who have been looking for the same kind of arrangement as we were..... We have been here 2 days now, and feel right at home....The food is EXCELLENT. Folks had tried to tell us French food was hard to get along with but we like it, so does Anne. After supper they have a season of family devotions, including singing. The table talk is interesting and they make it a point to get you to talk....Even Freda is getting brave enough to talk....This arrangement gives us almost twice as much time for study as before, and is only half as far to school. So we feel that the Lord has answered prayer, and we praise Him for taking care even of the little things for us.

He is also answering in the other things, and we feel that we are making increasingly rapid progress in the language, and even though we get our tenses and genders mixed, we are understood, and it gives us a thrill, especially when we are able to start talking to people about things of the Lord. By the way, we have a Bible class here every Saturday afternoon, and we get a chance to talk there also. Well, I must get to other things. I guess you know by now that we are in a new abode, and like it alright, but will be glad when the time comes to say goodbye and start for Africa.

You would probably get a real treat out of seeing me astride of my iron horse. The Boy's Brotherhood sent me money for a bicycle, and I bought it here in Paris, and added a few practical extras, as light, a more comfortable seat, a derailleur, etc. And it is a real means of getting around. I went out to try to buy something the other day, I got on my bicycle, started for the store, and it was closed, so I started to find another where they sold the same things. I found it, but had travelled via a cobblestone street which is quite rough for bicycle travelling; so I decided to take another street home. I went by guess, and these cadi-cornered streets got the best of me. It was about one mile to the store, and I went through three suburb towns, about eight miles, before I found where I was. I didn't mind the ride though, for I saw many pretty things enroute. Riding over the cobblestone streets reminds one of getting a good old-fashioned spanking. I am hoping that with a little wear showing on the bicycle it will be allowed into Africa without such heavy duty.

This is the month of Easter. We are praying for the offering....We are hoping that we will be able to hear that "The Lord's will has been done" I used to tell my Middlebranch group that we should make the offerings a special matter of prayer, then not give a penny more than the Lord directed, but to be sure and give as much as He directed. We know the Lord's work will be accomplished; but we covet that He will not have to choose someone else to do the work that He has planned for us Brethren to do!

We have vacation from April 15th to 25th. We are hoping to be able to go to Brussels, Belgium, and visit some of our missionary friends there for a few days. The round trip is only a matter of a few dollars; and thus we could get acquainted with a little different shade of French. Also I am hoping to look into the matter of a certain type of folding organ that, if it is good, is a very low priced and efficient instrument. We have been reading about the big doings there was when Hoover visited Belgium. Well, we represent a more worthwhile cause and work, but I guess we won't cause any such a ripple in the life of Belgium.....

It seems we will be able to go from here with Miss Meyers; pray that the Lord's will may be perfectly done in that respect. We also got a letter from Brother Hathaway, saying they were hoping that it would be possible to come by way of Paris and see us, another matter for prayer. We want to be free of desiring things that are good, but not in His perfect will; so we are not asking that you pray that these things be done, as much as we would like to see them happen, but that the Lord's will be perfectly done in these matters.....

There are many things that we would like you to pray for, but don't know how to voice them, so we will place them under Rom. 8:26, trusting that He will guide you in the future as we feel He has in the past in regards to your praying for us.....

Pray that we may be up and doing when He appears for us,

JAKE P. KLIEVER.

Gleanings From Missionary Letters

WORD FROM THE FOSTERS IN AFRICA

(Those of our readers who met Brother and Sister Foster while they were home on furlough last year, will be interested in a portion of a letter just received from Sister Foster, telling of their location at a new outstation near Bellevue, where the Sheldons are).

Mrs. Foster writes: "I think you have heard us speak about Bouca and Batangafo. They were chapel points that we opened while Brother and Sister Sheldon were home on furlough, though Brother Sheldon had been there before he left. They are both government posts and have large populations. It is not difficult to be able to gather a thousand people together for a service. It is just to be an out-post for Bellevue at the present time, though it is really large enough for a station. It is in a different tribe and a different language area. Bellevue is just about 85 miles from Bouca, just about the same distance as Bassai is from Bellevue. We do hope we will soon be able to go, because the people are calling for some one to come and teach them 'the affair of God.' They gather regularly for prayer with the native workers. Our native workers do well, but they are not far enough advanced to be a great help to the people, i.e., to teach them the deep things of God."

Then again about ten days later, Mrs. Foster writes: "We were over at Bouca last week to mark off a small concession. It is a chapel point now, and has a small mud chapel building on it. It also has a one-room rest house. This will be our home until a better house is built. I could not but think of the beautiful home we had while in Long Beach, and that which we will have at Bouca. It would never do for Retta Virginia, because it has no doors. Anything can crawl or walk in, day or night. It remains to be seen what will visit us after we get there. No doubt there will be a variety of visitors!

"The small concession is very well located to reach the people. We are between two large villages and less than one kilometer (nearly 5-8 of a mile) from the government post, also opposite a large airplane field. I don't know where we will find a good garden spot, but we will trust the Lord for that.

"While we were over there last week, I went to see where they were getting

our drinking water. You would never guess what we were drinking. Of course, it had been boiled well. I know, because I did the boiling myself, since we had no cook with us. Well, they were getting the water in a small creek alongside the bank there was a waterhole where all the natives walk in to get their bath, wash their grain, etc. Here they dipped the water they brought us. Wonder of wonders that any of us ever survive in this country!

"We just learned that there actually has been yellow fever in Bangui. Another man died from it January 13th. Pray that God will keep His servants from that terrible disease."

Brother Joseph H. Foster writes from the Bellevue Station, Africa, in a letter to the Secretary-Treasurer, a paragraph that will be enlightening to all. It explains the reason for the opening of an out-station at Bouca-Batangafo, and why the Board will build a home at this station in which the Fosters will reside. However, this new outstation is being supported at present through the Bellevue Station: "We realize that the church at home is facing real difficulties, and that we do not know what the year will bring forth. We do not want to run ahead of the Lord, but to us on the Field it does seem like the opportune time to go ahead with the evangelistic work. The people are calling for the gospel, and and we do not feel that we can withhold it from them, if the Lord supplies the needs. Perhaps the Board will ask, Why not evangelize from Bellevue? The main reason is because of the distance. Gas at the present time costs about 75c per gallon, so it does not take much figuring to see that it is very, very costly to travel great distance. I said 75c. After doing some actual figuring, I find that it is very close to $1.00 per gallon. Instead of paying it out for gas, it is a greater saving to put some of it into a home closer by. We are simply looking at it for the good of the work. There is not a personal thought about it. We believe that every one knows that we never have considered ourselves in the Lord's work. But we are anxious to get the gospel to the people in the quickest possible time. For, if the signs of the times tell us anything, they tell us that our time here is short.

"We will only move forward in the Bouca work as the people themselves produce and support the workers. Bellevue missionaries and we are agreed on a self-supporting spiritual work. So there will not be any expense for that, nor medical, nor school.

"We are praying much for the Easter offering; also His continued blessings upon yourself in all of your many duties."

Mrs. Kennedy write from the Be Miller Station a very interesting letter to the Secretary-Treasurer. We here quote you a paragraph, and if anybody wants to know whether missionaries have to have good red blood flowing in their veins, let them read this: "I was white with anger the other day when I saw some six burley brutes dragging a youngster along the road by a rope around his neck. I saw them set him up on his feet and another one come up behind him and hit him so hard he fell down again, and then they dragged him some more. That was too much for me, and Curtis not being at home, I just had to go see what the trouble was. The men were all so drunk they didn't have the sense they were born with. It happened that the boy had been gambling with a woman and lost. The excuse they had for beating him was that he was gambling on his cotton money and the commandant had told them not to gamble with the cotton. Once before this same boy gambled with the same woman, and won her dress. That time, these men laughed and thought it was a good joke. In the meantime, the woman goes and learns how to gamble and then she won, but this time it wasn't so funny. Just the day before, on Sunday, on my way to a village to visit with the women, I passed a large group of men, among them these same men, gambling away for all they were worth, too busy or perhaps too ashamed (if that were possible) to say 'Howdy.' On my return, while still a ways off, I saw a group of people in the same spot. I thought the men were still at their gambling but on coming closer, saw it was a group of young boys. Two boys about the ages of 14 were preaching to their brothers. I thought what a contrast. 'A little child shall lead them.'"

Doings Under Africa's Equatorial Sun

Bassai, par Bozoum, par Bangui,
Afrique Equatoriale Francaise.
February 5, 1938

Dear Evangelist Readers:

To write something of our doings the month of January seems this afternoon to be my unexpected privilege. It was on Dec. 31st that the first departures were made from the Bassai Conference. This consists of the Misses Tyson and Emmert, accompanied by Dr. Gribble in the Plymouth.

Such an ovation as we received at Yaloke! The arches over the road, the wild handshaking, the frantic joy with which natives greet returned missionaries can better be imagined than described. But even this greeting was not only repeated but also augmented in force and volume when Dr. and Mrs. Taber, with Charles and Marguerite, arrived the next day, accompanied by Mr. and Mrs. Hathaway. Our recently arrived missionaries at Yaloke can certainly have no doubt that they are welcome! New Year's dinner was served by Miss Tyson and Miss Emmert at their home, and the day itself was a real reception day for the arrivals.

Sunday was a day of breathless joy as the long looked-for Dr. Taber and family made their advent in the midst of the Yaloke congregation. Dr. Taber gave a very precious address in French interpreted marvellously into Banou by our able director, Mr. Hathaway.

Monday witnessed the arrival at Yaloke of the Jobson family. As the Taber's had previously been installed with the Hathaway's the Jobson's were now installed with the Misses Emmert and Tyson, where Dr. Gribble was also a guest.

Tuesday the departure of Messrs. Hathaway, Jobson and Taber for Bangui took place. A Bangui trip usually comprises three days—one day each for going and coming, and one for business. Imagine the consternation as the waiting wives at Yaloke, to say nothing of the other three ladies and the three children, waited for eleven days for the return of loved ones! The reason for all this is another story.

Meanwhile, the eleven days were filled with the usual arduous duties. Two of the ladies and two of the children suffered from illness of more or less severity; the native medical work was heavy; Dr. Gribble was packing to leave Yaloke after fourteen years of residence there.

Dr. Gribble had been appointed to Bassai for a few months, than to Bellevue (at least during the furloughs of the Hathaway's and Miss Bickel) when she hopes to be permitted to help in opening up one of the new sub-stations.

Three of the ladies found time to spend one day at the Datoli gold mine, some twenty-five miles from Yaloke. The day was certainly one of intense interest, as, for the first time, these ladies were initiated into the mysteries of "placer" gold mining. They were happy to become better acquainted with Mr. and Mrs. Middleton, the young American and his wife who were in charge of the camp.

Yet three such camps in the vicinity of Yaloke make it a more difficult mission field than ever, for the influence of worldliness is added to that of Mohammedanism and Catholicism in opposition to the gospel there. Just another incentive to earnest and prevailing prayer!

On the tenth day of the absence of the missionaries a chauffeur from one of the gold mines stopped at Yaloke, saying that yellow-fever had again broken out in Bangui and that the missionaries were in quarantine there. When asked how he, himself, had been able to pass the quarantine, he replied that being chauffeur for a

large mining camp and carrying provisions for many employees, he had obtained special permission and passport. Being asked whether or not he had seen the missionaries, he replied that he had seen them all alive and well the previous day.

The ladies, being of different temperments, were variously affected by this news. Some were depressed, some were encouraged. Dr. Gribble and Mrs. Jobson decided to return on the following Monday to their post at Bassai, as Miss Byron was there alone.

The following day, Saturday, January 15, was prayer day; Sunday, of course, a day of rest and natural avoidance of journeys. It was a blessed day of prayer, and the six ladies assembled together in that series of meetings throughout the day felt much encouraged in the Lord. The fourth and last meeting of the day was in session when the senior missionary, who was reading aloud, suddenly lost her audience. The sound of an automobile, *not* ascending the opposite hill but actually rounding the corner by the Church, was too much for the waiting wives, and others quickly followed suit. "Oh, hubby, I knew you'd come," "Oh, Daddy, I was praying for you, — such were the sounds that greeted the ears of those more solitary ones, who awaited their turns for greetings and explanations.

Yes, an employee of the Company "C.P.K.N." actually had died of yellow fever on January 13 at the Bangui hospital. However, our men had not been detained by yellow fever but by business, especially the grand business of taking two cars and eight tons of freight belonging to Foster's, Dr. Gribble, Taber's, Kliever's, and Miss Crawford, through customs. (Circumstances had made it impossible to regulate customs at Baboua, the frontier post on the new road to Oubangui Chari).

The missionaries had slept with their Baptist friends, eight kilometers out of Bangui; had not, therefore, been exposed to the Stegoinaya mosquito—the carrier of yellow fever—which flies only at night; had had no difficulty in obtaining passports, etc., etc. Miracles are always so simple *after* the Lord works them, aren't they?

Sunday was a day of quiet rejoicing in the Lord. Monday witnessed the departure of Mrs. Jobson and Dr. Gribble for Bassai, Andre, Dr. Gribble's chauffeur being at the wheel of the Plymouth. Miss Byron was well and had been happy in the Lord during her two weeks alone—(since the last of the Conference missionaries had departed on Tuesday, January 4).

Mrs. Jobson and Dr. Gribble now commenced their arduous preparations for the work upon which they were so soon to enter jointly —the opening of the first term of home and school for missionaries' children. Mrs. Jobson as teacher, Dr. Gribble as house mother. Miss Myers' home, empty since her departure except during the recent Conference, was to be rearranged. Dr. Gribble's things, which arrived in three installments, must be unpacked and installed. The hospital work was to be taken over. Mrs. Jobson had much to accomplish in the home and on the station before her duties as teacher could begin. Mr. Jobson arrived on Tuesday with the first installment of goods above-mentioned. Two relays of French company on Tuesday and two relays on Saturday made it indeed an *unusual* week!

Sunday was another quiet day. Thank God for Sundays in Africa! Monday, Dr. and Mrs. Taber arrived with their children. They had been detained at Bozoum, and, although it was late, Dr. Gribble's cooking utensils and dishes must be unpacked, washed, and put in place that night, for Mr. Taber and the children would occupy the house during the four days during which Dr. Taber and Dr. Gribble would visit the Bellevue hospital, and school was to open on the following Monday.

Mr. Jobson had been in Bozoum that Monday to commence the construction of the dwelling house in which he will reside with his family while superintending the new Central Bible School soon to be opened at Bozoum. He was expected to join the doctors the following day at Bozoum and to accompany them to Bellevue.

But now comes another unexpected arrival as his car whisked in. He was accompanied by Mr. Metzler, director of the Mid-Africa Baptist Mission, and by Mr. Wiseman of the British and Foreign Bible Society. Dr. Gribble and Miss Byron supped together in the latter's home. Mrs. Jobson entertained the Tabers, Mr. Metzler and Mr. Wiseman at dinner.

The following day, after the two latter gentlemen had left for Yaounde, the doctors, with Mr. Jobson, left for Bellevue. Luncheon was served at Bozoum, on the little camp table in the rest house erected on the site of Mr. Gribble's original *rendezvous*. Then a hurried drive to the Quahm. The barge was out. *That* was understood beforehand, and a telegram had been sent to Mr. Sheldon to meet the party there. Telegrams—what are they—in *Africa?*

Mr. Sheldon *happened* to be at Bossongoa; the telegram was delivered to him there. He rushed back to Bellevue and on to the Quahm. Just one and one-half hours by the riverside!

Dr. Taber's car was left on the Bozoum side of the Quahm; passengers and baggage were taken across in an old fashioned peroque, (a hollow log) and the journey continued in Mr. Sheldon's car. Arriving, we found the Fosters, Sheldons, Misses Bickel and Crawford and Madam Kouznetstoff at Bellevue.

Fourteen people tax Bellevue's capacity to the utmost. The doctor and Miss Bickel gave themselves to renewed hospital work, especially with the microscope. Mrs. Sheldon and Miss Crawford cared for meals; the Fosters, Mr. Sheldon and Mr. Jobson left for Bouca to make the initial arrangements for the opening of the first sub-post, i. e., an outstation manned by missionaries.

It is at Bouca that the Fosters are to reside, and here they left their camp equipment. Result — fourteen people slept in thirteen single beds the night of their return. It can be done!

The following Saturday was appointed for the return to Bassai, and the same method of procedure was followed in reverse order—Mr. Sheldon's car to the Quahm—a peroque crossing—Dr. Taber's car to Bassai—. This time we had two additional passengers—Miss Crawford and Kenneth Sheldon. Sandwiches and salad refreshed us at Bozoum—Mrs. Taber and Mrs. Jobson had lunch ready at Bassai. The third and last installment of Dr. Gribble's things had arrived during her absence. Mr. Jobson came in late in the evening. In spite of all we could do, Sunday morning was busy for some of us. How we did enjoy a long restful after-dinner siesta! And how precious was the evening worship.

And Monday witnessed another departure, as Dr. and Mrs. Taber left for Bekoro. We must let them tell the story of their own trip there, since circumstances made it impossible for us to accompany them.

Meanwhile, Miss Byron had departed for a little rest at Bekoro, being taken part of the way by Mr. Metzler on his return trip from Yaounde.

And yesterday Dr. and Mrs. Taber and Miss Byron returned together. How happy we were to see them all, and what a pleasant evening we all spent together.

Dr. Taber and Dr. Gribble being busy at the hospital this morning, it was impossible for them to leave for Yaloke before 10 o'clock. And just before they left Mr. Morrill came in, in search of a load of lumber brought thus far from Yaloke. He and Mr. Jobson have been to Bozoum on business today, and as I write the car has just returned.

Miss Crawford is on the eve of opening the Central French School at Bassai. The Central School for Missionaries' children has now been in full swing for a whole week. The pupils are: Kenneth Sheldon, Roger Jobson, Charles and Marguerite Taber. "Who hath despised the day of small things?"

The location of the Central School for missionaries' children during the second term has not yet been decided. It seems that during this second term they will be taught either by Mrs. Taber at Yaloke, or by Mrs. Sheldon at Bellevue.

It is an epoch of advancement, a period of new beginnings. We *need* reinforcements; we have them by faith. Soon we shall see them and clasp glad hands with them in continued advance until our Lord shall come.

Beloved, pray on! "Even so, Lord Jesus, come quickly!"

Mrs. Florence N. Gribble.

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MOTHER'S LOVE

Her love is like an island
In life's ocean, vast and wide,
A peaceful, quiet shelter
From the wind, and rain, and tide.

'Tis bound on the north by Hope,
By Patience on the west,
By tender Counsel on the south,
And on the east by Rest.

Above it like a beacon light
Shine faith, and truth, and prayer;
And through the changing scenes of life,
I find a haven there.

God, in all ages, has carried on revival ministries in the assemblies of His saints thru an undefeatable praying minority. The praying "twos" and "threes" again and again have prevailed with God and thus reversed what otherwise were hopeless situations.

FOREIGN MISSIONARY REPORT FOR MARCH, 1938

(March Receipts will be included in Final Easter Offering Report, closing June 15, 1938)

General Fund

Estate of Jesse Eyman (Washington CH, Ohio)	$282.08
Mrs. Donna R. Sollars, Oakville, Ind.	10.00
Mr. & Mrs. George B. Seibert and Miss Helen Seibert (Beaver City, Nebr.)	50.00
Mr Mollie Sherman (Danville, O)	10.00
Total	$352.08

African General Fund

R. V Wilcox (Turlock, Cal.)	5.00
Mrs. Florence Kimmel (New Paris, Ind.)	2.50
Mrs. Emma Atwood (Beaver City, Neb.)	10.00
Total	$ 17.50

African Leper Fund

American Mission to Lepers	25.00

Gribble Fund

A Friend (Sunnyside, Wash.)	80.00

Kennedy Fund

Mission Study Class (Long Beach 1st)	10.00

Kliever Fund

Harold Swain (Oakville, Ind.)	1.00
Y. P. C. E.	5.00
Total	6.00

Robert Miller Fund

Sterling, Ohio, outfit	9.00
Mr. and Mrs. John Guthrie and family (Ankenytown, O), outfit	7.00
Misc. Ankenytown, Ohio	3.35
Total	$ 19.35

Miscellaneous

Mr. & Mrs. R. D Blomberg (for Belgian Gospel Mission)	2.00
Los Angeles (2d) (for Berlyn H. Stockley, Navajo Indians)	9.00
Los Angeles (2d) (for Hebrew Christian Alliance of America)	39.30
Philadelphia (3d) (for American Board of Missions to Jews)	61.20
Total	$111.50

Myers Fund

Baltimore, Md.	7.00
Huntington, Ind.	10.23
W. M. S. (Rittman, O.) per Miss	5.00
W. M. S. (Cleveland, O.) Myers	7.50
Sterling O.	18.13
West Homerville, Ohio	6.38
Ernest Myers	100.00
Total	$154.24

South American General Fund

H. C. Larson, Los Angeles	7.00
Goshen Ind	27.50
Warsaw Ind. per C. F. Yoder	21.03
Clay City, Ind.	8.70
Los Angeles (2)	7.00
Mrs. Florence Kimmel (New Paris, Ind.)	2.50
Mrs. Emma Atwood (Beaver City, Neb.)	10.00
Total	$ 84.33

Taber Fund

A. B. C.	87.50
Total for March, 1938	$947.50

LOUIS S. BAUMAN,
Sec'y.-Treas.

ADDITIONAL PUBLICATION DAY GIFTS

Mrs. Daisy Weaver	$.50
A Friend, Johnstown, Pa.	5.00
Mrs. Ben Mow	1.00
Goshen, Indiana	5.00
Roann, Indiana	2.00
Missionary Society, First Church, Allentown, Pa.	12.25
Washington, D. C. First Church	19.00
Ghent Brethren, Roanoke, Va.	15.00
Canton, Ohio, First Church	20.00
Leila Arnold	2.00
M. D. Arnold	3.00

MISSIONS AS A CAREER

Charles M. Sheldon, the author of "In His Steps," tells of a university class reunion, where one alumnus asked: "How do you account for Manley's going as a missionary? He was the most intellectual and brilliant man in our class. Now it has been years since I have heard of him. Poor fellow! A great career lost!"

The speaker was the head of a corporation and had spent all his life since graduation in piling up money. His companion, a distinguished journalist, replied: "I have a letter here from Manley enclosing a little circular. His work includes a great hospital for surgical cases, a preaching circle of fourteen stations and out-stations; a publishing house that ranks among the first in the East, and a boys' training school with an attendance of 500 students. He has twenty-seven assistant workers in various departments." The big business man replied:

"I apologize to Manley; I did not know what a career a modern missionary has. By the side of it, my own is small."

A brother of Manley is one of the faithful members of the First Church of Long Beach, Calif.

Where Is Hell?

Where Is Hell?

THE BRETHREN PUBLISHING CO., Ashland, Ohio

PRELIMINARY REPORT
WHITE GIFT OFFERING, '38-'37, '37-'38
By L. E. Lindower, S. S. Editor for May

PENNSYLVANIA DISTRICT

Church	Total	Ashland	Camps	General	'36-'37
Altoona					10.25
Berlin	118 56			118.56	64.00
Brush Valley	4.50			4.50	
Cameron, W. Va.	5.00			5.00	1.50
Conemaugh	70.11	8.00	3.50	57.61	67.49
Work to win class	10.00	(1 00 abroad)			
John Leidy and family	5.00				
Mrs. Mildred George	5.00				
Mr. and Mrs. W. Wertz	6.00				
Mr. and Mrs. W. G. Knavel	5.00				
Grafton, W. Va.	3.00			3.00	
Johnstown (First)					38.15
Johnstown (Second)	30 21			30.21	11.25
Johnstown (Third)	57.38			57.38	14.60
Jones Mills	11.85			11.85	3.20
Juniata					5.00
Listie					18.00
Martinsburg	14.78	1.70	11.83	1.25	17.32
Masontown					40.00
Meyersdale	104.25			104.25	64.17
Mount Pleasant	8.60			8.60	10.50
New Kensington	20 00	10.00		10.00	2.94
North Vandergrift	10.15			10.15	10 55
Philadelphia (First)					25.00
Philadelphia (Third)	31.00			31.00	25.00
Mr. and Mrs. F. H. Kalesse	6.00				
Pike					87.70
Pittsburgh	66.60			66.60	40.00
Summitt Mills	92.44	85.00		7.44	7.18
Sugar Grove Union					1.54
Terra Alta, W. Va.	6 61			6.61	5.36
Vinco	12.80			12.80	15.80
Waynesboro	92.45	27 50		64.95	58.80
Yellow Creek	8 73	2.75		4.81	9.00

SOUTHEASTERN DISTRICT

Baltimore, Md	3.00			3.00	
Buena Vista, Va.	2.00			2.00	
Covington, Va.					5.68
Calvary,N. J.	4.00			4.00	4.00
Hagerstown, Md.	45.91			45.91	28.67
Harrisonburg, Va.	25.31	18.00		7.31	12.90
Mauertown, Va.	43.15	30.00		13.15	14.21
Mount Olive, Va.	12.64	4.00		8.64	5.10
Saint James, Md.	19.36			19.36	15 50
Sergeantsville, N. J.	5.00			5.00	5.00
Roanoke, Va.					12.09
Washington, D. C.	61 30	16.50	3.50	41.30	80.89
Winchester, Va.	3.00			3.00	

OHIO DISTRICT

Ashland	144.00			144.00	76.74
Christian Endeavor	15.00				
Mrs. E. L. Kilhefner	15.00				
L. E. Lindower	10.00				
Dean Benshoff	6.00				
Mr. and Mrs. E. G. Mason	5.00				
Ruth Harley	5.00				
Camden	2.20			2.20	3.00
Bryan					35.02
Canton	16.00	8.25	1.00	6.75	19.06
Danville	5.00			5.00	
Clayton					15.00
Dayton	40.00			40.00	60.59
Ellett					13.85
Fairhaven	37.21	22.50	1.00	9.71	24.22
Fremont	23.36	8.75	10.51	4.10	15.11
Gratis	40.08	40.08			14.26
Rev. A. E. Whitted	5.00				
Dorothy Whitted	5.00				
Homerville					31.50
Gretna					11.09
Louisville	52 98			52.98	33.85
Mr. and Mrs. M. B. Summers	6.00				
Middlebranch	12.09	5.85	1.21	5.23	6.35
New Lebanon	27.57			27.57	39.71
North Georgetown	5 56	2.50	2.50	3.56	
Pleasant Hill	19.50	6.00	2.00	11.50	17.50
Rittman					22.59
Sterling					8.39
Smithville	111.30	64 75	20.50	26.05	30.14
Williamstown					9.48

INDIANA DISTRICT

Ardmore	23.72			23.72		
Berne					30.00	
Brighton	5.50			5.50		
Burlington	38.73	38.73			28.27	
Rev. C. Y. Gilmer	10.00					
Cambria	8.71			8 71		
Center Chapel					2.39	
Clay City	12 33			12.33	23.80	
College Corner	20.00	6.00	2.50	11.50	5.25	
Corinth	10.52	6.00		4.62	9.42	
County Line	6.00			6.00		
Denver	8.00			8.00	7.00	
Elkhart	101.50			101.50	12.06	
Flora					11.46	
Fort Wayne	10.00		10.00			
Goshen	26.73			26.73	52.06	
Huntington	9.11		5 06	4.41	2.04	
Loree	25.06			25.06	54.01	
Rev. C. Y. Gilmer	5.00					
Lake Odessa, Mich.	6 25			6.25	8.00	
Mexico	23 00			23.00	34.04	
Milford	16.40			16.40	13.66	
Muncie	41.63			41.63	29.45	
Nappanee	91.59	20.02	3.50	68.07	116.12	
North Liberty	10.16			10.16	15.23	
North Manchester	51.92			51.92	52.75	
Oakville	60.50			60.50	25.00	
Peru	8.45		8.45		7.65	
Roann	2 50			2.50		
Roanoke	8.00	4.00		4.00	9.28	
Sidney	11.80			11 80	9.55	
South Bend	100.00	11.21		88	79	18.26
Warsaw	32.00	3.50		28.50	26.48	

ILLIOKOTA DISTRICT

Dallas Center, Ia.					17.45
Lanark, Ill.	103.85	59.00	22.50	22.35	69.40
Milledgeville, Ill.	85.15	10 00		75.15	
Rev. W. S. Bell	10 00				
Leon, Ia.					5.97
Waterloo, Ia.	154.06			154 00	75.93

(To be Continued)

HELL IS AT THE END OF A CHRISTLESS LIFE!

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"And whosoever was not found written in the book of life was cast into the Lake of Fire" (Rev. 20:15).

"The wages of sin is death, but the GIFT of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

It is "Wages" or a "Gift".

Take your choice!

THE USE OF TRACTS

It has been generally agreed that we have not made use of tracts nearly as much as we should. It is difficult to find in many cases just we need. Because of this, we have selected some of the best. These have been printed and are now on sale. Those adapted to bring people to the knowledge of their need of salvation are short and of such style that everybody will read them. The ones for saints are designed to impart strength and comfort, and encourage to ardent labor. The prices are so low that every church may secure thousands. The price is 15c per hundred; 1.00 for 1000; or an assorted order of 8000 (16 kinds of 500 each) for $6.00. Send for samples. The Brethren Publishing Co.

Ashland, Ohio.

The Influence of a Tract

(*From The Christian Readers Digest*)

A young Frenchman who had been wounded at the seige of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand—Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man re-acted upon the whole continent of Europe for he was William of Orange who gave religious liberty to the Netherlands.

Put a tract in every letter you send, every bill you pay. Take them to hospitals and jails. Never leave home without a supply in purse or pocket. Ask God to show you where to give or place them so they will bring glory to His Son Who died that we may have eternal life.

"The blood of Jesus Christ, God's Son, cleanseth us from all sin."—I John 1:7.

The Prayer Room, 599 South Mc Lean St., Memphis, Tenn.

THE NATIONS TODAY

(*Continued from page 2*)

tors." Beck has since shown the correspondence to representatives of a third nation.

Putna and Tukhachevsky has since been "liquidated" for their intrigue with Beck, but the German Chief of Staff is still in the saddle, a soldier who considers war his business. But it must be a good business, one that promises success. Beck will willingly engage in no conflict which finds Russia moving up to the back door of Germany. And if Beck should be elevated to the leadership of the nation, and one assassin's bullet in the heart of Hitler who fears it could bring it about, the rapprochment of Germany and Russia will be accomplished and Gomer will ride with Gog. Ezekiel knew!

Beck in Germany! The Annschluss straining the bonds that link Rome and Berlin! The memorandums between London and Rome! Germany and Italy, outwardly composed but inwardly chary! How soon could the last link be broken, the last tie loosed and permit Gomer to ride forth with Gog! Surely the coming of the Lord is near.

"You can do more than pray after you have prayed, but you can never do more than pray until you have prayed."

AN APPRECIATION

It is my sorrowful honor to pay my modest tribute to the memory of a man I knew only a short time, yet deeply loved. Others doubtless will pay tribute to him, and I shall only add mine from the point of view of the one that was on the battlefield when he was called home.

Announcement of the death of my co-worker smote heavily with sorrow the hearts of his members and legion of friends and brought to me the shock of personal bereavement.

Brother H. F. Stuckman was the pastor of the Ardmore church where I was engaged in a revival campaign. Service after service we worked together. In the absence of the song leader one evening Brother Stuckman filled his place. At the close of the song service he turned slightly around and with a smile of success and happiness, as a runner after finishing his part in a great race and hoping for the race to continue said: "Captain, Go to it." Those were his final words from the pulpit, for His God and His Creator, in the quiteness of that night, called Him home to receive His award for a race well run. How wonderful! To be called home from the battle front, dying in action for God.

It made no difference to Brother Stuckman what his earthly position or honor in this world, whether high or low, popular or unpopular, a large church or small, the conviction of his heart was the guide of his life. He carried on in that unassuming manner, warm and friendly to all and compromising with none, until the Lord called him from his earthly labors to that eternal rest which he anticipated with joy. We rejoice in his triumphant faith but our heads are in great sorrow as we mourn our loss.

He was a warm personal friend and called many by their first names. He was loved and highly respected by every member of the Ardmore church and doubtless everywhere.

The Brethren Church has lost one more of those rugged pioneers of faith who believed that obedience to every command of Christ was the highest expression of spiritual life and gave every evidence of the abundant grace of God in their lives.

He was ready for service to his Lord in any capacity at any time he could doing numerous things for the success of God.

We shall cherish his memory with every tender appreciation and thanksgiving, and anticipate a joyful meeting on the other shore. Today we are here, gathered together in strength and happiness. Not a man among us can tell when the flying shaft of death will find its mark and add our name to the list of those who have gone before. How careful, therefore, we should be that in the heat of battle there be no word or act that will leave its personal sting or an unhappy memory.

The passing of Brother Stuckman leaves a vacancy that should challenge others to step into the ranks and carry on the battle against sin. God buries his workmen but his work must go on.

Brother Stuckman, we went on and we are still going on knowing that some day we too shall be called to pass on the flag.

It is not death to die
To leave this weary road
And midst the brotherhood on high
To be at home with God

It is not death to close
The eye long dimmed with tears
And wake in glorious repose
To spend eternal years.

No, no, it is not dying
Heaven's citizen to be
A crown immortal wearing
And rest unbroken sharing
From care and conflict free.

Hiram Ellsworth Davis,
Ashland Theological Seminary.

C. E. Topic for Juniors

A LIFE THAT IS CLEANSED, KEPT CLEAN

May 22, 1938

(Aim: To show the importance of a clean life to be used of God, showing how the ordinances of baptism and feet washing are symbols of the actual cleansing from sin).

Leader

How many of you have ever heard this statement, "You are saved to serve"? We have been commanded to be witnesses. We have been told to go out and tell others. This work is not for just a few, but it is for all who love Jesus and are His. In Rom. 12:1, God asks us to present our lives to Him. God can use in a mighty way only those lives that have been yielded to Him. God has a work for every child of His. We must be willing to do it.

For Discussion

1. Why cannot God work through a sinful life? Isa. 59: 1-2.

2. Can we cleanse ourselves? Prov. 20:9, Job. 14:4.

3. Who cleanses us? When? Rev. 1: 5, Titus 3:5, I Cor. 6:11, Heb. 10:22 (This washing has a parallel in Lev. 8:6. Before a priest could serve he had to be washed all over, which washing was never repeated. See Less. 34, True Stories from Long Ago, Year 1, Part 3). That is what God does when He saves us, before we can serve Him. Of this first washing, baptism today is a symbol).

4. Do people sin after they are saved? I John 1:8.

5. What provision has God made for this? I John 2:1-2, I John 1:9, I John 1:7, John 13:1-17 (After the first cleansing the priests who entered the tabernacle to serve were required to first wash their hands and feet at the laver. This repeated clensing is symbolized in John 13:1-17).

6. What should we do? Draw nigh to God—James 4:8. Pray for cleansing—Psalms 51:2, 7, 10.

7. What should our attitude toward sin be? II Cor. 6:17.

8. Why should we be cleansed?

To be fit for His use. II Tim. 2:19-21. So we can bear fruit. John 15:2-8.

9. What service can we as Juniors render to God?

Illustrations

Lesson 11, Yr. 1, Part 1, True Stories from the Long Ago. (A cleansed man who lost all because he did not separate himself from the wicked).

Lesson 51-52, 54-55, Year 1, Part 4, and Year 2, Part 1 (Showing how a life marvelously used of God becomes useless when uncleansed).

C. E. Topic for Young People

Topic for May 22, 1938

THE HINDERING POWER

(John 16:1-14)

Suggestions for the Leader

The Holy Spirit of God is the One who is in the world today and leads people into right living. He opposes evil and honors the Lord Jesus Christ.

Christian people want to know more about the person and work of the Spirit. Those who are saved know that He does come into our lives and lives there following our conversion. As we yield to His will, He infills us every day to do greater things for God. There is such a thing as the baptism of the Holy Spirit and also an indwelling and an infilling.

The Spirit of God is active in the world, among unsaved persons. Frequently He checks sin and hinders the evil schemes of the enemy. John, the Evangelist, says that there are at least three ways in which He reproves the world: 1. Of sin, because the people do not believe on Christ, 2. Of righteousness, because Jesus was righteous and went to the Father but still some do not accept Him, 3. Of judgment, because the prince of the world is judged. (Satan's doom is settled and that of all those who follow him).

Paul uses the exact term "hinders" or "restrains" in refering to the work of the Spirit in the world (2 Thess. 2: 7). Men may suspect that they are independent of God, yet they are not. God permits them to operate under His permissive will. Through His Spirit, He places upon man certain limits and restrictions. The Spirit enforces these. Even in this life immorality leads to ruination. Criminal acts finally bring punishment. Unbelief and atheism make for sorrow.

Little do the worldly persons appreciate the person and work of the Holy Spirit. Instead of obeying Him, they fight Him. There is a day coming when the "Restrainer" shall be taken out of the world, with the church. Then sin will be multiplied and life will be difficult.

Thank the Lord for the Holy Spirit in the world today. Don't pray for Him to descend; He is here now. Pray that you might be filled with the Spirit and led by Him.

1. The Proclamation of the Truth
John 16:13; Acts 1:8; I Thess. 1:5-8

Satan stoops to mean methods of conduct; but the Holy Spirit does not. The method of work used by the Spirit is the sending forth of the truth.

Truth is enlightenment and abolishes ignorance. If we know the truth we are in position to make happy choices and avoid error. Of course it is hard to define the word truth. We are reminded that Jesus said that He was the truth (John 14:6). This verse helps us in our discussion of what it is and how it is seen in the Lord Jesus. In John 8:32, Jesus said that "ye shall know the truth and the truth shall make you free." In verse 36 He said that the Son shall make you free. Out of these references we ought to be able to see that the Holy Spirit takes a stand against error and evil by proclaiming the person and work of the Lord Jesus.

The promise of the Comforter meant that He would bring all things to our remembrance whatsoever Jesus had spoken in the days of His flesh.

2. The Adulteration of the Truth
Matt. 13:25, 33; Rev. 2:20

The devil has lived a long time and has learned a few things during the time of his existence. He tries to avoid any open conflict between his forces and those of God. He comes to places of respectability and even to the church, that he might sow seeds of trouble. In the parable, he came to the field and sowed tares among the wheat.

Satan works hard to worm his way into places of influence in order to deceive men. He selects his agents and teachers to carry out his evil program. Sometimes they get in as Sunday School teachers or even preachers. As Christians, we need to be on guard constantly. In some of the modernists churches there must be a great number of agents for Satan. Learn the truth from the Bible and stand squarely upon that. Do not let your faith be shaken by unbelievers and evil men. Satan began his lying with mankind when he deceived Eve; he has never changed his ways.

3. Holding Fast the Name
Rev. 3:7-12

During the generation which is now passing on, there was a great wave of evangelism. Tens of thousands of people were saved throughout the country. At present there seems to be a let down. What has happened? John wrote about these times in the Book of Revelation. He asks us to remain faithful until the last. Even though there may be multitudes drifting into the apostasy of Laodicea, let us hold fast the precious name of the Lord. This is our great privilege today; to live for Him.

4. The Ebb and Flow of Faith

Have you ever watched the tide come in or go out? Some people's faith is just like a tide. In their lives there is a constant struggle between the things that are right and those that are not. Sometimes they drive back the evil plans and temptations; at other times they seem to make great demands upon the individual. Really our faith should not be likened to a tide. "For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1: 6). Christians claim to rest their faith in the Lord Jesus (Eph. 1:15). He is the same yesterday, and today and forever (Heb. 13:8).

The victorious life that constantly witnesses for the Lord, is the Spirit filled life. Through prayer and reading the Bible we are strengthened and encouraged to do the Spirit's will. As long as we are found in the center of that will, there will be no ebb and flow of our faith. When we trust the arm of flesh, we shall suffer defeat.

5. The Work of the Spirit in our Lives

Our bodies are not our own; we have been bought with a price. Really they become temples for the Holy Spirit. While He is in us, He seeks to bring honor to the Son of God. If that is His business, it ought to be our business. "All men should honor the Son, even as they honor the Father" (John 5:23). Thus we see that the Holy Spirit, not only hinders the advance of evil, but also brings a positive testimony from us for the Lord Jesus.

Questions to be Answered

1. Which is the more powerful, the Devil or the Holy Spirit? I John 4:4.
2. What is the Spirit's work in the world now? John 16:8-11.
3. What is the Spirit's work in Christians' hearts now? John 16:13-14.
4. How does Satan frequently fool Christian people with his evil work? Matt. 13:25, 38.
5. Do you think that it is possible for some leaders in the church to be actually carrying out Satan's plans?
6. Why should we be on guard constantly to hold the good things that we have?

Quotations

"It is the will of God that every child of His should be filled with the Holy Spirit, at all times." McClain.

"One of the most decisive marks of the presence of the Holy Spirit in His fullness is a resigned and peaceful state of the spirit originating in perfect faith in God." C. F. Andrews.

The Holy Spirit reveals that Satan is already judged, and therefore what the sinner needs to do, is to identify himself with the victory which is in Christ Jesus.

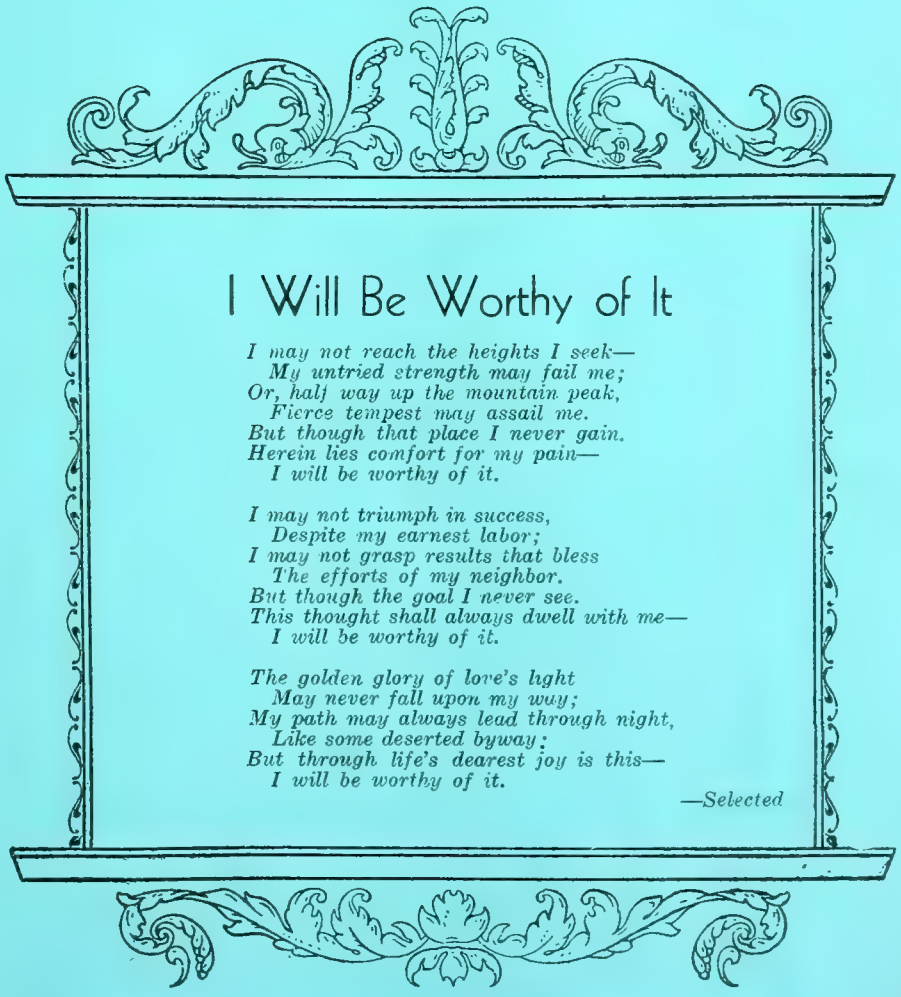
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Vol. LX, No. 20 May 14, 1938

The BRETHREN EVANGELIST

George Ronk 5-38

WOMAN'S OUTLOOK NUMBER



I Will Be Worthy of It

I may not reach the heights I seek—
My untried strength may fail me;
Or, half way up the mountain peak,
Fierce tempest may assail me.
But though that place I never gain.
Herein lies comfort for my pain—
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor;
I may not grasp results that bless
The efforts of my neighbor.
But though the goal I never see.
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of love's light
May never fall upon my way;
My path may always lead through night,
Like some deserted byway;
But through life's dearest joy is this—
I will be worthy of it.

—Selected

Light in a Dark Place

By Everett Niswonger

"The Fuhrer's Day"

After Hitler appropriated Austria he made a dramatic and Historic speech. At the conclusion of this address when the Nazis were wild with enthusiasm due to the "glory" of the Reich they cried loudly, "This is Der Fuhrer's Day."

Thus also did the worshipful followers of Augustus Caesar cry out in the day of his triumphant reign.

It is significant that the very group who cried in praise of Hitler spent all their extra time persecuting and destroying the Jew and this with the full approval and blessing of Hitler. Unfortunately Hitler forgets that the God who providentially guides the stream of human history is as to his humanity a son of David, yea, "**The** son of David" (Isa. 9:6 and Romans 1:3). And the Fuhrer's determination to destroy the Jew is driving that Jew back to his home land and preparing him for the day when the remnant will repent and receive Jesus as their Messiah. Therefore, Hitler (though he does not know it and God will punish him for his voluntary sinning), is hastening the end of his "day" and is hastening another day—"the Day of the Lord" (Acts 2:20; Phil. 1:6).

Thank God that the day of sinful man is about to end; and the "day of the Lord" is at hand. Man's schemes to bring joy and prosperity to the human family have failed. But thank God there is a man at the Father's right hand and in His day the world will know joy, peace, justice, prosperity and holiness.

More Jews in the fire

Not so many years have passed since the German Jew was so proud of his prestige in the German nation that he called himself not a "Jew" but a "German Jew." Multitudes of Jews held positions of honor in all the professions and government posts. In fact, the critics of the Bible argued that the Bible was not true because the Jew had found permanent rest in Germany. Do you hear anyone using that argument now? A Jew would rather be almost any thing than a German Jew.

And what is true of Germany was true of the Jews in Austria. They were bankers, lawyers, doctors, professors, et cetera. But since Hitler stole Austria this is true no longer. If newspaper reports are even ten per cent true multitudes of Austrian Jews preferred suicide to Nazi rule.

And again the Word of God is true and the critics are wrong. For long ago God told the Jew, "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:" (Deut. 28:65, 66).

But there is a truth which we as Christians should remember. While God of necessity is dealing with severity in regard to Israel, He wants us to show them the love and salvation of God revealed and finished in Jesus Christ.

Freedom Is Dying

Anthony Eden, who recently resigned as Britain's Foreign Secretary, believes that **freedom is dying** in this world and will soon be unknown unless something phenomenal happens to save it. Eden knows the facts about the plans of the Dictators as few people do because he has been in intimate touch with the world's best intelligence service. The only alternative he can see to world dictatorship is a war **now** against the dictator nations. This former foreign secretary feels that the day is fast approaching when under the present world trend every man will soon be subject to the whims of ruthless dictatorship.

To hear some of the present world leaders talk one would almost be convinced they had been studying the Bible. Mr. Eden might have clinched his argument by quoting Revelation 13: 16, 17 which refers to such a condition. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Is it not strange that the world of men will not turn to the only one who can solve their problems? But as long as men refuse to make Christ Lord of all God must make of human history an eternal pictorial warning of the folly of rebellion. Every man is a rebel who rejects the authority of Jesus Christ as the God of history and the Savior of mankind.

"Vacillations"

Senate leader Barkley says the Vacillations of another senator reminded him of an old clock his father borrowed from a neighbor.

"My father took the clock home, put it on a mantelpiece and it remained there a week, but my father could never tell what time it was," said Barkley. "Finally he took the clock back and asked the neighbor what was the matter with it."

"The neighbor said: 'I should have explained it to you. It is a very curious clock. When both hands point to 12 and she strikes 2, that means it is half past four.' "

This clock also reminds one of the vacillations in the religious or professing Christian world. There are denominations where the ministers and professors say one thing from public platforms and an entirely different thing from their local pulpits and desks. Perhaps there is a certain value in this to the vacillator. When someone says he believes one thing there is always someone else to say he believes the other thing and the vacillator can pick the one which suits his immediate interests.

The Apostle Paul was a most gracious Christian soul-winner. Anyone who reads the epistles written by him cannot help but be impressed with the love and grace which flowed like a river from his Spirit-filled life. On one occasion while Paul was in bonds there were certain Brethren who were jealous of him and preached out of envy. Yet they preached the truth about Christ. And although Paul always taught that Christians should not envy, he showed his big heart and broad mind when he said, "..Christ is

(Continued on page 10)

The Brethren Evangelist

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NEED OF REVIVAL

The great denominations were built because of the consuming fires of revival. In those days emphasis was placed upon the new birth and the transformed life. People talked about "getting religion" but things have changed considerably, for now people talk about "joining the church." Quite frequently many ministers belittle the revival and with great pomp and show baptise a crowd of sinners at Easter with no attempt to be sure that they understand God's plan of salvation. These same men who depreciate the gospel of real salvation worry because their church members are not more reliable. We are in great need of a revival of God's eternal truth in the hearts of men and women today. We need a revival which makes it clear that Christianity is not something which we put on the outside, but a new life which is within, manifesting itself on the outside.

Some time ago a secular journal, The Chicago Journal of Commerce, revealed that even worldly minded men realize that a real gospel revival is needed. It was stated:

> "The nation needs much in the way of understanding and amity, but it needs most a spiritual revival—not the showy kind—but the kind that comes from conviction that without spiritual guidance the greatest nation in the history of mankind will become vulnerable. The newspapers could well inculcate a little fear of the ultimate consequences that comes of nations which try to get along without frequent revivals of faith in Christianity."

Even the secular press seems to realize that people are today in great need of a revival of the true gospel. The least contribution we can make to this is to present God's Word and encourage others to do likewise.

THE WEAK CHURCH

Some people lament the weakness of the church today and speculate as to the cause of her apparent inability to impress the world. Conferences and committees theorize and speculate as to what should be done to cure the multifarious complications from which the old sick and troubled world is suffering. How successful these may be is well illustrated by the wisdom of the school boy standing beside the highway. A tourist stopped to inquire of him how far it was to B—. "Well," replied the boy, "it's 24,996 miles the way you're goin', but if you turn around and go the other way, it ain't but four."

One trouble with the modern church is her determination to settle the problems of the world according to the theories hatched from human wisdom. The distance to success by such a route is impossible. If the church will turn around and use God's method, great transformations will be seen. God's way to transform the world is to save and transform sinners one by one. Reformation comes after regeneration.

CHURCH UNITY

A religious writer has recently pointed out that great numbers of churches under the Protestant banner are rapidly turning toward a more ritualistic worship. He also states that Roman Catholics to some extent and the Greek Orthodox churches are showing tendencies toward the sermon. It is further pointed out that these tendencies after all may be for good in serving to bring the churches together. To us such unity cannot be taken very seriously. Unity which is only outward or which is based on similar forms is not unity at all. The only unity which is real is that which comes from having the mind of Christ. Unity must be based upon truth. Real unity only exists where there is agreement in the truths of God's revelation.

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PREACHING, ONLY FOOLISHNESS

For centuries the unbelievers have stood back and laughed at the preachers who have been true messengers of God. But in our day, the greatest opposition to the preachers comes from preachers themselves. Some years ago, a writer in The Christian Century, the mouthpiece for modernism, wrote that:

> It is very doubtful to my mind, whether all the preaching done in America during the next twelve months, let us say, will add as much to the well-being of America as the work of one honest efficient farmer, or as that of a humble teacher in some little red schoolhouse.

So to this writer speaking in harmony with the wisdom of the world preaching is a lot of foolishness. To this we merely add the inspired comment of the great Apostle Paul.

> For the preaching of the cross is **to them that perish** foolishness; but unto us which are saved it is the power of God.
>
> For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. I Cor. 1:18, 21.

Delivering the revealed message may be foolishness to the unbelievers both outside and inside of the professing church, but it is still the power of God unto salvation to those who are willing to believe God's Word.

THE CHRISTIAN LAVER

The article appearing in this issue under this title by Brother J. Paul Dowdy, missionary to Argentina, is the first of a series of expositions on the thirteenth chapter of John. Brother Dowdy has put forth some painstaking effort and has arrived at some very scholarly conclusions regarding the subject of John 13. We believe that these expositions will be a real help to our people in establishing the scriptural position and attitude toward this wonderful chapter.

AS TO PURGATORY

A very brilliant and popular speaker answering questions over the radio found this one: What do you think of the doctrine of Purgatory? He replied to the effect that, knowing modern Christians as he did, he was prone to admit that it does seem as though there should be some intermediate state to get some people ready for heaven.

This answer may satisfy some people, but frankly, we do not like it. It seems like a slander on our blessed Lord to suggest even jokingly that purgatory could do for any person what Christ Himself can not do. Salvation is God's gift to believing sinners in the Lord Jesus Christ. When we receive Christ we receive justification, regeneration, sanctification, glorification, a new position, new life; we are new creatures, condemnation is gone, hope is real, heaven is sure; we have **all** spiritual blessings in Christ. The Word of God is clear in revealing to us that those who are in Christ are accepted in the beloved (Eph. 1:6). It is also true that "He that hath begun a good work in you will perform it until the day of Jesus Christ." It is also true that our Lord "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

If there would be the slightest guess that a purgatory might be even slightly needed in the purpose of God, it should be remembered that Christ has already accomplished everything that any invented purgatory could ever accomplish and infinitely more besides! God's people have no business to make remarks which, believed or not, true or untrue, will ever cast the slightest reflection upon the completed salvation which is ours in Christ. It is the trick of the human race and a mark of fallen man always to attempt to add some little human effort to the perfect salvation in Christ. Some who would rebel at the idea of purgatory would like to require some human effort on the part of believers to secure their salvation. God's Word still stands that the things which we receive from Christ are His free, unmerited and unmeritable gifts to us, and "not of works lest any man should boast" (Eph. 2:8).

Interesting Notes and News

ENCOURAGING NEWS COMES from Peru, Ind., where Brother Robert Ashman is pastor, to the effect that there were 213 in the Bible School on Easter, with many other encouragements. The news comes that Brother C. H. Ashman, of Whittier, Calif., father of the pastor at Peru, is to hold a Bible Conference in Peru, May 27 to June 2. Remember this in prayer.

REMEMBER to get your supply of tracts for personal use or for the tract rack. We now have effective, convicting tracts for: 15c for 100; $1.00 for 1000; $6.00 for 8,000 (500 each of 16 different kinds). Send for samples. Take advantage of this price while they last.

LAST YEAR WE PRINTED two programs for Daily Vacation Bible School. The one program was reprinted by the author, Miss Ione Lowman of the Bible Institute of Los Angeles. Some of these are still available for use in Daily Vacation Bible Schools at the price of 5c each, one dozen for 30c; two dozen for 50c. In the issues of May 22 and May 29, 1937 a second very helpful program for Daily Vacation Bible School, by Miss Mabel Donaldson, of the First Church of Washington, D. C., was printed. We regret that this was not prepared in tract form. However, those who desire it may find it in last year's issues of the dates mentioned above.

A NOTE from Brother C. C. Grisso states that the Smithville Brethren Church will observe the communion service on the Lord's Day evening of May 15 promptly at 7:30. Those of like precious faith and neighboring churches are invited to share in the blessings of this service.

SPLENDID RESULTS ARE REPORTED by Brother Ord Gehman in a communication to the editor concerning the pre-Easter services which he conducted in his church at Vinco, Pa. 187 were present on Easter. The pastor is now beginning a Bible Class taking up the subject of prophecy. He reports many matters for thanksgiving to the Lord and asks an interest in the prayers of our readers.

THE CHRISTIAN LAVER

By J. P. Dowdy

Exposition of John 13:1-17

PART I

The Time of the Events of John 13

The Brethren have always insisted that the supper of John 13 was not the Jewish Passover. Nevertheless, the Bible student will scarcely find a Commentator on the Scriptures who agrees with this view. The big difficulty arises from the fact that Matthew, Mark, and Luke, seem to say that it was the Passover, while John seems to say that it was not the Passover. By those who believe that the meal in question was the Jewish Passover, the Lord's Supper and the Feet Washing, as observed by the Brethren Church, are ruled out. They see no reason why the church should keep a feast which is strictly for the Jews. The feet washing is taken as a part of the proceedings connected with the Jewish Passover, and therefore is not for the church. Herein is the reason for the fact that the greater part of Christendom today sees no value in the Lord's supper and the feet washing as held by the Brethren.

With regard to the problem of harmonizing the accounts of the four gospels on this subject, solutions have been advanced from the following standpoints.

1. The accounts are contradictory, and cannot be harmonized.
2. The accounts would agree if we had more information.
3. The records can be harmonized, and we now have sufficient information to do this. Under this head there are two possibilities. (1). Use Matthew, Mark, and Luke, as a basis, and show that John agrees. (2). Use John's record as a basis, and show the others to be in harmony with it.

After careful and rather thorough study of the subject, it appears that the approach to the problem with John's record as a basis, is attended by fewer difficulties than the other. However, before considering the matter of harmony, let us examine the passages of John's Gospel that indicate the time of the supper of Chapter 13.

Time Notes in John's Gospel

1. **"Now before the feast ((heortes) of the passover."** This reference to time, though indefinite, does furnish some information as to when the events of John 13 took place. It is thought by many that "before" here means only a few minutes before the eating of the supper then on the table. This is unlikely however, for two reasons.

(1) **Heorte,** which is translated "feast", means something more than feast, as we commonly use that word today. **Heorte** means "festival", which is a special occasion or celebration lasting for one or more days, during which time, feasting is an important part of the ceremonies. This word, as used in the Greek New Testament and in the Greek version of the Old Testament, always refers to the Jewish sacred festivals.

The festival of the passover began with the sacrifice and the eating of the passover lamb, and lasted for seven days. When John says, "Now before the feast (festival) of the passover", it is evident that this seven day period of festivity had not begun. It is a mistake therefore, to make this word "feast" refer to the meal which was then on the table.

(2) The second reason for believing that "before the feast of the passover" does not refer to the meal then on the table, arises from the contrast between **(heorte)** festival (v. 1), and **(deipnon)** supper (vs. 2, 4). We have just seen that **heorte,** in the Bible always refers to the Jewish sacred festivals. **Deipnon** never does. This word is used thirteen times in the New Testament besides in the passage under discussion, and in one other which refers to it. Of these thirteen occurrences of the word, not one refers to a sacred meal of any kind, and certainly never is it used of the passover. It seems to be true also that in the Babylonian Talmud the passover meal is not called supper, but is simply designated as "the passover." Therefore, when John says, before the festival of the passover, he is not speaking of the supper of that evening, but is simply saying that these things took place before the festival of the passover had begun. When in verses 2 and 4 he does mention the meal of that night, he uses the word **deipnon,** which is never used of sacred festival meals.

2. **The second note of the time** of the events of this chapter is found in 13:29. There are three other verses in the following chapters which also are quite clear, and would need no discussion if it were not for the fact that all four of these time indications have been used as proof that the supper of John 13 was the passover, which is contrary to their apparent meaning.

In 13:29 it is said that some of the disciples

thought that Judas was sent out to buy what things they had need of for the feast **(heorten)**, or that he should give something to the poor. Dr. Edersheim says that this really indicates that this was the Paschal night, rather than the contrary. He says, "Had it been on the evening before, no one could have imagined that Judas had gone out during the night to buy provisions, when there was the whole next day for it, nor would it have been likely that a man should on an ordinary day go at such an hour to seek out the poor. But in the Paschal night, when the great Temple gates were opened at midnight to begin early preparations for the offering of the Chagigah, or festive sacrifice.... such preparations would have been quite natural."

From the Talmud we learn that there were different regulations in different parts of Palestine as to working on the "eve of the passover," that is, on the fourteenth day of the month Nisan (formerly, Abib). In Galilee no work was allowed on that day. Now the Lord Jesus and all of his disciples were Galileans, except perhaps Judas. Therefore it is the natural thing that some of them thought Judas went out to buy necessary provisions that night, for on the morrow no work was allowed, according to the custom of Galilee. It might have been for a similar reason that they would have helped the poor on that night to make some preparations for the festival.

3. **The third time indication is in 18:28.** "And they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover." Do these words refer to the eating of the passover lamb on the first night of the festival, or to some other offering made during the seven days of unleavened bread which followed? Were these offerings called "the passover"?

The passover was a memorial of the passing over of the death angel in Egypt (Ex. 12:21-27). The seven day festival of unleavened bread was a memorial of the coming out of Egypt (Ex. 12:15-20; 13: 3, 6-10; 23:15; 34:18). While these two events were so closely related as to be almost one, yet in fourteen passages of the Old Testament a distinction is made between the passover and the feast of unleavened bread. In five Old Testament passages and in three of the New Testament, the whole seven day festival seems to be called the passover. In four passages of the Old Testament and in two of the New Testament, the whole festival is referred to as the feast or days of unleavened bread. The word "passover" has three significations. It may refer to the Passover lamb, to the memorial service of the sacrifice and eating of the lamb, and to the whole festival of seven days. While this is true, there seems to be no Scriptural grounds for designating any particular meal or offering of the festival as "the passover" except the first, which consists of the passover lamb. There are two passages which seem to use the word "passover" to refer to the passover lamb, and to the cattle which were used for burnt-offerings during the seven days of unleavened bread. These are Deut. 16:2-3 and II Chron. 35:7-9. However, it is only necessary to study these passages with their contexts, that is, Deut. 16:1-7, and II Chron. 35:1-17, together with Lev. 23:5-8 and Num. 28:16-25, and the distinction between "the passover" and the offerings of the following days will be seen. The Hebrew of this Chronicles passage does not present the difficulty which appears in the English versions.

The exact words "eat the passover" are found in only one Old Testament reference. There are four others which, in discussing the passover, use the words "eat it", and it is quite clear that the passover lamb is referred to. The words "eat the passover occur in II Chron. 30:18. In order to know what they mean we must examine the context. We note the following statements: in verse 13, "There assembled.... much people to keep the feast of unleavened bread"; in verse 15, "they killed the passover on the fourteenth"; in verse 18, "yet did they eat the passover"; and in verse 21, "And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days...." It seems perfectly obvious here that the passover they ate must have been that which they killed on the fourteenth, for when referring to the whole festival it is not called passover, but "feast of unleavened bread." If the words "eat the passover" refer to other offerings than the passover lamb, the evidence is not found in the Bible.

It is claimed that if the passover had been meant in John 18:28, there would have been no fear of becoming defiled, because such defilement lasted only until evening, which would have permitted eating of the paschal lamb. We cannot take space here to go into lengthy argument, so we merely call attention to the fact that the Gospel records tell us that the chief priests were there that morning before Pilate's judgment seat. It is evident also that the chief priests were the ones who were urging the proceedings against the Lord Jesus. If the priests had become defiled, they could not have officated at the sacrifice of the passover that afternoon. Inasmuch as the chief priests were involved, the defilement referred to might not have been so easily disposed of as some commentators believe.

4. **Our third notice of time is in John 19:14** in the words, "Now it was the Preparation of the passover: it was about the sixth hour." We are told by some men that John was here saying that it was Friday of the passover week, and about the sixth hour. It is said that because the Jews always made preparations on Friday for the weekly Sabbath, the word "preparation" came to be another name for Friday. Even if "preparation" was so understood at the time of

(Continued on Page 8)

THE IDEAL MOTHER

**A Sermon delivered by Freeman Ankrum, Pastor,
Linwood, Md.**

When I call to remembrance the unfeigned faith that is in thee, which first dwelt in thy grandmother, Lois, and thy mother Eunice, and I am persuaded that is in thee also. 2 Timothy 1:5.

The text above gives us three generations of faith. A thing most commendable and which seems to be a fast dying matter in the generation in which we now live. However there is a custom today which has its influence over people and groups. That to which reference is made, is the setting aside of a special day to honor Christian motherhood. This is indeed a beautiful custom which stirs our hearts and kindles anew the fires of devotion in the homes of our land. Much is owed to mothers, though we are at times belated in the proper bestowal of our appreciation. It was Lincoln who is reported to have said, "All that I am or ever hope to be, I owe to my mother." This in the main is true of all of us. The hand that rocks the cradle rules the world. In the consideration of this matter we might ask the question. What makes a mother's influence so potent? Is it by chance? No! there is a cause and effect. There are forces working in the mind and heart of the mother that exert their influence. Ask ten thousand children to name the best mother they know, and the answer will be "my mother." In poverty, in wealth, in sickness, she is ever present. In a savage kraal, in a mansion, in the aisles of the southern seas where the dusky mothers croon to their babes, the answer is the same.

There are certain things which we may trace and examine. There is the influence of her presence in the home. Who can measure the power of the silent forces? We live among the sublime mountains. They speak not a word, yet who can be unimpressed by their majesty? We walk through earth's gardens, where we are greeted by untold myriads of flowers, blue, violet, orange, scarlet, and purple. Do they speak? Not a word. Not a whisper, yet their silence is more eloquent than if they spoke with unnumbered tongues. They are God's silent witnesses of beauty, and fragrance in the earth. As these forces act silently and effectively in nature so does a Christian mother in her home. Long after she has gone, the children will remember the expression in her face; the love light in her eyes, the gentle touch of her hand and the sweet soothing tones of her voice. The radiance of her life leaves an afterglow that cannot be interred in the grave.

The second source of a mothers power lies in her prayers. I once asked a man who was a member of a Western church I once served, what was the motivating force that brought him to Christ? "My mother's prayers," he said. The book is filled with promises concerning prayers and their answers. Every devout mother lays hold on these promises. Hannah prayed and made vows to God. She lived to see her son become the mighty prophet, Samuel. Monica prayed and her son was recalled from waywardness and became the great Augustine. He was a light and comfort to all Christians in northern Africa and down to the reformation. Margaret Luther prayed and to her son Martin Luther was given faith and courage, that he became the great reformer and established the church which bears his name. Mrs. Wesley prayed and the day dawned when her two sons, Charles and John became mighty men for God. Mrs. Moody prayed and her son Dwight L. became the greatest evangelist this country ever had. Transforming power comes as the result of all this.

A mother's influence is also felt in her daily teaching. It has been said, a log with James A. Garfield on one end and Mark Hopkins on the other end would constitute a University. A real university does not consist entirely of many buildings, and large endowment, but teachers and students. Of all earth's teachers, who is the greatest? Mother! She faces God and drinks from the fountains of wisdom. She returns and puts her heart into all that she does and says. Back of her teaching is a wealth of a mother's love. Deeper than the seas, higher than the heavens, more enduring than the mountains is that love of a godly mother. When all earth's love fails, a mother's love abides. There is great concern back of her teaching. She expends her every effort to keep her charges straight. She is engaged in a greater task than buiding ships, or railroads or great business blocks; her's is nobler task of helping to build precious lives. She builds the builder of ships, and the ruler of the nations. Foundation building is not easy, and at times it seems as though all their teaching will be for naught. Bitter days come, more tears, more heart aches, yet with courage and patience they arise and build anew. And so mother becomes our first teacher. She lays the foundation upon which others are to build. She answers our eager and searching questions. She gives us our first conceptions of heaven and immortality. With wise discernment she draws the fine distinction between right and wrong. She calls upon us to choose the right

and spurn the wrong. Many teachers will come but mother remains the first of authority. Thus she stands at the head of all earthly teachers.

In seeking her influence, we dare not overlook her faith. Her soul is anchored to the eternal God and His word. Critics may analyze and dissect, but mother builds her hope upon the rock of ages. She not only has faith in her word, but also in her children. Thus she leads them to believe in themseves and urges them to ascend the ladder of success. The story is told of Oliver Cromwell, that he came from the field and threw himself upon his bed. Suddenly the light of day was around him and an angel seemed to say to him that he was some day to be the greatest man in all England. His mother believed in him. Her faith was not in vain. When Oliver Cromwell was made Lord Proctor of England, his aged mother was first to arise and do him obeisance.

The mother is the last to give up hope when sickness comes to the home. The father may leave the room, the Physician impart his opinion that there is no possible chance of recovery, yet the mother even after sleepless nights sits by the sufferer holding fevered and perhaps emaciated hands in hers, sometimes to have her faith vindicated in the recovery of the one for whom she had entered the valley of the shadow to give life. Even though the one who had in a far off day been tenderly cradled in her arms, becomes wayward and travels the dark and shadowy abysses of life, the mother ever searches for him hoping that he may yet return to her care and her God. Perhaps when the hand of the law may have been heavily laid upon him and his life is to be the forfeit, she waits in the shadows of the gray stone walls, though she knows that the dimming of the lights may be an indication that her son has paid the penalty for his scorn of the laws of God and man. She tenderly takes the burned, marred and scarred body to give it a resting place of her choice and forgets not to plant flowers upon his grave or water them with her tears. Underneath all is the hope that He who gave His Son to be bruised and affixed to the tree on Calvary's summit may have extended mercy at the eleventh hour, thus affording her an opportunity to meet him again. Now there stood by the cross of Jesus, His mother. What father could possibly understand that statement? Only a mother who had given life, and seen that life taken from her in its winsome manhood could understand its deep pathos.

"The rag weeds trail thru the gapping fence,
Where the gate hung fast in days of yore;
And tangled grasses, thick and dense,
Hide the path to the kitchen door.
But I can see you standing there—
Little mother with snow white hair.

Clusters of golden rod, rank and tall
With unkempt masses of ivy vine
Cover the rocks of the crumbling wall,
And boldly trespass the border line
Where bare brown feet were forbidden to tread
The guarded bounds of the pansy bed.

The door swings from a rusted hinge,
And round its sagging frame today
The truant jasmine hangs a fringe
That hides the moldering decay;
There's where you used to watch and wait
For me to whistle from the gate.

Folks say it's moonlight shining through
The empty sashs' missing frame;
Moonlight can't smile the way you do,
Nor throw a kiss to your boy again;
And I see you standing there,
Little Mother with snow-white hair."

THE CHRISTIAN LAVER

(Continued from page 6)

the crucifixion, which is doubtful, its meaning cannot be limited to this secondary usage, for it means also "preparation" for a festival. There is no Scriptural evidence that **paraskeue** (preparation) means Friday.

On the other hand, the Scriptures clearly teach that the fourteenth of the first Jewish month, Abib (later Nisan), was always a day of preparation for the passover (Ex. 12:6; II Chron. 35:1, 16). When John said, "it was the preparation of the passover", he clearly identified that day as the day before the passover.

There is one more reference in John's Gospel which mentions this preparation, but since there are parallel passages in the other three Gospels, we shall leave this last reference to be treated in connection with the harmonizing of the accounts.

REPORT OF WHITE GIFT OFFERING

(CONTINUED FROM LAST WEEK)

Church	Total	Ashland	Camps	General	'36-'37
MID-WEST DISTRICT					
Beaver City, Nebr.	20.50			20.50	12.00
Carleton, Nebr.	12.32			12.32	27.77
Falls City, Nebr.	HT HT HT HT HT HT HT				31.34
Fort Scott, Kans.	1.00			1.00	
(Mrs. W. S. Bootan)	SE SE SE HT HT HT HT SE SE SEESEEE				
Hamlin, Kans.	21.18	15 00		9.18	24.65
Rev. & Mrs N. P. Eglin	15.00				
McLouth, Kans.					2.00
Morrill, Kans.	13.58			13.58	13.50
Mulvane, Kans	5.68			5 68	6.20
Portis, Kans.	10.36	.50	6.66	3.20	4.85
Wichita, Kans.	1 00			1.00	
(Mrs. Cyrus Beachy)					
NORTHERN CALIFORNIA DISTRICT					
Latrop	41.30			41.30	8.62
Mrs. I. M. Wolfe	10.00				
Harold Wolfe	10.00				
Mr. & Mrs. J. W. Wolfe	5.00				
Tessie Miniaci	5.00				
Turlock					9.55
SOUTHERN CALIFORNIA DISTRICT					
Long Beach (First)	1.00			1.00	100.00
Los Angeles (First)					30.00
Los Angeles (Second)					34.87
La Verne					115.78
(Inglewood) A. B. Cover	5 00			5.00	
South Gate					17.78
Whittier					39.59
NORTHWESTERN DISTRICT					
Spokane, Wash.					11.76

Respectfully submitted,
L. E. LINDOWER, Treas.,
National Sunday School Assn.
of the Brethren Church.

CHRISTIAN ENDEAVER DEPARTMENT

Y. P. C. E.

Topic for May 28, 1938

PAUL'S SECOND MISSIONARY JOURNEY

(Acts 15:36-41)

Suggestions for the Leader

Success in work is a powerful incentive to urge a person on to greater things. Paul returned from the first missionary journey, happy and confirmed in the Lord. The results were encouraging. (Review the lesson for April 24, Talk no. 7).

Between the first and second missionary journeys, an important conference was held in Jerusalem. It was held on the subject of Gentile salvation. Some Jews insisted upon the old Jewish rules to be observed. Others maintained that they were not essential for salvation. The outcome of the meeting was that circumcision would not be enforced upon Gentiles. It meant that salvation was freely offered to Gentiles even though they did not comply with the old ruling of Moses. A new thing was started, after Christ died on the cross.

Paul was one of the early preachers to turn to the Gentiles. He was eye witness of the conversions among them and was pleased with the outcome of the council at Jerusalem. Frequently he expressed his readiness to go on winning more men for Christ. There is real order about the course of events in the missionary journey. He shows himself as a willing worker and as yielded to the Lord.

Our topic is concerned with Paul's experiences along the way as he revisited the churches that he had previously planted.

1. Following through for the Lord. Acts 15:36

"Following through" is a phrase used by instructors in athletics. They speak of following the ball after it has been passed or hit. It really means to keep in the play until the goal is reached.

After Paul and Barnabas had done the work of the early missionaries, they could not feel that their work was over. They decided to return to the churches to see how they had progressed. It was a check up on their first efforts.

During the first journey seeds were sown. During the second journey part of the harvest was reaped.

Christians appreciate a visit by those strong in the Lord. It helps them see how they ought to live.

2. Confirming the Church. Acts 15:41; 16:5.

The church was made up of new born babes in Christ. That is, they were all young in the faith. To confirm them meant to give them assurance that they were right and that Jesus was real.

It is natural for one to meet reverses and disappointments in life. In some cases these interfere with Christian living and testimony. Nevertheless they ought not affect them. Christian workers are concerned with urging faithfulness on our part.

The result of Paul's second visit was that the churches were established in the faith. This indicates that they were grounded and rooted deeper in the Bible.

Do our lives bring about an establishment of the faith? Some people hinder Christian faith. It is difficult to be natural. The lives we live must build up faith or tear it down. As C. E. members we need to be extremely careful about our conduct and our testimony.

3. A Remarkable Find. Acts 16:1-3.

Christian workers frequently receive the joy of leading some soul to Christ. In addition they assist in leading young people into definite service for the Lord. Timothy was a promising young man and well trained in the Scriptures. One comment on his life says that he was well reported of by the brethren.

During Paul's second journey, he found Timothy and was determined to take him along for Christian use. Paul was a man of experience and could see those qualities in the young man that were to be desired.

There is a place for each of us in God's program. Those two items that were mentioned about Timothy will help us find our place with God. Training is important and right living is equally as essential.

4. The Spirit Guides: The Macedonian Vision. Acts 16:6-11.

In missionary work it is necessary to determine the Spirit's will in all matters. Paul did this as he was able. The illustration before us, in the Macedonian vision, indicates how Paul was willing to change his plans to fit those of the Spirit of God. He had in mind to go in a certain direction; while the Holy Spirit desired that he would go in another.

Some people never try to learn the will of the Holy Spirit. Other people seem to know what to do but refuse to follow as the Spirit leads or guides. Of course either of these shows why they are not used for greater things for God.

5. Where Prayer was being made. Acts 16:13.

As a missionary, Paul felt the need of prayer in his life and saw happy results come from prayer. In one city he went to the river side where a few souls had gathered to offer prayer and joined with them. We ought to be reminded that Paul was a educated man and well trained; but these were not sufficient to equip him for service in Christian things. Prayer is more powerful than education. It is the greatest thing about service. Once it was said that "You can not do more than to pray, until you have prayed." That means that other things will happen in a person's life as soon as they begin to pray.

Every leader of a C. E. meeting ought to pray about the topic. Others should join in order to make it a success. A pre-prayer service before the regular topic is discussed, is a good thing. If you pray, you have a right to see things open up and work done for God. For Paul, it meant that he witnessed conversions to the Lord.

6. Converts on the Way. Acts 16:14, 33.

God is always faithful in honoring his workmen. Those who labor in the will of the Holy Spirit and pray definitely to God, will share in the joy of seeing souls won to God. Paul had the happy privilege of leading the first convert in Europe to accept Christ. More than that, he led the jailor into a saving knowledge of the Lord.

There is no reason why young people could not be saved in a C. E. meeting. Those persons speaking ought to direct their talks to them and help them see the necessity for a full surrender to Christ. Let the pastor or another leader receive a confession right in the meeting at any time.

7. Founding Churches. Acts 17.

It is a long story to tell how Paul organized congregations of people through Asia Minor and Europe. His aim was not simply to play for numbers but to win men for the Lord. As these people were saved, he wanted to see them have a place of worship in which they could learn more and grow in grace.

For an example of his work, read to the society Acts 17:10-12.

Questions to be Answered

1. How was Paul called into the work of a missionary? Acts 13:2.
2. What important decision was made at the Council at Jerusalem? Acts 15:7-11.
3. Why did Paul desire to visit all of the churches he helped to establish? Acts 15:36.
4. What is meant by "confirming the church?" Acts 16:5.
5. Tell what good things were said of Timothy. Acts 16:1-2.
6. Tell what part of the Holy Spirit and prayer should have in mission work.

C. E. Topic for Juniors

HOW THE HOLY SPIRIT HELPS US

May 29, 1938

(Aim: To show the importance of giving the Holy Spirit first place in order to live a life pleasing to God).

Leader

Many years ago when Jesus left this earth, He said He was going to send the Comforter. People do not know how to plan their lives. In Jeremiah 10:23 we read, "It is not in man that walketh to direct his steps." Again in Rom. 7:14-25 we read that man doesn't have the power to do what he knows is right. God therefore has given Christians the Holy Spirit to direct their lives. When the Holy Spirit came as the Comforter, He came to dwell in the

the lives of believers. In I Cor. 6:19 we read, "Know ye not that your body is the temple of the Holy Ghost." We have the assurance that He will never leave us. He longs to have first place in our lives. The Holy Spirit does much for the Christian. We should never cease to give thanks for His guidance and keeping power in our lives.

For Discussion

What is some of the work of the Holy Spirit?

1. He teaches us about Christ. John 15:26.

2. He convinces the unsaved of their sin, of Christ's righteousness, and of the uncertainty of judgment for sin, because Satan, the prince of this world, has been judged. John 16:8-12.

3. He shows us the things of God. John 16:14-15.

4. He guides believers. John 16:13.

5. Gives us power to overcome. Rom. 15:13.

6. Helps us to pray. Rom. 8:26-27.

7. Teaches us all things. John 14:26.

8. Leads us. Rom. 8:14.

9. Gives victory over sin. Rom. 8:1-8.

10. Produces fruit in lives. Gal. 5:22-23.

11. Sheds abroad love of God in hearts. Rom. 5:5.

12. Gives assurance of salvation. Rom. 8:16 .

13. Sets aside for service. Acts 13:2.

14. Brings about the new birth. John 3:5-7.

What should we do in view of these things?

1. Grieve not the Spirit. Eph. 4:30.

2. Quench not the Spirit. II Thess. 5:19.

3. Walk in Spirit. Gal. 5:16, 25.

4. Be filled with Spirit. Eph. 5:18. (This can be done by making our lives a present to God—Rom. 12:1-2)— yielding completely to Him—Rom. 6:11-14—and abiding in Him—John 15:4-7.

LIGHT IN A DARK PLACE

(Continued from page 2)

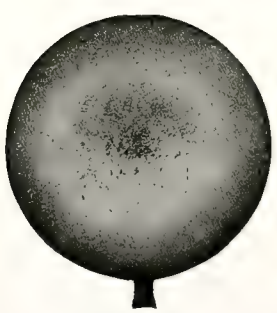
preached and I therein do rejoice" (Phil. 1:13-18).

The Apostle could take this attitude because the great foundation facts of Christianity like the virgin birth, the atonement, the resurrection, and deity of Christ were not at stake. In other words the message of salvation which is the basis of truth was not perverted even though these ministers were sinning with jealousy in their hearts. We Christians should imitate Paul in being gracious with those who stumble and mistreat us. This attitude on the part of Paul is not therefore vacillation.

But there was an occasion in the life of the Apostle Paul when he had to vacillate or make a firm stand for the truth of the message revealed from heaven. Certain Judaisers had persuaded the Galatian Christians, who had been saved by faith in Christ, the all sufficient Savior, that they had to keep the law of Moses to be saved. Here was a teaching which so changed the message of salvation that it was no longer "gospel," at all for a save-yourself-scheme is not good news. Especially it is not good news to attempt to be saved by keeping a law which a person has broken. Then the law only curses the law-breaker and salvation is impossible. So the Apostle either had to take a firm stand or allow Christianity to be relegated to just one of the world's save-yourself religions. Thousands of souls would be lost if the Apostle wavered because God's only way of salvation is through the death of Christ and this Judaistic teaching would make "Christ dead in vain" (Gal. 2:21).

And so although the Great Apostle was sad, he had no alternative but to destroy this poisonous doctrine. He did and here is his example. "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed." God will bless the man who stands for the truth like Paul.

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SUNDAY SCHOOL DEPARTMENT

COLLEGE BIBLE CLASS SPONSORS BIBLE READING CAMPAIGN

During the month of February, the members of the Park Street Sunday School in Ashland participated in a Bible reading program. I say program rather than contest, because, although there was a certain element of competition brought in to provoke interest, especially among the younger members of the school, the main emphasis was on the value of the study to the individual.

The required reading for the month was the Gospel of Mark, and the suggested, additional readings were the books of Acts and Romans. Study outlines of these books were prepared by the members of the seminary faculty and were distributed to everyone in the School. In accordance with this de three books were made for each Sunday in the month.

It was previously decided that the College Class should be in charge of the program, in order that its members might, through assuming this responsibility, feel that they were essential and important parts of the Sunday School. In accordance with this decision, the class, through a committee, planned and carried out the entire program. Each Sunday there were lists of questions on the week's reading distributed to everyone. These were later collected, checked, and the total scores of the individual classes recorded on a large chart.

Enthusiasm and interest in the program were unusually high, and it was generally felt that through the work of the committee and the class, under the guidance of Dr. Puterbaugh and Dr. Haun, and the cooperation of the entire Sunday School, a Bible study plan had been carried out which was extremely profitable to each member.

The month of emphasis on Bible reading was followed, during March, by a study of Brethren history and doctrines. This theme was carried out by different departments of the church, but the Sunday School played an important part in its development. Each week there was given during the Sunday School hour, a talk which dealt with some phase of Brethren history or doctrine.

The two programs outlined above were planned to lead up to the evangelistic services in April.

Miss Marjorie Puterbaugh,
Chairman, Bible Study Com.

This is how one Sunday School Class helped its Church in a Bible study campaign, in which all could take part. Other classes might get help from it to do something similar. It was instrumental in bringing about a very successful revival.

L. E. Lindower, S. S. Editor.



NEWS FROM THE FIELD



ARDMORE REVIVAL

In December I was a member of the men's Gospel Team of Ashland College which went to Ardmore, Indiana. Later in the winter I was called to hold a two weeks' revival meeting there.

While enroute to Ardmore it was my privilege to preach in the Mexico Brethren church which is under the leadership of Brother Dodds. He has a very wonderful group of Brethren to work with.

On April 3rd, we opened our two weeks' meeting. On the opening day of the meeting the entire membership was shocked by the burning of the home of one of the leading members. This threw a gloom over the entire first part of the week. Just as the meetings were really starting, old man winter made a very surprised visit. We spent most of that week in one of the deepest and slushiest snows in which I have ever traveled. This kept many away from God's house. But in spite of the weather our attendance was just a little below the average. With the weather man giving us a break we started into the last week with high hopes of a great meeting, for we already had seen the spirit of God working. On Wednesday morning the entire brotherhood was shocked beyond words over the sudden passing away of Brother H. F. Stuckman.

But in spite of the above mentioned the church was well filled each evening. Not once did we have a real small crowd. All records were broken on Easter morning with an attendance of 228.

During the meeting 38 souls were born into the kingdom and many more were strengthened. It does one good, in these days of evil, to see young and old give their hearts to God. On Sunday afternoon (Easter Sunday) Brother Ed. Duker came out and baptised a number into the church.

This church at Ardmore has a wonderful future. The greater part of members are young people. During the meetings we would have anywhere from forty to sixty young people. We also took charge of special Christian Endeavor services.

Brother H. F. Stuckman had a very wide awake church. No one will know, except the great Lord, how much work he really accomplished for the Lord. May be some failed to appreciate his work but the people of Ardmore will always know and remember him as the one which directed them over days of problems.

Words can not express my appreciation to the people for their kindness, to Brother M. D. Deiwiller, of South Bend, for the splendid way of leading the singing; to Brother Duker for his assistance after the death of Brother Stuckman, and to the entire congregation for the fine courtesy shown to me.

HIRAM DAVIS.

PRE-EASTER MEETINGS AT GRAFTON, W. VA.

It was the privilege of the members of the Brethren church at Grafton to have Dr. J. C. Beal with us for a two weeks' pre-Easter meeting. We are glad that we could have one to hold these services for us who is so widely known in the church and one who has so faithfully served the Lord in our brotherhood.

He labored earnestly and faithfully among us holding services each evening of the period of time that he was here as well as teaching an afternoon Bible class four days of each week. His clear, concise way of presenting the Word helped many to more clearly understand and appreciate God's wonderful Book.

Three girls publicly confessed Christ as their Savior. Also the majority of the members of the church reconsecrated their lives to the Lord's service. We are sure that there was much more good done for the Lord's glory for the Word was clearly presented and we know that Isaiah 55:11 is true.

We are grateful to our blessed Lord for His wonderful blessings which He continues to give us. We also wish to express our grateful appreciation to all who have contributed to the progress of the work here by remembering us at the throne of grace. May I humbly ask that these, and others, please continue their supplications that the brethren may be more united in love and become more zealous in their work that many who are lost around us might come to know our wonderful Savior.

LEE CRIST.

WHITTIER, CALIFORNIA

The year 1937 was closed in our church most appropriately. Every cent of obligation was paid with a balance in every treasury. Forty-six members had been received during the year. The Lord had abundantly blessed the work in every particular. The last week of the year 1937 was spent in a Young People's Bible Conference. The last Sunday of the year was dedicated to the interests of Grace Theological Seminary at which time a generous offering was received to help to maintain this worthy institution with its uncompromising testimony.

Four Months of 1938

The four months of 1938 have been full to overflow of rich blessings. January was preparatory month during which we focused everything in intensive preparation for evangelism. In February we began a three weeks' Victory Revival with Dr. Talbot and Dr. Tovey as Evangelist and Music Director. Dr. Talbot is Pastor of the Church of the Open Door and Dr. Tovey is the Music Director of that church in Los Angeles. These three weeks were given over to Bible lectures with an evangelistic emphasis and appeal. Immediately following these three weeks we conducted two weeks of genuine evangelism under the leadership of Harry Vom Bruch, Evangelist, and Jimmie Davis, Pianist and Soloist. Then with two weeks of intermission, we held two more weeks of evangelism with "Harry and Jimmie." Seven weeks of nine with services every night. $900.00 was received and expended in these evangelistic services. They closed on Resurrection Day. One hundred-twenty public confessions were received among which were a number of members definitely renewing their vows. Forty-eight new members have been received into membership, all by baptism but one who came by letter. We have held baptismal services twelve Sundays during the four months. In addition to all these eleven young persons have offered themselves for the ministry or as missionaries or in whatever field of full time service the Lord may call. We have had no mass movement. These came as sinners for salvation or as Christians for renewal one-by-one. We have never witnessed more clean-cut, definite, out-and-out decisions in all our ministry. They included vows to live the separated life as well as to accept Christ or become a member of the church. Standards were lifted high, as high as the Bible lifts them. Lines were sharp! There was a real revival within the church and then an ingathering from without. The old Book and the old faith are still "the power of God unto salvation."

Resurrection Day was the climax! The largest S. S. attendance in the history of the church gathered in the morning. By the church service hour it had reached close to the 600 mark. $1500.00 of the $2000.00 as a goal for Foreign Missions was secured, that on top of the $900.00 we had just spent in the seven weeks of evangelism. The evening service packed the house. The risen Lord was exalted in every service!

We are seeking as a church to win souls other than in our own group. A company of workers go monthly to different missions, the Union Rescue Mission in Los Angeles and the San Pedro Sailor's Rescue Mission. Another group goes to the city jail and to the county jail twice monthly. Then once a month we go to a mission to the Jew in Los Angeles where we preach to between 40 and 50 Jews each time. The Lord is abundantly blessing these evangelistic efforts outside our own church community.

Right now we are just at the opening

of a Prophetic Conference on the Jew with classes each evening followed by a public lecture. We are studying the origin, history, present dilemna, and future of Israel. Bible teachers of outstanding ability, both Brethren and others, are to be our instructors. It will be a four days' conference.

The church has graciously granted leave of absence to the pastor to conduct a Prophetic Conference at Peru, Ind., May 27 to June 2, then to deliver the commencement address at Grace Theological Seminary, June 3, then on to Pennsylvania to hold a two weeks' revival at Mundy's Corner at the Pike church from June 5-19 inclusive. Remember these in prayer.

CHARLES H. ASHMAN, Pastor.

LOST CREEK, KY.

For some twelve years now there has been a Gospel Team visit our work over the Easter vacation. These teams have come from Ashland College. They have always been a great blessing to us, and give a touch that is hard to describe. Here we labor somewhat apart from any Brethren, and get more or less lonesome at times, and when these young men come it comes as a real blessing from the Lord.

Then another thing that has always been so enjoyable and helpful, that whether they were regular preachers, as some have been, or fellows who were just giving their first sermons, we have found them to be always true to the Gospel. Certainly no one can accuse us of being liberal when it comes to the Bible. The messages of these teams through years have always been true to the Word and as I write I cannot think of any of them wherein there was a single thing given that we would take exception to. We praise the Lord for that. "The Bible, nothing more, nothing less."

This year the Gospel Team from Ashland College was composed of Rev. Vernon Grisso, pastor of the Williamstown and Gretna, Ohio churches; Jack Shaffer of the Canton, O., church; Earl Shaffer of the Warsaw, Ind., church; and Gilbert Dodds, of the Mexico, Ind., church. They arrived on Wednesday before Easter, and continued the services up till the chapel service on Monday morning.

First, their messages were true to the blood-bought gospel of our Lord and Savior Jesus Christ. The cross and the shed blood there for the sin of the world were very prominent in their messages. Brother Dodds preached his first sermon here, true to the Word.

The crowds were the largest I believe that we have ever had for the Gospel Team services. The order was good, and the meetings were a great spiritual uplift to the church here. The weather was good, and all passed off very agreeably. There was one consecration for life service for our Lord.

The boys had their piano accordion along, played by Jack Shaffer. Ever since the Gospel Teams have been coming to Riverside the C. E. has had the Easter sunrise service on the top of one of the highest hills here. This Easter morning the sun came out very brilliantly. They took the instrument along up there with them. As I was out on the campus here, I heard the music of "Up from the Grave He Arose" coming down from the hilltop, the musician entirely out of sight. The music just seemed to come from heaven, and it was a most wonderful foregleam of the glory that shall be the lot of the redeemed of the Lord in His presence.

The boys were very untiring in their work for their Lord. On Easter day they conducted a total of eight services and carried with local help, the thirty pound accordion a total of just about ten miles. Their conduct was faultless here, they were enjoyed so much in the home, **and there was a unanimous vote by the congregation for them to come again.**

G. E. DRUSHAL.

SECOND BRETHREN CHURCH, LONG BEACH, CALIF.

The Lord has been blessing the work here at the Second Brethren Church, Long Beach that we desire to share the good news with others. The splendid reports from other portions of His vineyard cause all our hearts to rejoice. Early in January Britton Ross and his wife were with us for a three weeks' revival and evangelistic meeting. Brother Ross presented the gospel with a great enthusiasm and power of persuasion of which he is abundantly able. Besides having the church revived and the spiritual life of the church quickened there were eighteen first decisions for the Lord. Some marvelous victories were made during this period. Two men threw away their cigarets and have not touched them since. This revival was but an added chapter to the continuous and perpetual revival and evangelistic spirit which permeates the program of the church.

Prior to Britton Ross' service, we had the privilege of hearing Mr. and Mrs. Barrington for one night only. He is a converted cowboy while she is a converted professional stage dancer. These two people love their Savior and possess a passion for lost souls. This meeting witnessed a large percent of young people take a renewed stand for Christ and the church. Our young people, as usual, are setting a high pace for the entire church. Recently in a church (not Brethren) the young people were discouraged in launching a definite program because of the embarrassment it might cause the adults. We thank God for the youth who are consecrated to the cause of Christ and are not afraid to champion it.

Our pastor continues his Junior Church service for the young people. This service is held the third Sunday morning of each month. The children and young people are responsible for the entire service with the exception of the sermon by the pastor which is appropriate to the occasion. The brotherhood is requested to pray for our work here as we always remember in prayer the general work of the church. Our church is a praying church. Following is the schedule of one week's prayer calendar. Pre-prayer service for Sunday School and C. E., Tuesday and Friday mornings at 10:00; Wednesday evening 7:30; Cottage prayer meetings every Saturday night at 7:30. We definitely feel that prayer changes things and will secure results when everything else apparently fails.

Yours in the service of the Master.

MRS. M. I. SKOBSTAD,
Church Correspondent.

GRACE GOSPEL TEAM AT CLAYTON, OHIO

One of the most enjoyable weeks we have ever experienced was spent at the First Brethren Church, Clayton, Ohio, from April 10th to the 17th inclusive. Brother Arthur D. Cashman is the pastor of this people and we found him to be truly a man of God among the people—a personal soul-winner of first rank. Although he is not permitted to be a full-time pastor on the field, we found Brother Cashman excellently in touch with the community for miles around. Because of this, the time spent each day in calling and visiting counted for the most.

The congregation at Clayton has been going ahead in a real way. They believe the Word of God from cover to cover and are interested in the salvation of their loved ones. We trust that this desire shall persist throughout the days ahead until our Lord returns.

This week preceding Easter was a very busy one for the farmers in this district because of the nice weather which had been so rare up until then. However, the support of the membership was very fine and together they read 1365 chapters of the Word. Pre-prayer services were held each night showing a real love for souls. The harvest will yet come we believe, and we are praying to that end.

The team can say without any reserve that the Christian fellowship enjoyed was of the highest degree. The homes were gladly opened and the hospitality was of the best. We were delighted to share our blessings with some of the Dayton folks who attended the meetings several nights, along with their pastor Brother Barnard. We also enjoyed having several who came from New Lebanon.

On the last night of the meeting a splendid offering was given, and in response to a suggestion, many of the congregation handed in their names indicating their desire to receive the bulletin of Grace Theological Seminary. We thank the pastor and people for the privilege of preaching the gospel in their midst to the honor and glory of Him who died that we might live.

Mr. and Mrs. Arthur Malles
Mr. and Mrs. Robert Miller

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Our Command—"Forward With Christ"

The Open Door of Service To Our Educational Work

Prof. M. A. Stuckey

THE EDITOR of The Outlook, the official organ of the Woman's Missionary Society of the Brethren Church, has requested me to write a brief article on the above topic. This task is gladly undertaken, and what is said herein will pertain to the Christian educational work listed in the budget of the organization for the present year.

Even a cursory perusal of the objectives and aims of this group of the servants of Christ will convince the most skeptical of the real worth of their program. It is biblical, missionary, educational, and spiritual. The outlook for the future is even brighter than that of the past, and it is to be hoped the women of the church will succeed in places where the men of our denomination have been conspicuously weak.



Prof. M. A. Stuckey

Two educational items in the budget of the current year stand out prominently. The foreign work centers in the Bassai station in Africa and also in South America where evangelism and education are combined. These fields, if they are to increase, and the work of women is not to decrease, will need new, well-trained, consecrated Brethren missionaries in the future to take the places of those who, because of age, retirement, or other circumstances, have completed their present labors. The educational work of the women, fostered through their Mission Study classes and book reading programs, should increase the effectiveness of the local work all over the brotherhood. Here is an open door to service—both to Africa and to South America.

Then, there is also the other budgetary item continuing support to Ashland College and Seminary. This money has been well-placed in the past in supporting the Dean of the Seminary and is being used today for exactly the same purpose as was that of yesterday. Only today the college and seminary are able to do more with the money thus given than ever before. Our already excellent missionary library of books is gradually being enlarged. The Brethren museum of African objects and trinkets, etc., though small, is neverthless informative and worthwhile. Supplementing this is the French Department of which Prof. A. L. Delozier is the present head. He has helped to train many of our African recruits of yesterday and, being a master of other languages, including Spanish, Italian, and German, besides French, will tomorrow help to replenish the South American field. Here is one man who deserves great credit for his faithful work in preparing our missionary recruits for foreign service. The women of the church, if they came to Ashland to inspect our work, would feel proud of their investment. And, if the writer may prophesy a bit, they will have a reason to rejoice tomorrow over the type of missionary recruits, both foreign and home that are now being trained here.

The presence of the Mission Home in Ashland, the regular visitation of missionaries to our campus—Dr. Yoder being the most recent to lecture here—and the good work of the graduates of yesterday, all these conspire to open up a new door of service for Christ and the church. It is an educational opportunity and Christian!

The Lord of the harvest is thrusting forth His workers. Some are coming to Ashland. Others will continue to come. When they are trained, the God of heaven and earth will have a place for them.

Will it not then be a very satisfying thing for the women of our church to witness anew the extended borders and the enlarged horizons? May the good work continue! Pray that it may be so!
Ashland, Ohio.

Worship Program

June Topic:

Little Doors to a Big Task

CALL TO WORSHIP: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer." Psalm 19:14.

SONG: "Work for the Night is Coming."

1. Work, for the night is coming,
Work through the morning hours;
Work while the dew is sparkling;
Work 'mid springing flowers;
Work, when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.

2. Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon.
Give every flying minute
Something to keep in store;
Work, for the night is coming,
When man works no more.

3. Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeth,
Work in the glowing sun;
Work, while the night is darkening,
When man's work is done.

SCRIPTURE: Revelation 3:20-22.
PRAYER.
BUSINESS
SONG: "O Scatter Seeds of Loving Deeds."

1. O scatter seeds of loving deeds,
Along the fertile field,
For grain will grow from what you sow,
And fruitful harvest yield.

CHORUS:

Then day by day along your way,
The seeds of promise cast,
That ripened grain from hill and plain,
Be gathered home at last.

2. Though sown in tears through weary years,
The seed will surely live;
Though great the cost, it is not lost,
For God will fruitage give.

3. The harvest home of God will come,
And after toil and care,
With joy untold, your sheaves of gold
Will all be garnered there.

BIBLE STUDY: "The Jordan River."
SONG: "Help Somebody Today."

1. Look all around you, find someone in need,
Help somebody today.
Though it be little—a neighborly deed—
Help somebody today.

CHORUS:

Help somebody today,
Somebody along life's way;
Let sorrow be ended the friendless befriended,
O help somebody today.

2. Many are waiting a kind, loving word,
Help somebody today.
Thou hast a message, O let it be heard,
Help somebody today.

3. Some are discouraged and weary in heart,
Help somebody today.
Some one the journey to heaven should start,
Help somebody today.

TOPIC: "Open Doors of Service to Our Mountain Friends."
TOPIC: "Open Doors of Service to Our Aged and Infirm."
SOLO OR DUET: "Something for Jesus."
TOPIC: "The Open Door of Service to Our Educational Work."
POEM: "Living, Loving, Lifting."
TOPIC: "The Open Door of Service to Our Community."
TOPIC: "The Open Door of Service to Our Nation."
CLOSING HYMN: "Cast Thy Bread Upon the Water."

1. Cast thy bread upon the waters,
Ye, who have but scant supply,
Angel eyes will watch above it;
You shall find it by and by.
He, who in his righteous balance
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay.

2. Cast thy bread upon the waters,
Ye who have abundant store;
It may float on many a billow,
It may strand on many a shore;
You may think it lost forever,
But, as sure as God is true,
In this life or in the other,
It will yet return to you.

3. Cast thy bread upon the waters,
Waft it on with praying breath;
In some distant, doubtful moment
It may save a soul from death;
When you sleep in solemn silence,
'Neath the morn and evening dew,
Stranger hands, which you have strengthened,
May strew lilies over you.

BENEDICTION:
"The Lord bless thee and keep thee;
The Lord make his face to shine upon thee,
And be gracious unto thee;
The Lord lift up his countenance upon thee and give thee peace. Amen. Numbers 6:24-26.

The Jordan River

Rev. Fred C. Vanator

ASSOCIATIONS, not particular geographical locations, make for interest and historical significance. Palestine, without the panorama of sacred history, would be just another bit of the earth's surface. Palestine, without its rivers and mountains and cities of antiquity; without its monuments, its ancient tribes and their relationship to the chosen people of God, would never lend to a close examination on our part, because such a study and research would be limited to bare secular history and in the end be without interest. But with its relationship to our God and His Son, this land becomes the lodestone which draws our attention, not for a moment only, but for days and weeks and months and years.

We have looked at the cities of importance in our journey through the Holy Land and we now come to turn our attention to the Jordan River. Mountains, lakes and seas will draw our attention later.

Palestine, Christ-centered, becomes a sacred land, worthy of study and filled with monuments that trace the ebb and flo of humanity under the divine guidance of Almighty God. Cities become treasure houses; mountains become pointing fingers, and lakes and seas the mirrors of heavenly things.

As we leave Jerusalem we travel the Jericho Road, made memorable by the teaching of Jesus in the story of the Good Samaritan. On our way east to the banks of the river we pass the little town of Bethany where Jesus spent so many hours in the home of Mary and Martha and Lazarus. On past the tomb where Jesus spoke the long-remembered words, "Lazarus, come forth!" But we dare not pause there, for we must hasten on, for we have a long journey to make today. Let us imagine we are suddenly transported to the head waters of this "Long-short" river we are to study today. Long it is because there is scarcely a straight place in it. Short it is because of the distance between source and mouth. Here is a river that probably would not receive a second thought from any of us except for its sacred significance.

I quote from F. G. Carpenter, in his book, "The Holy Land and Syria." "The Jordan River rises on the foot of Mount Hermon, whose peak is covered with snow the greater part of the year. It has more than one source. One is near Dan and higher up is another at Banias. It is at Banias that the Jordan has its chief source. It comes from a cave in the limestone rock which is now choked with stones, but out of which the water flows in a great volume, sweet and pure. There are trees about the cave and the stream runs through a beautiful park down to Lake Huleh, which is only seven feet above sea level. The spring of Banias has always been noted for its sweetness and purity. It is said that the waters and the cave were formerly dedicated to the heathen god Pan, and from him came the name Banias or Panias. Greek tablets have been found nearby, and ruined temples and columns show that the place was once the cite of a considerable city. Near Lake Huleh are many marshy basins, (the Waters of Merom), into which run other streams which likewise help to form the source of the Jordan."

Near the marshy land south of the Waters of Merom is found the main crossing of the road which led from the shores of the Great Sea to Damascus. A Roman bridge of masonry is still to be found at this point. From this point which is nearly exactly at sea level, the river drops six hundred and eighty feet in the next nine miles of its course. This is accomplished in a series of twenty-seven cascades as the water rushes madly on.

From this point the river finds its way through the beautiful sea of Galilee, entering at the north and leaving at the south, having been lost to the eye as it makes its journey.

As the river leaves the lake it is fresh and sweet and pure, as lake waters go. When it glides into the Dead Sea it loses its freshness in the saltiest body of water on the globe. Only sixty-five miles separate Lake Galilee and the Dead Sea, but the fall in the river is almost twelve feet to the mile, or six hundred and sixty feet in all. So crooked is the river between these two points that if one follows the river bed itself one travels more than twice that distance to get from the lake to the sea. There are numerous water falls and at times the river flows with great force. But there are times when it broadens out when there seems to be no current at all and one seems to be beside a quiet pool.

Such is the River Jordan as it meets the eye of one who trails its banks from source to mouth. The peculiarity of this river is that it flows almost its entire course below the level of the sea. At Lake Galilee it is six hundred and sixty-two feet below sea level. At the Dead Sea it has reached twelve hundred and ninety-two feet below.

As we stand at the mouth of the river and turn our backs on the Dead Sea it is said that on a clear day one can see rather clearly the snow-capped peak of Hermon where it rises. Indeed we are able to cover the entire expanse of its course with a single glance. It has been called to our attention that it is no idle tale that we find in God's Word, when it tells

us that from Mount Nebo's top God showed Moses the whole of the Promised Land.

As we turn again to the south and look out over the expanse of the Dead Sea, we find it hard to realize that **every day of the year** there is flowing into that body of water from this river **Seven Million Tons of water.**

Truly a bare, desolate scene meets our eyes as we thus stand at the mouth of the river. A photograph of Jordan's mouth lies before me as I write these lines. In the expanse shown one lone tree rises on the eastern shore to greet the eye. Near it is a patch of low bushes. Nothing more. The Jordan Valley has been justly called, "The cellar of the World."

But our interest in the river, however, is heightened by the numerous scenes that come to us from the Word of God as they relate to our Lord, Jesus Christ. It is because of His association, near and beyond Jordan that this river becomes an interesting part of our study.

In itself it is merely a crooked stream flowing from an insignificant source to be lost in a lifeless sea. But its association with our Lord and His disciples makes it stand out beyond any other river in the world.

Fremont, Ohio

Open Doors of Service To Our Mountain Friends

Miss Lyda Carter

As We Think of the open door of service to our mountain friends, we might consider a few things concerning the mountains as a whole, rather than merely our work at Kryton.

There is the Sunday School need. In many communities there is no Sunday School at all. On most every creek of any size or population a school house is built. In many towns there is no church building. So most of the religious services are carried on in school houses or homes — and in summer time, in the graveyards. Very few of the mountain people are carrying on Sunday School work, unless it is under the influence of some mission station. Mission workers, as a rule, have their Sunday Schools, using the public school buildings as the place of meeting. In spite of this, many communities still lie untouched by the Sunday School. Distances seem greater here than on the outside because of the hills and the poor roads. So communities are sometimes isolated, though not far from other centers in point of distance.



Miss Lyda Carter

Little definite church work is carried on here apart from mission stations and mission churches. The mountain church does not seem to have a definite program or aim. Neither does it strive to help the children. Its work is chiefly with the adults. Also there is a lack of stability in the church work. In some places they have "meeting" once a month, but few regular Sunday after Sunday meetings in one place. They know little about attending church services fifty-two weeks in the year. Even preachers are known to fail to meet their appointments. People sometimes go to church only to find that the preacher did not come. There is a need of showing the great importance of steady, established churches, and of regular church attendance accompanied by a reaching out into the remote districts with Sunday School work and always placing an emphasis on the need of children's work.

Another need is workers in the public schools. Many missionaries are grasping this opportunity. Here in the mountain districts the County Superintendents, teachers and parents permit workers to go into the schools and have Bible classes. Some even rejoice in it. The Mission worker is given a certain period once a week, and in some cases, more than once a week. He uses this time teaching verses, singing choruses, and in definite Bible teaching. Some even offer Testaments, Bibles and a camping trip to those who memorize specified lists of verses. Yet there are many schools where no teacher of Bible enters.

Still another need in these mountains is home visitation. This is very hard to do, in one way, because it is so hard to talk definitely about spiritual things. Often other things are uppermost in their minds. In another way this is very valuable. People are very hospitable. They receive one gladly into their homes, sometimes when they would not bother to go to the service. By finding out the home conditions, the number and names of the children, and maybe, by

eating a meal with them one is enabled to work more effectively with them. Here enters in that personal touch which is very important in gaining one's confidence. This visitation is very hard to do if one is occupied with other mission work. The Mission worker has so many different things to do that he ofttimes feels that he never does anything as it should be done.

We see that there really is a need and opportunity in Sunday School work, church work, public school work and visitation. Of course we would not by any means leave out the Vacation Bible School work. In that many times the Lord gives us decisions for Christ. Then these decisions should be followed up by these other branches of work mentioned. It is ours to be faithful; the Lord is then responsible for results.

Krypton, Kentucky.

The Open Door of Service to Our Aged and Infirm

Dr. Martin Shively

THERE ARE, no doubt, too many people whose hearts are self centered, but when one remembers the number of those who are constantly making contributions in support of worthy causes, Red Cross, Community Chests, Missions, and other church objectives, one cannot be blind to the fact that the "milk of human kindness" has not entirely ceased to flow, nor has it appreciably diminished as the years have passed. It must be admitted that selfishness exists in unregenerate hearts, but even in such there are outstanding examples of human kindness. But in every heart touched by the Holy Spirit, and moved by an acquaintance with the life of our Lord, there is at least in some degree something of the spirit which motivated the prophet Isaiah when he had heard the voice from Above asking, "Whom shall I send,?" and led him to respond, "Here am I; send me." Under the impulse thus born, men go to the hard places to serve the underprivileged, in mission fields, hospitals, or private homes. Or being denied the privilege of thus serving, they contribute of their means, thus assisting in the advancement of the cause of Christ, or bringing help to the needy, offering as it were, the cup of cold water, at least in the help of humanity, and it is hoped, always in the name of a disciple.



Dr. Martin Shively

Brethren people are by no means less considerate of the needs of others, nor are they more hesitant in coming to the aid of the needy whether the need is spiritual or material. In proportion to their numbers, they have responded nobly to the calls for assistance in the matter of advancing the progress of the gospel in the lands beyond as well as in the home land. They have only to be shown the opportunity to help, to pour out of their means, either in pence or dollars, so that we are sure that announcement of help needed in the care of the aged and infirm is all that is required to have them both pray and give as the Lord has prospered them. In our case, an institution has been provided in which both shelter and care are afforded, and the Brethren Home, located at Flora, Indiana, is that institution. If the Lord tarries, and my readers too shall grow old, and if they should be so unfortunate as to be then without kin folk to give them the comfort and care which too often cannot be provided in the ordinary way, this Home offers a refuge, as it has done and is still doing. There is thus here, an open door of service for the aged and infirm. It remains for us to decide whether or not we shall enter into it.

Ashland, Ohio

What is a Home

Chester E. Shuler

"What is a home?" you ask me.
 Ah, 'tis the place we love to be,
With all the sordid world shut out,
 Where we may laugh, and sing and shout.
A place to come when day is done,
 To have our frolic and our fun;
Where body, soul and troubled mind
 Refreshing peace are sure to find.

"What is home?" I'll tell you this:
 'Tis a place of joy and bliss.
Although devoid of gilded halls.
 'Tis more, by far than "four square walls."
A home is made of many things:
 A will to work, a heart that sings,
A Bible read, and lived, each day,
 By travelers on the narrow way.

The Open Door of Service to Our Community

Mrs. J. Allen Miller

To Be of Real Service to others a woman must first be right with herself. "The King's daughter is all glorious within; her clothing is of wrought gold," says the psalmist.

A woman must be true. Whatever may be her mental attainments, her wealth, or social qualities—she is nothing if she is not genuine. This divine grace of the soul must be sought by every woman if she is to be of real service.

Jean Ingelow said,

"I am glad to think
I am not bound to make the world go round;
But only to discover and to do
With cheerful heart, the work that God appoints."

We ought to examine ourselves and see how much we are living; how many rooms there are in our house of life. Life's fullness is measured by its resources. The vividness and strength of life depends upon its reserves. Living is giving. Living is spending. Living is projecting ourselves into our work into the thing that is ours to do.

There is a golden stream of possibility for good to ourselves and to others in really close life with God. We must not seal up the chapel; we must have a place in our lives for worship and communion with God.

Ida Tarbell says, "There is no human experience which offers greater opportunities for service than that of women in their family relations. And that the mass of women can be depended upon when the crises arises, to do whatever is needed, whether it is to shoulder a gun, run a street car, or care for a sick child. They are trained for it—trained by life."

There is richness, beauty, dignity, wondrous revelation of possibilities in the many phases of community life for good women.

A woman as a member of the Board of Education in her community has a wide opportunity for giving the human touch. The art of understanding, the heart to sympathize, the will to help should characterize each member. There is no position in public service which is more sacred and more enduring than that implied in School Board membership. We have an obligation to the children in our community: to give them the best that the district can afford. There is an inner satisfaction in knowing that one has through services, *helped* to make the schools of her community contribute more largely to the development of manhood and womanhood, and to instill the noble qualities of character, the fine type of intellectual life, and other elements that make for good citizenship.

The Parent-Teacher Associations in our cities are sponsored largely by good women of the communities. They, in turn, help these women to become progressive, more sociable, more philanthropic. They help them to conserve the best energy of the home and to broaden their spheres of usefulness in the world of human endeavor and uplift.

Every woman is a woman of influence, whether she realizes it or not. And the power and influence that you seek are lasting things, not mere trifles and bubbles of a day. I love the story of Browning's

Living, Loving, Lifting

"Living in the path his pierced feet have trod,
Neither for fame nor for glory,
Yet climbing the heights that lead unto God,
As told in song and in story;
Knowing full well day followeth night,
As sands through the hourglass are sifting,
We climb the ladder that leads into light,
By Living, Loving, and Lifting.

"Loving the light and sweet grace of his Word,
Loving the truth he hath given,
Practicing ever the truth we have heard,
Climbing the heights unto heaven;
Loving the least of his little ones here,
True to our path, never drifting.
We toil through the night, and pass to the light
By Living, Loving, and Lifting.

"Lifting the load of the brother who falls
With the grace the Master hath given,
Lifting him up where stern duty calls,
Pointing his feet unto heaven;
Thus we pass on in the pathway of light,
Though clouds around us be drifting;
We pass through the night, and climb to the height
By Living, Loving, and Lifting."

"Pippa Passes." All unconsciously her song influences the lives and destinies of the men and women who hear her song. Without even as much as knowing it, she turns evil to good; arouses courage, conscience and love in their lives.

It is not so much what we have in life that counts but the fine self we put into it, the finer meanings our interpretation brings from it.

The women of the church have a special opportunity for service. In the thirty-first chapter of Proverbs we read of a model matron. Godliness must be a source of such a symmetrical character. The fear of the Lord it was which enabled her to keep so even a balance of virtues as to stand forth a perfect pattern to the women of every age.

If we read Romans 16, we find Phoebe mentioned as a servant of mankind. She was accustomed to noble knight-errantry, to visit the abodes of poverty, to give bread to the hungry, and good cheer to the sick; to make the widow's heart sing for gladness; to dispel the gloom of earth with the joy of heaven. "Helpers in Christ Jesus" are the Christian women in a community.

Ashland, Ohio

The Open Door of Service to Our Nation

Mrs. Joyce K. Saylor

IN ANSWERING the question, "How may we, as Christian women, best serve our nations?", everyone, doubtless would first answer, "As a mother in the home." This goes without argument, as the history of our country is rich in its record of the influence of Christian mothers, such as Nancy Hanks, who have done so much in shaping the lives of the leaders of our nation. This is one of the facts of life that is unchangeable—the service a mother renders in the home is unsurpassed.

But to enter this door of service to our nation, we need not neglect the home and still render greater service. We can make use of the power given us when woman suffrage became a law. Wm. Allen White says, "Certainly never in our history has political power in the hands of the middle class voter exercised such direct influence upon the federal government as it has come to exercise in the last 25 years." If this be true, we should do our part in making sure that this influence is the right kind; the kind that will make our nation a safer, happier place in which to rear our children.

Different groups of women have organized throughout our country for this very purpose. Outstanding among these are the W.C.T.U. and the Federated Clubs. They have been working to bring about better conditions through legislation and education. Just recently I read that Miss Katherine F. Lenroot, Chief of the Federal Children's Bureau, had invited heads of interested National organizations, health and social agencies to be members of a Planning Committee to meet in Washington, D. C. Jan. 17-18, 1938. In announcing this conference, the Children's Bureau stated that the problem of maternal care and care of the new-born continues to be a matter of grave concern to the people of this country. Women have been working, and this work has made possible extension of resources for bringing mothers under early prenatal care, for child-health clinics and conferences, for immunization against communicable disease, and for Public health nursing services in the home. This is just one example of the work they are doing.

Women have played a large part in the service rendered by our National Red Cross Association, and for concrete example we would sight you to the work done for the flood sufferers this past year. Every woman was glad to give of her time and effort to aid in bringing relief, and this door of service is always open.

Mrs. Nellie G. Burger says, "The W.C.T.U. is an opportunity for service of a very definite nature. It offers a splendidly outlined program for applied Christian service in the field of Temperance. The liquor traffic recognizes the W.C.T.U. as a Voice of the Church and is dismayed that this voice is becoming increasingly articulate. The W.C.T.U. gives the Christian woman opportunity to count her blessings and in sheer thankfulness to pass along to others, less happily situated the joys of her life. To feel that the whole world is a little better, a little more homelike and safer through her individual effort."

What Mrs. Burger says of the W.C.T.U. is just as true of the W.M.S. We may all have a part in making our nation better and thus enter the Open Door of Service to our nation.

Winona Lake, Indiana

The older I grow—and now I stand on the brink of eternity—the more comes back to me that sentence which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man? To glorify God and enjoy Him forever." This is true success, for it will stand the test of time and eternity.—CARLYLE.

Missionary Letter

Bassai par Bozoum par Bangui
French Equatorial Africa
Jan. 4, 1938

Dear Friends far and near:

If I don't soon get a letter off to you I won't be able to call you friends I am afraid. My how the months are flying. It hardly seems possible that it is almost four months since I said goodbye to Lady Liberty and it has been much longer than that since I saw many of you.

These months have been very full with many and varied experiences. On October 19 we sailed from Hokoken. Our party consisted of Dr. Gribble, the Fosters, Garner Hoyt, the Klievers, and myself. We had a wonderful trip across the Atlantic. . . . really very calm for that season of the year. Perhaps if you ask some of the seasick members of the party you might get another version of the weather. At Le Havre, France we had to wave goodby to the Klievers and Mr. Hoyt as they boarded the tender which took them to French soil for the first time. We proceeded on to Rotterdam and even though it was late at night when we docked we found our dear friend Miss Vaulkener awaiting us. She is such a lovely woman. Dr. Gribble and I spent several days in her home on our homeward trip. And she made us very welcome this time for the two days we were in Rotterdam. She, in connection with three other ladies is doing a wonderful Christian work for the sailors who fill that big seaport. When we were there they were very busy getting Christmas packages made up for the men who would be at sea.

From Rotterdam we went to Amsterdam for one day before sailing. There it was good to have a little bit of time with old friends. The doctor on the boat on which we went home had been very kind to us and we had learned to love his wife at that time. This time the doctor's ship was at sea but his wife and daughter were so good to us.

We sailed on October 30 from Amsterdam back to the land of our highest hopes and dreams. Our first important stop was at Bordeaux France. We spent one day there and had the very finest of Christian fellowship with the Castio family. They are the people with whom Allen Bennett lived in Brussells when he was studying French before coming to Africa. It gave me a rather queer feeling to walk into their living room and find his picture on the buffet. Even though I had never met them before I knew immediately that I was among friends who were interested in our work out here.

From Bordeaux we went to Dakar. Those were rather uncertain days as we passed through the Spanish war zone. There was a feeling of tension noticeable on the boat although our Lord was able to keep our hearts at peace and stayed upon Himself. The preparations made by the boat to tell the world that they were from a neutral country were interesting. Before leaving Holland the name of the boat and Holland had been painted in large letters on either side of the boat and powerful lights arranged to shine on them. Then when we neared the war zone a large canvas bearing the word Holland was stretched on the rear deck and a big dutch flag was spread on the fore deck.

At Monrovia, Liberia, we had another real treat. I had always wanted to go ashore there, but few passengers get the opportunity as the harbor is bad and the ships anchor quite a distance out at sea. This necessitates a long trip into shore in a serf boat. But I have a friend who had a friend in Monrovia and he arranged that he could meet us and show us a bit of that old town which is important in American history. We enjoyed our day there immensely. Among other people, we visited the American Consul there. He, his wife, and two daughters had gone home on the same boat with us last year.

At Lagos we had another lovely visit with the American Baptist missionaries there. The day after leaving Lagos was my birthday. It was a lovely day. Everyone was so much nicer to me than I deserved. I got a number of lovely gifts from the passengers, but I think that which I prize the most is a little silver spoon with a ship on the handle and the name of the ship S. S. Maaskerk engraved on the bowl, which was presented to me by one of the officers. It will always be a reminder of a very lovely voyage. When I returned that morning from my walk around the deck I found in my cabin a beautifully decorated cake. In the afternoon I had the passengers to tea and cut the cake. During the tea one of the Stewards came up with a bouquet sent with the compliments of the kitchen force. It was beautiful and clever—made of all kinds of vegetables, leeks, beets, carrots, turnips and potatoes carved into flowers. It was both gorgeous and odoriferous, thanks to the leeks.

The passengers on the boat this trip were lovely and the crew was so nice. We felt at home with them for it was our second trip on the same boat, and I for one, hope it won't be my last. We were especially fortunate in having Dr. and Mrs. Wolfe and their two little girls with us. Our times of prayer and fellowship were very blessed every afternoon. They are with the Presbyterian Mission in Camerouns. Little seven year old Elizabeth and I shared the same cabin and we had such lovely times together.

O, I forgot to say that at Takoradi we were met by a young Syrian who had gone out on the same boat with us five years ago. He had been educated in a mission school in Syria but had lost contact with Christian work in Africa. During that trip he came back to the Lord and has corresponded with Dr. Gribble ever since. When she wrote him that we would be on the boat he came down from up country to meet us. He and two brothers are in a wholesale cloth business and have a whole chain of stores. He met us with a car and took us for a long ride, then over to one of his stores where he showered us with gifts. He had lunch on the boat with us and spent the afternoon there and then just at six o'clock as the full moon was rising out of the sea he took us up on the hill to see the beautiful harbor by moon light and then out on the breakwater. It was grand with the water dashing over the rocks and the moon turning the spray into sun silver. But better still than the beauty of the place was the thought that he is letting his life tell for Christ. One of his brothers is an ordained minister and works all week and preaches all around the Gold Coast on Sunday. I might say that Dr. Gribble's new car is a gift from this young man. He says he gets joy out of knowing that she is using some of his money in the Lord's service.

No one who has been denied the blessing of working in Africa can imagine the thrill it gives one to awaken some morning several weeks at sea and behold before you the port which means the entrance into your chosen field of work. They say that once you get a grain of African sand in your shoe you can never get it out. I realized that anew as I looked one morning (Thanksgiving morning to be exact) upon the little town of Kribi on the rocky Cameroun coast. Here was home, or at least the road that lead home. It was true that we still had almost a thousand miles of inland travel but there came to us the realization that we were almost back to our work. I felt anew that Thanksgiving morning that there was absolutely nothing in this world that for me could take the place of my service for Christ in Oubangui-Chari. Being very human and womanly there comes times, even here, when I wish for some of the things that I seem to have had to pass by, but I believe that He who has called me into His service can more than repay any small sacrifice He has asked of me. And my heart's desire and prayer is that I may be found faithful and never lacking in devotion to Him. I don't think anything in this world could take the place of Africa in my life. These people become increasing dear and worthwhile to me as I work among them.

At Kribi we had the privilege of being back among friends again as we visited with the Mosers and the Ives. These A.P.M. missionaries do much for us as we come and go. Since it was necessary for us to wait for our freight which was held up on the American boat by a strike and mutiny of the engineers in mid-ocean, we were extremely fortunate in being able to attend the annual conference of the A. P. M. which was held at Elat. It was a time of real blessing and help to us all and a wonderful opportunity for me to visit with friends I hadn't seen for years. There were Arista Staley and Mary Hunter from Los Angeles which brought back those precious B. I. memories of more than 10 years ago. Then Eva Miller, Esther Bartelett, The Watsons, The McCrackens, and others of French and Paris days. Julia Watson has the most adorable baby. I'd like to steal her. Little Davis Watson, five years, was too cute for words. Julia was telling me of one of his escapades. He climbed up on the pantry shelf to get some jam one day and fell. He struck against a can of kerosene and knocked his breath out as well as spilling some kerosene. After he got his breath and was feeling better he went back to the pantry to see how much damage he had done. He called Julia and said, "Mama here is my breath spilled all over the floor."

We arrived at Bassai on December 21 just in time for our own Christmas conference. How good it was to see everyone again. We had a lovely conference—the largest in our history, so you see we are growing. In fact we have outgrown most of the stations so it was decided to have all our conferences here at Bassai, as this is the only station with sufficient housing capacity. May He grant us Growth in spiritual things as well as in numbers.

It was decided to not reopen the Bellevue French school and for me to come to Bassi to teach. So after conference I had to go to Bellevue and break up my home with Florence. I stayed with her several weeks then came back here where I am about settled now. French school starts February 15 and my next letter will be taken up with that.

May God richly use you one and all as prayer helpers in this great work for Him here. Your friend in His service, till He comes.

MABEL CRAWFORD.

The Children's Hour

[Signal Lights]

Program for June 1938

Mrs. H. L. Briscoe

SONG: "Wonderful Words of Life."

VOLUNTARY PRAYERS.

SCRIPTURE READING: Romans 5:6-11.

OBJECT LESSON: (A cake of nearly worn-out soap).

Here is a piece of soap that has been used so often

that it is ready to be thrown away. It has helped to whiten many a piece of cloth, has taken the stains and spots from plates and dishes, and has removed dust and grime from many hands and faces. While it has been cleaning and brightening the world about it, it has gradually melted away until it has practically disappeared. This soap is a plain and homely symbol of the highest type of sacrifice—that which would improve the world even though the service cost life itself.

The world in which we live is stained with all the marks of sin. It is blackened with hatred, grimy with selfishness, soiled with pride and dusty with long indifference. No ordinary cleansing could possibly clear it of its load of guilt. Jesus of Nazareth, by sacrificing his life on the cross, has washed away the faults and errors of man. He gave his life that the people of the world who believe in Him may be cleansed from sin.

HYMN: "I Will Sing of My Redeemer."

BIBLE LESSONS: Jesus' Work of Love. Lesson 10.

56. What does the name of Jesus mean?

The name Jesus means Saviour . "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

57. What did Jesus become in order to save us?

Jesus became poor. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

58. Did Jesus endure any personal suffering to save us?

"He humbled himself and became obedient unto death, even the death of the cross." Phil 2:8.

59. Did Jesus rise from the dead, and does he still live?

Jesus spoke from heaven, saying: "I am he that liveth, and was dead; and behold, I am alive forevermore." Rev. 1:18.

60. Did Jesus provide a way for the whole world to to be saved?

"God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3:17.

61. Is there any way except through Jesus Christ for us to be saved?

There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

MEMORIZE the Bible Lesson Scripture.

SONG: "I Gave My Life For Thee"

STORY: "A Heart Talk."

One day Frederick Stanley Arnot, a missionary to Africa, was sitting eating breakfast away far off in that dark land where he had gone to tell the poor, lost Africans of Jesus and His love. Around him were gathered a crowd of little black children, who had come to watch him eat. Because he had a three-pronged steel fork, it was said that the white man "swallowed needles," and the children wanted to see him do it. The crowd was almost too large for the missionary that morning, so he built himself a barrier with sticks and strings. Among the children was a boy named Kakonda, who kept his eyes gravely fixed upon the eater, while the other children were laughing at the funny things with which the missionary ate. At last Kakonda's curiosity got the better of him and he crept under the string barrier and began to stroke the missionary's hand. Looking down at him, then meeting his great, wonderful eyes, Arnot said,

"Well, little boy, what do you want?"

Hesitating but for a moment, Kakonda asked Arnot, in a shrill tone, to tell him where was the river that he washed in, for he would like to wash in that river, too. Arnot felt that his chance had come. Clearing the table, he started his first class. He explained first of all, that the color of our skins did not matter, as the skin was very thin. And then, on a piece of paper bent over the side of the table, he was able to show how a drop of blood taken from his own white hand and a drop taken from Kakonda's black hand were both red, for God had made of one blood all the nations of the earth. Next he asked them what it was that lay inside of skin and blood and flesh, right in the middle.

They replied, "The heart."

Then Arnot said he had no needle long enough to prick the heart to see what color that was, but God, who made us, saw right through our bodies, which to Him were just like so many clear glass bottles, such as the one which he (Arnot) held in his hand, with a black stone inside.

And God has told us that our hearts were not some black and some white but that all our hearts were black at one time, and that they were made blacker by sin each day. But God also told us of a river that could wash our sins away—"The blood of Jesus Christ, his Son, cleanseth us from all unrighteousness" (I John 1:7).

Here is a fine surprise for you—another letter from little Roger Jobson who is away over in Africa. His mother informs us of other letters to follow, probably some from the other children of our dear Missionaries. Is this not delightful news? How nice if every Signal Lights' Society would write a letter to these little missionaries in Africa.

THE LETTER:

Dear Signal Lights:

I am sorry that I have not written you more often. We now have a school for the White children at Bassai and am sure the other children will write some time to you.

Hope you all had a Merry Christmas. We had twenty-five people here for Christmas dinner and Christmas Eve. Daddy had made a chimney for us to hang our stockings up, so Elaine, Donald, Marguerite, Kenneth, Charles and me had lots of fun

hanging up our stockings. We had lots of fun in the morning when we run out in our pajamas to see what Santa brought us. All day we were busy playing with our many new toys, and we want to thank you all who helped to make us have a real Merry Christmas.

Just a few days before Christmas I got a nice dog from a French lady who comes to our house. I call him "Spot." He trys to keep up with me when I ride my bike, and then I pen him up in the house. My cat does not like him because he always wants to eat all her food. When we went on our vacation we left him with the guard and he killed one of our ducks and ate some eggs, but he is only three months old and Mother said he must be trained just like little children, so he doesn't know much yet.

Did I tell you about our rabbits? We have two mother rabbits and four little ones, then one of our Evangelists brought me a Guinea pig and I put him in with the rabbits and they don't fight but all eat together.

We have lots of fun racing with our bikes, Kenneth has a Scooter and we can go fast down the hills. Last evening we took a ride and asked lots of the natives to come to church today. Dr. Gribble is our Sunday School teacher. Every Friday evening we have a party. We played Bible Lotto, and dominoes. We are going to have a Valentine party this week. Write me a letter some time. Thank you for praying for us.

Your little friend,
ROGER JOBSON.

PRAYER for children of our Missionaries and for their School:
ROLL CALL.
REPORT of New Members.
ELECTION of Officers.
REPORT of Doing Without Boxes (D.W.B's)
OFFERING.
SECRETARY'S REPORT.
ANNOUNCEMENTS.
SIGNAL LIGHTS' BENEDICTION: "Dear Saviour, help us to be Signal Lights, shining for Thee in the dark places of the world."

Another Indiana Rally

I was asked to send in a report of our Rally Day held in Flora, in March. This was one of the simultaneous rallies held in the Indiana district, a meeting which has become a fixture in the work of the Woman's Missionary Societies in Indiana.

We had a wonderful day together with about One Hundred and Fifty-five in attendance.

The meeting opened by singing together that beautiful hymn, "I am Happy in the Service of the King." This was followed with a season of prayer. The welcome address was given by Mrs. Mary Fisher, and the morning devotions were in charge of Mrs. James S. Cook who used as a scripture, Acts 1: 1-14. A Duet was rendered by two members of the College Corners Society.

Reports were called for and given by the various societies represented, which embraced "outstanding meetings of the year," and "goals which have been met." Corinth reported that *every member of their society was a tither.*

Another season of prayer closed the morning session.

Came the dinner hour. And what a dinner! Anyone who has had the privilege of attending one of these dinners need not be told of the bountiful supply of food that graces the tables.

We reconvened for the afternoon session and the following program was brought.

Piano solo by one of the Loree ladies.

Group singing, "Will Jesus Find us Watching?"

Devotional, Mrs. Charles Black. She used as her theme, "Launch Out Into the Deep."

Group singing, "It Pays to Serve Jesus."

Trio by members of the Burlington Society.

Talk: Mrs Cyrus Meyer, Matron of the Brethren's Home.

Address, Mrs. Laura Rager Manges, District President.

Offering, For the South American Missionary work.

Quartet by members of the Corinth Society.

Duet by members of the Peru Junior Society.

Address, Rev. Robert Ashman.

Duet by members of the Clay City Society.

Memorial conducted by Mrs. C. Y. Gilmer.

Group singing, "Till We Meet Again."

Benediction.

The next meeting will be held at Burlington.

A MEMBER OF THE COMMITTEE.

March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from thy way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.
Follow and honor what the past has gained;
And forward still, that more may be attained.

Cycle of Prayer

JUNE

LET US THANK GOD:

1. For the wonderful way he has answered our prayers for the Foreign Mission offering.
2. For the progress that has been manifested in all organizations in our Brotherhood.
3. For the interest shown by the women of our churches for the Woman's Missionary Society work of this year.

LET US ASK GOD:

1. To bless the District Conferences which are convening this month, that the plans laid there may be "in His will."
2. To bless the work of Dr. Taber in Africa, that he may be given physical strength and spiritual power to cope with the hardships of that work.
3. To bless our own local society that everything may be done to forward the missionary work of the W.M.S.
4. To bless our W.M.S. officers as they plan the conference program and the policies for another year, that everything may be God-directed.

Official Affairs

Report of Financial Sec'y. for February, 1938

Apportionment Fund

Sidney, Ind.	$ 2.25
West Alexandria, Ohio	14.25
Leon, Ia.	7.50
Clayton, Ohio	3.75
Ft. Wayne, Ind.	9.00
Falls City, Nebr.	7.30
Roanoke, Ind.	6.25
Detrick, Va.	9.00
Ft. Scott, Kans.	2.00
Portis, Kans.	10.75
Fillmore, Calif.	6.00
Maurertown, Va.	19.00
Covington, Va.	7.50
Gretna, Ohio	7.50
Uniontown, Pa.	2.25
Red Hill, Va.	1.50
Huntington, Ind.	.50
North English, Ia.	2.50
Washington, D. C.	13.00
TOTAL	$131.80

Seminary Fund

Louisville, Ohio	$ 7.00

Foreign Missions

N. West District W.M.S.	$ 6.00

Brethren Home

Vandergrift, Pa.	$ 3.11
Washington, D. C.	10.00
TOTAL	$ 13.11
TOTAL OF ALL FUNDS ..	$157.91

MARCH, 1938

Apportionment Fund

Harrah, Wash.	$.75
Winchester, Va.	5.50
Ellet, Ohio	13.00
Red Hill, Va.	.75
Hampton, N. J.	5.50
Osceola, Ind.	.50
Hagerstown, Md.	2.25
Cumberland, Md.	6.50
Cleveland, Ohio	9.00
Woodstock, Va.	3.00
Middlebranch, Ohio	7.50
TOTAL	$ 54.25

Ashland Seminary Fund

Gratis, Ohio	$ 10.25
Waterloo, Ia.	17.50
South Bend, Ind.	10.12
Woodstock, Va.	15.00
Dayton, Ohio	26.12
College Corner, Ind.	6.80
TOTAL	$ 85.79

Superannuated Minister's Fund

Cleveland, Ohio	6.45
Peru, Ind.	5.15
TOTAL	$ 11.60

Brethren Home

Elkhart, Ind.	5.00
North Liberty, Ind.	6.13
Dayton, Ohio	2.00
TOTAL	$13.13

Home Missions

Sidney, Ind.	4.00
TOTAL OF ALL FUNDS	$168.77

Respectfully submitted,
MRS. N. G. KIMMEL.

"Christian joy is independent of circumstances. It comes from within, from gratitude, and love, and trust springing daily in the soul."

Newsy Notes

Only one more month in this W.M.S. year—then all reports must go in. But a month is quite a little time, if you have left any task incomplete. Perhaps you can still complete it.

Turn to the GOALS printed in this issue and check your society for accomplishments.

Have you done ALL—and MORE than is on the Goal Sheet?

If not, make definite plans for the completion of the assigned tasks.

Have you been reading the reports of the Rallies held in Indiana? This has become an annual affair and those who attend find these meetings stimulating to their work the remainder of the year. These meetings might be suggestive to you women in other districts where distance is not too great a barrier. THINK IT OVER!

We are sharing with you in this issue a letter from our missionary, Miss Mabel Crawford. She has given us such a graphic picture of her trip that we felt that you might all enjoy it. Read it and offer a prayer for her work. We note that she is now on our own Bassai Station and we feel that she should have the special prayers of our women.

It is a beautiful thought of the little boy who said, "I know why flowers grow. They want to *get out of the dirt.*"

Local Goals

I

PRAYER COVENANT

An active Prayer Band throughout the year, and family altar stressed.

II

TITHING COVENANT

Definite tithing instruction with an increase in Tither's League.

III

Required Bible Reading completed by 40% of the membership. (Note: Required reading — The Four Gospels; Isaiah and Songs of Solomon; or a chapter a day of your own selecting).

IV

MISSION STUDY

A Mission Study Class, covering one or both of the Required Books—"Mecca and Beyond" or "Highland Heritage."

V

A Public Service in which the work of the W.M.S. is presented to the Church and an offering received for Brethren Benevolences in the Homeland.

VI

MEMBERSHIP INCREASE

A net increase in membership.

VII

NATIONAL APPORTIONMENT

The National Apportionment paid in January and July.

VIII

MISSIONARY SUPPORT

Missionary Support of One Dollar ($1) per member and District Dues paid to the District Secretary in April.

IX

THANK OFFERING

Thank Offering from 80% of the membership to be taken or sent to National Conference for Home Missions.

In Loving Memory

"There shall I see, and hear and know,
All desired or wished below;
And every power find sweet employ,
In that eternal world of joy."
IN LOVING MEMORY OF:
Mrs. Emma Kohler, Rittman, Ohio.

Workers' Exchange

BRYAN, OHIO

Dear Sisters of the W. M. S.

Recounting some of the activities since our last report was sent in a year ago, eighteen members of our society attended the Missionary Rally Day March 11, held at Elkhart, Ind., enjoying a fine program and having the pleasure of hearing our national president, Mrs. U. J. Shively speak in the afternoon. The outstanding event of the year was our Mother's and Daughter's banquet held in May at the church, with one hundred sixty women and girls present. Dr. Gribble was the guest speaker and gave an inspirational message. Her daughter Marguerite favored us with a beautiful solo. The program was in charge of Mrs. C. A. Stewart, who was toastmistress of the evening. The Gribbles were joyfully received and it was an evening long to be remembered. Our July meeting was held at Shipshewana Lake, with thirty-seven ladies present. The program was held in the dormitory. Services for the annual thank offering was conducted.

Our meetings during the year have been very well attended, had a nice gain in membership and are happy to report ourselves a banner society. We are praying for greater things in the future. Dr. Yoder gave an interesting talk at the church one evening in November.

Mrs. C. A. Stewart was hostess to our Mission study class, February 17th, in an all day meeting. There were thirty-two ladies present, twenty-three members taking part, reviewing the book, Mecca and Beyond.

The Bryan Churches joined in the World's Day of Prayer service March 4th. The program for the Bryan service was held at the First Brethren Church to a full house, our president Mrs. E. C. Dietrich presiding. The program arranged consisted of songs, prayers, a missionary talk and pageant, "The Challenge of the Cross" closed the meeting.

On March 13th, we held our public service at the Sunday evening hour. An offering was taken and will be given to the Seminary.

We trust we may always be found doing our best.

MAMIE HENDRICKS, Cor. Sec'y.

PRAYER

"Lord, let not my religion be
A thing of selfish ecstasy;
But something warm with tender care
And fellowship which I can share.
Let me not walk the other side
Of trouble's highway long and wide;
Make me a Good Samaritan
And neighbor unto every man."

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 213 West Clinton St., Goshen, Indiana.
Second Vice President — Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
General Secretary — Mrs. Gertrude Leedy Briscoe, Sidney, Indiana.
Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.
Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio; Miss Bernice Berkheiser, Mexico, Ind.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

President—Mrs. D. C. White, Mt. Pleasant.
Vice President — Mrs. F. J. Sibert, Masontown.
Secretary - Treasurer — Mrs. W. H. Schaffer Jr., 115 Oak St., Conemaugh

Ohio

President—Mrs. A. E. Whitted, Gratis.
Vice President—Mrs. Raymond Gingrich, Ellet.
Secretary - Treasurer — Miss Emma Kimmel, 223 S. Beech St., Bryan.

Mid-West

President—Mrs. L. G. Wood, 624 Hedlman St., Fort Scott, Kansas.
Vice President—Mrs. L. A. Myers, Morrill, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

President—Mrs. Laura Rager Manges, Crawfordsville.
Vice President — Mrs. Arthur Baer, 1209 South Meeker St., Muncie.
Secretary-Treasurer — Mrs. F. Emerson Reed, 705 Wayne St., North Manchester.

Southeastern

President — Mrs. P. N. Brumbaugh, 3016 Channing St., N. E., Washington, D. C.
Vice President—Mrs. H. A. Kent, 1420 G St., S. E., Washington, D. C.
Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

President — Mrs. W. Stover, Wapato, Washington.
Vice President—Miss Lillian Bowers, 318 West Cleveland Ave., Spokane, Washington.
Secretary-Treasurer—Mrs. F. E. Lacey Box 192, Sunnyside, Washington.

Illiokota

President—Mrs. Wm. Gray, Garwin, Ia.
Vice President—Mrs. Miller, Lanark, Illinois.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

President — Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.
Vice President—Mrs. Miles Taber, Fillmore.
Secretary—Mrs. John Gnagey, Brea.
Treasurer—Mrs. S. C. Robertson, 342 Grand, Bellflower.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of $1.50 per member, payable 75 cents in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 820 South St., Fremont, Ohio.

1. All material for publication in the W.M.S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W.M.S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision at least once each year.

Send to Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of $1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

"Foes In The Conflict"

L. L. Grubb

THE "FOES in the Conflict" of which we shall speak briefly in this article are not to be found in the rattle and thrust of sabers, nor in the flying missiles of "Big Berthas", nor even in the goose-stepping storm-troopers. On the contrary, these conflicting powers are in the main "spiritual", and thus more deadly and powerful than any man-made military machine.

The battlefield upon which these foes engage in their gory war is the Christian life of every "born-again" man and woman. None who are truly sons of God will endeavor to deny the utter truth of this fact.

WHAT, then, are the Contending Forces?

We invite your attention, first of all, to the fact that the Word of God teaches very clearly that there are two separate and distinct natures existing in every believer, one human and the other divine. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). According to this scripture our inheritance from Adam consists in a depraved, wicked nature, with a heart at its center which is "only evil continually." It is certain that we cannot render him much thanks for this unfortunate bequest; nevertheless it is ours to own and administrate.



L. L. Grubb

On the other hand, as children of God by "spiritual regeneration" we are born again and become partakers of the Divine Nature. "Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the ("a" marg.) divine nature" (I Peter 1:4 A.R.V.). The very nature of Christ, Himself, is imparted to every one of us by the indwelling Holy Spirit.

There can be no concord between "Christ and Belial," righteousness and sin, life and death, and thus a great struggle results between these two natures existing together, yet separately in the same man. The greatest apostle of them all testifies to this fact in his own life (Rom. 7:15-25).

An interesting story is told of an Indian who bought a package of supplies at a trading post, and upon opening it found a silver coin inside. Something began to trouble him immediately. He came back to the trading post and handed the coin to the trader. The man laughed at his scruples, but the Indian insisted, saying: "I got a good man and a bad man in my heart. The good man say, 'It is yours'; the bad man say, 'Nobody will know'; the good man say, 'Take it back'; the bad man say, 'Never mind'; so I think I go asleep, but the good man and the bad man talk all night and trouble me." Some missionary had been instrumental in winning this Indian for Christ and the battle was on between his two natures. We, as Christians, are all "Indians" in this respect.

II

Secondly, the "flesh" is an arch foe in the living of a victorious Christian life. Someone has suggested that the best way to define "flesh" is to cross out the "h", and spell it backward, "self."

When we speak of the "flesh" we do not refer to our literal bodies. The original word which is used to denote the body is quite different from that which is used to designate the "flesh." When God uses the term "flesh," He means "all that a human being is by nature." In this respect man has miserably failed before God. He is thus corrupt, and in the sight of God he becomes "flesh." Those who deny the existence of selfish, and fleshly desires within them admit their affliction by that very denial. Paul says "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can-

not do the things that ye would" (Gal. 5:17).

Every act on the part of any Christian which displeases God can always be traced to its source in the "flesh." This insistent enemy causes us to disregard the will of God, through the Spirit, in favor of our own sweet will. It causes us to speak sharply, and unkindly. It causes us to be dilatory and lazy in the Christian's prime business of "fishing for men."

Certainly, if we are anxious to know the actual identity of our foes in this conflict, we must give the "flesh" a place near the top of the list.

III

Thirdly; there is a lurking, powerful, and wily foe to be found in "the world." "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world. . . ." (Gal. 1: 3, 4). "The world" is that great system of wickedness which is all about us, ruled over and motivated by the "prince of this world." In this gamut are included all sinful and worldly pleasures, and those enticing allurements of the Devil, which comes so cleverly disguised that they fool even the very "elect" of God. Dances, cards, movies, smoking, drinking. and other sundry temptations are included in the ranks of this diabolical foe. But, it seems to be the good pleasure of the twentieth century Christian to take these things very lightly and to underestimate their power as stubborn and dangerous units in the army of sin. If these things of the world were not to be reckoned as sin, then there was no point nor sense to what the Apostle Paul said. "Wherefore come OUT FROM AMONG THEM, and be ye separate, and touch not the unclean thing" (2 Cor. 6:17, also cf. Col. 3:17). Since we have joined the family of God through Christ, we must not forget that our lives are under "new management," namely, that of God. James tells us that "the friendship of the world is enmity with God" (4:4). Therefore we cannot serve God and the world simultaneously. So, every Christian must have a reckoning with this vital "foe in the conflict."

IV

Lastly; our greatest and worst enemy is the Devil, himself. He is the "prince of the power of the air" (Eph. 2:2).

His two great objectives are: first, to shut Heaven's door against as many as possible by keeping them from an acceptance of Christ: secondly to make those who have already accepted weak; indolent, lazy, and carnal in their service for the Lord. As believers in the Lord Jesus Christ we must all meet this antagonist.

Contrary to the apostate notions of many modern theologians, the Devil is an actual person. He has at his command a well trained army of fallen angels who do his bidding constantly. It is true that he goes about as "a roaring lion seeking whom he may devour" (I Pet. 5:8). It is peculiar and pathetic to see Christians who would flee in terror from a roaring lion, courting the advances of the Devil gladly. Neither should we forget that he has a full wardrobe with many changes of attire, so that he might appear as well in a high silk hat and swallow tail coat.

By far the greatest factor in the impotency of Christians today is their underestimation of the extensive power of Lucifer, the "angel of light." NO MAN OR WOMAN is a match for him SINGLE HANDED. When we give this "foe in the conflict" his rightful place at the head of the armies of sin, and reckon with him by the power of God, THEN we shall be in a position to advance.

In conclusion we must remind ourselves that the foes mentioned above will be waging a continual warfare until Christ raptures His Bride into His own eternal bosom (Rom. 8:18-23).

This, then, should be the motto of "The National Sisterhood of Mary and Martha," "Until that time for Thee. O Lord, WE FIGHT."

Rittman, Ohio

What the Heathen Do for Me

They keep me from living for self alone,
And just in a narrow groove;
They claim all the knowledge I've ever known,
And all the skill and the love.

For how can I harden my selfish heart
With those helpless ones in doubt?
And how shall I sing my heavenly part
If the heathen are left out?

Ah! when they accept the truth that they feel,
And honor God's sacred name,
They set an example of faith and zeal
Which I may follow with shame.

They deepen the channel where flow my prayers,
And kindle anew my praise;
They teach me to turn to the One who cares
And plead with Him all my days.

Senior Devotional Program

Topic for June: The Overcoming Life

HYMN: Let the Sunshine In

Do you fear the foe will in the conflict win?
Is it dark without you—darker still within?
Clear the darkened windows, open wide the door,
Let a little sunshine in.

CHORUS:
Let a little sunshine in,
Let a little sunshine in;
Clear the darkened windows, open wide the door,
Let a little sunshine in.

Does your faith grow fainter in the cause you love?
Are your prayers unanswered by your God above?
Clear the darkened windows, open wide the door,
Let a little sunshine in.

Would you go rejoicing in the upward way,
Knowing naught of darkness, dwelling in that day?
Clear the darkened windows, open wide the door,
Let a little sunshine in.

SCRIPTURE LESSON: Psalm 115:1-16.

Leader: Not unto us, O Lord, not unto us, But unto thy name give glory for thy mercy, and for thy truth's sake.

Group: Wherefore should the heathen say, Where is now their God?

Leader: But our God is in the heavens; he hath done whatsoever he hath pleased.

Group: Their idols are silver and gold, the work of men's hands.

Leader: They have mouths but they speak not; eyes have they, but they see not.

Group: They have ears, but they hear not: noses have they, but they smell not:

Leader: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

Group: They that make them are like unto them; so is every one that trusteth in them.

Leader: O Israel, trust thou in the Lord, he is their help and their shield.

Group: O house of Aaron, trust in the Lord: he is their help and their shield.

Leader: Ye that fear the Lord, trust in the Lord; he is their help and their shield.

Group: The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

Leader: He will bless them that fear the Lord, both small and great.

Group: The Lord shall increase you more and more, you and your children.

Leader: Ye are blessed of the Lord which made heaven and earth.

Group: The heaven, even the heavens are the Lord's but the earth hath he given to the children of men.

HYMN: Take My Life and Let It Be.

Take my life, and let it be
Consecrated, Lord to Thee;
Take my hands, and let them move
At the impulse of Thy love,
At the impulse of Thy love.

Take my feet and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only, for my King,
Always, only, for my King.

Take my silver and my gold,
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceasless praise,
Let them flow in ceaseless praise.

Take my will, and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne,
It shall be Thy royal throne.

PRAYER: Thank God for His Son and the privilege of fellowship with Christian folks and girls who love Him; thank Him for the blessings which He gives you daily; pray for your church, your pastor, the Sisterhoods and all of our missionaries.

TOPIC: "Foes in the Conflict."

TOPIC: "Needed Armor."

SPECIAL NUMBER, vocal or instrumental.

TOPIC: "Joys Found in Victory."

HYMN: Faith is the Victory.

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies;
Against the foe in vales below
Let all our strength be hurled
Faith is the victory, we know,
That overcomes the world.

CHORUS:

Faith is the victory!
Faith is the victory!
Oh, glorious victory,
That overcomes the world.

His banner over us is love,
Our sword the word of God;
We tread the road the saints above
With shouts of triumph trod;
By faith, they like a whirlwind's breath,
Swept on o'er every field;
The faith by which they conquered Death
Is still our shining shield.

To him that overcomes the foe,
White raiment shall be given;
Before the angels he shall know
His name confessed in heaven;
Then onward from the hills of light,
Our hearts with love aflame;
We'll vanquish all the hosts of night,
In Jesus' conqu'ring name.

BUSINESS: Check on goals; make ready for complete payment of dues by sending 50c per member to Katherine Sampson, 302 Barr Building, Washington, D. C. before July 31st; send pledge to Mission Home Fund if not already sent; final reports on Bible reading goal; bandages should be sent to district secretary, if not already sent; plan now for your delegate or group of girls to be at conference at Winona Lake in August.

BENEDICTION: Psalm 145: 1, 2.

Needed Armor

Rose Snyder

Gird on the armor bright, Warriors of the King of light.

"THE NIGHT is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:12). Knowing that in the warfare for truth and right, Christian soldiers must overcome powerful enemies. God has provided the necessary armor. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of of this world, against spiritual wickedness in high places" (Eph. 6:12). Our enemy, Satan, brings his army out to fight us and unless we are prepared we must fail. If we take the armor which God has provided for us no harm can come to us and we will always be assured of victory. In writing to the Ephesians Paul says, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

An armor is a protective covering for the body. The armor with which we are probably the most familiar is the iron armor which ancient soldiers wore to protect themselves from the bullets and arrows of their enemies. It was composed of a breastplate for the breast, iron fittings for the feet, a shield for the hand, a helmet for the head, and a sword. The armor which God has provided for the Christian is likened to this armor. As recorded in Eph. 6:14-17 the Christian armor is made of:

1. A girdle of truth. To "gird (or girdle) up the loins" was a common expression for putting one's self in readiness for any service that might be required. The girdle was likewise a symbol of strength, activity, and power. The power of truth is inferred in John 8:32 where we read "And ye shall know the truth and the truth shall make you free." The perfect adherence of the people of God to his service is spoken of as the "cleaving of the girdle to man's loins" (Jer. 13:11). Followers of Jesus, who is Truth, should be girdled with truth when they face the foe. Too often Christians weaken their defense and testimony by failing to be true. Those who restort to what is not true are using the tools of the enemy. Someone has well said that the devil has many tools but a lie is the handle that will fit them all. We must be true not only in what we say but in how we live, for we are living epistles known and read of all men.

2. The breastplate of righteousness. The breastplate which protected the vital organs of the body has become a symbol of defense. The breastplate was a part of the official garments which Moses made in obedience to God's command for the high priest. "And he made the breastplate, the work of the skilful workman, like the work of the ephod: of gold, of blue, and purple, and scarlet, and fine twined linen" (Ex. 39:8). On the outside of the breastplate were twelve precious stones set in gold in four rows, each bearing the name of a tribe of Israel. When writing to the Thessalonians Paul spoke of the breastplate of faith and love (I Thess. 5:8). We, who as Christians are an holy priesthood, should likewise be protected by the breastplate of righteousness and of faith and love.

3. Fittings for the feet—the gospel of peace. The feet of the Christian soldier are to be shod with the preparation of the gospel of peace. In its deepest application peace means that spiritual peace which we have through restored relations of harmony with God. Christian soldiers who go about teaching and preaching the glad tidings are doing a great service for their Master and for those whom they help to live the overcoming life. "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publishes peace" (Isa. 52:7a).

4. The shield of faith. The chief defense of the ancient soldier was his shield. Throughout the entire Bible the shield is illustrative of God's protection. What more protection can we have than faith in God! The word faith is used to denote (1) that moral and spiritual quality of individuals by virtue of which men are held in relations of confidence in God and fidelity to Him; and (2), the body of truth which God has revealed—that which men believe.

Faith enables the believer to overcome "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4). For a record of victories through faith study the deeds of the heroes of faith whose names appear in God's hall of fame (Heb. 11). Paul warns, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).

5. Helmet of salvation. In Isaiah 59:17 Jehovah is represented as arming himself for the defense of man, and among the articles he puts on a helmet of salvation, seeming to teach that salvation is the crowning act of God. The helmet as a part of the Christian's armor represents salvation, (Eph. 6:17), and the hope of salvation (I Thess. 5:8). Those who attempt to live the overcoming life need to have their heads protected by the helmet of salvation for Satan is always trying to teach what is not true. Only true believers have this protection.

6. Sword of the Spirit. The sword, a symbol of war and of slaughter, is spoken of as the sword of the Spirit which is the word of God (Eph. 6:17). This is the only part of the Christian's armor which is classed as an offensive weapon. We are not to be merely protected *from* evil, but we are to go out and *overcome* evil. The wonderful swords of history and of mythology are insignificant when compared with the sword of the Christian. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Christ demonstrated the power of this sword when He used the word of God against Satan during His temptation. Christ is described as "He which hath the sharp sword with two edges" (Rev. 2:12). A soldier who forgot his gun would probably be put in the guard-house; but how often Christian soldiers forget their swords.

When you are protected with this armor the devil must fail and you can overcome every foe. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." (Eph. 6:13).

Behold the Christian warrior stand
In all the armor of his God;
The Spirit's sword is in his hand,
His feet are with the gospel shod;

In panoply of truth complete,
Salvation's helmet on his head;
With righeousness a breastplate meet,
And faith's broad shield before him spread.

Thus, strong in his Redeemer's strength,
Sin, death, and hell, he tramples down;
Fights the good fight, and wins at length,
Through mercy, an immortal crown.

Conemaugh, Pa.

Joys Found In Victory

Mrs. Robert E. Miller

Let everything that hath breath praise the Lord. Praise ye the Lord. Psalm 150:6

THERE ARE so called victories of this world which, at their zenith, are fleeting and empty. They lack the roots of Christian joy.

There is the apparent victory of the grasping over the meek, the lustful over the guileless, the rich over the poor, and the sinner over the saint. You have seen the narrowed eyes of utter selfishness gloating because of mastery over the meek. Your ears have heard the unholy laugh of a "vulture" of Satan as he has made ready to pounce on the artless. You have felt the sneer of wicked riches as it has scorched the poverty of the mass of humanity. Your own heart has wondered often, yes cried to God for an explanation of the victories of an unregenerated man over a born-again child of God. Either "*all* things work together for good to those who love the Lord," or your faith is in vain. But if we believe that "God be true and every man a liar;" we will not fear the victories of the world, because they are nothing but victories of defeat.

In spite of Satan, belief triumphs over unbelief, and its accompanying reward is ". . . .*joy* and peace that ye may abound in hope. . . ." Rom. 15:13. This joy comes in the heart of him who accepts Christ. But such joy is not alone his. With the birth of each soul into the family of God, the children rejoice for a new brother or sister. Paul and Barnabas. . . ." passed through Phoenicia and Samaria, declaring the conversion of the Gentiles, and they caused *great joy* unto all the brethren." Acts 15:3. But the anthem is wafted even farther. Luke 15:7 reads: "I say unto you that likewise *joy* shall be in heaven over one sinner that repented. . . ." Luke 15:10 further states "there is *joy* in the presence of the angels of God over one sinner that repented." Hearts of the ransomed have down through the years known and proved how lasting is this *joy*. Would you exchange it for the passing passion of a pagan?

When one is born into the family of God he does not lie down and sleep. Rather, he has just begun to live, and fight the fight of faith. For with the entrance of Christ into the heart all the fury of a defeated Adversary is unleashed against that believer. Then it is the Child of God must learn ". . . .and be

ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." I Peter 3:15. After having named Him as Saviour and Lord the believer must get victory over the pleading of self will, the perilous temper, the poisonous tongue, and the perverted thought. Is such a victory possible? And will the rewards be worth the fight? Christ said "If ye keep my commandments ye shall abide in my love..that *my joy* might remain in you, and *your joy* might be full." John 15:10, 11. It is the promise of Christ—if we obey, *joy* will be full; as we love Him, victory will be easier. A young woman in the Brethren church recently testified: "I thank God for victory over temptation. The joy of having conquered, and being different from the world is its own reward." Victory is yours with its joys as you wait upon God in prayer. "....Hitherto ye have asked nothing in my name; ask, and ye shall receive that your joy may be *full,*" Christ said in John 16:24. Mind you—the joy isn't partial; its to be *full.* Do not ask of Christ enough that He might be glorified? Your heart will sing with *joy* as you witness the victory of the "new man" over the "old" in your own life.

Does your heart still fail to sing as it should, even in the face of your transformed life and the eternal promises of God? Then think of the triumph of heaven over hell and gratefully you will burst into praise. Through the death and resurrection of Jesus Christ "....He led captivity captive." He soothed the aching hearts of disciples ere he returned to heaven by saying "Let not your heart be troubled.. In my father's house are many mansions.... I will come again and receive you unto myself.." John 14:1-3. Oh faint hearted Christian, why do you not claim the victory over death and sorrow? Behold "....ye sorrow not even as others who have no hope." I Thess. 4:13—for "....I will see you again and your heart shall rejoice, and your *joy* no man taketh from you." John 16:22. Can't you understand this joy is eternal, everlasting! "Because I live ye shall live also" John 14:19. "Why art thou cast down, O my soul? Hope thou in God!" Psalm 42:5.

"There is singing up in heaven such as
we have never known,
Where the angels sing the praises of
the Lamb upon the throne;
Their sweet harps are ever tuneful and
their voices ever clear,
Oh, that we might be more like them
while we serve the Master here.

Holy, holy, is what the angels sing,
And I expect to help them make the
courts of heaven ring;
But when I sing redemption's story
They will fold their wings,
For angels never felt the joy
That our salvation brings."

The joys found in victory are endless, for Jesus Christ completely satisfies. Think on the victorious *joys* you have, and may yet experience in Christ. Then you will say with Paul "..neither count I my life dear unto myself, so that I might finish my course with *joy*...." Acts 20:24.

Akron, Ohio

Junior Devotional Program

Topic for June: He Is Mine

HYMN: My Savior's Love.

I stand amazed in the presence
Of Jesus the Nazerene,
And wonder how he could love me,
A sinner condemned, unclean.

CHORUS:

How marvelous! how wonderful!
And my song shall ever be:
How marvelous! how wonderful
Is my Savior's love for me!

For me it was in the garden
He prayed: "Not My will, but Thine;"
He had no tears for His own griefs,
But sweat drops of blood for mine.

He took my sins and my sorrows,
He made them His very own;
He bore the burden to Calv'ry,
And suffered and died alone.

When with the ransomed in glory
His face I at last shall see,
'Twill be my joy through the ages
To sing of His love for me.

BIBLE LESSON: (read responsively).

Leader: For God so loved the world that He gave His only begotten Son, that whosoever believeth on him, should not perish, but have eternal life.

Group: For God sent not the Son into the world to judge the world; but that the world should be saved through Him.

Leader: He that believeth on Him is not judged: he

that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Group: And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

Leader: For every one that doeth ill hateth the light and cometh not to the light, lest his works should be reproved.

Group: But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

Leader: Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

Group: He that loveth not, knoweth not God, for God is love.

Leader: Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through Him.

Group: Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins.

Leader: Beloved, if God so loved us, we also ought to love one another.

Group: Hereby know that we abide in Him, and he in us, because he hath given us of his Spirit.

PRAYER: Give thanks to God for all gifts and blessings which He has given you, thank Him especially for the gift of His Son, Jesus and His great gift of love; pray for your pastor and the workers in your church, as well as any special problem your Sisterhood may have; remember the Sisterhoods over the land that they may receive a real blessing for their faithfulness and service to Him.

HYMN: Love Lifted Me.

I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stained within
Sinking to rise no more;
But the Master of the sea
Heard my despairing cry
From the waters lifted me,
Now safe am I.

CHORUS:

Love lifted me! Love lifted me!
When nothing else could help,
Love lifted me.
Love lifted me! Love lifted me!
When nothing else could help,
Love lifted me.

All my heart to him I give,
Ever to Him I'll cling,
In his blessed presence live,
Ever his praises sing.
Love so mighty and so true
Merits my soul's best songs;
Faithful loving service, too,
To Him belongs.

Souls in danger look above,
Jesus completely saves;
He will lift you by His love
Out of the angry waves.
He's the Master of the sea,
Billows His will obey;
He your Savior wants to be—
Be saved today.

TOPIC: He Leadeth Me.

SPECIAL NUMBER: vocal or instrumental.

TOPIC: The Love Gift.

HYMN: He Leadeth Me.

He leadeth me! O blessed tho't!
O words with heavenly comfort fraught!
What'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

CHORUS:
He leadeth me, He leadeth me,
By His own hand He leadeth me:
His faithful follower I would be,
For by His hand He leadeth me.

Sometimes 'mid scenes of deepest gloom
Sometimes where Eden's bowers bloom;
By waters still, o'er troubled sea,—
Still 'tis His hand that ledaeth me!

Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me!

And when my task on earth is done,
When, by Thy grace, the vict'ry's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

BUSINESS: Check on goals; send national dues of 25 cents per member due in July, to Miss Katherine Sampson, 302 Barr Building, Washington, D. C.; send gift to Mission Home Fund; check on Bible Reading goal; send bandages to district secretary soon, if not already sent.

BENEDICTION: Psalm 145:1. 2.

Does Jesus Live at Your House?

Paul H. Turner

"Does Jesus live at your house?"
I heard a child once ask;
Her little brow was furrowed
As she struggled with a task.
I saw her eyes were shadowed,
Her face marked with a tear;
The voice a wee bit wistful
For the answer she might hear.

"He used to live at our house,
With mamma—daddy, too,
But now He's gone away somewhere—
I don't know what to do,
For daddy's not the same today
And mamma laughs no more.
They never bother much with me,
They say I'm just a bore.

"It didn't used to be this way
With Jesus in our home,
For every night my daddy came
When all my curls were combed,
To help me say my bedtime prayer,
(And mamma helped me too,)
And then they'd smile and 'tuck me in'
But now—they never do.
"Could you tell me where Jesus is?"

He Leadeth Me

Mrs. Clarence Y. Gilmer

NANCY ANN sat in a secluded spot by the tiny brook which flowed on quietly but ceaselessly summer and winter, for its source was to be found in a spring located a few rods upstream. Her face reflected peace and strength of character. A smile of joyous, yet serious contemplation rested on her countenance.

Nancy Ann was twenty-four and had been graduated from a Christian college only five days before. Since returning to her farm home near by she had longed continually for an opportunity to escape pressing duties, and even the cherished close fellowship of her dear mother, that she might come to this quiet nook. She wondered why the secret longing should possess her so strongly, and as if in answer memories of former days thronged her mind.

Yes, it was here that she came when conviction of her sin bore down on her and in prayer and supplication she had presented her life to God that it might be lived unreservedly for him. Even in her tender years she had observed that the really happy folk were the true Christians, "the all wool a yard wide" Christians as she had heard some one express it to her father. She had not been able to forget this crude saying, and when she accepted her Savior as Lord it became the ambition of her life to be that kind of a Christian.

Then there was the time she had forgotten and over-stayed her playtime at the home of a distant neighbor. When she reached home dusk had already come and the house was enshrouded in darkness, for the family had gone to the church five miles away. Repentant she had gone into the stairway, closed the door and fallen on her knees and told the Lord all about her difficulty. And in the midst of her prayer her mother had come into her secret closet and taken her into her arms. Now she thought of the scripture, "Behold ye call, I will answer" in connection with the incident. How often in her life it had been like that as she turned to Him in her joys and difficulties.

When she was to have been a junior in high school her mother was an invalid for a year; and the family finances required that she be housekeeper for that year. It was very hard not to go on and graduate with her class but how the experience of that year had helped her to understand people and situations; and how much more she had gotten out of her last two years of high school because she was a bit older and had a better understanding of life. Yes, she could see plainly now that "He was leading" though the path seemed hard.

Then her plan to enter college had been delayed one year by ill health, and again the burden seemed heavy. But now she could see that the Lord must have loved her a great deal and wanted her to have time for meditation, prayer, more Bible reading, and even suffering that she might have a deeper appreciation and sympathy for those about her. Then if she had been graduated two years before, which would have happened save for these interruptions, she might not have met Don. Don had spent the last two years at the college in preparation for definite Christian service. How much his friendship and Christian comradeship had meant to her—and might continue to mean to her.

Suddenly she realized that it was her dependence on God that had driven her here where he seemed so near, and where she had come so often for communion and fellowship with Him. What of her future? What did life hold for her? He had so beautifully led her since she became His child; and as she looked back over her life every joy, every hardship, every victory over temptation seemed to fit perfectly in the plan for her life.

Could she fear to follow His leadership in the future when he had proved again and again that "He was leading." He trod the way before and knew the hard places. He knew her future, and whether in joy or sorrow she would follow "the Good Shepherd who gave his life for his sheep."

In the quiet of the moments there she knew that her life had been so full, so joyous because she had an "abiding friend" in her Savior. And she knew too that her life must be spent in introducing this dear friend to others wherever "He should lead."

Bunker Hill, Indiana.

YOUR PRAYERS

When the battle is long and I'm weary with strife;
When legions of sin and of evil are rife;
I feel—and new courage flows into my life—
That you are praying for me.

When victory comes out of seeming defeat,
And the dark lowering clouds shine with rainbows replete,
'Tis then that I know—and the assurance is sweet—
That you are praying for me.

I'll gird tighter my armor and advance in the fight;
With a staunch heart and brave, I'll battle for right;
I'll blench at no danger, and quail at no might,
If you will keep praying for me.

PHOEBE EMERY.

The Love Gift

Mrs. Arthur Carey

A LITTLE GIRL, whom we will call Joyce, had a friend of whom she thought a great deal. This friend was a lovely young woman, who with her husband often came to the home of this child.

Joyce wanted to give a gift to the lady, but could think of nothing that she needed. She thought and thought. One day she said to her mother, "I love her so much I would like to give her something. But what would it be?"

"Well," her mother replied, "you know that pretty baby blanket of yours that you've always thought so much of?"

"Yes," said Joyce.

"Why, don't you give her that? You like it so well, I'm sure she will too."

"But, Mother," persisted Joyce, "she hasn't any baby."

"That's true," answered mother, "but perhaps she will some day."

Joyce thought this over for awhile, and said: "Yes, that's right; and if she ever needs it, she will have it."

So the dear little blanket was washed and dried in the warm sun, neatly folded, and daintily wrapped.

One night soon after that the young couple came to call. Proudly Joyce brought out the little package and she was so happy to see how well pleased her friend was with the gift.

Sure enough, before long, a little baby girl came to live with Joyce's friend. Then her cup of happiness was filled to overflowing. How glad she was that she had given her dearest treasure to one who needed it. She had given it because she loved her friend. The friend could use it because she accepted the gift, not because she had bought it.

I wonder if you girls have ever thought of a person as being a gift. Can you all repeat John 3:16? I hope you can because it is one of the greatest verses in the Bible. Let's all repeat it together. "For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Like this little girl loved her friend and wanted to help her, even so God wants to help us. He knows that we are sinful and he knew that we would be, long before we were born. So away back about two thousand years ago, God said, "Everyone is sinful and I cannot have sin in heaven. Therefore, I am going to send them a gift. My only Son, Jesus, who is perfect, will be my gift to all people."

"If He dies for their sins, then they can be forgiven of their sins, because the wages of sin is death. That will pay the price, and Jesus will be my gift to them because I love them. I want them to live in heaven with me."

So, like our little girl, God provided what we needed even before we needed it.

If the lady had not taken the blanket, she would not have had it when she needed it. Even so, we need Jesus. God knew it, so he sent Him to die on the cross to pay our debt of sin.

Now, when we are old enough to know right from wrong we can take Jesus as our Savior.

If we don't take Him, He will do us no good. It will make the heart of God very glad if we will take His gift and use it. He will be happy that he gave His only Son for us. Let us then take this gift of God that he gave us because he loved us.

If any of you girls have not taken Jesus as your Savior, I am sure you would like to now because it is the only way we can be saved. Learn to love Him while you are young and you will love Him more every day.

How we all enjoy getting a gift. It is something we can enjoy, but do not have to work to get. Why then, do so many people say, "No, I do not want God's gift to me. I will not take it?" How it must grieve the heart of God! How sad Jesus must feel at being rejected.

Let us not be guilty of this greatest of sins, but as Sisterhood girls always remember that Jesus is God's gift to us if we will but take Him.

Campbell, Michigan.

THE CALL

He called the unknown best from Peter, James,
And all the rest, who met him face to face
And lent their lives to his amazing grace
Of humor, irony, and insight; flames
Of lambent love from him seared out the shames
Of lifelong littleness in them, till base
Was base no more, and even commonplace
Became uncommon, till their very names
Grew strong to move a world that would have thought
Them simple, stupid, ordinary men;
As once they had been, helpless for that task
Till Christ upcaught in them the gold he sought,
Drew forth their deepest selves....Can he again
Do that, if you, or I, have faith to ask?
Upon the mountaintop he stands today
And calls us. Who shall dare to disobey?

T. D. GALLAUDET.

Do You Know

1. That this is the twenty-fifth anniversary of the National Sisterhood of Mary and Martha as a national organization?
2. That the Sisterhood really started in the Brethren Church with two organizations, each independent of the other, but bearing the same name and having a similarity of purpose?
3. That the first one of these organizations met in the Philadelphia church, and was organized by Mrs. Mary M. Bauman, wife of the pastor Dr. L. S. Bauman? She called them together for meeting, April 24th, 1906.
4. That since that time the Philadelphia society has had a uninterrupted history to the present time?
5. That the second society was organized in the Dayton church in 1908 by Miss Maud Billman, who was a teacher of a large class of girls in the Sunday School?
6. That in 1911 this same Maud Billman was called by the women's organization as their general secretary, and in her travels she interested many women and girls in organizations similar to those in the Dayton and Philadelphia churches?
7. That in her travels, Miss Billman met Mr. John Myers of Williamsburg, Iowa, who gave her a gift of money which she used to start a traveling fund to visit our mission at Lost Creek, Ky?
8. That she asked the Dayton girls to buy dolls and dress them for the little mountain girls, so that she might take them with her? But very soon after her visits there, she soon realized that the people needed Christ and preachers and teachers more than dolls so on her return she presented the need, and the Sisterhood girls decided to support a worker there.
9. Do you know that Miss Billman formulated a simple constitution so that the societies might be uniform in their organizations?
10. That the aim of these early societies was: "To give the girls of dimly lighted regions an opportunity to know Jesus Christ as their personal Savior, and especially to assist young women in the Kentucky mountains."
11. That during this first year there were five organizations?
12. That the first National Conference was held in the year 1913?
13. That by the time of this first national conference for Sisterhood girls there were twenty-one organizations?
14. That there were many interested girls, eager and anxious to learn of missionary needs, and happy to be of service?
15. That we, as happy Sisterhood girls, owe much to the vision and leadership of Mrs. Bauman and Miss Maud Billman, who aided greatly in making our various Sisterhoods a unit of one organization?

From the Mail Bag

JUNIOR S. M. M., LOUISVILLE, OHIO

Dear Miss Berkeiser:

I am writing to tell you about the new Junior Sisterhood we have just organized under the leadership of Mrs. E. M. Riddle. The girls are between the ages of 9 and 13 years old. There are nine girls in the Sisterhood.

We meet the second Saturday of each month. All the girls seem to take a great interest in the meetings.

We will be sending our money from our Thankoffering boxes sometime in April.

We hope that we can grow in number and spiritually that we may carry on the work of the Lord.

Sincerely Yours,
JEAN CHOLLEY, Cor. Secy.

SR. S. M. M.—ROANOKE, VA.

Hello Everybody!

This is Station S. M. M., Roanoke, Va., broadcasting from the church on the hill, corner of Otterview Ave. and Rivermont Street. We are a large and active society and since National Conference have done many interesting things, a few of which we would like to tell you about.

In addition to our regular monthly meeting in October, we drove out in the country and hiked over a farm, then apple orchards, persimmon groves, and a shady forest; breaking beautifully colored leaves and carrying back wood for our bonfire on which we cooked hamburgs and weiners, and hungrily devoured them with all the things it takes to make them good. The occasion of this hike being our annual form of entertainment for the Junior Sisterhood girls.

In November we gave the play, "According to His Riches," by Mrs. Tom Hammers. A free will offering was received which was given to the Home Mission offering. We also packed a bag with serviceable clothing which we sent to Krypton, Kentucky, to be used in the work there.

We made Christmas more pleasant for ourselves by playing Santa to a family of children. The bandage rolling has been held.

February being the month for our annual membership drive, we had a pot luck supper at the parsonage. In connection with our mission study we were highly entertained by a guest who makes it her hobby to study life in the mountains. She sang several ballads and told of the superstitions of the mountain folk. Four new members have been received as the result of our membership drive.

In May we are planning a fellowship meeting at which time we will entertain our mothers and all ladies of the W.M.S. We always find this meeting a most spiritual and inspiring occasion.

We strive at all times to work in the will of the Lord and seek constantly His divine guidance. Pray with us that we may build a proper foundation for the girls who are growing into our places and that we may be fit subjects for the work that lies before us.

MRS. WILLIAM BLACKWELL, Cor. Secy.

SENIOR S. M. M.—UNIONTOWN, PENNSYLVANIA

Dear Sisterhood Girls:

Again we write to you greeting you in the name of our Lord and Savior, Jesus Christ. Our society is going forward working steadily and faithfully for our Lord.

Our work this year is under the guidance of the following officers: President, Eva Jean Cole; vice president, Irma Belle Wilson; secretary, Evelyn Barber; treasurer, Lucy Burnworth; corresponding secretary, Sara Catherine Cole; patroness, Mrs. William H. Clough. Our society also has a Prayer Band and with their help we find it makes our society grow stronger in Prayer.

We are reading the Mission Study and also enjoy our Bible Study. We find both of them very interesting. Last summer while one of our girls was on her vacation she met a very poor family in the Highland district that we are studying about in Highland Heritage. This thought came to her, here is a good chance for us to do some useful benevolent work this year. She took a snapshot of the father and his two daughters and now we have it enlarged and hanging in our Sisterhood room. About a week before Christmas we filled a large box with clothing, toys and a small book, entitled, "The Life of Christ," and sent it down to them. They really enjoyed receiving the gifts for the father wrote us a letter and very kindly thanked us for it. We also sent clothing to Krypton, Ky. and at present we have rolled 110 bandages and have several more bandage rollings scheduled. Everyone finds much enjoyment in the rolling of bandages.

During our District Conference last year we met many girls from other societies and I am sure everyone had a nice time during our Sisterhood meetings, because the fellowship was very sweet.

In a short time we are giving a Public program and we have chosen the play entitled, "If I Be His Disciple."

We were an Honor Society last year and we are striving to be one again this year and I think we will reach all of our goals. Sisterhood girls pray for us. WE PRAY FOR YOU! Keep looking up until He comes.

Sincerely yours in Him,
SARA CATHERINE COLE, Cor. Secy.

By the Way

Sisterhood girls, do not forget to make application for the SISTERHOOD SCHOLARSHIP to Ashland College, if you are interested in entering college next fall. Send your application to Miss Dorothy Whitted, Gratis, Ohio. She should receive your application not later than June 30.

If you have not had your BANDAGE ROLLING, do so now. Do not put it off any longer. Summer months are upon us. Let us get these things done so that we may make a 100 percent report by July 31st. Send them to your district secretary.

We have some fine letters FROM THE MAIL BAG this month. Do not fail to read them. We would be pleased to have *more news* from the mail bag.

Next month will be district conference in many states. Is your society planning to help make your district meeting a success? You will have a splendid time of fellowship together, and this will also help you to meet your district and honor goals.

Remember that July is soon upon us. This is again the time to pay dues. The response in January was very gratifying. Let us have that same response in July and a greater number of societies banner. Is the treasurer and finance committee of your society keeping your business budget in order? Are you helping them all you can? Let us not wait until the last minute to pay our dues.

We are glad to welcome a NEW SOCIETY into our Sisterhood family. This organization is a Junior society at Louisville, Ohio. Read their letter from the mail bag.

Interest has been shown many other places in regard to new organizations. Let us remember especially the groups who are considering a definite Sisterhood organization. Pray especially for Listie, Pa., Martinsburg, Penna., Sidney, Indiana, and this new society at Louisville. Also keep in mind the points in Indiana that will be visited by your general secretary—old points to be strengthened, and with the hope that new societies may be organized where there are none.

We call your attention to a NEW COLUMN in our paper this month. Inasmuch as this is our Silver Jubilee year we thought Sisterhood girls everywhere might enjoy this column. Read it over and talk about it at your meetings.

Sisterhood Goals for 1937-38

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. ½ members covered assigned Bible reading: Book of Psalms for Seniors; Ruth and Judges for Juniors; with study in connection with each.
4. Membership project.
5. Annual cabinet meeting.
6. Bandages sent to District Secretary.
7. Benevolent work other than bandages.
8. Statistical report sent to District Secretary by August 10.
9. National dues of 50 cents per member sent to the Financial Secretary in both January and July.
10. Thank offering received in April and sent to Financial Secretary by July 31.
11. Gift to Bethany Home Fund sent by July 31.
12. District dues of 15 cents per member sent to District secretary by May 31.

JUNIOR GOALS

All goals but No. 12.

HONOR GOALS

1. A delegate to either District or National conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Available district funds sent to the Bethany Home Fund by July 31.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
President — Miss Dorothy Whitted, 1223 E. Main St., Louisville, O.
Vice President—Miss Leah Robinson, 2145 Tuscarawas East, Canton, O.
General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.
Financial Secretary—Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
Literature Secretary—Miss Mary Elizabeth King, Oakville, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President— Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.
Secretary-Treasurer — Bernice Baker, Lydia, Maryland.
Patroness—Miss Mabel Donaldson, 531 Fourteenth St., S. E., Washington, D. C.

Pennsylvania

Secretary-Treasurer—Elizabeth Miller, 751 Thomas Ave., Johnstown, Pa.
Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.
Patroness — Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer — Allegra Richmond, 504 E. Walnut St., Nappanee.
Patroness — Mrs. R. J. Klingensmith, 1101 Middlebury St., Elkhart.

Illiokota

Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.
Patroness — Mrs. E. M. Riddle, 117 Randolph St., Waterloo, Iowa.

Mid-West

Secretary-Treasurer — Erma Seeger, 719 E. Fourteenth St., Falls City, Nebraska.
Patroness—Mrs. Amanda Lemon, Portis, Kansas.

Southern California

Secretary-Treasurer — Ruth Fuqua, 2500 East 113th St., Los Angeles.
Patroness — Mrs. Pearl McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer — Nellie Stover, Wapato, Washington, Rt. 1.
Patroness — Lena Kortemier, Sunnyside, Washington.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above

Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The subscription price of the Woman's Outlook number of the Brethren Evangelist is 50 cents per year. Send orders to Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

Vol. LX, No. 21 May 21, 1938

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER

God Knows Best

"God knows best what is best for me,
Why should I worry—or anxious be,
Trying to fathom the course I take,
Grasping at bubbles that fade and break.
One step is all that I have need to see,
God knows best what is best for me."

"God knows best what is best for me,
All through time and eternity.
In my Father's house is goodly store
Of all I can ever need—and more,
Within Him I rest, for I know that He
Always gives what is best for me."

—Author unknown.

That Good Part Which Shall Not Be Taken Away

(Luke 10:38-42)

By E. W. Reed

Two Sisters

Outside the circle of the disciples, there seems to have been none so intimate with Jesus as the folks in that home in Bethany. Jesus spent many happy hours there. What a privilege to entertain the Lord! Yet we may have that privilege—we may have Him as a constant Companion today! He was in that home by invitation. "Martha received Him into her house....Mary also" Here were two sisters who believed in Him and enjoyed having Him as a Companion. We see in those two, types of born again Christians.

Martha Christians

"Cumbered about much serving." Oh, yes, the Lord very graciously accepted her hospitality. The things she was doing were very necessary and the Lord appreciated her sincere efforts, but—"Martha, Martha, thou art careful and troubled about many things; but one thing is needful." Martha's mistake was in putting the necessary second place things first. Jesus had to warn her of the dangers in her program. It would lead to that which we often see today in our churches. Martha in her enthusiasm would kindle a fire in the kitchen range instead of in the pulpit. She would get folks out to church via the supper room instead of the upper room. (Isn't it strange that some Christians can come to a banquet regardless of weather, busy season, or any other adverse condition, but never are seen at a prayer meeting?) Martha gives out a call for waiters, but waiters on tables, not waiters on God. The Lord didn't say that Martha should be put out of the church. Her program was "legitimate" but a detriment to her spiritual life because of the place it occupied. Her program belonged to the temporal and would have to pass away. "Labor not for that meat which perisheth." "One thing is needful." To the rich young ruler, Jesus said, "Yet lackest thou one thing," a warning to all. That one thing sometimes makes an eternal difference!

Mary Christians

"Mary hath chosen that good part which shall not be taken away from her." She "sat at Jesus' feet and heard His Word." What a privilege to sit at Jesus' feet and hear His Word! It is that needful good part that will endure and settle eternal destinies. Psa. 73:24—"Thou shalt guide me with Thy counsel, and afterward receive me to glory." There is no acceptable service until we hear His Word. Much difficulty in the church today may be traced to too many Marthas and not enough Marys. We need more zealous workers, but, Oh, that their zeal might be according to knowledge. We need to know His Word if our service will be of lasting value. We need to be workmen that can rightly divide, and properly present God's Word. Without a clear conception of God's complete program of redemption, it is hard to fit our service into the program of the church so that we all might work together without friction or conflict of ideas. What the church needs today is not more preaching, but more teaching. Mary was the only one who grasped the meaning of the words of Jesus regarding his death beforehand. She anointed His feet "against the day of His burial" and the story is told as a memorial of her wherever the gospel is preached. If you would serve, sit first at His feet and hear His Word. It is such service the Master recognizes.

THE BLOOD OF SOULS

By John E Zoller

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, 'Thou shalt surely die,' and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:17-21).

The scripture you have just read contains one of the most solemn wornings God has given in His Word to the Christian. It is given not only in the third chapter of this book of Ezekiel, but is repeated in the thirty-third as well. God wants every man who knows Jesus Christ as his Savior to go out and win others. To go out and tell others the glad tidings, the good news.

This tremendous responsibility is thrust upon every one of us. There is no way to escape it, we could not if we tried. Better read it again before reading further in this book. Study the scripture carefully. Notice what it says about "The Blood Of Souls."

Doesn't it make you shudder and tremble when you think of the responsibility of it? Can you not see the hundreds of lost souls all about you; perhaps some are members of your own family, loved ones who are so near and dear to you? Some, no doubt, are members of the church you attend. They joined the church, but have never been converted. (It is so easy to do this). Others are boys and girls who attend school with you my dear young folks; or Mr. Working man, they may be right beside you day after day in the shop, firm, or factory. These are, for the most part, good folk, interesting to meet, and no doubt good neighbors. But they are unsaved. They do not know God.

You never realized your responsibility to them, did you? Can't you see yourself standing before the Judgment seat of Christ with blood dripping from your hands—The Blood of Souls! God says if you do not warn them and try to turn them from their wicked way, then—listen now, carefully, prayerfully, then their blood will require at your hand! Do you wonder that I tremble as I read these words? Perhaps you had better read the Scripture once again and let it burn its message into the depths of your soul!

Oh, I know what some of you will say. You will tell me that these words applied only to the Prophet Ezekiel,

(Continued on page 18)

The Brethren Evangelist

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NOT GUILTY

It is depressing to be accused of that for which we **are** guilty. It is much more unpleasant to be accused of that for which we are **not** guilty.

It is said that a country school board once visited the school where the teacher was putting the pupils through an oral test. Said the teacher to one of the boys: "Robert, who signed the Magna Charta?"

"Please ma'am, it wasn't me," whimpered Robert.

Then the teacher in disgust commanded him to take his seat. One member of the school board was not satisfied with this and so he interrupted, "Call that boy back. I don't like his attitude. I believe he **did** do it."

The school board member may have been dumb, but furthermore the poor boy was falsely accused. Today we live in a world where even the wise of the earth may be as ignorant of spiritual things as this visitor was of history. The Christian who lives close to the Lord may expect to be continually accused of acts of which he is not guilty. The Lord who knows all things and who is able to work all things to His own glory and for the good of those who love Him, has a purpose even in such false accusations.

In I Peter 2:21 we read of Christ who has left us "an example, that we should follow in His steps." The great outstanding truth of Christ's suffering was that He did not suffer for His own sin. He was falsely accused, falsely judged, and falsely put to death. In this very thing we read "Hereunto were ye called, because Christ suffered for us, leaving us an example." If we suffer for that for which we are guilty we deserve the suffering, but when we suffer as Christ did, for that for which we are **not** guilty, the Lord can reward us. Under such circumstances we are told to "rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:13).

God's people may expect to be reproached for the name of Christ, but such should, after all, bring an inner joy that the hope of glory and of God will rest upon us. From the standpoint of those who cause God's people to suffer when they do not deserve it, such opposition is really against the Lord Himself, but such opposition glorifies the name of the Lord in the lives of His people. God's people receive no reward when they suffer for their wrong doings or because they have gotten themselves into trouble. Peter tells us that if in suffering for others as Christ did, we suffer "as a Christian," we are not to be ashamed but to glorify God as a result.

A WISE JANITOR AND A DUMB PREACHER

Not long ago a prominent city preacher was called to address a group of ministers. During the course of his address he said, "We have a God who has His limitations, who has learned a great deal in the course of the ages." This was the attitude of the message throughout. Most of the audience thought the preacher had made a good speech, but the janitor of the church expressed his opinion thus: "Now I am just a layman. I shall never become a preacher, but if I had a God who was limited, finite, I cannot see how I should ever want to preach Him. He wouldn't be worth it. What sort of a gospel can a man preach who has a limited God? Can a man with such a Deity tell of a Savior with power to save men? If there is still such a thing as sin, just what is the message of the Christian church concerning it?"

The janitor must have felt like a student in the classroom who heard the professor talk about his growing finite God. Said the student "Perhaps your God is still growing, but my God is already now where your God is going to be when He quits growing."

We might suggest that perhaps some preachers should be removed and the janitors put in their places. One layman with genuine faith and salvation is worth a whole regiment of unbelieving preachers.

THE CHILDREN

Quite frequently we are asked how old children should be before we take them to church. Some think that children have no place in the church service at all and that no one should be present until he knows how to act. (This might exclude some old

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folks as well as the babies). Some think that the children should attend only the Sunday School. Thus the Sunday School is all the church some children ever know. We like the testimony recently given by a mother, Mrs. W. E. Dutton of Aurora, Illinois:

> "Of course we take our children to church and Sunday School as soon as they are able to be carried there, and we train them to sit still during the church service. At first they may have to be taken out and a little pressure brought to bear upon the right spot, therafter taken back to the service, and the battle is practically won.
>
> Our four-year-old knows about fifteen different choruses by memory, and though he doesn't carry a tune well as yet, we can easily recognize what he is attempting to sing. How sweet to hear a child lisping the praises of God!

Take the children to church. When they grow up they will see the value of taking their own children to church too.

A LOW BUSINESS

Sometimes those who claim to be God's servants get into the business of spreading bad propaganda. They pass on statements which they have heard, perhaps in sincerity, but in reality it amounts to passing out lies. Recently we learned that a minister had made a very damaging statement about another minister's character and life. The tale had been told and retold. It was used to weaken the influence of the man of God and to try to break up the success of the man who is a faithful servant. To discover whether or not the rumor was true (and it was a matter which could not be hidden) we investigated. The result was that we found somebody had lied. Perhaps we should say someone had passed on some mis-information. But where did the mis-information originate when it was so ridiculous that it would be almost impossible to charge to accidental error. Why do men who claim even to be respectable stoop to such acts? It is low business, a waste of time, a disgrace to the Lord and a hindrance to God's work. Besides, God's Word tells us that there will be a day when that which has been "spoken in the ear in closets shall be proclaimed upon the housetops" (Lk. 12:3). In other words, God will make known the secret motives of men's hearts in a day which is to come. It is the business of God's people to quit the low business of spreading slander and to earnestly follow the high business of spreading the gospel.

PROPAGANDA

This is one of the most potent forces in the world today for influencing thought and gathering mass sentiment. Propaganda may be good or it may be bad. When God's people use their influence toward getting others to unite in the great work of spreading the gospel through home and foreign missions, this is good propaganda. No one can begin to imagine how glorious would be the result if every printing press in America could be converted into an instrument for the spreading of the greatest of all propaganda, the blessed gospel of the Son of God. But printing presses cannot be converted in that sense. The men who write have to be converted. Today we suffer because while one press turns out the truth of God's Word, there are a hundred which do not thus honor the Lord. The seeds of propaganda are everywhere being sowed, but what will the harvest be?

POISON

Much which passes today for propaganda is only the result of organized effort to polute the streams of human thought with theories not only destructive to the gospel but the highest in human government and social life. To thus deliberately lead the unsuspecting masses of mankind into the darkness of error is a crime of the greatest magnitude. Every self-styled reformer claims to have discovered some new remedy which will fix the broken down world. Instead of fixing the world the schemes are usually designed to fix the fixer. The Word of God has given us a good picture of the present day— ".....In the last days perilous times shall come. For men shall be lovers of their own selves, covetous boasters, proud....truce breakers, false accusers, incontinent, fierce....traitors, heady, high minded...." (2 Tim. 3:1-4). What kind of propaganda can we expect from such a world?

We measure a man from the ground up. God measures him from the heart out.—Sel.

Interesting Notes and News

A NOTE from Brother Norman Uphouse of Winchester, Va. states that the church there is to celebrate its anniversary on May 22. An all-day meeting is planned. All those within driving distrance are invited to attend. There will be a basket lunch at the church.

CAMP BETHEL of the Southeast District of Brethren churches will be held July 31 to August 6, near Roanoke, Va. Bulletins for camp information may be secured by writing Rev. Norman Uphouse, Winchester, Va.

BROTHER RAYMOND BLOOD is holding a series of meetings at the Highland Brethren Church of which he is the pastor. Request has come that these be remembered in prayer.

THE COMMUNION SERVICE of the church at Roann, Ind. where Brother W. R. Deeter is pastor, is to be held Tuesday evening, May 24 at 7:30. Neighboring Brethren and friends are invited to attend this service.

THE STATE CONFERENCE of the Indiana District of Brethren Churches will be held at Oakville, Indiana, June 21st to 24th. Brother L. V. King is the pastor of the entertaining church. A program of the conference will appear in next week's magazine.

What Shall We Look For--

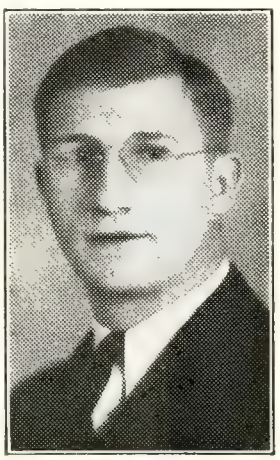
Revival, Revolution, or the Return of Christ?

By Bernard Schneider, Pastor Covington, Va.

Most certainly this is an interesting question to the child of God, for these are peculiar days, religiously, politically, and economically. Definite changes are taking place overnight, and we are in for more and greater changes in the next few years. What are they going to be? What may the world expect? What may the child of God look for? Although this writer does not claim to have special revelations from God, he bases all his answers upon God's revelation in His Word. These interpretations may be wrong as human interpretations sometimes are, due to the fact that we are often biased too much by watching the world and not enough meditating upon God's Word. However, God's revelations in His Word are true and will be altogether fulfilled, and blessed is the man who understands them, for they spell hope for the child of God.

May We Expect a Revival?

The answer is both, yes and no. If a general world-wide, or even nation-wide revival is meant, the answer must be in the negative. If we are living in the closing days of the church age, and present day conditions fit the Biblical description of that period in every detail, then we need not look for a general revival. The Bible tells us that in the last days a twofold condition will exist in the world which will make a general revival highly improbable. The first is the condition of mankind in general. The Holy Spirit says that in the last times "perilous (hard and trying) times shall come, for men shall be lovers of their own selves, covetous, boasters proud highminded, lovers of pleasures more than lovers of God" (II Timothy 3:1-4). Where could we find a better description of this proud, headstrong, and pleasure-crazy generation? However, the second endictment of this age given us by the Holy Spirit is much worse. It is the endictment of the churches. The picture which He gives us of the churches in general in the last days is such as to preclude all hope of a world-wide revival. According to the Spirit the church of the last days will be an apostate one, that is a church that has "fallen away" from the faith (II Thessalonians 2:3, I Timothy 4:1), a church that will be indifferent to the souls of men, and "wretched, miserable, poor, blind, and naked" in spiritual things (Revelation 3:15-17). This church will be headed by leaders who will deny the Lord that bought them, scoff at the promise of His personal return, and who with "feigned words", that is, with fabricated, delusive words "shall make merchandise of you", that is, sell you out (II Peter 2:2-3 with 3:3-4). Surely this is a picture of respectable churches today which have nothing to offer the hungry souls of men but the husks of this world's philosophies. Doubtless this is a photograph of modernistic churches today which are headed by educated infidels who deny Christ our Lord, fabricate their own delusive theories for the Biblical teaching of sin and salvation, and who are selling their congregations out to the devil and his counterfeit religion. According to the Bible these conditions will be one of the signs of the closing days of this age, and if we are living in those days, then there will be no more general revival for at the climax of those days we find mankind engrossed in godlessness like that in the days of Noah and Lot (Luke 17:26-30).



Bernard Schneider

But even though a general revival seems improbable, we may nevertheless look for soul-stirring revivals in individual churches, where Jesus is Lord and the Holy Spirit the power. In Revelation 3:20 we hear the Lord when He has finished rebuking that indifferent, spiritually destitute church of the last days, giving the following invitation: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The idea is that wherever a church will open her doors to the Lord and give Him His rightful place as Savior of man and Lord of life, there will be a time of great spiritual refreshing and fellowship such as we experience during a real revival. The Lord is not dead. The Holy Spirit is not powerless. But He must wait until the church will open her doors and let Him into her teaching and life before He will work there. Yes, we may look for great revivals in individual churches these days, where Christ is Lord. Behold, He is standing at the door, may we let Him in.

Shall We Look for a Revolution?

What causes a revolution? What brings people

to revolt? History shows us three conditions that have caused most revolutions of the past. The first is undue exploitation of the poorer classes by the rich who lord it over them. The second is supression of individual rights among industrious people by a strong military government, such as is the case at present in Japan and Germany. The third condition is a political and economical chaos taken advantage of by reckless, irresponsible leaders who want power and who use the passions of ignorant people to get it. The last condition produces the most fearful revolution and has more than once wiped out a thriving people. Look what it is doing to Spain today. Doubtless these conditions exist in many countries right now. According to the Word of God they will be intensified in the last days. Revolutions will come and the Jews will suffer. This country too is sowing seeds of revolution. But one thing she has in her favor, the friendly treatment of the Jews, and God has promised to bless such nations. It may be that that will save us from a dreadful revolution. Let us pray and hope to that end.

May We Look for the Return of Christ?

Yes without the least doubt the child of God not only may, but should look for the return of Christ. "For the grace of God.... Hath appeared.... teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, godly.... *looking for* that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:11-13). The hope of our Lord's return has ever been present with His true followers. Yet in these eventful days we are lead to believe by our Lord's own promises that His coming must be very near. We dare not set the date of His coming, but He himself said: "When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh" (Luke 21:28, see also Matthew 24:33).

"These things" are coming to pass before our eyes. The nations are perplexed and full of fear. Absolute dictators are setting the stage for Anti-Christ and his ten "kings". The "falling away" in the church is staring us in the face. The economical signs of James 5 are with us. The homeward trek of the Children of Abraham is in full swing, thanks to Herr Hitler and his fellows. Palestine is booming under the hand of the Jews; and did not our Lord tell us that: "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled" (Luke 21:24)? Well then, the times of the Gentiles must be about up. Brethren we are not interpreting the times. They speak loud enough without interpretation to the child of God with a Bible. Yes, we believe the Lord is coming soon. Brethren, let us not be so foolish as to invest our few remaining days in the things of this world. Let us live for the glory of the Lord. Let us snatch souls out of the fire, "That when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (I John 2:28).

The Undefeatable Praying Minority

A message to encourage the "twos" and the "threes" "holding the fort" for God — PRAYING for Revival.

God, in all ages, has carried on revival ministries in the assemblies of His saints through an undefeatable praying minority. The praying "twos" and "threes" again and again have prevailed with God and thus reversed what otherwise were hopeless situations. Numerous examples of this fact are found in both Testaments. These intercessors "stood in the gap" and turned the tide in favor of the people of God.

Thus did Daniel, Shadrach, Meshach, and Abednego. Through prayer they "subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, and wrought righteousness." Outnumbered seven million to one the godly remnant prevailed. Undreamed of blessing descended upon the people of God through their utter dependence upon the God of all grace.

Isaiah, Hezekiah, and their praying companions succeeded in the face of overwhelming odds. When the wicked even their adversaries, came upon them to eat up their flesh, they stumbled and fell. Though a host encamped against them, their hearts did not fear. Though war rose against them, they were confident in God. In answer to their united cry God saved them with a miraculous deliverance. One hundred and eighty-five thousand of Sennacherib's army fell in a night under a stroke of God. Thus God interposed when all hope seemed lost.

Ezra and his praying companions at the river Ahava secured God's special favor for the whole nation. Their boast in God was amply sustained. God gave them more protection than a regiment of royal soldiers would have assured. They abundantly proved the assertion made to the king, viz: *"The hand of our God is upon all them for good that seek*

him; but his power and his wrath is against all them that forsake him" (Ezra 8:21-22).

Post-exilic saints under the leadership of Haggai and Zechariah by their prayerful devotion to God obtained the completion of the Second Temple and the revival of the nation. In answer to their united supplications "The Lord stirred up the spirit of Zerubbabel. . . .and the spirit of Joshua. . . .the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God" (Haggai 1:14-15).

The New Testament abounds with numerous examples of how *praying minorities* repeatedly called down blessing from God, turned defeats into victories, and barrenness into astounding fruitfulness. The disciples at Pentecost obtained blessings for a sin-hardened nation. Had we taken the religious census of Judah and Jerusalem, we would have reported as follows: "Modernists 3,000,000; Fundamentalists, approximately 500" (I Cor. 15:6). Ye the *praying minority* in one day wrested 300 precious souls from the domination of false religious leaders. Later, thousands more believed. God "stretched forth His hand to heal; and signs and wonders were done in the name of the holy child Jesus" (Acts 4: 30). Paul and his friends by prayer opened cities and countries to the Gospel.

God is the same today. *Praying minorities,* count upon God's faithfulness even when conditions seem desperate and hope is at the lowest ebb! Moses secured God's favor on a "peradventure" (Ex. 32:30). Jonathan and his armor bearer prevailed on an "it may be" (I Sam. 14:6). The king of Nineveh turned God's wrath from his people on an "Who can tell?" (Jonah 3:8-10). The great triumphs are all trophies of prayer.

Our ever faithful God still loves to honor intercession. Find like-minded intercessors. Pray for the Revival. Though few in number God will hear you for a new awakening, a re-vitalizing, and a refilling of the Church through the ministry of the Holy Spirit. "Stand in the gap!" Plead! Plead the victory of the Cross; the blood of Christ; the unfaling promises; the name of the Lord Jesus. By spiritual weapons pull down the strong holds of Satan, bring about the confession and forsaking of sin, renewal of faith, and the removal of worldliness. Back of the "professing Church" is the mighty power of Satan the deceiver; but back of praying saints is the Almighty power of the risen Lord. Pray, and get others to pray with you for Revival. *The revival of the church* always has been, by prayer. *Evangelization of the world* must be by *prayer.* The *praying minority* through the power of the Holy Spirit is undeafeatable.

THE SOUL-WINNER'S PREPARATION

By Rev. W. K. Knight, Atlanta, Ga.

It goes without saying, in this presence no doubt, that the one who would achieve in the finest of all the fine arts, soul-winning, must be thoroughly and properly prepared. Because I do not discuss the intellectual preparation necessary, must not be construed that I do not highly value it. Very emphatically, I do. It has never seemed to me that any height or depth of intellectuality should not be entirely consonant with the deepest spirituality. On the contrary, I believe there should exist a very strong and vital affinity between the Holy Spirit and a well-trained mind. Paul was a scholar, and you and I should rejoice, I think, that he was. His consecrated intellect was God's dynamic on many occasions. It does not hurt to have the profoundest education. It should help immensely.

But I have in mind another preparation in this address. I take for granted the fullest measure of intellectual preparation which it is possible for the soul-winner to achieve. But after that is achieved, what then? Let me suggest three kinds or degrees of preparation, which seem to me to be indispensable to success in personal soul-winning. The first is,

A Right Attitude toward His Conversion

Surely the first and most basal essential is that one must be a genuinely *born-again* child of God. His experience of saving grace needs to be clear. Andrew had little education, no doubt. He had never taken a course in the mechanics of personal work, but he knew Jesus Christ. "We have found the Messiah." I do not know what Christ said to Andrew and John in his home that evening before. I have often wished I did know. But Andrew had come to know Christ as the One who changes men, and he wanted his brother Simon to meet Him.

The soul-winner must also be a *separated* Christian. Those who would handle the vessels of the Lord must have pure hearts and clean hands. "In the world, but not of it," is Christ's standard for the Christian. Worldliness is certain suicide to spiritual power, either with God or men.

The Christian who would succeed in soul-winning *must love to do it.* When Jesus saw the multitudes scattered as sheep without a shepherd, He had compassion for them. His heart was broken about them. Something is wrong at this point when it takes twenty-six church members a whole year to lead an

average of one soul to confession of Christ and baptism. That is the unenviable record of my own denomination in the Southland. Surely, it must be true that many do not have broken hearts about it. They do not love the lost.

The successful soul-winner must be a *prayerful Christian.* The great leaders of the Church through the centuries have been men of prayer. Luther and Knox, reformers, prayed down the walls of caste and traditions and opened empires to righteousness and truth. The evangelistic movements of Wesley and Finney began and reached their surging heights through prayer. And the good they accomplished will last until the King comes again. Spurgeon and Moody, whose memory we honor, great preachers and builders of institutions, were men of great prayer. Broadus and Carrol, great teachers and preachers, wrought by prayer, works that will outlast the stars. Livingstone, Carey, Judson, and other great missionary heroes, by their prayers, opened doors for the gospel which have never been closed, and made it possible for the gospel to be spread among the heathen in all the nations of this world.

The soul-winner should have a special time for prayer about his task. He should join himself in prayer with other Christians as often as possible. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father" (Matt. 18:19). Prayer changes things, and it is, in many cases, about all the soul-winner can do for another. No mean disposition or discourtesy on the part of a sinner, can keep you from praying for him. He may slam the door in your face, and curse you and your work, but he cannot keep you from getting on your knees in his behalf when you get to your room. If you would learn to win men, you must learn to pray for them.

I should mention as a second preparation of the soul-winner, that he have

A Right Attitude toward Mankind

A pertinent question for you about mankind is, What is wrong with men anyway? I think the finding of the right answer to that question is an absolutely essential preparation for soul-winners. John the Baptist proclaimed the coming of One who would take away the world's sin. The world's sin! That is the answer. That is the world problem which brought this great institution into being. Sin! Not so much the world's sins, but its *sin,* of which its sins are so many manifestations.

What is sin? It is the deadly sickness of the whole heart, the fountain of all trouble, the wall which separates from God, and brings, finally, at eternity's paycounter, its wage of death. In what does the world's sin essentially consist? It consists in omitting Christ from its life in forgetting, ignoring, denying, and even defying Him. We often speak of drunkenness, lust, murder, and such, as sin. These are related to sin as fruit is related to the tree. Sin lies deeper than outward action, in "an evil heart in departing from the living God."

The world thinks the Church makes too much of sin. Men often joke of sin—their sin. Many reduce it to a mere skin disease, a form of immaturity of the race, a stumble in man's upward climb, a pardonable ignorance, which the human race with proper training and environment, will surely outgrow one day. If that is your conception of sin, don't go out to win souls, until you have learned better.

According to Jesus, there is nothing as terrible in the world as sin. Does your right eye cause you to sin? Pluck it out. Or your right hand? Cut it off. It is better to have neither right eye nor hand than to sin. Jesus also gave one of His sternest warnings against causing others to sin. He makes the greatest joy of heaven to take place over the repentance of a sinner.

It was no trifle that started bloody sweat drops from the Savior's body in Gethsemane. Great natures do not weep blood except for great reasons. Sin is more than a "speck on the surface." It is the poison of death in the blood stream. Sin is the blackest night, the bitterest gall, the sternest sentence of death. But thank God, the Church has a message for a world gone astray in sin.

What is that message? The world, and unfortunately much of organized Christianity, give a partial and even an incorrect answer to that question. Some tell us the world's hope is in *education.* I have spent over half my ministry in the work of Christian education, but that is not the answer. I am convinced that an educated mind with an unregenerated heart makes one, potentially, a greater menace to society. Frankly, I could wish that such men as Ingersoll and Paine and Darrow had never learned to read. Others tell us that proper *environment* will solve the world's sin. Men will be good, they tell us, if their environment is good. But this theory does not reckon with a depraved nature. The loveliest environment this world ever knew was in the Garden of Eden; yet in that lovely environment the world's sin began. And much of the world's basest sin today takes place in circles of so-called culture and luxury.

No, these will not cure the world's sin. Its hope lies only in the sacrificial and substitutionary death of Jesus Christ. Concerning this truth, Jesus Himself left no doubt when He said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). This leads me finally to say that he who would win souls must have

A Right Attitude toward Jesus Christ

The modern liberalized explanation of Jesus as the deluded offspring of an illegitimate relation, is the most irrational thing rational beings were ever

THIS OUGHT TO STIR EVERY BRETHREN HEART!

The remarkable example of giving to the causes of Missions by the Mission points under our National Home Mission Board makes one of the most inspiring observations possible. With the average offering for Home Missions standing at about seventy-two cents per member for the entire denomination, the showing of our Mission points is enough to awaken the dullest heart among us. It should cause every Brethren heart to rejoice to observe the fine type of churches that are now being established under the Home Mission Board. These churches are taught to pray and to give, and are not taught to consider themselves first, but others first. Our churches do not believe that giving to Missions will leave them less for the home field. Our churches have pastors who are not afraid to ask for a good offering for Missions, fearing that to do so would reduce their own salary, but who realize that the more their congregation gives to the Lord's work outside of their own churches the more they will have for the needs at home. Ours are churches whose interests are not confined to themselves but who are loyal to support the interests of the entire denomination. The pastors who send the largest offerings comparatively to our general denominational interests are the most promptly paid pastors of our brotherhood.

Now take a look at the list of Mission points and the record of their giving to the Thanksgiving Offering. While we do not have space to mention all of the points, yet we draw attention to a few most outstanding.

Fort Wayne, Indiana	average	per	member	$3.99
Cleveland, Ohio	"	"	"	$3.38
Covington, Virginia	"	"	"	$2.35
Glendale, California	"	"	"	$2.20
Krypton, Kentucky	"	"	"	$2.05
Tracy, California	"	"	"	$1.44

Practically all of the other Mission points were above the average and gave close to $1.00 per member. We have the distinction of the second highest average per member in the brotherhood being given by our Fort Wayne Mission Church, the highest being the Second Brethren Church of Los Angeles, where Paul R. Bauman is pastor. The leading church being just six cents per member higher than the Fort Wayne congreation.

It is usually expected that Mission points lag behind all the others and center all their attention upon themselves. But this day is passed for Missions in the Brethren Church. Self centered Mission points do not grow. To scan the report of giving to Foreign Missions will reveal the fact that these same Mission churches manifest an equal interest in preaching the gospel in Foreign lands. What better recommendation could be had for our National Home Mission program today?

asked to believe. To be bluntly frank, if Jesus is not God, revealed in the flesh, He is not even good.

Accounting for Jesus has become, in years past, the belabored efforts of theologians, philosophers, and sociologists everywhere. And as students of life and literature, we would not discourage but rather encourage the effort. I recently asked a business man what he thought of Jesus. He frankly replied that he seldom gave Him much thought. What intellectual sluggishness! What moral ingratitude! Every business letter he writes, in its date, commemorates the birth of Jesus.

But how may you and I explain Jesus to thinking men and women? Surely not by *racial blood*. Though He was born of a kingly line, the fortunes of His family had fallen long before His birth. No, Jesus belongs to no race. Moses remains a Semitic, Buddha an Indian, Confucius a Chinaman, Mohammed an Arab, Lloyd George an Englishman, and Woodrow Wilson an American. But Jesus Christ is as much at home in war-torn China, or peace-loving America as He was in His native Palestine. He is truly the only world character.

Nor can you explain Jesus by His *environment*. There was nothing in the peasant conditions of His family to create Jesus. His education was likely limited to the village synagogue. He never traveled two hundred miles from home in His life. No, Jesus is not the product of natural forces, else we might expect more advanced civilizations to give us another, and even a greater than Jesus. He is not the son of

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HEADED WEST AGAIN After the close of the Uniontown meetings we spent a few days in the office at Berne and then started for Fort Scott, Kansas. We honestly believe that we have never seen so many terrible accidents on a trip of its length as we did on this one. Of trucks that crashed and burned, of the number of drivers and passengers cut, maimed and burned, we believe we have never seen the equal. We have always realized that through these hundreds of thousands of miles of traveling which go with this ministry, that the safety with which we have gone is not due to any cleverness of our own but only because of the protection of our Father God. David in the 34th Psalm spoke those marvelous words that comfort and assure the believing heart, "the angel of the Lord encampeth around about them that fear Him and delivereth them." We thanked God many a time that we were either a few seconds early or a few seconds late on our way. Needless to say, we did not fret because of the delays caused by these things. It is better to be delayed than to be destroyed.

FORT SCOTT EASTER MEETINGS We reached Fort Scott in good time and safely. We had planned to help out these folks as much as possible in the few days that we had by giving them special services at this time of the year. They have been without a pastor for several months and have been having a hard struggle to keep their interest up. We had good meetings with very good attendance considering the size of the church. These people are always most appreciative of the gospel and it is a pleasure to speak to them as often as we can. For the size of this work, we believe that there is as fine a group of young people among them as can be found anywhere. Brother Wood was a man who loved young people, and whom young people loved. These young folks are the evidence of that fact.

We found that while Mrs. Wood was temporarily hindered by an injury due to a fall she had had during a recent snow storm, yet she had done a fine piece of work in holding the Fort Scott work together and guiding them as best she could.

A. B. COVER TO FORT SCOTT It will be of interest to most of our readers to learn that Brother A. B. Cover, former pastor at the First Brethren Church of Los Angeles, has accepted a call to The Fort Scott Church. He plans to arrive and begin his ministry with these people by the first week of May. He feels that the Lord is leading him to this field and is enthused with the prospects of the work. Let those who pray remember him in his new task, that he may glorify God and greatly build up the work.

MULVANE KANSAS Upon leaving Fort Scott we drove to another mission point at Mulvane, Kansas. Our National Board has been helping to keep this frontier church alive. For several years this church has had a tremendous struggle to keep going. Crop failures year after year would have made it impossible for them, had they not received assistance from our board. At the present time Brother Elmer Keck is acting as pastor for these people and he is doing a very good work. The Sunday School is growing and the attendance at preaching services is increasing right along. Offerings to all interests are meeting a larger response and the people are being encouraged to go on. Brother Robert Porte, pastor at Falls City held a two weeks revival campaign in the Mulvane Church in February, and these meetings strengthened the church a lot. We found that he had many friends while there. We spoke one night to the Mulvane people and then went on. We had a most pleasant experience in the pastor's home where he and his wife made us very comfortable.

We made other stops at Erie and Witchita to look over some annuity properties held by our Board and also to call upon such isolated Brethren families as we could reach.

CANVASSING TOPEKA KANSAS From Mulvane we drove to Topeka, Kansas to undertake the canvass of the possibilities of establishing a Brethren Church in that City. We found quite a number of Brethren families living in the City, most of whom are young men

and women establishing their homes. Some have attached themselves to other churches already because there has been no Brethren church there. Most of these folks expressed themselves as being very desirous to have a Brethren church established in the city and promised to do all they could to aid to this end. We found one young man who feels led to enter the Brethren ministry and plans to start to school this fall if possible. We hope that he is able to do so. We hope that we will be able to enter this field before many days. The Brethren church is many years late in undertaking a serious program in the great mid-west. Several churches out in this section which individual Brethren ministers had established were allowed to die.

McLOUTH KANSAS Finishing the canvass of Topeka we drove to Kansas City to visit some Brethren folks in that city and then on to McLouth, where we made a short stay and learned all we could about this field. We had never been to this place before, but it had often been recommended for the attention of our board and we desired to get an idea of the possibilities of this field. We were most kindly entertained in the home of Sister Williams who is giving two of her sons to the Brethren ministry. She has been a faithful "mother in Israel" and displays a very keen interest in all the work of the Lord throughout our church. She has been sick for sometime, but seems to be improving at present. Her son Robert and his wife have left the seminary to return home and take care of things during her illness.

FALLS CITY NEBRASKA Upon leaving McLouth we passed through Morrill, Kansas and stopped to see Brother L. A. Myers and found him alive with his usual optimism and good will. From here we drove on to Falls City to spend the night with Brother and Sister Porte, our good friends with whom we have associated so much in other days. We found them apparently happy and encouraged in their work, although they apparently feel that they are a long way from home. We had the privilege of sharing a supper of the adult class of the Sunday School in the church basement. It was a privilege to meet so many of the members of the church in so short a time. We had a good visit with our brother and then the following morning left for Berne, Indiana. At present writing we are preparing to leave for Covington, Virginia where we shall help in a campaign in another of our mission points. We greatly appreciate the prayers of all who are remembering us in the varied difficult tasks in this work.

THE SOUL WINNER'S PREPARATION

(Continued from Page 9)

a race. He is the Son of God. With a frankness that would have been the most blasphemous presumption, if not true, Jesus said, "He that hath seen me hath seen the Father. The Father and I are one. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 14:9; 10:30; 1:18). Great thinkers from almost every walk of life have, through the centuries, proclaimed Him the Son of God. God Himself, on many occasions, thus proclaimed Him. Doubtless every one of you can join today in that clarion acclaim of the prophet that He is "Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). Of the extent of His rule there are no bounds.

ATTENTION ! !

FOUNDATION BUILDERS SECRETARIES

The new monthly Foundation Builders' programs for the 1938 season will be ready for mailing June 1st. The first program begins with the month of June, therefore, you should have your programs on hand promptly to avoid delay. We believe we have a most excellent series of programs this year and are confident that they will make a profound impression for Home Missions upon all who are privileged to hear them.

Pastors, there is no finer aid to help you in your efforts to promote an interest in Home Missions among your people than the capable rendition of these monthly mission programs in your Sunday School. If your Secretary does not use them, will you not encourage her to do so at once? If you have no Foundation Builders' secretary, you should appoint one at once.

START NOW TO BUILD YOUR GREATEST THANKSGIVING OFFERING FOR HOME MISSIONS.



THE GOSPEL TEAM AT KRYPTON

The Grace Gospel Team composed of Mrs. R. E. Gingrich, Blaine Snyder, and Edward Bowman arrived at Krypton Saturday, April 9th. Early Sunday morning they began a very busy week by teaching our various Sunday School classes. The Jr. C. E. favored us with a special program for the closing exercises of the Sunday School. Mrs. Hulburt, their teacher, has been telling them of Anne Kliever. The children have been bringing pennies to the Jr. C. E. for about two months and on this Sunday they presented them their Easter offering to their Jr. C. E. Missionary. Their offering amounts to $1.45 but the interest in missions that has been aroused will be of untold value in the lives of these children. Mrs. Hulburt is having a very valuable service in her work with these junior children.

The Gospel Team gave us messages that were true to the Word of God. They presented the gospel of Christ clearly and with an earnestness that impressed the people. They also had opportunities to do personal work with some that may bear fruit in days to come. They visited our three branch Sunday Schools and were well received in each of them as they brought the story of Jesus. They also visited some of the homes walking about six 'country' miles one day. There was also a sunrise service on one of the hill tops where one can see the surrounding country for several miles. Mrs. Gingrich brought a devotional message that was enjoyed by all. A total of twenty-two services were conducted by the team in the eight days they were with us.

The church services were well attended. The attendance was the best that the people here have shown in years. It averaged about fifty per service with one service when the attendance reached eighty. People came for several miles around and this shows a real effort on their part.

The interest of the people in the messages and the reverent attitude with which they listened to the speakers was very good. The people are still speaking of the meetings and many enjoyed the singing of Mrs. Gingrich during these services. A quartet also visited us one evening and favored us with several messages in song.

We feel that these meetings have been a real help to us. The workers here have been refreshed by the fellowship of the team. It has been good to know such consecrated servants of the Lord. These meetings will also be a means of preparing the people for the coming revival meetings to be held in June when Brother R. Paul Miller visits us. Pray for us and the meetings to be held in June.

FRED Wm. WALTER.

LOST CREEK, KENTUCKY,
WOMAN'S MISSIONARY SOCIETY

It is with much pleasure we send this news about our W. M. S. Our society is small but with the help of our Lord we are doing our part to carry on His great work.

We have a faithful prayer band which is always carried out at each month's program. We also desire the prayers of other societies that we may be found ready and willing at all times to render service for His wonderful work.

As our guest for our April meeting Mrs. Harold Dunning gave an interesting talk on Missionaries. She can make us all want to do more for the advancement of our society and for others whom we may be able to serve.

We are to have a Mother and Daughter meeting in May. We hope to have a good attendance.

Our meetings are something of a visit to the home of some member whcre our program is always carried out.

For June we are planning a revival by Brother R. Paul Miller of Berne, Indiana as our evangelist and our W. M. S. will be praying for lost souls to be led to Jesus Christ.

May the Lord bless and keep us in His will is our prayer.

MRS. SUSIE COMBS,
Corresponding Secretary.

LOST CREEK, KENTUCKY

During the Easter season the Brethren Church at Lost Creek, again had the privilege of entertaining a gospel team from Grace Theological Seminary of Akron. Our team was composed of Mr. and Mrs. Harold Dunning. The meetings began Sunday morning, April 9 and continued through Sunday evening April 17. This was the Dunning's third trip to Lost Creek. The folks here enjoy the messages Mr. Dunning brings from the Word of God. They also

enjoy the messages in song by both Mr. and Mrs. Dunning.

The attendance at the meetings was good from the beginning. Each evening the attendance increased. During these services our truck was of real service. There were many people who could not have attended had it not been for the truck. There was one mother who came to each service bringing her five small children with her. The little ones range in age from eighteen months to eight years. This same family of six has a perfect six months record at Sunday School. The greater part of the attendance was young people of the high school age.

The first Sunday morning Mrs. Dunning gave a missionary talk during the Sunday School period.

The first Sunday Mrs. Dunning also went to Leatherwood to speak to the folks up there. Mr. Dunning was not feeling well so he asked Mrs. Dunning to go in his place. She was a good substitute. Just recently a young lady told me how much she enjoyed Mrs. Dunning's message. We promised to bring Mr. Dunning the next Sunday. The following Sunday the house was packed to capacity. There was not room for every one to sit down. The folks at Leatherwood are glad for every opportunity of hearing the gospel.

As a result of the services two young women accepted Christ as their Savior and one young man raised his hand asking us to pray for him.

We are now looking forward to a few days fellowship with Brother R. Paul Miller in June.

SEWELL S. LANDRUM.

JUNIATA, PENNA.

Juniata has not sent a report of its activities to Evangelist readers for a long time, but not because the Lord has not been good to us nor that we had nothing to report, but we were waiting until after our anticipated evangelistic meetings.

Your writer entered this field of service soon after National Conference of last year. We closed our term of service in the Bellflower, California field soon before and came here only as a supply. The Lord graciously opened this door as a new field of service for Him. It has been our most enjoyable task to serve as Pastor of this flock of faithful and loving people. We were impressed from the very start of our work here that there was a genuine love for the Word of God and a desire to make it known in the community.

Those who are acquainted with this field know of some of the great disappointments that have come to discourage a new church, but even in the face of such great obstacles we found a people meeting them through prayer, boldly and courageously. Many churches should they have had the same shocks within the first year of their existence would have closed forever. It is a lasting tribute to the leaders of this group that they were able to keep the church doors open and actually grow in the face of testings.

Aside from the great handicaps faced by this people we find that the Lord has compensated by opening an unusual opportunity to witness for Christ. For over a year the church has sustained a continuous radio program. Two broadcasts a week are given over Station W.F.B.G., Altoona, Penna. Sunday night we broadcast direct from the church between 6:30 P. M. and 7:00 P. M., and on Wednesday nights from 9:15 to 9:30. Through this medium we have been able to establish the faith of our church and to reach thousands of homes with the gospel of the Lord Jesus Christ. Eternity will only reveal the great accomplishments of this open door. Now during the worst financial condition this city has known for a long period of time the Lord has still opened the hearts of some to give that this work might continue on the Air.

Many changes have taken place here within the past six months to our church building. Porches have been built on the front and side of the church and an entrance built from the outside into the base-



The Junior Christian Endeavor at Krypton, Ky.

AN APPRECIATION

of

Brother Harley F. Stuckman

By A. Glenn Carpenter, South Bend, Ind.



H. F. Stuckman

who was pastor at Ardmore, Ind., at the time he ... departed this life. ...

It was my privilege in 1907 and 1908 to be in Ashland College with our late pastor and friend, Brother Harley Stuckman. It was during those years that I learned to love and admire him because of his genuine friendliness and his constant optimistic outlook upon life. During his succeeding years of ministering in nearby Brethren churches I watched with interest his outstanding success. In the fall of 1936 when the Brethren at Ardmore were seeking a pastor, I was pleased when Brother Stuckman accepted our call. It was during his sixteen months of service here that our bonds of friendship were strengthened. Brother Stuckman endeared himself in the hearts of his people thru his sincere interest in them. He enjoyed to be in our homes. He was always friendly, sympathetic, and at all times optimistic. He avoided controversies and ever concerned himself with preaching the gospel; always holding out the hope that right and justice will eventually win and that his duty was to preach and live the Word of God. This he did in an admirable way. His advice and counsel revealed wisdom which comes only from a close walk with God. Less than five hours before his death he was standing in the pulpit at Ardmore participating in special evangelistic services. His heart was in his work evidenced by his driving many miles each Lord's day to deliver his message. Although he had not been in the best of health for some months, yet he never complained. He died as he no doubt would have desired—in active service for his Lord. His example and inspiration will be ever an incentive to those who knew him to strive likewise to be about our Father's business and to be ready when He calls.

South Bend, Ind. A. GLENN CARPENTER.

ment. The exterior has been completely painted a dazzling white color to make it an attractive addition to the community. Two new signs have been made by members of the church to properly advertise our services. A portion of the basement has been cemented and prepared for rest rooms. It has been our prayer that the whole basement could be completed as it is greatly needed for Sunday School class rooms, but financial conditions have been forbidding. Those of you who have been accustomed to holding Sunday School all in one room will be able to appreciate our present problem.

The spiritual state of the church is good and the people have a real longing for the Word of God. Circumstances beyond our control have limited our growth from the outside for the present, but even this is beginning to yield its fruit. Each month since September our Sunday School has gradually increased its attendance and this month so far is the best month of our brief history. Spiritually our church has just experienced a season of refreshing by means of a three week evangelistic meeting. The first week was conducted by the pastor as a preparation for that which was to follow. The other two weeks were cared for by the Ambassadors of Grace Quartet, students of the Grace Theological Seminary. From the very beginning we could feel the Spirit of God present in the meetings and the Lord blessed in a real way. By means of the sincere and powerful preaching of the Word twenty nine souls came forward during the regular evening meetings. Of this number seven have been baptized, two were received by letter into the church, and others reconsecrated their lives to the service of the Lord. Still this is not the greatest manifestation of God's goodness for on one Sunday afternoon fifteen young men and women expressed their desire for a closer walk with God, some for full time service for Christ. This was a most impressive service and has meant much in molding together a fine group of young people that will mean much to the future of this church.

Afternoon children's meetings were held each day for two weeks and the results were amazing. The peak attendance was 178 for one meeting. Over 130 children took their stand for Christ. Of this number there were some moved by the actions of others and their sincerity might well be questioned, but the larger number really meant business, and we feel that God spoke to them in a definite way. Certainly God has bestowed upon these young men unusual

abilities in dealing with the young people and children.

We have just become the proud possessors of seventy-five new "Triumphant Service Song" books, made possible through the work of the Brethren National Christian Endeavor. We wish to thank publicly this organization for their much needed and greatly appreciated gift.

The Lord has been exceedingly good to the work here at Juniata and we trust that soon a strong and self-sustaining Church will be the result. The careful supervision of Brother R. Paul Miller has been a big factor in the success of this work. Great is the appreciation of this people for the help received through the National and District Home Mission Boards. We covet your prayers that we might be worthy of the sacrifices others have made to help this work to continue.

ERNEST F PINE

HOME MISSIONS

FINANCIAL REPORT FOR APRIL

(Note, all funds are for the general fund except those marked (1) which is for Indianapolis.)

1st Brethren Church,
Muncie, Indiana.

Mrs. Maude Cross	5.00
Mrs. Rosalie Garrett	5.00
Albert H. Hughes	5.00
Mr. & Mrs. Chas. McNeal	5.00
Mrs. Marie Richey	5.00
Mrs. Rosa Richey	5.00
Ralph Richey	5.00
Curtis Cruea	10.00
Beginners' Department	7.31
Miscellaneous	2.00
Total	$54.31

Mrs. Florence Burmeister,
Spooner, Wis. 3.00

1st Brethren Church,
New Troy, Mich.
Congregation 10.00

1st Brethren Church,
Allentown, Pa. (Additional)

Brotherhood (I)	10.00
Int. C. E. (I)	1.00
Total	$11.00

1st Brethren Church,
New Kensington, Pa. (Additional)
Mr. & Mrs. S. W. Link 10.00

Total $10.00

1st Brethren Church,
Waterloo, Iowa. (Additional)
Congregation 5.00

Respectfully submitted,
R. PAUL MILLER, Secretary.

The Fatal Mistake of the Nations

By R. D. Crees

The sin-blinded, godless nations of this world are making a fatal mistake, which will prove their own undoing. Just read this quotation from the editorial page of a European magazine! —"It must be admitted that the most certain and permanent way of disposing of the Jews would be to exterminate them by some humane method such as the lethal chamber, but it is not practical just now. There remains the method of segregation as the sole alternative. Some place must be fixed upon as their future National home, preferrably a large island, capable of holding the Jews of the world, and capable also, to produce food, etc. to enable the Jews to carry on an independent existence. Madagascar, a French possession with an area of 226,000 square miles, and at present a population, chiefly agricultural, of 3 million colored natives, is the most suitable region. The Jews must buy this national home, provide ample compensation for the natives they displace, and after a certain length of time any Jew found outside his National home will be apprehended."

This quotation comes from a magazine which also upholds Hitler and his pagan Nazi doctrines, and shows how bitter is the opposition to the Jews in some parts of Europe! Today there is increasingly manifested a world hatred of the Jew. The Jews have become the scapegoats of the nations. They have been blamed for the depression. It is claimed they started the Revolutionary War and the Civil War as commercial enterprises. They are blamed for Communism and economic evils. If there were no Jews, it would be necessary to create them in order to have a scapegoat for the desire of the masses to vent an impotent rage against bad times."

Nations that allow and even encourage this Jew hating are only bringing sorrow upon themselves. They are destroying the people whose inventive genius and business ability has helped the nations prosper. They are killing the goose that lays the golden egg. They are laying themselves open to judgment from God for persecuting His chosen people.

1. The Nations Have Forgotten God's Covenant With the Jew.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

The nations of the world have forgotten that although the Jews have been temporarily set aside because of their sin, yet God will some day "make of them a great nation." The nations do not seem to realize that God's blessing is upon the Jew, even in his exile, and that they are a "blessing" to the nations which harbor them. The nations have also forgotten that God has promised to bless the nation that favors the Jews and to curse the nation that curses the Jews.

Oppressing the Jew has been harmful to the nations trying it. Egypt, Babylon, Greece, and Rome all tried it and they are gone—but the Jew remains! It is best to "touch not God's anointed," for the Lord said to the sons of Jacob, "Ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation."

2. The Nations of Yesterday Bitterly Persecuted the Jew.

In Old Testament times the Jew was both hated and feared by the nations surrounding him. Since the advent of Christ, Satan has increased the hatred of the world against the Jew. In the year 50 A. D. just 30,000 Jews were killed in Jerusalem by the Roman Government. Later in 66 A. D. over 40,000 were slain there. In 70 A. D. more than a million Jews were slain and Titus completely destroyed Jerusalem. Later in 135 A. D. over 580,000 were killed in another Roman "blood purge!"

In 1021 all Jews were ordered banished from Great Britain. In 1096 they tried to murder all Jews in Europe who refused to submit to the Protestant Gentile form of baptism recognized by the existing government! In 1272 Edward I of England began persecutions and drove the Jews from England for 400 years. In the 14th century over 2,000 Jews were burned to death in Germany, just because they were Jews! Later Spain ordered that nails be driven through the bodies of many Jews. Red Russia killed millions of Jews. And

CORRECTION

In the financil report of the Thanksgiving Offering of the Ellet Brethren Church in the April Home Mission number of the Evangelist, the offering of Mr. H. W. Smith was reported as $25.00. This should have been $5.00. The total offering is correct. This was merely a typographical error.

As for the event of things, patiently wait the appointments of Providence; 'tis in vain to be too solicitous.—Fuller.

yet the Jew survives. He cannot be exterminated by water, fire, lions, swords, hatreds, persecutions, or assimilations. He is protected by God for a purpose!!

In 1918 some documents, called "The Protocols" were found. They were written in 1489 and revealed a world-wide plot of a secret society to undermine all nations and cause the downfall of existing governments. In late years those who hate the Jews have tried to establish the theory that this secret society was founded and completely run by Jews for their own selfish ends. Many Christians, through clever propaganda, were led to believe the Jews were to blame. Just recently a trial was held in Switzerland to establish authorship of the Protocols and to attempt to fasten blame on the Jews. However the trial completely vindicated the Jews and exposed the fact that the Jews had nothing to do with such an organization, and were being "framed" by those who hated them.

3. The Nations of Today Hate the Jew.

Today a great wave of Anti-Semitism is sweeping over the world. The Red Shirts of Russia, the Black Shirts of Italy, the Brown Shirts of Germany, the Silver Shirts of the United States and the "dirty shirts" of all other nations all hate the Jew and are fighting against him! ! !

In Poland there are 3,500,000 Jews of whom one third are on the brink of starvation, one third just contrives to obtain a mere existence, and the remaining one third are afraid their mininum of comfort may be taken away at any moment. As the result of the new laws against "Kosher" meat markets just 20,000 Jews will lose their livelihood. On January 16, bombing, arson and knife attacks upon Jews took place in Warsaw.

Alfred Rosenberg, the German Christ-hater and Jew-hater, has demanded the elimination of the Old Testament, the "spurious moral values" of the Jewish "Sermon on the Mount", and such doctrines as original sin and divine grace. The Nordic myths and fairy tales which express the German aspirations and ideals, are to supplant the Scriptures. Jews are being driven from the professions in Germany, their money and property being confiscated, by the government. Thousands are being killed, and others have disappeared, never to be heard from again. Refugees are fleeing to other countries. In each succeeding speech, Hitler seems to be more than ever inflamed and bitterness against the Jews.

Austrian Jews are fighting for their lives and their country is making a desperate effort to escape becoming a servant of Germany by the recent Nazification of the nation. It looks as if Austria will lose to Germany, and that means terror for the Austrian Jews.

Right here in America there are dozens of periodicals being published, which get most of their propaganda materials from Nazi Germany, that are stirring up hatred of the Jew in our land. May God help us, as Christians, to love the Jews, and try to lead them to Christ, rather than to shun and hate them.

4. The Nations of Tomorrow Will Be Destroyed Because of Their Harsh Treatment of the Jew

At the close of the tribulation period, the immediate cause of the Battle of Armageddon will be Anti-Semitism. The Antichrist, having previously conquered the King of the South, the King of the North and the Kings of the East, will march against Jerusalem to complete his conquest of the world (Zech. 14:1-3). The sin-blinded nations will march against the Jew to their doom, for God will take a hand and Jerusalem will be delivered.

Following the battle Christ will judge the nations (Matt. 25:31-46), according to their treatment of "His brethren," the Jews. Nations that have mistreated the Jew, will be destroyed, but nations which have welcomed and helped the Jew, will be allowed to exist and to enjoy some of the blessings of the Millennial reign of Christ over the earth.

The nations of this world are making a fatal mistake in persecuting the Jews, for in so doing they are fighting against God, and are bound to lose out. May God help America to see her way clear to bless the Jews, for, God has promised, "I will bless them that bless thee, and curse him that curseth thee." May God show Christians their duty to win the Jew to Christ.

PLANTING AND HARVEST

The sower may cast his seed on the ground, but unless something further happens, his labor is in vain. Mere reading the Bible, attendance at Bible School, or listening to the sermon will not save our souls. It is the **"implanted** word which is able to save your souls." (James 1:21). "The implanted word" takes root in the life, and there is fruit. Hearing must be followed by **doing."** The word laid on in external applications does not save the soul. "The engrafted word" introduces a new nature which changes the fruit. The "inborn word" sets free a new life surging within the soul. It is self-deception to think that anything else avails with God. It is hypocrisy to live otherwise before men. The "engrafted" word needs encouragement while it grows into the life; the "implanted" word needs nourishment; the "inborn" word needs exercise. "Who hath ears to hear, let him **hear."** —Helen Gaber.

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"HIS TRUTH ENDURETH"

By James C. Muir

"A survey of the beginnings and of Old Testament history in the light of archeological discoveries," published by the National Publishing Co., Philadelphia, 1937.

This new book, which has recently been added to the collection of the Ashland College Theological Library will be of interest to every one interested in Bible history, geography and archeology. Its purpose is expressed as follows:—"This book is not written for archeologists. It is not written for theologians. Its purpose is to enable the reader to assimilate more readily the historical, geographical, and cultural backgrounds of the Old Testament narratives and thus make the reading of the Bible more meaningful. The writer aims to achieve this purpose through a simple, nontechnical presentation of the material evidence that supplements the Old Testament narratives."

This word about "material evidence" should be kept in mind in reading the book. It is not written from the viewpoint of faith, yet it confirms faith. The viewpoint is from the scientific examination of external evidence. The newest archeological discoveries are included in a nontechnical fashion, accompanied by photographic representations of historical remains relating to Bible history.

While the writer does not make himself clear as to his opinion of the origin of the earliest writings of the Bible, yet when we consider his purpose from "material evidence" and remember that such evidence from the beginnings of history is very rare, we dare not call him an unbeliver. On the other hand, several of his statements express strongly the conviction of the historical truth and inspiration and Old Testament writing. For example, "The scientific investigation of many Biblical cities, particularly those of Assyria and Babylonia, has antiquated many standard histories dealing with those regions. Many scholarly works of Biblical criticism have also been rendered obsolete by the material evidence recovered at the point of the spade of the scientific investigator. The open-

ing chapters of many excellent works dealing with non-Biblical subjects must undergo revision in the light of this new evidence. The early history of accounting, of architecture, and of transportation will have to be revised, but it is worthy of note, not "one jot or one tittle" of the Bible will have to be revised."

In contrast to the old theories of the barbaric state of civilization in Abraham's day, this modern book presents a new picture of that civilization as uncovered in the recent discovery of Ur of the Chaldees. "We now know that long before Abraham's day the inhabitants of Ur had invented a method of writing, and evolved a system of mathematics based on the number six, just as our decimal system is based on the number ten. Not only did the mechanics of Ur produce the first four-wheeled vehicles, but they made use of the wheel fifteen hundred years before it was imported into Egypt. The jewelers of Ur had discovered the art of polishing, boring and artistically mounting gems. Expert craftsmen of any age. The scholars of Ur were already writing and collecting in libraries epics and legends from which the Greeks were to borrow extensively centuries later."

This is a marvellous day, when civilizations are being uncovered in a greater abundance than at any other time, giving us an insight into greater ancient civilizations than modern man ever dreamed. And in doing this, incidentally confirming the Scriptures wherever they touch.

The main content of the book consists in the quoting of key texts, followed by the material evidence bearing on each passage. The layman who has a skeletal knowledge of Bible truth, and the Sunday School teacher who has a reliable mental picture of the progressive revelation of Scripture will profit by the reading of this book.

There are other confirmatory statements made by this modern unbiased scholar. Here is one comparing the accounts of creation in the old pagan legends with the Genesis account:—"However, when one attempts to compare the rather ridiculous pagan epics with the sublime opening chapters of Genesis the work is somewhat like comparing the feeble flicker of a tallow taper to the glorious light of the sun. The pagans picture a world created by quarreling, jealous gods; Genesis reveals a universe coming into being at the simply spoken command of Almighty God." Similarly, this is the significant conclusion to the comparative discussion of the various accounts and legends of the flood, and the Biblical account:—"While it is no longer possible to doubt the reality of the flood"

Christians have always believed that the Bible is historically true and inspired of God; modern science is now discovering and demonstrating it with material evidence.

L. E. LINDOWER, S. S. Editor.

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C. E. Topic for Juniors

June 5, 1938

GROWING IN GRACE

(Aim: To show that the wonders of our salvation are so certain, that God considers them all as having already taken place, but that in our daily lives we need to grow daily in His grace.)

Leader

There is one way and only one way we can be made right with God and that is through Jesus Christ the Son of God. When we accept Jesus Christ as our Savior we become babes in Christ and sons of God. God doesn't expect us to stay babes all the rest of our lives. He expects us to grow daily. In II Peter 3:18 we are told to grow in grace and in the knowledge of Jesus Christ. There are some Christians who never grow in their Christian life, but we do not want to be that kind of a Christian. We want to grow and grow each day, that when we meet Jesus we can hear these words from His own lips, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. enter thou into the joy of thy Lord." Matt. 25:21.

For Discussion

1. *How are we made right with God?*
 a. All are sinners. Rom. 3:23.
 b. Blood of Jesus Christ cleanseth. I John 1:7.
 c. Christ came to save sinners. I Tim. 1:15.
 d. Believe. Acts 16:31.
 e. Confess. Matt. 10:32; Rom. 10:9-11.
 f. Obey. Mark 16:16.
2. *How can the Christian grow in grace?*
 a. Faith in God. Mark 11:22; Mark 9:23.
 b. Study of God's Word. II Tim. 2:15; Psalms 119:11.
 c. Prayer. Matt. 26:41; Luke 22:40.
 d. Good deeds:
 Obedience—John 14:15, 21; John 15:10.
 Kindness—Eph. 4:32.
 Love—John 13:35.
 Charity—Luke 6:38.
 Forgiveness—Luke 6:37.
 e. Consecration. Rom. 12:1.
 f. Regular attendance at God's House. Heb. 10:25.
3. *Show from the experiences of the following men how they grew in grace.*
 a. Abraham. (Lessons 9-12, True Stories from the Long Ago, Year 1, Part 1.)
 b. Jacob. (Lessons 14-16, Year 1, Part 2.)
 c. Jonah. (Lesson 79, Year 2, Part 3.)
 d. Josiah. (Lesson 87, Year 2, Part 3.)

C. E. Topic for Young People

Topic for June 5, 1938

THE COMING WORLD PRINCE

(Rev. 13:1-10)

Suggestions for the Leader

Prophecy properly belongs to the Lord Jesus. The study of it ought to bear testimony of Him continually. The return of Christ is the big subject discussed by the prophets. This coming will mean everything to Christians and to the church that is true. On the other hand, there shall arise an Anti-Christ who will pretend to be the savior of mankind. He will be a man who shall defy God and do things according to his own will.

If the question arises, why should we study about him, it might be answered in two ways. 1. A good army maxim is, "Study the enemy, if you would win the battle." There is wisdom in scouting the enemy to learn of his plans and moves. 2. If we study about the man of sin, we certainly shall come to love our Savior more.

The Bible teaches that gradually the world shall get ready for Anti-Christ. Nations shall be distressed. Governments shall totter. Times will be hard. In such a dark hour men will look for a super-man to lead them out of the trouble. Many persons have rejected God's Messiah and will commit the frightful blunder of accepting the Devil's Anti-Christ.

The topic is not designed to cause us to become excited or afraid. Christians shall have been taken to heaven before Anti-Christ rises to power. It is true that some men will be converted during the tribulation period; and they will have a difficult time living according to their convictions. In the end, we shall see Christ openly triumphing over the Wicked One, the Son of Perdition.

1. *The Origin of Anti-Christ.* Rev. 11:7.

Both the Old and New Testaments refer to him as a mysterious and terrible person. Among the many names

that he has, several are: The Man of Sin, The Wicked One, Son of Perdition and Anti-Christ.

Jesus referred to him in John 5:43, "If another shall come in his own name, him ye will receive." How different is the false Messiah's coming from the true Messiah's coming. Jesus came in His Father's name and to do His Father's will. Anti-Christ will attempt to do as he pleases.

Several references in Revelation, indicate that he shall come out of the pit. Demons are there now. Many evil spirits are held in check in this prison house. Then he shall come as a demon possessed man to work for Satan.

2. *The Personality of Anti-Christ.* Dan. 7:24-27.

Daniel wrote of Anti-Christ as a powerful king. He says that he shall speak and do other things that we know only human beings can do. Notice that in the accounts the personal pronouns are used; he, his and him.

During the Reformation, some people called the Roman Catholic Church, the Anti-Christ. Of course this was a mistake as he shall come, not as a system, but as a man. The Roman church is really the harlot woman of Revelation 17 and 18.

It is commonly believed that this Man of Sin will arise out of one of the old Roman provinces and make his way to the dictatorship of the Empire. Eventually he will have Mussolini's position.

3. *The Character of Anti-Christ.* Dan. 11:36-45.

1. An executive. He shall have a league of nations and sit as the president.

2. A strategist. He shall bring order among the distressed nations and win many prominent men for himself.

3. A humanitarian. At first, he promises to help the Jews as well as the Roman Catholics. His promises intoxicate them; and later he turns to persecute them.

4. A war lord. He will embrace those great qualities of men like Alexander, Napoleon, Caesar and Mussolini.

5. A liar and a deceiver. He will not send the help to humanity that he promises but will use men for his own ends.

4. *The Religion of Anti-Christ.* Dan. 11:36-39.

Some have thought that he must be a Jew because he will not regard the God of his fathers. This may be true but not necessarily so. It is plain that he will oppose the God of heaven and put himself up as god. People are naturally religious and he will use this trait to weld people closer to himself. To suggest that people will fall down and worship his image, is revolting. We scarcely can imagine men becoming so foolish; yet they will do it.

Anti-Christ defies and challenges God by his false religious system. We can feel assured that it will not last long; Jesus will deal a crushing blow to him at Armageddon.

5. *The Work and Reign of Anti-Christ.* Dan. 7:24-25; 9:27; Rev. 13:16.

For nearly seven years, Anti-Christ will cause the great dictators to come into a federation. He will set up a league and make himself the head.

He will make a covenant with the Jews to restore their temple services at Jerusalem; but later on will cancel it. It is called a covenant of death.

He will lead all apostate religion of that day. The Roman Catholic church will still be on the earth, after the rapture. The officials in Rome will attempt to play up to Anti-Christ; but they will be forced to worship and follow him.

He will run the economic and industrial affairs of the world. The mark of the beast would be instituted even now without much difficulty. Look how we started with the blue eagle.

Finally, he marches on Jerusalem to attack the Jews; Messiah comes to meet him and destroy his forces.

6. *The Doom of the Anti-Christ.* Rev. 19:17-20.

At the close of the tribulation period, Anti-Christ will make a desperate stand; but he will be defeated by the Lord Jesus. The Jews shall see their utter folly in even recognizing the Anti-Christ and then turn to the true Messiah. They shall cry for Him from the wailing wall; and He will come.

The showdown will take place in the plain of Jezreel or the valley of Megiddo. The battle is called Armageddon. In this battle, the casualties are all on one side. Jesus will smite Anti-Christ by word of His mouth. In that day it will make a world of difference on which side you stand. The saints shall be with the Lord Jesus and shall be triumphant and victorius. Following this, the Golden Age shall set in upon the earth.

Questions to be Answered

1. Give one reason why we ought to study what the Bible has to say about Anti-Christ?

2. Did Jesus express His belief in such a person as the Man of Sin?? John 5:43.

3. From what place shall Anti-Christ come? Rev. 17:8.

4. What will be one great fault evident in the Anti-Christ? Dan. 11:37.

5. What is the meaning of "the mark of the beast"? Rev. 13:16.

6. Describe the downfall of the Anti-Christ. Rev. 19:19-20.

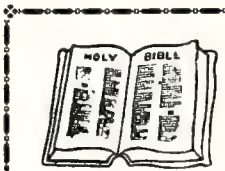
THE BLOOD OF SOULS

(Continued from page 2)

that it does not include those who live today. This is simply an attempt to remove the responsibility. The only trouble is that it does not succeed. You see all Scripture links and dovetails together. It is stated not only in Ezekiel, but all through God's Word, from the beginning to the end.

He depends upon us.

God wants to use you and me as a channel through which the Holy Spirit will work. We are His feet, His hands, His lips, His voice, and through our personality can He find expression. Has this truth ever gripped you? Do you sense its sacred and mighty significance?



NEWS FROM THE FIELD



ELKHART, INDIANA

Sometime has passed since our last report but the church and her work has been going steadily forward under the leadership of Brother Klingensmith.

Early in February the church began her intensive drive for increased membership and spiritual uplift. This drive continued until Easter under the direction of the pastor. Forty of our younger workers volunteered for service. These workers made calls, invited people to church and Sunday School, invited men and women to accept Christ. Through these intensive efforts and the prayers of the church, new contacts were made for the church and Sunday School. Scores have been added to the church by baptism, by letter, and relation.

The church and especially the workers in this drive have experienced a spiritual uplift. Personal visitation is perhaps the best present day method of soul winning.

Easter day has long since been a high light in the Elkhart Church. This year it was especially spiritual— a Christian's hope.

The sunrise service was attended by at least two hundred and fifty people. This service was followed by breakfast and special music by the Sunday School orchestra. At nine-thirty the Sunday School attendance reached five hundred thirty-three. Our special Easter offering amounted to $664.

During the morning service, parents brought their children to the alter for consecration. This service is always touching, surely the great heart of the Master who said "Suffer the little children to come unto me" is pleased in this service. Baptism was administered to a group of young people.

Brother Klingensmith, having left

during the afternoon of Easter Day for Ashland in evangelistic work, one of our city pastors gave us a most fitting address for our Easter worship.

Let us pray the Easter spirit will continue throughout the year and that spiritual growth becomes boundless.

EDNA NICHOLAS.

NEW LEBANON NOTES

Our New Lebanon special meetings stand out as a happy memory, beginning on March 13th and closing March 27th. Brother M. A. Stuckey was with us the first week and did a creditable, substantial piece of work in our midst. Having been here seven years ago, Brother Stuckey left many friends in this congregation who were glad to sit under his teaching again. Very good audiences gathered from night to night, made up of our own and neighboring church friends, and Brother Stuckey's treatment of sound, sane, helpful subjects was unamimously pronounced highly capable, enlightening, and uplifting to our own people and the community generally. It was a week of clear, constructive teaching. Brother Stuckey left us with the assurance that he will be accorded a warm welcome upon his return here at any time.

The pastor followed the Stuckey meetings for another week. This was the fifth meeting we have held here. Our people rallied splendidly to the challenge, and as a result we were prepared for one of the finest Easters in the history of this congregation, and eleven have been added to the church. A number of these additions were adults who had been working with us—people very highly respected among us, and who will prove very useful to the church in time to come. For all of this we are thankful.

We did have a great Easter throughout the day. Our music under Miss Stutz, our attendance in all of the services, the spirit generally, all entered in to make it outstanding among the Sundays of the entire year.

Our recent delightful event was our Mother and Daughter banquet on the evening of April 30th, which commanded a capacity attendence, with Sister U. J. Shively as the speaker of the evening. Her message was received with genuine favor. On Sunday morning she spoke again, the occasion being W. M. S. Day in the church. A large audience heard Sister Shiveley's able presentation of the aims and achievements of the W. M. S. movement. That too was a great service, and Sister Shively's visit among us brought us much good.

Our Sunday School has come through a very good winter. We view our Sunday School as a growing, glowing, going branch of our church work. Likewise, we have reason to feel that the cause of Christian Endeavor both in the Junior and Intermediate groups is finding itself, getting hold of its problems, and making commendable progress. We are expecting the approaching State C. E. Convention to be held in Dayton to do us much good.

I think we are in a class with many others in that we will welcome with joy the end of the present depression. We are not allowing ourselves to think that we are the only church finding finances difficult and hard these days; but we do know that we are having reminders that there is a depression. But we are carrying on, sustained by the thought that after all the battle is the Lord's.

Wm. H. BEACHLER.

THIRD BRETHREN CHURCH, PHILADELPHIA, PA.

We have been so wonderfully blessed here at The Third Church in Philadelphia, that we feel we must tell others a little about our work. It has been our privilege to see 28 souls saved for the Lord since the beginning of the year. We have baptized 15 and have taken 16 new members into our church. Our attendance at the Sunday services both morning and evening has been excellent, and our prayer meeting attendance has also been very good, averaging about 76.

During the week preceding Easter Sunday we held services in our church every night. We had several visiting pastors from the community to give messages, and had our own pastor, Brother Steffler, give the message on Wednesday evening in preparation for the Communion service which was held on Thursday evening. This was a *real* Communion service. We feel that it was the greatest one we have ever had. Almost every seat in the Church was occupied.

On Sunday, March 13th, we had a real treat. Dr. Joseph Hoffman Cohn from the American Board of Missions to the Jews brought us messages at the morning and evening services. After hearing these two messages we felt that we had a deeper understanding than ever before of the intense suffering of these people who have been scattered to the four corners of the earth, and their greater need for our help.

Our Sunday School has also come in for its share of blessings. Since the beginning of the year our attendance weekly has never been below 200. Our Sunday School owes a great deal of thanks to several of the young men of our church who have finished off our basement and built individual class rooms. Having these class rooms has certainly made a great deal of difference in our Sunday School.

Then, of course, we cannot forget the various organizations of our church and the great work they have been doing. The W. M. S. gave us a treat on March 10th. They held a special service in the church and had for their speaker Mrs. Grace Livingston Hill. It is always a great privilege to hear one who writes such interesting stories.

Our Laymen's Organization has been doing a great work among the various missions in our city. Several times a month the members have been going around to these missions to hold services, and it has been their privilege to see many souls brought to the Lord through their efforts.

Our Gospel Team deserves much praise for the work they have been doing. In addition to holding meetings in various missions, the members have been holding a Young People's Conference in the church one Saturday night every month, and have been attracting young people from all over the community to these services where they hear inspiring messages from real men of God.

There is much more that we could say regarding the work of our various organizations, and we are looking forward to several more treats which we know are in store for us this coming month. We pray that God's blessing will continue on our church and the various organizations, and we know that your prayers join ours.

Yours in His name,

Mrs. Bertha E. Haines,
Church Clerk.

GEORGETOWN, DELAWARE

Dear Evangelist Readers:

I have just returned from Georgetown Delaware where I assisted Brother Christiansen in a weeks meeting, pre-Easter service. Closed Easter Sunday with a packed house. On Easter morning three confessed Christ who will be baptized by Brother Christiansen very soon.

I was indeed very glad to visit this faithful group once more. Wife and I and my oldest son hold our membership here, but I only get to visit them about once a year.

Christiansen and I have neglected writing but neither of us have been idle. Christiansen had previously received eight people into the church by baptism

They have a wonderful group of consecrated young people. All but about three of the children of our people have been converted, and Christiansen is getting hold upon many young folks for miles around.

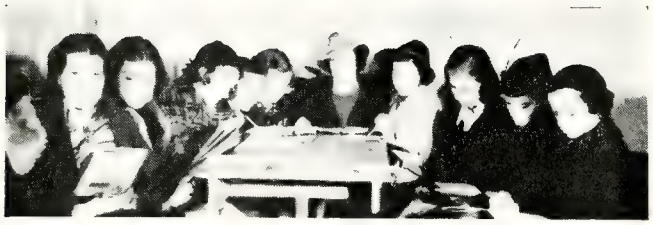
They had a splendid service on Easter Sunday night. Some extra chairs had to be furnished to seat the crowd.

We had a wonderful Communion service on Friday night before Easter. It makes one's heart glad to hear the young and old testify. Nothing unusual to have a hundred per cent of testimony. All from ten to seventy. These dear brethren are somewhat isolated but are loyal Christians.

Wife and I returned from Howe, Indiana in January to nurse back to health again our daughter Leona who was at the point of death for months. She is now able to attend church again and play the piano so wife and I hope to leave for the south in a few weeks.

ISAAC D. BOWMAN,
Sergeantsville, N. J.

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Brethren Literature -- Modern But Not Modernistic

Vol. LX, No. 22 May 28, 1938

The BRETHREN EVANGELIST



Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God (Ps. 90:1-2).

Blessed Are the Peacemakers

By Frank G. Coleman, Jr.

We live in a world seething with unrest and hatred and animosity and militant hostility. It is a world of war and inter-necine conflict. That there is no peace the news of the day declares. War reigns supreme in the Orient. The horrors of war are daily felt by women and children in strife torn Spain. The war clouds billow over central Europe, presaging another world war and striking terror to the hearts of peace loving men and women everywhere. And national pride, and the war lords' ambition may soon still the cry for amity among men. They cry peace, peace, when there is no peace.

We work in a world of industrial unrest. The age old controversy between employer and employed still awaits solution. Here too, they cry peace, peace, when there is no peace.

We live, love, learn and play in a world of social unrest. Class hatreds are daily nourished. Class distinctions more and more are emphasized. Racial discriminations daily grow more keen, and the end is not yet in sight. They cry peace, peace, when there is no peace.

And together with all the hostility in the world between man and man, there is another, a greater hostility, the fundamental cause of all that is not peaceful, that is inharmonious. A hostility devilish in its origin reaches into the heart of every man, there growing and eating like a canker, engendering strife and hatred and bloodshed wherever man meets man. It is the hostility of man himself toward God showing itself in his hatred for the things of God. Dark indeed is the picture drawn by the Psalmist and recast by Paul: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes..for all have sinned and come short of the glory of God. Rom. 3:12-23.

It is with imperfect material that men are endeavoring to build a peaceable community of men and nations. So long as men remain in the state pictured by Paul, just so long peace will remain an ideal yet to be achieved as a settled state. The way of peace have they not known.

There are peace movements. We have outlawed war in world conferences. We have organized nations into leagues and courts. But there is no peace. He who declared the peacemakers blessed has also said, "And ye shall hear of wars and humors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom.

We have advertised the horrors of war. But war's horrors are soon forgotten when drums roll and bugles blow, when the measured tread of tramping feet sets in vibration the unregenerate heart strings of men warlike by nature.

We have encouraged the movement toward disarmament and we have swung to the opposite extreme and proclaimed that the preservation of world peace lies in increased armaments. There is virtue, perhaps, in every movement that sincerely devotes itself to the cause of international peace and harmony. But all fall short of coping with the underlying cause, the unregenerate heart of man, of whom it is said, "destruction and misery are in their ways; and the way of peace have they not known."

Peace will never be obtained by resolution or fiat, nor will it be obtained by the disarmament that invites aggression, nor will it be achieved through the armament that engenders fear and distrust.

How like a beacon light shines out the truth that there shall be peacemakers! What a note of hope in the words, "Blessed are the peacemakers!" There is in the world, but not of it, the greatest movement toward world peace that man will ever know, the church of Jesus Christ. There has been committed to the Christian fraternity the greatest, yes, the only, specific against the festering sores of national and personal animosities that can ever be applied to heal the hursts of men. Attend to the Word of God: "And all things are of God, who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ."

He is the blessed peacemaker who has himself been reconciled to God, who has received the ministry of reconciliation, who has accepted the commission of the word of reconciliation, and who as ambassador for Christ has gone to men praying them in His stead, "Be ye reconciled to God." Blessed are such for they are and shall be called the Children of God. How beautiful indeed are the feet of them that preach the gospel of peace!

In a word, God's plan for peace lies not in national and international appeasement, nor in any collective plan or procedure, but in the conversion of the individual man from the way of destruction to the path of peace through the living Son of God. Before society can be changed, the individual must undergo a personal and private revolution in his own heart. Let the man in the street, the man in the high place, the man at the helm of government and of industry, know the love of God that was manifested in Christ Jesus. Let him come to the Cross of Christ to lay down his burden of sin and defilement and estrangement from God. Let him take up the cross of Christ with its message of peace to him who believes. Let him know that he has peace with God, and that the fruit of God the Spirit is love, joy, peace. Let him do and know these things and a God-fearing, peace-loving, peace-practicing nation will have been born.

It was not until Christ "made peace by the blood of the cross" that God could manifest himself as the God of

(Continued on page 18)

The Brethren Evangelist

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A BRETHREN CONTRIBUTION

Many do not realize that the Brethren of two hundred years ago made one of the greatest contributions to the spread of Christianity and the truth of the Word in the development of the printing industry. Just two hundred years ago, in 1738, Christopher Sower secured his printing press. A few years later, he completed an edition of 1200 German Bibles, the first to be printed in America. In the colonies he was known as "by far the most extensive book manufacturer." A splendid article on Christopher Sower and his relation to Brethren history, written by Brother Frank Gehman is found in this magazine. We expect to print further contributions of Brother Gehman on this interesting subject of Brethren history.

JACOB'S TROUBLE OUR TROUBLE

For several weeks, our shop force has been working on the printing of Dr. Bauman's booklet, "The Time of Jacob's Trouble." Several times, when the booklet was about to go to the press, some event transpired over in Europe which was "absolutely essential to be included." With the several additions at the last minute, it came to be not only Jacob's trouble, but trouble for others as well. However, everyone took the necessary delay and changes with a pleasant smile (adding a few more dollars to the price of printing the book). At last with these most valuable additions, the publication is ready for distribution. What a masterpiece it is! There is nothing like it for presenting to the world the conditions and meaning of the turmoil through which the Jew is now passing. We are glad to include a part of Jacob's Trouble in this issue in our prophetic department. Other portions will appear in later issues, although the booklet will not be printed in its entirety. It will be a profitable piece of missionary endeavor to secure one of these books, read it, and then pass it to another. Give it to a Jew; it may open his eyes.

THE DEVIL IS NOT TO BLAME

Some people have a mania for blaming everything on the devil. If they are late for church, the devil hindered them. If they talk when they should have kept quiet, the devil caused it. If there is trouble in the church, the devil perpetrated it. If they get a cold, the devil is against them. If the weather is too bad, the devil caused it. Really now, every person who believes God's Word ought to be fair. God is honest and honorable even in His dealing with the devil. If it is wrong to lie about people, why isn't it wrong to lie about the devil? The fact is, the devil is blamed for things of which he is **not** guilty. (We should also remember that he is to blame for multifarious things for which he is never charged.)

THE OLD MAN

Many of our troubles which we blame on the devil are really the fault of the old man. This is just another term for the old nature, the natural man, the flesh, which dominated us completely before the miracle of regeneration took place at salvation. The old man or the old nature is evil even when he does not make any attempts in that direction. In fact he is evil in spite of his fleshly-born attempts to be good. The old man, the man you were before you came to Christ, was a man with an exceedingly wicked heart. The old man does not and can not understand the things of God. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

The heart of the old man is always evil. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man" (Mk. 7:20-23). Don't blame the devil for all your sins; the trouble is in the wicked heart, the old man.

A WORD FOR THE REFORMERS

It is a common viewpoint among reformers that if we could clean up the social environment of the world, then people would be good. Not so! The same

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wicket heart of unbelief and rebellion toward God still controls every unsaved member of Adam's race. When men clean up society, the hearts of men still need to be cleaned up. This is beyond human power. How shall a young man (or any other) cleanse his ways? By taking heed to the Word of God. The Word points us to the Christ of Calvary who can cleanse the human heart and make it new. Adam and Eve had a splendid environment, but it did not keep them from sinning nor make them quit. To prove that the roots of sin are deep down in the human heart, the Lord will some day bind Satan for one thousand years. Then he will not be able to cause men trouble. But they will be sinners during that time just the same. All these things only prove more certainly that what we need is faith in the living Christ who can perfectly meet men's needs. He does not merely tell men how to be good. He implants His own holiness into the very human heart. He makes men new.

THE REFORM BUSINESS

Two young men who lived in the same town, attended the same schools, and breathed the same atmosphere, selected their life work. The one chose to be a lawyer; the other chose to be a preacher. After spending several years away, they both came back home for the summer. It was announced that the young preacher was to preach in his home church on a certain Sunday morning. The young lawyer saw the announcement in the evening paper and went to hear his old friend. The young preacher gave a strong scriptural message on the subject, "What the Death of Christ Means to Me." The young lawyer listened kindly, but bored in his heart. Such a subject was all nonsense to him! Still he was courteous. At the close of the service he went up to the young preacher and said something like this, "I am certainly glad to see you again, but I can't understand why you are wasting your time in the ministry; there's nothing in it, and you ought to put your life to better use." The preaching of the cross, we must remember is **foolishness** to a certain class of people—"to them that perish." (I Cor. 1: 18).

The young lawyer after further friendly conversation said, "You know, I want to give my life to the work of making society better." Perhaps he will do so, but it will be like dipping the ocean dry with a tin cup—a very slow process. The work of the lawyer never gets to the bottom of the troubles of the human heart. Only Christ can do that.

The young preacher told the editor about this conversation and some of the things he told the lawyer. Then he said, "And to think that one time I planned to be a lawyer myself! Compared with the precious work of the ministry, the law profession certainly must be mighty dull." Today that young preacher is constantly busy leading precious souls into the real transforming power of the gospel of Christ. Hearts are cleansed. Christ is enthroned. Lives are changed. Heaven becomes real. Hell is avoided. No wonder he thinks that the law profession "must be mighty dull." He does more for society in one day than the unbelieving lawyer can do in a lifetime.

This is no reflection on the law profession. God can use honorable lawyers who know and love Him, and use them to His glory. But not many lawyers are interested in their profession and the Lord at the same time. There are exceptions and thank God for the exceptions!

GOD'S MESSENGERS

Christians are different—or should be. God's people should always give their energy and their time to giving out the truth. By truth we do not mean merely telling truth. Some preachers think they are preaching the truth when they tell where the worst crimes are committed, when they expose the rackets of the city government, and when they warn about the evils to society which are menacing to the people. These things may be *truths* but they are not *the truth.* The definition of real truth is found in the Bible. Our Lord said, "I am the truth" (John 14:6). To preach *the* truth means to preach Christ. When preachers make the Lord Jesus Christ the all-absorbing subject of their thought and talk, the truth will be preached and there will naturally be thrown in the proper balance the *truths* about human relations toward both the saints and the sinners.

Interesting Notes and News

A RECENT LETTER from Brother Sewell Landrum of Lost Creek, Ky., informs us that the Lost Creek Mission is in a position to distribute large quantities of Christian literature. A number of young women are employed by the government to go out into all parts of Breathitt County with books and other reading material for the homes. This is a splendid opportunity to give the gospel to the homes of the county. Good Christian magazines published by those who are known to be defenders of the faith will be gratefully received and distributed. Brother Landrum's post office address is Lost Creek, and his express office address is Haddix, Ky.

THIS WEEK WE ARE PRINTING the programs for the District conference of Indiana and the Southeast. The Indiana conference is to be held at Oakville, at the church where Brother Lester King is pastor, June 21-24. The southeastern District conference will be held at the St. James Brethren Church, Lydia, Md., of which Brother W. S. Baker is pastor, June 7-9.

A CHANGE OF ADDRESS is reported by Brother Tom Hammers. He desires that many in the brotherhood note this change: 1226 Iroquois Road, R. F. D. 7, South Euclid, Ohio.

The Sower Press

By Frank Gehman, North Vandergrift, Pa.

Irrevocably associated with the history of printing in the early American colonies and with the history of the German Baptist church in America is the name of Christopher Sower (Saur), printer. To his industry and far reaching vision is credited the transplanting of German culture and German printing into the new world. Thus a word about the man before his work is in order.

He was born in Laasphe, in Wittgenstein, province of Westphalia, Germany in 1693 at a time of great social and religious unrest. The destructive Thirty Years War, only 45 years past, had sadly reduced Germany, spread confusion, moral decay and ruin, increased cynicism and there remained a question whether or not the church would endure. Yet that day saw awakening fires of spiritual revival. Dissenters were numerous and were outspoken for spirituality despite bloody persecution.

His early years were spent in this atmosphere. Early sympathizing with the Dissenters, he had warm friends among the Dunkers and later was on intimate terms with their leaders. His later life shows the influence both of the times into which he was born and of these early dissenting contacts. Not much is accurately known of his education though it is plain that he had a good training in the elementaries of language and science.

In 1724 he came to Germantown, Pa. where he probably worked as a tailor. Two years later he settled in Lancaster Co. where he prospered at farming. As nearly as can be established it was while in the Conestoga valley that he became a member of the Dunker church apparently about 6 months prior to the formation of the Ephrata community. With the latter he was on friendly terms, but had little sympathy with many of their practices.

The spring of 1731 saw him back in Germantown. The next seven years were important in his life. During that time he tried a number of vocations displaying that remarkable ability and astounding ingenuity that enabled him in his lifetime **to learn "thirty trades without a teacher."**

When he first thought of starting a German printing press in America is not known. Andrew Bradford and Benjamin Franklin each did German printing in Philadelphia, but used Roman letters and did not reach a large constituency. Franklin printed the first German newspaper in America, but it was not in German type of which he had none until securing it from Christopher Sower more than ten years later. Neither of the above men made a large success of their German printing.

Sower saw the need of a German press in the colonies and seems not to have hesitated over the feasibility of setting up one. However, he met with considerable difficulty in securing the necessary equipment. Letters to some of the German clery in England availed nothing. June 15, 1735 he addressed a letter to authorities of the Halle Institution in Germany requesting the purchase of a press and type to be sent to him in America. But there was doubt expressed "whether any service would be rendered by a printing press in the West Indies"!

With characteristic determination and purpose he persevered until the spring of 1738 found him supplied with the coveted press. How he obtained it or from whence it came remains a mystery despite a number of interesting legends. Some think it was at least in part of his own construction and that only the type was imported. The Americana credits him with having established a type foundry—the first in the United States—in 1738, the same year he obtained his press. There is a question about this.

The first issue of this press which was later to grow famous was "an earnest admonition to young and old, . . . faithfully translated from English into German, by a lover of truth." Issued a broadside, it was the first printing in German type in America. Three copies of it are still known to exist. Its dating would indicate that it appeared probably in June 1738.

The first year also saw the beginning of the famous Sower almanac, the first number appearing for the calendar year, 1739. Published under a very full title it continued for forty years with the same title, style, size and even with the same woodcut on the front page, though with slight alterations to the woodcut. He endeavored through it to dispense useful information and kindly counsel. Not altogether unlike Poor Richard's, it strove to supply for German readers what the former did for the English in the colonies.

Two small pieces which were copies of popular German songs were printed this first year. If there were more small productions, the fact is not now known.

Three months after the press was set up they were at work on the first large piece to be undertaken by the infant establishment, a large hymn

book for the Ephrata community. Possessed of a fantastic title couched in the mystic language of the Zionitic Brotherhood, it was a 791-page book containing 692 hymns. Shortly the paper supply was gone and considerable difficulty and delay were encountered in replenishing it to the personal profit of Benjamin Franklin who had a monopoly on the paper stock of the province. The Rev. Peter Miller of Ephrata, an experienced printer, supervised the work and his exactions cost the new printer many trying moments. Also, conscientious in the extreme Sower objected to the idolatrous tone to many of the hymns, which, over one in particular, led to a break between him and Beissel, the Ephrata leader. Despite all delays and annoyances the book was completed in 1739, the first entirely German book produced in America.

Two periodicals, besides the almanac, were issued by the Sower press, a newspaper and a magazine, the latter religious but not sectarian in character, being the first of its kind to be printed in any tongue in America. The newspaper was the first wholly German one in this country. The first issue appeared Aug. 20, 1739, entitled The High German Pennsylvania Recorder of Events. Only one copy of this first number is known to exist. It was designed to provide available news and supply advice to the hard-working and usually impoverished Germans in the colonies. From the first it was well received and appeared with greater frequency than was at the beginning suggested by the cautious printer. It had a continous existence of forty years under three different names, being printed by three generations of Sowers, only to come to a precipitous end probably with the issue of Mar. 19, 1777 during the troublesome days of the Revolution at which time the Sower establishment was broken up and much of the property confiscated.

It was the second Christopher Sower who began the magazine five or six years after his father's death. It was as original as the first two ventures in periodicals. It is strange that the first magazine in America should have been out and out German when these people were a minor, scattered and frequently uneducated portion of the population. But, like Christopher the first, the sight of his countrymen's need was incentive to Christopher the second to undertake the seemingly impossible. The whole thing was undertaken at his own expense and the publication distributed gratuitously. It was not intended to and did not appear at regular intervals. Materials consisted of translations from worthy writings and original articles by the publisher. Readers were invited to make contributions but were warned that all such should be in accordance with the Word of God. Sixty-four numbers were printed in two series running from 1764 to 1772. A far reaching and healthful influence was wielded by this publication as had been true with the almanac and the newspaper. Both father and son enjoyed the wholehearted confidence of the German population in America.

However to get at the crowning triumph of this press we must go back to its early days and to the first Christopher. With the completion of the Ephrata hymnal and the establishment of the newspaper Sower undertook a work which alone was sufficient to crown his name with undying fame. It was the printing of the Bible in German characters, a stupendous task for an inexperienced printer with an inadequately equipped plant. Opposition, annoyance and difficulty met this venturesome proposal. The successful accomplishment of it was a truly heroic triumph.

By the time the 1742 almanac went to press he was ready to announce in it that the proposed Bible would be printed. Yet untold obstacles stood in the way. How he overcame them is a marvel of human accomplishment. To be sure of an adequate supply of suitable paper he set up his own paper mill. He made his own ink which proved to be of excellent quality. An act of Parliament had made such as he proposed to do an illegal act, but he risked prosecution and the confiscation of his property. Where he secured the necessary skilled help is unknown. Nor do we know all the harassing details of the undertaking on which press work was started in April 1742 and completed in July 1743. A splendid piece of work, monumental in character, was completed. Intended to be sold unbound, he soon realized they must be stitched and glued, and before long was binding many of them himself. A large edition for the time (1200) it supplied the demand for nearly twenty years.

This edition being exhausted in 1762, near the end of 1763 the son had the second edition off the press. Much alike, the two editions differ only in details. The Sower press was now "by far the most extensive book manufacturer" in the colonies and so continued for several years. At this date this was still the only publication of the Bible in any European tongue in the western hemisphere. "With the exception of Eliot's Indian Bible, this (first edition Sower) was the first Bible printed in the colonies, and was the largest work that had then been attempted"—Americana.

In 1776 a large third edition was printed. Some few volumes had been bound and delivered, but when the British troops came to Germantown they wasted most of the loose sheets. Not many of this edition survived.

The war saw the breaking up of the establishment and the confiscation of much of the property. A few years later a reorganization was accomplished and part of the original press and equipment ob-

(Continued on Page 11)

The Church Victorious

MODERATOR'S ADDRESS, DELIVERED AT THE NORTHERN CALIFORNIA BRETHREN CONFERENCE

Ephesians 1:15-23; 5:25-27

By Earl B. Studebaker



—Hunt

Christ is the Light of the World, but the Church must reflect that Light. God makes this possible through faith in His Word and obedience thereto.

Dearly beloved in the faith of our Lord and Savior Jesus Christ:

With deepest gratitude to God our Father, in the name of our Lord and Savior Jesus Christ, and with the abiding presence of the blessed Holy Spirit, we are assembled in this annual conference of Brethren Churches in northern California. May we give the place of preeminence to Him who is the "Head over all things to the church, which is His body. Let the body be obedient to the Head, lest there be chaos and calamity. May the indwelling Holy Spirit make each member of the body of Christ keenly perceptive of His blessed presence; and may our hearts be attuned to hear the slightest whisper of His directive voice.

God Revealed

The true church of Christ is the witness of God in this age. An effective witness must be one who has definite and unmistakable knowledge of God. "No man hath seen God at any time" is a fact declared by Scripture, and confirmed by the finite limitation of every man; yet among all men of every age God has maintained a witness by revealing Himself and His will within the range and realm of a man's conscious knowledge God is not an explanation, **God is a revelation.**

"No man hath seen God at any time; the only begotten Son ,which is in the bosom of the Father, He hath declared Him" (John 1:18).

"God, who in sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also He made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high" (Hebrews 1:1-3).

The Ground of Victory

The relationship of the church to Christ is presented in many beautiful and significant figures: the true church is the body of which He is the Head; the spiritual building of which He is the foundation and corner stone; the flock of God over which He is the chief Shepherd; the bride in waiting for her beloved, the Bridegroom. There is a sense in which the church eternal and invisible, the body of which Christ is the Head, is always and ever shall be victorious. Our Lord said: "The gates of hell shall not prevail against it." The expression suggests a great conflict which has been the experience of the visible church from the very time of her creation.

The visible organized church is every where taken into account in the New Testament, and a greater portion of the Epistles is designed to give guidance and support in the carrying out of the great program of God during this age, in the midst of the opposing forces in this evil world.

The church is superior to all other organizations known to this world. The church is revealed in its true sense to be more than an organization; it is an organism. An organism is a body of units receiving life from one common source; there may be organization without life, a box may be said to be an organization, but a tree is an organism. The church of Christ is revealed to be a body of living members each partaking of the very life of God, united with, and sustained by, an omnipotent living Savior, even our blessed Lord Jesus Christ. This wonderful revelation comes from the lips of our Lord Himself. "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:4, 7).

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30). "Neither pray I for these alone, but for them also which shall believe on Me through their words; that they all may be one; as thou, Fath-

er, art in Me, and I in Thee, that they also may be one in us: That the world may believe that thou hast sent Me" (John 17:20-21).

The witness of the church is not merely the promotion of a system of ethics, but rather, it is the presenting of a personal living Savior. Our only ground of victory is the person and work of our Lord and Savior Jesus Christ; **at this point there can be no compromise.** The man who denies the virgin birth of our Lord, has not only torn pages from the blessed Book, but he has robbed our Lord Jesus Christ of a fundamental quality necessary to His Saviorhood. He who denies the essential deity of our Lord, takes away from the Bible all the writings of the Apostle John. Indeed, all the writers of the New Testament, directly or indirectly, ascribe deity to our blessed Lord and Savior. A denial of the vicarious atonement of Christ on the cross is equal to cancelation of all ground of redemption and justification for the sinner. The Apostle Peter reminds us that we are redeemed, with the **"precious blood of Christ** as of a lamb without blemish and without spot." Paul exhorts the leaders of the church of Ephesus "to feed the church of God, which He hath purchased with **His own blood."** A denial of the bodily resurrection of our Lord and Savior, robs our salvation of all its consummation aspects. Further more, His resurrection was the proof and seal of the sufficiency of His redemptive work. Paul says: "He was declared to be the Son of God with power by the resurrection from the dead" (Romans 1:4). Also "He was delivered for our offenses and raised again for our justification" (Romans 4:25). In 1st Corinthians chapter 15 the Apostle Paul defines the gospel which he received: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1st Cor. 15: 3-4). Also "If Christ be not risen our preaching is vain, and your faith also is vain, ye are yet in your sins" (1st Cor. 15:14, 17).

"The church's one foundation is Jesus Christ our Lord;
She is His new creation by water and the Word;
From heaven He came and sought her to be His holy bride;
With His own blood He bought her, and for her life He died."

We cannot overemphasize the fact that in personal experience and in the church collective, we have victory only and alone in the **blessed person,** and **accomplished work** of our Lord and Savior Jesus Christ. There are other revealed truths necessary to sound doctrine in Christian life and practice, but the person and work of our Lord Jesus can Scripturally gain acceptance with God.

The Church and The World

The divinely inspired writers of the New Testament were concerned, not only with sound doctrine but with purity of life. The church is a body of called out ones, not merely called out, but born ones; born into the family of God, and made partakers of the life of God. In John's gospel we read that those who received Christ as Savior were "Born, not of blood, nor of the will of the flesh, nor of the will of man but born of God" (John 1:13). Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.... That ye might be partakers of the divine nature having escaped the corruption that is in the world through lust" (I Peter 1:23, II Peter 1:4). Paul says: "Know ye not that your bodies are the members of Christ?....Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God and ye are not your own? for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's" (1 Cor. 6:15a, 19-20). The church of God is called out; separated from this world order. The church of God is the witness of God in this age; separation from the world is the normal and necessary position of the church of Christ. A witness against evil cannot be willingly and deliberately partaker of the evil. Christ said: "They are not of the world even as I am not of the world" (John 17:16). The Apostle Paul calls for definite separation: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty" (II Cor. 6:14-18). Jesus prayed: "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Also Jesus said: "If they have hated me they will hate you also." You see, Jesus comprehends here, a true believer who shares and presents his very life. Paul said: "For me to live is Christ" (Phil. 1:21).

We do well to remember that the true church of Christ, has always been, and always shall be hated by the world. The church was born in the midst of the most despotic era known to the annuals of history: she was immediately persecuted and wounded, but the church of the living God is not a creature of earth; she is not dependent upon world conditions for her victory. Verily the blood of the martyr answers to the blood of the Lamb. The grace of God proved sufficient, the gospel of Christ proved its power, believers went everywhere preaching the

Word and "The Lord added to the church daily such as were being saved." No power in earth or hell can stop the work of the church of Christ, if she is wholly separated unto God. The one word that spells weakness and humiliation in the visible church, is **compromise.** It was compromise with this world order, in the days of Constantine, that marked the advent of unregenerates in the visible church of Christ; from this weakening shock she has never fully recovered. It was compromise that plunged the visible church into that appalling condition characterized in history as the "dark ages"; it was compromise during this period of declension which all but lost the precious doctrine of salvation by grace, together with all the practices of faith known to the apostles and the early church. These precious doctrines could only be restored by the blood of the martyr, and by the sacrifice of redeemed men who were willing to hazard their lives for the faith of the gospel. A solemn lesson to us: The true message of the church, the gospel of salvation through Christ, and separation unto God, must be preached to a hostile world under pain of **great sacrifice.** Compromise for comfort's sake can bring us nothing but failure and shame.

The Faith Once Delivered

A world of error is ever in conflict with God's revealed truth, and truth once lost is most difficult to restore. Justification by faith in the atoning blood of Christ is the New Testament foundation upon which all Christian life and practice rest; we praise God for the restoring of the sure ground of salvation among the evangelical Christians; but comparatively few have restored the doctrines and practices of Christian life and service as they were observed by the apostles and early followers of Christ. We are proud to be among the few who accept the whole Bible as our rule of faith and practice. The Testimony of the New Testament together with the writings of the early church fathers assures us that the apostles and the early church obeyed without question all the commissions and instituted ordinances of our blessed Lord. They were surely convinced that no word of our Lord was without meaning or value, and that every precept was given by divine purpose, and must hold an important and sacred place in the life and experience of His redeemed children. We rejoice in the privilege which is ours to maintain a New Testament program, patterned as precisely as possible after that revealed by our Lord, and observed by His apostles. We claim apostolic succession, not by traditional laying on the hands of elders, but by simple faith in obedience to the whole truth, as it is revealed in Christ Jesus our Lord.

We cannot escape the rather solemnizing fact that the New Testament church pattern and program becomes our pattern and program. We must face at

(Continued on page 15)

PROGRAM OF THE FIFTY-FIRST ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF THE SOUTHEASTERN DISTRICT

ST. JAMES BRETHREN CHURCH

LYDIA, MARYLAND

Rev. W. S. Baker, Pastor

JUNE 7, 8, 9, 1938

THEME: Christian Living

CONFERENCE HYMN: Living For Jesus

CONFERENCE SONG LEADER: Floyd Hartman

CONFERENCE EXECUTIVE COMMITTEE

E. L. Miller, John F. Locke, W. S. Baker, Hugh A. Logan, Norman Uphouse

Tuesday Afternoon, June 7

2:00 Devotional Program in charge of the Moderator and Song Leader.
2:15 Address of Welcome—W. S. Baker
2:30 Response by delegates (One from each Congregation)
2:45 Organization of Conference
Election of Officers
Appointment of Committees
3:30 Bible Lecture—"The Lord's Message from Heaven" —Dr. Charles F. Yoder

Tuesday Evening, June 7

7:00 Devotional Bible Study—Rev. Bernard Schneider
7:20 Studies in the Book of Genesis, (I)—Prof. M. A. Stuckey
8:10 Offering and Announcements
8:15 Retiring Moderator's Address—Dr. Charles A. Bame

Wednesday Morning, June 8

8:00 Morning Prayer Service, led by Rev. J. E. Patterson
8:45 Sunday School Session
Address—"Building Bigger and Better Brethren Bible Schools"—Prof. M. A. Stuckey
Forum Discussion, led by H. Clay Dooley
10:00 Departmental Sessions
W. M. S. (Program will be inserted here)
S. M. M. (Program will be inserted here)
Ministers and Laymen
Address: "What can the Pastor do to promote Christian Living Among the Young People?"—Rev. H. A. Kent
Discussion of the Subject, led by the speaker
11:00 Mission Session.—F. G. Coleman Sr., Pres. of District Mission Board, Presiding
Reports
Missionary Address—Dr. Charles F. Yoder

Wednesday Afternoon, June 8

1:30 Devotions—Rev. Charles H. Wakeman
1:45 Business Session
Minutes, District Missions; Conference location; Selection of Board Members; Ministerial Aid; Property National Executive Committee; District; Executive Committee; College Trustees
2:45 Bible Lecture—Dr. Charles F. Yoder

3:45 W. M. S. Session

Wednesday Evening, June 8

7:00 Worship in Charge of the S. M. M. of St. James Church
7:15 Studies in the Book of Genesis, (II)—Prof. M. A. Stuckey
8:25 Special Music
8:30 Sermon—Rev. Freeman Ankrum

Thursday Morning, June 9

8:00 Prayer Hour, led by Rev. George Drushal
8:45 Song Service
Business Session
Statistical Report; Committee Reports; Treasurer's Report; Minutes, etc.
9:45 Bible Lecture—Dr. C. F. Yoder
10:45 W. M. S. Session (Program will be inserted)
S. M. M. Session (Program will be inserted)
Ministers and Laymen
Address: "The Promotion of Christian Living Among Adults"—Rev. Herman Koontz
Discussion led by the speaker

Thursday Afternoon, June 9

1:30 Christian Endeavor Session—In charge of District C. E. Board Members—Rev. Norman Uphouse Presiding
2:30 Camp Bethel Program
Why go to Camp?
What is Camp Like?—Prof. Stuckey

Thursday Evening, June 9

7:30 Song Service and Devotions—Rev. T. C. Lyon
8:00 Illustrated Stereoptican Lecture—"Early Brethren Church History in Picture and Story—Prof. M. A. Stuckey

DISTRICT MISSION BOARD

1940, F. G. Coleman; 1938, E. L. Miller; 1939, H. Clay Dooley; 1940, S. M. Coffey; 1939, Homer A. Kent

FIFTY-FIRST INDIANA DISTRICT CONFERENCE of BRETHREN CHURCHES JUNE 21st. to 24th., 1938 at OAKVILLE BRETHREN CHURCH Oakville, Indiana

CONFERENCE THEME: "Triumph in Christ"
CONFERENCE TEXT: II Cor. 2:14

Moderator George Pontius
Vice-Moderator D. B. Flora
Acting Sec.-Treas. L. V. King
Song Director Robert Ashman
Statistician Paul Davis

CONFERENCE PROGRAM

Tuesday Evening, June 21st

7:30 Song Service and Prayer
7:45 Oakville Welcomes You
8:00 Conference Sermon—"Triumph in Christ"—Rev. Delbert Flora

Wednesday Morning, June 22nd.

8:00 Simultaneous Sessions
9:30 Prayer and Praise
Report on Conference Membership
10:00 Moderators Address—Rev. George Pontius
11:00 Bible Lecture—Dr. C. F. Yoder

Wednesday Afternoon

1:30 Praise and Prayer
2:00 Bible Exposition—Rev. Robert Ashman
2:45 Sermon—"The Great Conflict"—Rev. J. G. Dodds

Wednesday Evening

7:00 Prayer and Praise
7:30 Sermon—"Entire Consecration"—Rev. W. R. Deeter
8:00 Missionary Play—"The Sacrifice"—Muncie Brethren Church

Thursday Morning, June 23rd.

8:00 Simultaneous Sessions
9:30 Prayer and Praise
9:45 Conference Organization
Credential Committee; Committee on Committees; Statistician; etc.
10:15 Sermon—"The Church for Today"—Dr. G. W. Rench
11:00 Bible Lecture—Dr. C. F. Yoder

Thursday Afternoon

1:30 Prayer and Praise
1:45 District Mission Hour
Report of Board
Inspirational Message
2:45 Shipshewana Hour

Thursday Evening

7:00 Prayer and Praise
7:30 Inspirational Message—"Others"—Fred Vanator
8:15 Sermon—"The Whole Gospel"—Dr. Chas. A. Bame

Friday Morning, June 24th.

8:00 Simultaneous Sessions
9:30 Prayer and Praise
9:45 Final Business Session
Election
11:00 Bible Lecture—Dr. C. F. Yoder

OFFICERS OF MINISTERIUM

President Dr. G. W. Rench
Vice President Rev. C. Y. Gilmer
Sec.-Treas. Rev. G. L. Maus

LAYMEN'S PROGRAM

OFFICERS OF LAYMEN'S ORGANIZATION

Honorary President T. C. Leslie
President Samuel Sharp
Vice President E. W. Hendricks
Sec.-Treas. E. J. Hippensteel

SISTERHOOD OF MARY AND MARTHA

THEME: "Important To Me"

Wednesday, June 22

8:00- 8:15 Music—directed by Miss Marguerite Stoel
8:15- 8:30 Devotions—Miss Helen Shively, Nappanee
8:30- 8:50 Business
8:50- 9:00 Special Music—Directed by the Oakville S.M.M.
9:00- 9:30 "Important to Me"—Speaker—Miss Bernice Berkheiser, National General Secretary
3:00- 4:00 Round Table
4:00- 5:00 Recreation—directed by Miss Janet King
6:45- 7:15 Evening Sing—directed by Miss King
Young People's Campfire Meeting—(Following Regular Evening Program)

Thursday, June 23

8:00- 8:15 Music—directed by Miss Stoel
8:15- 8:30 Devotions—Miss Henrietta Luther—Clay City
8:30- 8:50 Business—Election of officers
8:50- 9:00 Special Music—directed by the Oakville S.M.M.
9:00- 9:30 "Important to Me"—Speaker—Miss Bernice Berkheiser
12:00 Sisterhood Luncheon—Chairman, Miss Mary Elizabeth King
Guest Speaker
Special Music—By the Oakville S.M.M.
3:00- 4:00 Round Table
4:00- 5:00 Recreation—directed by Miss Janet King
6:45- 7:15 Evening Sing—directed by Miss Jane King

Young People's Campfire Meeting—Installation of S.M.M. Officers—(Following Evening Service)

Friday, June 24

8:00- 8:15 Music—directed by Miss Stoel
8:15- 8:30 Devotions—Miss Allegra Richmond, District Secretary
8:30- 8:50 Business
8:50- 9:00 Special Music—directed by the Oakville S.M.M.
9:00- 9:30 "Important to Me"—Speaker—Miss Bernice Berkheiser
Adjournment

OFFICERS OF SISTERHOOD

Sec.-Treas. Allegra Richmond
Patroness Mrs. J. Ray Klingensmith

W. M. S. CONFERENCE PROGRAM

Wednesday, June 22nd.

8:00- 9:20 Opening Song—Congregation
Devotions—"Preparedness for Progress"—Mrs. C. A. Bame
Music—Muncie W.M.S.
Memorial Service—Mrs. H. D. Hunter
Special Music—Peru Jr. W.M.S.
Talk—Mrs. L. C. Rentschler

Thursday, June 23rd.

8:00- 9:20 Song—Congregation
Devotions—"The Brightest Star"—Mrs. W. R. Deeter
Special Music—King Sisters
Report of Officers
President
Sec.-Treas.
Shipshewana—Mrs. U. J. Shively
Announcements of Committees
Talk—"Recreation"—Mrs. U. J. Shively

Friday, June 24th.

8:00- 9:20 Song—Congregation
Devotions
Election of Officers—President: Mrs. Laura Rager Manges
Reports of Committees—Vice Pres.: Mrs. Arthur Baer
Report of Election—Sec.-Treas.: Mrs. F. E. Reed
Installation of Officers
Play—Warsaw W.M.S.

BROTHERHOOD CONFERENCE PROGRAM

Wednesday, June 22nd.

8:00 Devotions led by Huntington Brotherhood
8:30 "The Boy with the Loaves and Fishes"—Robert Ashman
9:00 "Getting Acquainted"—The District Committee

Thursday, June 23rd.

8:00 Favorite Choruses
Sentence Prayers
Instrumental Number
8:30 "The Working Relation of the National and District Brotherhood
9:00 Discussion led by Paul Davis

Friday, June 24th.

8:00 Song Service
Instrumental Number by Roann Brotherhood
Scripture Memory Verses
8:30 Reports from the Brotherhoods of the State
9:00 "Plans for the Future"—C. Y. Gilmer

OFFICERS

C. Y. Gilmer, Paul Davis, Frank Gehman
CONFERENCE THEME: "Triumph in Christ"
CONFERENCE TEXT: II Cor. 2:14
CONFERENCE SONG DIRECTOR: Rev. Robert Ashman

CONFERENCE OFFICERS

Moderator: Rev. George Pontius
Vice Moderator Rev. D. B. Flora
Acting Sec.: Rev. L. V. King
Statistician: Rev. Paul Davis

BOARDS AND COMMITTEES

Trustees

Mrs. H. F. Stuckman, 1938; Rev. G. L. Maus, 1938; Mrs. U. J. Shively, 1939; C. L. Hepler, 1939; Clarence Cripe, 1940; Wm. Johanson, 1941; Charles E. Colip, 1942

District Mission Board

President: A. Glenn Carpenter 1939
Secretary: Rev. W. I. Duker 1938
Treasurer: C. G. Wolfe 1940

Ministerial Examining Board

Rev. H. F. Stuckman, Dr. G. W. Rench, Rev. G. L. Maus

College Trustees

A. Glenn Carpenter 1938
Dr. W. A. Price 1939
Rev. W. I. Duker 1940

Board of Evangelists

Rev. R. F. Porte, Rev. George Pontius, Rev. L. V. King

THE SOWER PRESS

(Continued from page 6)

tained, but the Sower family had now no part in it. In 1787 it even passed out of German Baptist hands and so no longer was a part of that church's history.

The first two Sowers were men of influence and power, being both the greatest figures in the Dunker church at the time, and having more influence with the Sectarians in the colonies than any one else. Their utter unselfishness and their interest in Christian truth and the public good made them powerful men on an equal footing with the great of their day. The history of their press and its untimely ending just as it came into the hands of Christopher the third and his brother is a most interesting page of American and Dunker history.

FOLLOW ME

By J. Howard Adams

The voice of the Master comes to us today
And gentle and kindly its tone;
"Bear a soul, as you follow me over life's way,
To the foot of the infinite throne.

"Think though the shadow around thee doth lie,
Though the pathway be rugged and sore,
Remember the message, 'Fear not, it is I;
I have trodden thy pathway before,'

"I know all the pitfalls that compass thy ways,
I know where the dark torrents heap.
I have trodden alone in the night and the day
In search of my wandering sheep.

"Remember the pathway leads up and away,
To the homeland surpassingly fair;
Then, faithfully follow, though hard be the way,
To heaven, and reign with Me there."

PROPHETIC DEPARTMENT

THE TIME OF JACOB'S TROUBLE

(Third in a Series)

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

Hate! Hate! Hate! And—Why?

Sir Walter Scott described the maltreatment of the Jews of England in the Middle Ages, when even some English bishops forbade all persons, on pain of excommunication, to hold intercourse with them, or to sell provisions to them, and decreed that no Jew should enter a Christian church. The famous author of "Ivanhoe" wrote:

> There was no race existing on this earth, in the air, or in the waters, who were the objects of such an unremitting, general, and relentless persecution as the Jews of this period (King John). Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and property were exposed at every turn of popular fury; for Norman, Saxon, Dane and Briton, however adverse the races were to each other, contended which could look the greatest detestation upon a people whom it was accounted a point of religion to hate, to revile, to despise, to plunder, and to persecute.

And, what was true in England in the Middle Ages, is true today, more or less, in every part of the earth. More in some lands, and less in others; but, in all lands, hate, hate, hate; and—**why?** In most countries, the Jew is denied equal treatment before the law, equal opportunity to work, equality in public service, in admission to universities, and in the exercise of professions. Edward Everett Hale once moved the stony hearts of men by writing a story, fiction or fact, of **"A Man Without a Country."** Would that Edward Everett Hale might return from the dead long enough to move the stony heart of the world today by writing of a nation without a place whereon the soles of its feet may rest in peace; and, in common with the rest of mankind, receive justice. Byron wrote of it:

> Tribes of the wandering foot and weary breast,
> When shall ye fly away and rest?
> The wild bird has a nest, the fox a cave,
> Mankind a country, Israel but a grave.

But, less kind yet than in the days of Byron, in parts of the world they would even deny the Jew a grave. The savage dupes of Hitler recently refused to render assistance of any kind at the burial of Jews. In Altenmuhr (Middle Franconia), on the occasion of a death in a family, neither hearse nor coffin could be secured locally, but had to be brought in from an adjoining town. In Hersens, great difficulties were experienced before Jews could get a coffin from another town; and, it was impossible for them to secure a vehicle from the Gentiles to take the coffin to the cemetery, so that it had to be carried by relatives and friends. In Franconia, Christian medical practitioners are forbidden to attend Jewish patients without the permission of the National-Socialist Party office, and frequently in cases of serious illness, several days elapse before such permission can be secured.

Jesus was right! They asked Him: "What shall be the sign of Thy coming, and of the end of the age?" (Matt. 24:3). In His famous reply, among other things, He said:

> **Then shall they deliver you [the Jews] up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake (Matt. 24:9).**

It requires no stretching of the imagination to believe that we are entering into the day of the final fulfillment of that prophecy. One would have thought that if there is a land beneath the blue dome of the heavens over which the waves of racial hatred could never roll, it would be the land that holds the dust of Washington and Lincoln. But, no! "The scriptures must needs be fulfilled": **"Ye shall be hated of ALL nations for My name's sake."** So, Jacob, who rejected the scapegoat that God provided for him, becomes the scapegoat for **all nations.** The nations pile their sins upon him; and with every national disaster that comes, famine, plague, financial collapse, or war—they cry out in unison with the German Jew-reviler, Goebbels: **"Jews guilty! Jews guilty!"** They say the Jews are guilty for the waves of Communism that are rolling out over the world. One must wonder how it is that the god-incarnate of modern Communism—Lenin—should die crying out in his madness: **"Kill the Jews! Kill the Jews!"** Can the extreme bitterness of the devilish hatred for the Jew be better attested than by a statement from one of Hitler's right-hand men, according to a report given by a German secular newspaper:

> Julius Streicher has set out on a new anti-Semitic crusade. Answering a question from his audience of 15,000 at Karlruhe, he said: "The only decent Jew [Judas] I ever knew was so decent that he committed suicide. I would not mind if all the Jews were so decent."

"Jews guilty!" It has been a Gentile cry ever since Potiphar's wife pointed the accusing finger at Joseph in Egypt, thirty-seven centuries ago. Guilty or not, the Jew must bear the blame, whether for starting the World War in Germany, or the New Deal in America! What sweet little innocents the Gentiles are! What malevolent hellicats are all the Jews! The bloody Pagan to whom Germany has committed herself, body and soul, blames the Jews for the World War and all the disasters Germany has since known. Only a short time ago, he shook his fists high in the atmosphere, and shouted: "Our Jewish enemy, driven by hatred, tried to subjugate the Ger-

man people and make them slaves [a job he took over for himself!]; and, who is responsible for all the disasters which befell Germany since then?" Then in savage rage, he yelled: **"We understand a challenge to fight, and we accept it!"** What an awful plight, indeed it was, for the down-trodden German nation to be in! An Austrian sign-painter heard their sobbing and sighing, and decided to fly to their relief! A mere 65,000,000 Lilliputian Aryan pigmies were being pulverized under the mighty wheels of a Goliath Jew Juggernaut commanded by a vast throng of 650,000 sons of thunder! Mercy! Mercy! Help! And out of Austria rushed forth the courageous deliverer, and hurled himself against that oncoming Juggernaut. No wonder the Germans lionize him! What magnificant gallantry! **"We understand a challenge to fight, and we accept it!"** A thousand against one! Bravo! Heil Hitler! All the ages to come will sing your praise—**maybe!**

However, to this "challenge," a spokesman for Israel, quietly but firmly replied: **"We do not accept! Israel has fought her wars in the realm of the spirit, and we will not descend to the level of Naziism!"** And all history will attest that he who fights in the realm of the spirit is final conquerer!

But the battle of corruptible flesh against eternal spirit is on! The thinking Jew is conscious of it. On the last Jewish New Year's Day (Sept. 6, 1937), the Chief Rabbi of Great Britain, Dr. J. H. Hertz, addressed a solemn word to all Israel, saying: "Not for over a thousand years has the Jewish people been called upon to make such vital decisions as it will have to make during the coming year. May God guide us aright!"

"What Makes Folks Hate Us So?"

Recently, a German Jew, driven to desperation and tears because the very last means for obtaining a livelihood had suddenly been taken from him through an anti-Semitic fiat of the German government, was conversing with his broken-hearted wife as to what should be done next in order to continue their existence. His little daughter sat upon his knee, listening, wondering. Suddenly, she lifted her big brown eyes up to his, and said: **"Tell me, father, what makes folks hate us so?"** Ah! She asked a question that tens of millions of her race had asked before her. The Greatest of all her race once said: "They hated Me without a cause" (John 15:25). "What makes folks hate us so?" The Jew sits dumb before that question; and, if the Gentile attempts an answer, his answer is usually dumber than the Jew. To themselves and to the Gentiles about them, the Jews are, verily, "The Eternal Riddle." Those alone who know the secret of God hidden only within His Word, understand why the sons and daughters of Israel are despised and rejected of men, children of sorrow and acquainted with grief!

Before we go in quest of an answer to the query of the quivering heart of the little Jewish maiden, we invite the Gentile Jew-baiter to name one fault or sin that he finds in the Jew that cannot be uncovered in his own breast. We minimize not the sins of the Jew. But why magnify the sins of the Jew and minimize your own, O Gentile? Suppose ye that the Jew is a sinner above others? Wherein? Consider the recriminations and the reprehensible atrocities he could lay at your own door, if his sword were as long as your own!

A good illustration of the truthfulness of the statement we have just made was given by the German Fuehrer himself in a speech on March 18, 1938, upon his return to Berlin from his brutal triumph over Austria. He cried:

> The only people in Europe who were denied the most natural right of self-determination were the German.....Instead of Wilson's right of self-determination of peoples....there came the most brutal violation of the national rights of numerous millions of Germans. Rights which were conceded to the most primitive colonial tribes as self-evident were denied to an old, cultured people of this continent on grounds as untenable as they were offensive....How could Germany stand by when millions of Germans across her borders were cruelly maltreated?

Imagine Adolf Hitler posing as a preserver of the "right of self-determination of peoples!" What must "an old, cultured people"—a people that were "old and cultured" several millenniums before Hitler's ancestors emerged from the night of barbarism —what must the Jews think of Hitler's sincerity? But sincerity is a quality that his breast apparently never harbored.

Several years ago, Dr. Franck, Reich "Minister of Justice" (pardon the title), in addressing a mass meeting of lawyers, said: "What the Jews in Germany are now experiencing, is not yet full measure. **Germany is entitled to do with her Jews what she wishes, even to the extent of annihilation!"** Imagine a dictator who would tolerate a minister of injustice like that, talking about the "natural right of self-determination" of peoples! There may have been in history men as bloody as Hitler; but, for simon-pure super-archhypocrisy, Adolf Hitler must carry off the banner. Since he loves banners, there is one he can float! He could only be equalled in his utter hypocritical affectation by Mussolini, should Mussolini also spill a lot of cant from his brain, talking glibly about the "right of self-determination of peoples" after his rape of Ethiopia. For either of these dictators to talk for the "right of self-determination of peoples" and against "most brutal violation of national rights," can only fill the bosom of any fair-minded man with supremest disgust!

ACCUSE THE JEW, IF YOU WILL! BUT—

Accuse the Jew if you will, of being a Communist, a Bolshevist, an Anarchist, an Atheist, a Fascist, or what you will. What about the putrid carbuncles on the anatomies of the very Gentiles who accuse? As a matter of fact, the sons of Jacob are as free of these pus-pockets as are the sons of the vaunted Aryan tribes. It may be candidly admitted that, as for these world-devastating isms, there are only too many found thriving within Jehovah's chosen race. However, the great majority of Israelites are still somewhat orthodox, and have no bond of sympathy with the renegade outcasts of Judah. And if we are expected to believe that the sons of Israel are being persecuted because they are atheistic propagandists and bolshevistic world-plotters, how are we to explain the fact that in the land where the Jew is most orthodox, namely Poland, there his persecutors are most bitter, energetic and violent?

Accuse the Jew, if you will, of being an internationalist, and therefore disloyal and traitorous to

the state wherein he dwells. Shout, with Adolf Hitler as you stand with him before a large gathering of laboring men: "German workmen! International conflicts are fomented by a small group of international gypsies!" Exult with him as the crowd catches the meaning of the wise-crack, and guffaws: "He refers to Jews, Jews!" It should not be necessary for us to waste time here in any attempt to show that if the Jew appears to be an "international gypsy," it is not because he is such at heart or by choice. On the other hand, he is the most ardent nationalist that the ages have yet known. His international nomadism has ever been the result of the compulsion of the armed might of the world's most godless tyrants. However, if his internationalism is set forth as the **why** of the nations' hate of the Jew, is it not pertinent to inquire why this hatred does not extend to the papist who ever regards the See of Rome as being over and above any and all other kingdoms? The Jesuit organ, **America,** under date of January 1, 1937, described the Pope of Rome as the **"spiritual ruler over the nations and races of the entire world."** No less an authority than one of "The Infallibles," Pope Gregory himself, said:

> When God bestowed upon St. Peter the right to bind and unbind in heaven and on earth, He made no exceptions, and nothing has remained withdrawn from his sovereignty; God **has bestowed on the Pope all the principalities and all the realms of the universe, and has appointed him to be Lord over all the Kings of the earth.**

Now, imagine, if you can, some Rabbi thus exalting another Rabbi! In some countries, the Jews themselves would even demand immediate psychiatrical tests of the poor Rabbi's sanity. In other countries, such a boast would be the signal for starting a pogrom. The truth of the matter is, the Roman Catholic **Papa** is the real internationalist, for he best fits into the definition—**"one who maintains the character of being related to more nations than one or to nations generally"** (College Standard Dictionary). And every Roman Catholic who places the Holy See first in his allegiance, as most of them do, is himself an internationalist. It is the Roman Catholic and not the Jew who dreams most of a super-state with his own most worshipful master at the helm.

Contrariwise to all internationalists, all the average Jew asks is that you let him return to a little patch of earth which God himself quitclaimed to his father Abraham, and let him rest the soles of his feet thereon in peace. Give the orthodox Jew that (and the orthodox Jew is representative of the great mass of Jewry), and he will snuggle down in his nest among the hills of Judaea, sing the songs of Zion, and "let the rest of the world go by."He only hopes it **will** go by! With hearts aching with anguish unutterable, tens of thousands of Jewish mothers are praying day and night to Jehovah to bare His mighty arm and return them once more to the homeland. Bette Van Fleet has given expression to this desperate longing:

> O, to go home!
> To go back to our homeland,
> To build our happiness,
> Founded on peace and security!
> To go home!
> To see my dark-eyed David play
> Upon the shores at Galilee!
> To go to rest at night
> And know no fear
> Of terror or destruction.
> To teach my son
> His father's law,
> In the land of his father's fathers.
> To work and pray,
> To love, to sing,
> Surrounded by the poetry of Palestine!
> O God, hear thou
> A mother's prayer:
> Let us go home,
> And make our home a haven,
> Our shelter, a shrine.

And the winds waft heavenward a sob: "O Lord God of hosts, how long wilt Thou be angry against the prayer of Thy people?" (Ps. 80:4).

THE JEWS' DIVINE RIGHT TO DREAM

If then, it is in order to persecute those who insist on foisting their political nostrums upon others, consistency would mean that you start in on the Roman-Catholic-ridden "beast" in Rome and his cohorts. At least, we are expressing the sentiments of the Ethiopians and the Spanish Loyalists! We are not so blind as to deny that there are some international Jews who fondly dream of world dominion. Our affirmation is that there are international Gentiles who also fondly dream!

And, after all, if some one **must** dream of world dominion, who has a more legitimate, God-given right to so dream than the sons of Israel? **It is God's program and not man's:** "The sceptre shall not depart from Judah....until Shiloh comes; and unto Him shall the gathering of the peoples [Gentiles] be" (Gen. 49:10). "And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. 28:13). "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house [kingdom of Israel] shall be established in the top of the mountains [nations], and shall be exalted above the hills [little nations]; and all nations shall flow into it" (Isa. 2:1, 2). "And the Gentiles shall come to thy light, and kings to the brightness of thy rising....the abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee....The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet;....whereas thou hast been forsaken and hated....I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (Isa. 60:3, 5, 14, 16). "He shall have dominion also from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust....Yea, all kings shall fall down before Him: all nations shall serve Him....all nations shall call Him blessed. Blessed be the Lord God of Israel, who only doeth wondrous things" (Psalm 72:8, 9, 11, 17, 18).

If these promises may be displeasing to any nationalist, let him know that **God is responsible for the vision, not the Jew.** Let him also know that he who fights against God, fights a losing battle!

But, since others also dream of world dominion

and are not objects of hate and violence because of it, we will have to look deeper than this dream for the real cause of anti-Semitic hatred.

Accuse the Jew, if you will, of political philosophies that are destructive of human freedom. What a spectacle for men and angels to behold—Fascist and Bolshevik Jew-baiters accusing the Jews (all the Jewish Bolsheviki of Russia notwithstanding) of seeking to destroy human freedom, when they themselves are the arch-foes of the freedom of speech, the freedom of private opinion, the freedom of the press, the freedom of the radio, the freedom of thought, the freedom of conscience, and the freedom of worship! The pestilence of tyrannical dictatorship that is spreading among the nations today is a **Gentile** pestilence rather than **Judaic.**

Accuse the Jew, if you will, of being the Old Moneybags of the world of men—the proverbial pinch-penny of the ages. We are in no wise condoning his sin in the worship of the golden calf. But we shall not appear ridiculous in the minds of thinking men by affirming that he alone worships gods of gold and silver. Gentile persecution of the Jew, such as the world today is witnessing, has made the Jews, of necessity, a mobile people. This has compelled the Jew to keep his capital likewise as mobile as possible. And that has made him the world's most famous money-changer. But to affirm that the love of money is a fault peculiar only to the Jew, is an affirmation far, far astray from the truth.

Accuse the Jew, if you will, of being a "Christ-killer." We minimize not the enormity of the awful crime of the Jew on that day when the sun itself hid its face in shame. The Jew has shed rivers of blood for that crime, and has not yet fully atoned for it. But wait, you Gentile! When the Jew committed the crime of all crimes, he conscientiously believed he was getting rid of a deceiver who was leading his people away from Moses and the living God. Hear the confession of him who was a chieftain among them: **"Verily, I thought I ought to do many things contrary to the name of Jesus of Nazareth"** (Acts 26:9). Remember that God's own inspired spokesman said to the Jews after that awful tragedy: "Brethren, I wot not that through ignorance ye did it, as did also your rulers" (Acts 3:17).

THE CHURCH VICTORIOUS

(Continued from page 9)

this point two questions: 1. How do we fit the pattern? 2. Are we fulfilling God's appointed program? If Jesus were writing a special message to the Brethren churches of the twentieth century, He would undoubtedly say: "I know thy works, and thy labor, and thy patience, and how thou art zealous of sound doctrine, and how thou keepest all the Holy Ordinances, and thou wilt not receive any into thy number without triune immersion, and thou art careful to practice the washing of the saints' feet, as did my chosen apostles and all my early followers; but I have somewhat against thee: thou hast lost thy first love, thy passion for souls is waning.

Foremost in my commission is the command "*Go ye and make disciples*," and I have this against thee: Thou hast not sufficient concern for the lost."

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for me?"

We may well remember the rebuke of our Lord to the Pharisees: "These things ye ought to have done, and not to leave the other undone." We praise God for the privilege of keeping the holy ordinances; they hold more significance in Christian life and experience than we shall ever be able to comprehend; but let us remember that the early followers of our Lord obeyed the whole commission; the "go ye and make disciples" was to them a direct and urgent command, which they gladly obeyed in love for Him who died to save; this they did with the laying down of all their earthly possessions, and their own lives, that the work of God might be accomplished.

We dare not complacently assume that the coming of the Lord is near, and that our hands are tied with the apostasy of the end time. Assuredly the coming of the Lord is the blessed hope of the redeemed; certainly the signs of the times in the light of God's Word indicate that we shall soon see Him face to face; our hearts are overwhelmed with the prospect, and we join concert with the great apostle of old, "Even so come Lord Jesus." But our Lord has not revealed the date, and His Word in parable is clearly stated: "Occupy till I come." Are we ready to meet Him with the blood of lost souls on our hands? Has our consecration of life and substance been sufficient to deliver our souls from the blood of all men? We dare not say that conditions in the world are too adverse; the church of Christ is a living partaker of the life and power of God, and is in no way dependent upon world conditions for her victories. We have not yet tested the power of God by a full surrender; are we ready as did the early church, to lay all our substance, and our lives at the feet of Jesus? The end time apostasy foreseen by the Apostle Paul is a church condition rather than a distinctive world condition. If our evangelists complain that the gospel does not win as in former days, the cause is primarily, not a world condition, but a *church condition.* Our greatest need of practice, is to practice the presence of Jesus. Our victory depends upon a present, powerful, living, loving Lord. We need churches which give every member testimony with the Apostle Paul: "For me to live is Christ." This will solve all the problems of worldliness in the church. When a candidate is presented for baptism we should ask one more question: "Do you wish to come out of the world into the church, or do you propose to bring some of the world into the church?" Our undoing is too much of the accursed thing in the camp; Joshua may fall on his face and cry to God but there is only one answer: "Behold, the LORD'S hand is not shortened that it cannot save; neither His ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear."

The Challenge and the Answer

We are living in perilous times; the enemy is coming in like a flood. The witness of our Lord Jesus Christ is being muffled by compromise; and the power of God is being bartered for popularity. Surely God has brought us to the kingdom for such a time as this. How shall we answer the challenge? May God give us grace to lay our time, our talents, our money, and our lives on the altar of sacrifice. Every problem of life and destiny is solved in the Word of God; therefore the church, being the witness of God in this age, will surely preach *the Word.* Let us remember to preach the Word, and not some commentary on the Word; (It is wonderful how much light the Bible throws on commentaries). There are commentaries and commentaries, and men read all the commentaries, and then write another commentary, and the case is something like the carpenter who had a multitude of pieces to cut by the same pattern and instead of always using the true pattern, he cut

the second piece by the first, and the third by the second, and the fourth by the third, and the fifth by the fourth, and so on; until before he had finished, some of the pieces were as much as one inch out of line. Let us preach *the Word!* Our divine injunction is to "declare the whole counsel of God." One of the loudest calls of God's Word, is the call to repentance; "God commandeth all men everywhere to repent." The world needs to repent. The church of Christ needs to repent. The Word of God testifies, and history teaches us, that every victory and blessing that has ever come to God's people has been preceded by true repentance. If we preach the Word, we shall let this poor world know assuredly, that sin is an intolerable thing in the sight of a holy God. "The wrath of God is revealed from heaven against all unrighteousness and ungodliness." If we preach the Word, we shall not compromise with sin we must surely cry out against sin.

If we preach the Word, we shall maintain our distinctive New Testament; we shall ever proclaim to the world "that God was in Christ reconciling the world to Himself," and that "there is none other name under heaven given among men whereby we must be saved." We shall emphasize the importance of humble and complete obedience to every word of our blessed Lord, submitting to the sacred rite of baptism, and observing His divinely instituted church fellowship ordinances, the Lord's supper and the washing of the saint's feet. We shall not neglect the prophetic scriptures, which are a source of great comfort and guidance to God's redeemed children; the many prophecies having been fulfilled with greatest precision, our hearts are fully assured that all the revealed Word as it touches our life and destiny is steadfast and sure. "Forever O Lord thy Word is settled in heaven."

If we preach the Word, we must live the Word. The most complete definition of preaching is: "The expression of a truth through a life." Our talk must be supported by our walk. Moody said: "Your walk is worth more than your talk." Paul tells us that we must "walk worthy of the Lord;" "Walk worthy of the vocation wherewith ye are called;" "Walk not in the vanity of the mind;" "Walk circumspectly, not as fools, but as wise redeeming the time because the days are evil;" "Walk as children of light;" "Walk in love, as Christ hath loved us and hath given Himself for us." Verily we are exhorted to: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." If we could realize these normal Christian qualities in our churches, by every member manifestation, all the powers of this world and of hell could not stop our testimony. We should go forward conquering and to conquer, doing exploits by the presence and power of the great God and our Savior Jesus Christ. One of our greatest needs is seven day a week salvation, with a first day of the week devotion, that will bring God's people to God's house to keep their appointment with God, for the testimony's sake. Paul says: "Neglect not the assembling of yourselves together as the manner of some is." If we preach the Word of God and live the Word of God, we shall surely accomplish the work of God.

Facts to Remember

Remember, the victory of the church is not to be measured by her ability to bring about peace and harmony in this world order; perfect peace in the heart is entirely contingent upon the personal presence of Jesus. Just so, peace and harmony in this world order are entirely contingent upon the personal presence of the King of kings and Lord of lords: the Prince of Peace, who shall some day reign in righteousness and power. The church is not commissioned to establish a heavenly world order, if she is, she is miserably failing; "Evil men and seducers" are most surely "waxing worse and worse" just as the Word of God predicts. What a travesty upon the authority and finality of the message of God's Word, for religious leaders to propound the theory that the church will bring in com-

THE BRETHREN HOME, BOARD OF BENEVOLENCES, SUPERANNUATED MINISTERS TREASURERS REPORT FOR APRIL

RECEIPTS

	General	Home	Ministers	Total
Brought forward	541.14	187.76	1235.15	1964.05
Dayton (Additional)			4.50	4.50
Florence Mostoller (Listie)		2.00	2.00	4.00
Mulvane (Bethel)		2.50		2.50
Calvary N. J.		3.00	3.00	6.00
Carleton		2.08		2.08
Washington D. C. S. S.	42.52			42.52
Whittier			50.00	50.00
Johnstown Second		5.50	5.50	11.00
Sidney	9.00	1.15		10.15
Milledgeville		15.89		15.89
Morrill			6.40	6.40
Bryan	35.80	6.70	7.50	50.00
Waynesboro	22.45			22.45
Denver			3.15	3.15
Goshen	22.90			22.90
Center Chapel	1.00			1.00
Roann	10.00			10.00
Los Angeles Second		10.00	10.00	20.00
Dutchtown W.M.S.		5.00		5.00
Allentown Missionary Society		6.63	6.62	13.25
Sale of Cow at Home		60.00		60.00
Rittman		10.00		10.00
Washington, D. C.		21.25	21.25	42.50
Canton		20.00	20.00	40.00
Fair Haven		8.70	8.70	17.40
Agricultural Conservation Check		19.39		19.30
Flora	.50	2.10	.10	2.70

EXPENDITURES

Ministerial Appropriation:				
Rev. I. D. Bowman			25.00	25.00
Rev. L. W. Ditch			15.00	15.00
Mrs. B. H. Flora			15.00	15.00
Mrs. D. A. C. Teeter			15.00	15.00
Mrs. J. L. Kimmell			15.00	15.00
Mrs. J. W. Clark			15.00	15.00
Interest on Note		90.00		90.00
Hay for Farm		15.00		15.00
Telephone		2.00		2.00
174 Bu. Corn for Farm		82.13		82.13
Lights		14.77		14.77
Horse for Farm		165.00		165.00
Fertilizer for Farm		9.16		9.16
Henry Rinehart (Interest on Note)		30.00		30.00
John Oaks (Coal)		155.20		155.20
Feed, Grinding for Farm		21.71		21.71
Budrow Hardware		10.86		10.86
Roy Good (Gas, Oil)		84.88		84.88

L. V. KING, Treasurer.

plete righteousness and peace upon the earth; the Word of God speaking specially of this church age declares that "evil men and seducers shall wax worse and worse." How literally and terribly the infallable Word of God is confirmed before our very eyes. After these nineteen hundred years of testimony by the church, statistics tell us that the world is becoming pagan at the startling rate of six million every year.

(To be continued)

DICE DECIDE ORDER OF RESCUE

By Tom Olson

Dice which clattered over a carpet of ice decided the order in which four Soviet scientists were rescued from their frozen floating island.

In grave peril as their ice floe shrunk in its drift from the North Pole towards warmer climes and jammed into other ice packs off southeastern Greenland, the four Russians were taken aboard the ice breakers Murman and Taimyr after 10 months in Arctic exile.

When a small boat and two airplanes arrived at the scientists' floe, the men decided to toss dice to see who would embark first. All were winners and all were rescued.

Pytol Shirshov won the first roll, and he boarded the Taimyr. Eugene Federov followed him.

Ernest Krenkel was third. Last was the man whose radioed accounts of the polar expedition's plight excited the world—the man who was elected a member of the Soviet Congress while he was at the North Pole—Ivan Papanin. The latter two boarded the Murman.

Their equipment, including the precious scientific instruments which recorded much hitherto unknown knowledge about the weather influences of the polar regions, were taken on board later.

Both ice-breaking ships then started for Murmansk, on the Arctic coast of western Russia.

Man seems to be an inveterate gambler. The soldiers even gambled for the Savior's seamless robe. (John 19:23). But gambling plays no part in the matter of man's rescue from the doom of his sins; that is a matter of the exercise of faith in the Savior. Sufficient provision has been made for all. "For God sent not His Son into the world to condemn the world: but that the world through Him might be saved" (John 3:17). When a person receives the Lord Jesus Christ, Who "died for our sins," he makes that sacrifice efficient for himself. "Believe on the Lord Jesus Christ, and thou shalt be saved." Have you, so to speak, stepped into God's rescue ship. Are you "in Christ Jesus" and destined for eternal glory? If not, remember it is both your responsibility and privilege to act now.

W. I. DUKER, President, Goshen, Ind.
E. L. MILLER, Vice President, Maurertown, Va.
N. V. LEATHERMAN, General Secretary, Berlin, Pa.
L. E. LINDOWER, Treasurer, Ashland, Ohio

NATIONAL SUNDAY SCHOOL ASSOCIATION

Editor for May
L. E. Lindower

"TALKS TO SUNDAY SCHOOL SCHOOL TEACHERS" by Luther Allan Weigle

Every Sunday School teacher ought to read this book and ponder its good advice. Instead of giving a complete review of it, the following will be excerpts from one of the important chapters. All of them are good, however. Get the book and read the whole thing.

"How To Excite Interest"

"About A. D. 400 one Deogratias, a deacon in the Christian Church at Carthage, was much troubled by this problem. One of his duties was to instruct the candidates for baptism. But he seems to have been rather lengthy in discourse and prosy in manner, so that his lectures became tedious, he confessed, even to himself. In distress, he wrote to the best teacher he knew, Augustine, and asked his advice.

"Augustine answered with a little book, 'On the Catechizing of the Uninstructed,' which is full of interest and good sense. It is a teacher's duty to be interesting, he urges; and he proceeds, out of his own experience, to show Deogratias how to go about it. Not only to know his subject thoroughly, but to prepare it carefully, and in due perspective, for the purpose of teaching it to each separate group; to take account of his pupil's previous knowledge and varying types of ability and motive; to understand their points of view and to adapt his teaching to these; to be himself cheerful in manner and interested in what he is doing: to keep continually alert to any signs of misunderstanding or lack of interest on the part of his hearers, and to be prompt and resourceful in meeting such exigencies — these are some of Augustine's counsels.

"'It often happens,' he says, 'that one who at first listened to us with all readiness becomes exhausted and gapes and yawns and even unwillingly a disposition to depart. When we observe that, it becomes our duty to refresh his mind by saying something seasoned with an honest cheerfulness and adapted to the matter which is being discussed, or something of a very wonderful or amazing order, or even, it may be, something of a painful or mournful nature. Whatever we thus say may be all the better if it affect himself more immediately, so that the quick sense of self-concern may keep his attention on the alert. At the same time, however, it should not offend his spirit of reverence by any harshness, but rather win him by its friendliness.'

"..But how? some Deogratias will ask; how can I set to work not merely to excite, but to hold and direct the interest of my pupils?....

"1. Get interested in the lesson yourself. Study it until you find something which sets your mind aglow.....

"2. Ask yourself just why you are interested in that particular thing.... and....will what has interested me in this matter interest my pupils also?..

"3. Find the angle of approach that will interest your pupils. You can do this only by understanding them well enough to share their point of view.. The interests to which you may appeal are of three sorts: (1) General interests....Anything connected with the war for example....(2) Group interests....These interests differ for the sexes and change with increasing age(3) Individual interests, determined by the special aptitudes, experiences and ambitions of individual pupils....

"4. Have something new to give to your pupils....We are eager for new knowledge and fresh experiences.... You should always be prepared, therefore, with more material than was in the text book; always bring something to class that was not accessible to your pupils....

"5 Make your pupils feel their need of what you bring them....A class of sixteen-your-old boys was apathetically droning through the account of the three Hebrew princes whom Nebuchadnezzar threw into the fiery furnace, when the superviser, who had dropped in, asked: 'Do you think that those three princes knew that God would deliver them from the fiery furnace?' 'Of course', was the unanimous reply. 'Then what was there heroic in their action?' 'Why — I never thought of that,' said one boy. 'Take your Bibles and read it all over again carefully, then answer.'....They set to work with a will and soon found the 'but if not', which attests the moral heroism of the three Hebrew princes; and there were no lagging minds throughout the rest of that lesson period.

"6. Teach as concretely as you can ...a map or diagram of picture constructed right before their eyes....

"7. Make your teaching direct and practical.... the Sunday School seeks to develop motives, ideals and obligations....but....if we will only teach will lead our pupils in living and doing as well as in learning."

L. E. LINDOWER,
S. S. Editor for May.

THE WORLD'S GAME
By Bertha Kuhn

He blows a pretty bubble
And then he strains to grasp it.
He runs and toils and tries so hard,
He plunges—and he clasps it.

His hand he opens to enjoy
The treasure that made entry.
Behold! 'Tis gone and then he finds
His hand is only empty.

But still he sits on sinking sand
And blows and blows and blows;
Each bubble bursting when 'tis born
As on to hell he goes

OTHER PUBLICATION DAY GIFTS

Flora, Ind.	$1.30
West Kittanning, Pa.	5.25
Ada Pritchard	1.50
Mrs. John L. Shanafelt	.50
Waterloo, Ia.	8.25

HAVE YOU SENT IN YOUR GIFT? Our year closes June 30 and we are anxious to have all gifts in for our report. Thank you.

THE CREDIT

for being first to send in order for Sunday School supplies for next quarter goes to the Brighton Brethren Sunday School, Howe, Ind. The one ordering is Mrs. Harold Horner. The second order for supplies came all the way from Johnson City, Tenn., and is from the Limestone, Tenn. Sunday School. The one ordering these supplies is M. L. Arnold. When distance is considered, these two orders must have been mailed at about the same time. The blanks were mailed out on Monday evening and the first order was here in our office the morning of the following, Thursday. Thanks, Sister Horner and Brother Arnold. This is fine cooperation. Both these orders were accompanied by checks in full.

Won't YOU see that the order from your school comes at the earliest possible moment? It will help us. Thanks.

BLESSED ARE THE PEACEMAKERS

(Continued from page 2)

peace, and brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." Not until then could he reveal himself as in Christ reconciling the world unto Himself, not imputing their trespasses unto them," and hold Himself forth in the astonishing attitude of beseeching men to be reconciled to Himself. When this reconciliation actually takes place and one has "peace with God through our Lord Jesus Christ," even the peace of God which passeth all understanding—the peace-receivers become peace-diffusers. God is thus seen reflected in them; and by the family likeness these peacemakers are recognized as the family of God.

The Lord Jesus calls those blessed who are peacemakers. He means those who use all their influence to proclaim the good news of Christ's atonement on the cross. In private and in public, at home and abroad. He means those who strive to make all men love one another by giving to them the gospel which says that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. Blessed are such! they are continuing the work which the Son of God began when He came to earth the first time, and which He will bring to completion when he shall come the second time to be hailed as Wonderful Counsellor, the Mighty God, the Everlasting Father, the PRINCE OF PEACE.

Blessed are the peacemakers for they shall be called the children of God. To you who are such may the Lord of peace himself give you peace always by all means. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE TIE THAT BINDS

MILLER-BLACKWELL. On Sunday afternoon, February 20th, at the pastor's home, Mr. James A. Miller, Jr., and Miss Doris Juanita Blackwell were joined in the bonds of holy matrimony. Mr. Miller has for some years been a member of the Washington church. The bride is to be received into the church in the very near future. These happy young people will make their home in Washington where both of them are employed. May heaven's choicest blessings rest upon these two as they journey through life together.

HOMER A. KENT, pastor.

Into His Marvelous Light

WINEY. David M. Winey, son of Rev. J. G., and Mary H. Winey was born in Darke County, Ohio, Dec. 2, 1863, and departed this life, Apr. 13, 1938, in Ionia County, Mich. In the year 1868, he moved with his parents to Campbell township, Ionia County, Mich., where he made his home with them until their death. After this time he made his home for three years with his brother, Elmer, and the remaining fourteen years with his niece, Mrs. R. J. McRoberts. He united with the Campbell Brethren Church Dec. 5, 1914. He was faithful in his church work and attendance as long as health would permit. He leaves to mourn their loss four sisters, three brothers, and a number of nieces and nephews. He will be greatly missed by all who knew him. Another of God's pilgrims has arrived at the heavenly home. Heb. 11:13-16.

ARTHUR CAREY.

KNAVEL. William Knavel, 18, foster son of Mr. and Mrs. Earl Knavel, Conemaugh, Pa., departed to be with his Lord, March 15, 1938, following a brief illness of pneumonia. He was a senior in the local high school, a trombonist in the band and orchestra. His popularity was attested by the respects paid by his school mates and friends who filled the spacious Conemaugh Brethren Church auditorium to overflowing. The band played a funeral selection in front of the home before the body was removed to the church for final services. The deceased became a member of th Conemaugh congregation six years ago and held positions in the Sunday School. His pastor was assisted by Rev. W. S. Crick, pastor of the Third Brethren Church, Johnstown who came to know Brother Knavel as a student in Camp Juniata. Services were held March 18th at 2:30 p. m.

W. H. SCHAFFER, Pastor.

COLEMAN, Mrs. J. W. Chloe Ella Pegram, daughter of George and Susannah Pegram, was born at Chillicothe, Ohio, September 17, 1866, and died at the Oak Hill Hospital, Oak Hill, West Virginia, March 18, 1938, at the age of 71 years, 6 months and 1 day. On October 19, 1882 she was united in marriage to Rev. J. W. Coleman at Oak Hill, West Virginia. To this union were born nineteen children. Her husband preceded her in death in June 1928. Seven children also preceded her passing. She is survived by the following children, Everett of Scarbro, Earnest, of Cincinnati, Ohio, George and Oscar, of Oak Hill, John, Russell and Herbert, of Beckley, Charles, of Akron, Ohio, Rupert, of Baltimore, Maryland, Mrs. E. W. Arnold, of Kingston, Mrs. W. H. Stover, of Belle, and Mrs. W. R. Anderson of Maplewood. There are also surviving 48 grandchildren and 27 great grand children. She is also mourned by the following brothers and sisters, Rev. George Pegram of St. Albans, Mrs. Emma Tuggle of Oak Hill, Mrs. Daisy Huddleston of Fayetteville, and the following half brothers and sisters, Mrs. Ruth Morton, and Lyman Pegram of Oak Hill, Mrs. Mae Painter of Kingston, Mrs. Violet Powers of Kincaid, Lawrence Pegram of Concho, Howard Pegram of Missouri and French Pegram. After her marriage she became a member of the Brethren Church. Practically her entire life was spent on Mossy. The funeral service was held in the Lick Fork Brethren Church organized and built by her late husband. Burial was in the nearby cemetery by the side of her husband. The funeral was held Sunday afternoon March 20, and was attended by a large number of friends and relatives. The writer who has been a friend of the family for a number of years was called from Linwood Maryland to conduct the funeral.

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C. E. Topic for Young People

Topic for June 12, 1938

COURTSHIP, MARRIAGE, AND DIVORCE

Scripture Lesson: Eph. 5:22-33.

Leaders Talk: The leader may compare the steps in the Christian life to ordinary courtship, engagement, and marriage. Eph. 5:21, 22 shows that the Christian life is a real romance. Elaborate on the following comparison:

a. Man courts the woman — Christ courts the sinner.

b. Man proposes — Christ asks the sinner to accept Him.

c. Engagement — Accepting Christ.

d. Announcing engagement — Public confession.

e. Ring given — Christian sealed by the Holy Spirit.

f. Couple talk often — Christian prays often.

g. Have hope chest — Christian has hope of resurrection, etc.

h. Read love letters — Read Bible.

i. Marriage — Union with Christ at His coming.

j. Wedding supper — Wedding supper of the Lamb in heaven.

k. Wedding gifts — Rewards for service in heaven.

l. New home — Christ has mansions for us in heaven.

m. Honeymoon — 1000 year honeymoon on earth during millennium.

n. No divorce — Eternal security of believer.

Topic No. 1 — *Guidance in Courtship.*

Every young person should ask the help of his parents and respect their advice concerning courtship. They have been "through the mill" and can often warn of dangers ahead. We should also seek the guidance of the Holy Spirit in answer to prayer. We should read what the Bible says in 2 Cor. 6:14-18 concerning choosing our companions.

Topic No. 2—*Avoiding Mistakes in Marriage.*

"Act in haste and repent at leisure." Hasty marriages bring grief and sorsow. A Christian should not marry an unbeliever for unhappiness often results. Better win them to Christ before marriage (I Cor. 7:16) and take no chances. How can a young man be sure the girl he wishes to marry is God's choice for him? Why not try "Gideon's fleece test" as recorded in Judges 6: 36-40, but using more modern methods?

Topic No. 3—*Marriage is Holy.*

It was instituted by God in the Garden of Eden. Christ attended a wedding feast in Cana of Galilee. Marriage is honorable and ordained of God (Heb. 13:4). It is a spiritual and physical union. It should be performed by a representative of the church rather than by a state official.

Topic No. 4—*Marriage Is Based on Love.*

If marriage is not founded on love, it results in unhappiness. It is foolish to marry for money, position or other selfish motives. Only true love provides the willingness to sacrifice which makes the marriage successful. A marriage without love is like joining a church without loving Christ—both mean nothing!

Topic No. 5—*The Bible and Divorce.*

Marriage makes two people one—Gen. 2:23, 24. Christ did not approve of divorce. Matt. 19:3-9. In extreme cases separation is sometimes permitted, but not divorce nor remarriage—I Cor. 7:10-15. Only one cause for divorce is given in the New Testament—Matt. 19:9.

Questions.

1. How old should a girl be before she can have a boy friend?
2. When a couple is engaged, should either have dates with someone else?
3. Should a young married couple live with their relatives?
4. What do you think of a long engagement?
5. Do the "movies" portray the sacredness of marriage?
6. Does God want Christian families to have children?
7. What is the advantage of beginning a new home with a family altar?

R. D. CREES.

C. E. Topic for Juniors

Topic for June 12

SETTING APART ALL WE HAVE FOR GOD

Leader

The Bible often speaks of sanctifying people and things. The meaning of the word sanctify is to separate or set apart for God. In John 17:19 we read that our Lord Jesus Christ sanctified Himself for our sakes. And again in John 10:36 we read that God also sanctified Him. Because Jesus Christ took our sins upon Himself we too are sanctified or set apart for God when we accept Him as our personal Savior. A life that is set apart for God, that is separated from a sinful world, will bring forth much fruit and will be greatly used of the Lord.

For Discussion

1. *Who is set apart for God?* All saved people, Heb. 10:10.

2. *When are they set apart for God?* When they believe in Lord Jesus Christ I Cor. 6:11.

3. *How are they set apart for God?* By blood of Christ, Heb. 13:12; by the Father, Jude 1; by the Holy Spirit, Rom. 15:16; by the Bible; John 17:17.

4. *Examples in the Bible of things set apart for God.* Garments of priests, Lev. 8:30; tabernacle and its vessels, Lev. 8:10; later the temple and its vessels, II Chr. 7:16, houses and fields, Lev. 27:14, 16; fasts, Joel 1:14; gates, Neh. 3:1.

5. *Examples in the Bible of lives set apart for God.* Israel, Ex. 19:10-14; priests, Ex. 28:41; Samuel, lesson 49, True Stories from the Long Ago, Year 1, Part 4; Daniel, lesson 89-90, Year 2, Part 3 (the testimony before a heathen king of a man who set his life apart for God).

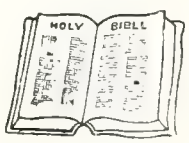
6. *What can we set apart for God today?* a. Our lives to be used as God sees fit, II Tim. 2:21; Rom. 12:1-2. How may our lives be used? Through prayer. For unsaved, for work of church, etc. Through missionary work. Rolling bandages for sisterhood, ministering to sick and needy, gifts to missionaries for work, etc. Through service, bringing unsaved to Christian Endeavor, Sunday School, church. Regular attendance at services. Willing to do whatever Lord wants us to do.

b. Our possessions, II Cor. 8:4-5, 6-7. What are some of the things that can be set apart for God? Money. Cars. Homes. (Show how these things can be used for God. Also it is suggested that the Juniors be given an opportunity to answer above questions and suggest ways lives and possessions may be set apart for God. They probably will add to the above suggestions. A blackboard may be used to list the suggestions as given.

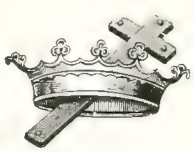
7. *Examples of the Lord's use of lives set apart for Him.* Missionaries, preachers, laymen, Juniors. (It is suggested that the Juniors suggest names of those set apart for God and have them show some of the work accomplished. The superintendent may supplement this topic with stories of work accomplished by our own missionaries showing how God has used them).

Leader

We as Juniors have a whole life before us that can be used of God if we will but set it apart for Him. Wouldn't it be fine if each one gathered here would set apart his or her life for God, that He may use it as He desires? When a life is set apart for God, then the possessions are set apart for God, and great things are accomplished for Him. Let us each one think seriously about this great question. Rom. 12:1.



NEWS FROM THE FIELD



LOST CREEK, KY.

We have now come to one of the most impressive ends of our school year that it has ever been ours to enjoy. We thought that you too would enjoy it with us. This ending of the school year began with the visit of the Men's Gospel Team from Ashland College, which has been reported.

The peculiar thing about that meeting was that we did not then see a single confession of our Lord as Savior. But as another recently said, "The gospel messages do not always do their work at the time given," and it seemed so in this instance. Next to the last morning of school, at chapel, we felt led to give the invitation, and how I wish that you could have seen the eight precious souls step out and definitely take Jesus as their Lord and Savior. And then that you could have seen six of them go down into the baptismal waters that same day, and then also have seen the nine do that same thing the week before that, and then could have seen the seventeen souls receive the Confirmation service and then taken into the fellowship of the Brethren Church of Lost Creek, your heart would have rejoiced as did the hearts

of those beholding the wonderful things our Lord was doing. We praise the Lord for it all.

Then on Saturday night, April 30, the first alumni banquet ever held at Riverside took place, with about fifty alumni and teachers around the tables. It was a real success and very, very impressive. The alumni showed their interest by having traveled a total distance of three thousand miles. Then many of these stayed over for the baccalaureate services on Sunday morning, preached by J. Garber Drushal, with I believe, the largest attendance we have ever had for such a service. And then on commencement night, we had I believe the largest crowd ever to attend such a program at Riverside. We had asked the speaker for the occasion to make his address evangelistic, and he did, and closed with a strong invitation for confession of Christ as Savior. Thus a great year's work has come to its close, and the manner of its closing augurs well for the oncoming year. But that future can only be what our Lord makes it, in answer to prayer. We labor at Riverside primarily for the salvation of souls, which we have emphasized and seen all alone through the years, and now this last year is no exception.

We are having a young brother preach for us through the summer, while we are away in services with, and without the stereopticon. We begin these summer services at Brush Valley, Pa. Then too we are making arrangements with a brother for a special week of evangelistic services before the 4th of July. Problems we do have, which only prayer through faith can solve. Will you please join us in prayer that only His will may be done at all times? We can give one night, or a week, or two weeks of services.

G. W. DRUSHAL.

CAMDEN, OHIO

Greetings from the Camden Brethren Church. We have not written anything for some time, but we have not quit the job.

Recently we had Brother J. C. Beal come to us for a week of Bible conference. He arrived the day after Easter and spoke each evening on some prominent Bible topic. Those who know Brother Beal know his ability as a Bible teacher. We greatly enjoyed his messages and his fellowship again. The visible results were four baptized. One had made the good confession a few weeks ago, making an increase of five since Christmas.

Our work is moving along nicely. The Sunday School is gaining and our church services are better attended than for many weeks. There are three churches in this town but we have the largest Sunday evening service. Our midweek Bible study is the equal to one-third of our membership.

Yours in the soon return of our Lord.

S. LOWMAN, Pastor.

GEORGETOWN, DELAWARE

Last of April we closed a ten days' service in which Brother Bowman was our helper. We took turn about, Brother Bowman looked better and preached with as much force as ever. The people here were glad to see and to hear Brother Bowman again, for they realize, that he has done more for the Delaware work than any other minister. I can say, that these Brethren love Brother Bowman and that he is always welcome with them.

During the services there were three who accepted Christ as their Savior, one was reclaimed, then on the Sunday following one more came forward. We surely thank God for these five.

Brother Bowman is a good instructor in sound Bible teaching and the Brethren here enjoy the deeper truth as it is and without modification. We all thank Brother Bowman for his stay with us and pray that God may still preserve him for years to come.

S. E. CHRISTIANSEN.

DEPUTATION WORK ON THE PACIFIC COAST

After visiting the churches of Indiana in January and February, as already reported, I visited Fort Scott on my way west and was much impressed by the able young people helping in the work there. I hope this promising mission may soon have the leadership of a pastor.

In southern California the March floods prevented my visiting Fillmore, but I visited all the rest but one, and found in all a commendable enthusiasm for missions. I was surprised to see so many new and commodious church buildings. The number of congregations in southern California has been multiplying and there are still open doors to enter. The pastors in this district have the advantage of living so near to Los Angeles as a center that they can have monthly meetings together. This affords an opportunity to enjoy fellowship and cultivate brotherly love and cooperate in the promotion of plans.

In northern California also the work is as yet not very widely deffused, but during the past seven years new missions have been opened in Tracy and Stockton and there are small groups of members in other places who are ready to cooperate in the establishing of missions in their towns.

The annual district conference was held at Lathrop March 24-27 and was indeed notable for the spirit of true Christianity manifested. The harmony and brotherly love seen throughout the entire conference brought blessing to all, and the example of sacrifical giving in order to support the various missions of the district was likewise an inspiration to all. During the past seven years there has been a great increase in the number of able and consecrated young people. They have organized a "Berean Band" and are planning for greater activities. I feel sure that the Lord will call some of these splendid Brethren young people to be pastors or missionaries.

Floods have done great damage in northern California also, but that has only inspired the people to do more than ever. Brother Platt, who for so long was almost alone in this district, now has the help of other pastors and lay workers, and the future of the work looks bright.

After the district conference I preached a week in Manteca. There had been much prayer for the meetings and the people were ready for a blessing. There were three baptisms and two later confessions and a real season of refreshing. I shall never forget these happy days in California, and I hope that if the Lord tarries I may be able to make another visit in seven years.

On my way from California to Washington I stopped a day in Ashland, Oregon, where we formerly had a mission and where there are still some loyal Brethren who are worshipping with the Church of the Brethren. Here we had a very appreciative audience and most hospitable entertainment. An energetic, spirit-filled pastor could here do a great work.

My next visit was the churches in the Yakima valley, Sunnyside and Harrah, where Brethren Reed and Culver are working faithfully, somewhat isolated from other congregations, but none the less interested in the general work of the church.

From here I went to Seattle and spoke in the Y.W.C.A. to the large Bible school of Sister Alvaretta Bowman who was called to be our first helper in Argentina but was detained by a brief illness of her father. She has branch classes in Tacoma also. I had the pleasure also of speaking to an appreciative audience in the Church of the Brethren. After this I went east to Spokane, stopping on the way at Coulee Dam where I preached in a union church and viewed the marvelous work of man in this the greatest single construction of history, the Coulee dam which will be almost a mile long at the top, 550 feet thick at the base and 540 feet from bedrock to the highway which will pass over the top. It is expected to produce 2,500,000 horse-power of force and irrigate a fertile district one and one half times the size of Rhode Island.

I am now enroute eastward to visit remaining churches in several states.

C. F. YODER,

Permanent address, Warsaw, Ind.

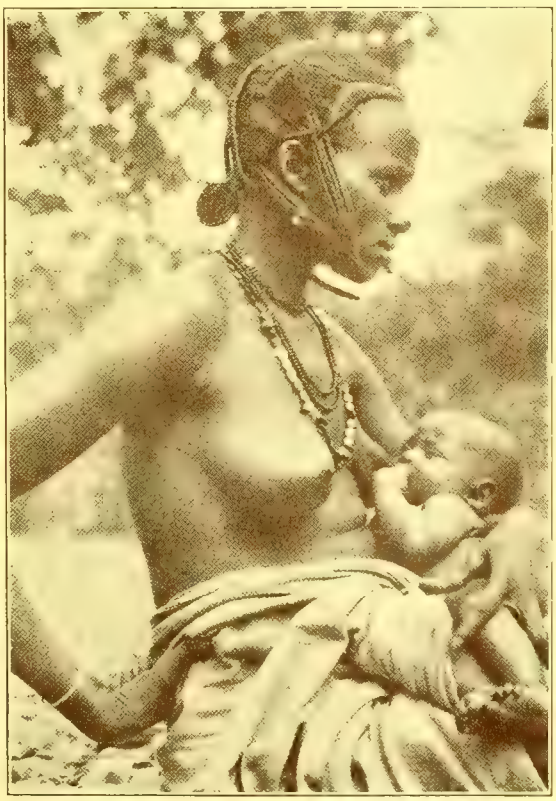
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The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

Two Babies



A little black baby was born today
In a far-off heathen land;
And, the mother's heart was tender and warm
As she kissed the tiny black hand.

A little white baby was born today,
With rose-petal hands and feet—
A precious baby to cherish and love,
A baby kept safe and sweet.

Two little babies were born today,
Two small new souls came to earth;
Black or white, in our dear Lord's eyes
Their souls are of equal worth.



But the little black baby was born into filth,
Into ignorance and disease;
And the little dark eyes will look early on sin....
Will we sit at home at our ease

While the little black baby grows into a man,
And sinks into vice and shame,
And comes at last to the end of his days,
And never has heard the Name—

The Name that saves—the Name that redeems?
Because we counted the cost,—
O, Christian, because of you and of me—
Will that black baby's soul be lost?

—Martha Snell Nicholson.

Future Prospects

BY E. W. REED

"I Want to Die"

Some time ago a man said, "I envy those people out there in the cemetery, I wish I was there."

Today a man on the street said, "If things in the United States continue for a while longer as they are going now, the fellow in the cemetery will be the lucky guy."

Today, I read the account of a man who went into a railroad yard, soaked himself with gasoline and set himself afire. Would-be rescuers heard his final gasps: "I want to die, I want to die."

It just isn't natural for men to be acting that way. It proves that something is "out of fix."

They say that a man in Sing Sing the other day "ate twenty seven inches of his cot springs. He wanted to die because he faced the electric chair."

There are many causes which make men take these false views of life. Verily, the man of the world hasn't much to look forward to! He is without hope! The child of God doesn't talk or act that way. He looks into his Bible and reads: "Be patient, brethren, the coming of the Lord draweth nigh!"

Vienna Jews Hear Hitler

According to News-week, Hitler through his newspapers informed all Jews in Austria that the time had come to "abandon all hope." The Reich is planning "systematic economic eradication"—to rid their land of Semitic influence by 1942. They want nothing left to remind them that "Germans once lived on the crumbs from rich Jews' tables." So the poor Jew comes in for his share of suffering and tribulation! He with the Gentile, faces a dark future. How hopeless the future to the one who has not "the blessed hope!"

"A Wedding"

The wedding of King Zog and Queen Geraldine in Albania a few days ago was a three day celebration that attracted attention. A Moslem king united to a Roman Catholic countess! The new queen received many costly jewels, etc. It was no doubt a gay occasion, but the joy of earth's weddings is generally marred by something. It seems that Zog had received a large consignment of jewelry from which he picked his gifts for his bride. He put what he didn't buy—valued at $1,052,000.00 on a Rome-bound plane to return them to their firms. The ship ran into a storm and crashed. Jewels with 18 persons burned.

There is a wedding coming soon that will have nothing to mar its happiness! Not the marriage of a ruthless chieftain who through the power of his clan now sits upon an earthly throne, but of the King of kings and Lord of lords! At the "bema seat" His bride will soon be crowned, since she has been washed white in the blood of the Lamb and clothed with garments of fine linen, pure and white, and so will have "made herself ready." This wedding will take place in a beautiful land and be celebrated by the hosts of heaven—not fierce mountain tribesmen. The Apostle Paul wrote about this coming wedding: "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish!" What glorious prospects! Where is the Christian who would trade his future prospects for those of the world? "Stablish your hearts; for the coming of the Lord draweth nigh!"

IS IT REAL WITH YOU?

By John Zoler

1. You belong to the church, but have you been born again? Can you say from your heart that you are a "new Creation in Christ?" (II Corinthians 5:17). Does the Holy Spirit dwell with you? Do you know that you have eternal life (I John 5:13) and can you bear witness to this fact?

2. Do you realize that all who are not born again are lost, even though they are members of the church?

3. Do you have a love for these lost ones, do you sense your responsibility regarding them, realizing that the blood of these dear souls will be upon your head if you do not try to reach them with the true message of the gospel?

Let us assume that you are truly a "born again" Christian. No doubt you are, or else you would not have an interest in the souls of others, but..... how deep is this interest? Is it just a casual interest, or do you have a burning heart concern?

The Heart-Yearning of Moses.

Turn to Exodus 32:31-32, "And Moses returned unto the Lord and said, Oh this people have sinned a great sin and have made them gods of gold. Yet now if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written."

Study this until you catch the depth of this passion. The heart of Moses was overwhelmed with grief, so burdened for his people that he cries out, "Lord forgive their sin, but if not, then blot me out of the book thou hast written."

Think of the tremendous matter which was involved in this! Moses was willing to be eternally lost rather than to see his beloved people go on in sin! What a passion for souls was his! How the fire burned in his heart!

Paul's Heart Yearned Too

And we see the same flame aglow in the heart of the Apostle Paul. We read in Romans 9:1-3, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." What wonderful, Christlike love! He, too, was willing to be accursed from Christ, to be eternally lost if only his kindred, the Jews, could be saved.

The Heart Yearning of Jesus

Now let us read Luke 22:44: "And being in agony He prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground." Thus we see that our Savior in the Garden of Gethsemane felt the burning of this same fire. Human minds can never conceive of the agony

(Continued on page 18)

The Brethren Evangelist

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WHERE RESTS RESPONSIBILITY? When some New Jersey detectives bluntly informed a New Jersey mother that her 18-year-old daughter had been arrested on a first degree murder charge, the heart-broken mother sobbed: "She smoked at 13! She drank at 14! At 15 she was running with a bad crowd....!" This young woman, according to her own brazen confession, schooled in the movies, indulged in all manner of vice. Not having money for the more gilded habitations of iniquity, she became a habitue of cheap, tawdry taverns and an associate of underworld characters. Only her yet tender youth saved her from the electric chair.

The world blames the girl; but, when our Lord gives appraisal in cases like this, we wonder where parents will stand; and where nations that license iniquity for the sake of gold will stand; and, where churches that are asleep on the job of directing youth into the paths of righteousness—we wonder just where all these will appear?—B.

LAY EVANGELISM ON FOREIGN MISSION FIELDS One of the greatest needs of Foreign Mission work throughout all the mission fields of the world, and especially those of Latin America, is the need of witnessing for Christ on the part of the laity. The Apostolic church went forward by leaps and bounds, due to voluntary evangelism on the part of the laity.

Sometimes, in reading the story of missionary endeavor throughout the world, we are made to wonder whether it is really the business of the Christian church to carry free education, hospitals, medicine, medical services, etc., to the millions in pagan lands, rather than to keep to the one business of making known to them the story of salvation.

Of course, mission lands differ greatly. Some peoples, such as those to whom we minister in Central Africa, are so down-trodden and desperately poor that these things should be given them as a matter of Christian charity, if not for the salvation of their souls as well. However, a country like Japan that can give billons for war, ought to be considered able to educate her own; and, even China is wealthy enough to teach her own children; and, certainly this is generally true in most lands throughout Latin America. Anyway, the most successful work that was ever carried on in this world was carried on by the Apostle Paul, and one never hears of him establishing a college at Antioch, or a dispensary in Rome, or kindergartens in Athens, or hospitals in Corinth, all at the expense of the church in Jerusalem.

The commission of our Lord to the church in Jerusalem was to go and preach the gospel to every creature. So far as the record goes, practically all the help that the mission churches ever received from Paul was the preaching of Christ and Him crucified. His converts were real, genuine, born-again Christians. They supported their own churches and schools, and left the missionary shekels that were in Paul's hands remain in his hands for the purpose of going forward to "the regions beyond."

We do not wish to be critical of foreign missionarises, or of the Foriegn Boards in the homeland. They are doing the very best they know; and yet, we cannot keep down the feeling that the converts in foreign lands who so freely have received ought to freely give the glorious message of salvation to those next to them. Converts who have truly been born from above, in possession of the Spirit of Christ, ought themselves to manifest that spirit by passing

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along the gospel to others, rather than simply sitting holding out their hands and asking for more and more and more.

Every foreign missionary faces the task and the duty of laying the burden of the evangelization of the regions beyond more and more upon those who have already received the gospel. If ever the world is to be fully evangelized, this must be done.

It is encouraging to learn that the converts in a number of places in Latin America are realizing this responsibility; that special meetings are being held in strategic places; that instructions are being given to young and old as to how to study the Bible, methods of work, evangelism, and similar subjects needed in their training. These special meetings, called "Institutes", are being held in rural districts as well as in towns. This new spirit is seen especially in the Mexican evangelical churches, and it is spreading also in Brazil.—B.

THE SHADOW OF THE ANTICHRIST FALLS— AND THE NIGHT

Our readers are interested in everything touching Argentina. It is not generally known that the Argentine had a dictator from 1829 to 1852 who made himself God. Juan Manuel Rosas was the man. After abolishing a free press, which dictators must always do, he instituted a rule of terror. In only one way did he go farther than our modern dictators have yet done. He took down the picture of Christ from the high altar of all the churches in Argentina and replaced them with his own likeness. He forced the clergy, and the citizenry as well, to worship him as God.

Hitler is not far behind Rosas. He is headed toward doing the very thing that Rosas did. Chancellor Hitler named Hans Kerrl as Church Minister. Hans Kerrl immediately announced: "The question of the divinity of Jesus Christ is ridiculous and unessential. New authority has risen as to what Christ and Christianity really are—Adolf Hitler." The National Church seeks to fuse Germanism and Christianity. It holds that while God may have revealed Himself to the whole world in Christ, in Adolf Hitler He has given a special revelation of Himself to Germany. When Hitler returned from having annexed Austria, thousands upon thousands that crammed Wilhelmplatz in the German capitol welcomed home their most worshipful master with a new and mighty shout: "Heil! Allmachtig!", or, translated into our English, "Hail! Almighty!" Hysterical Berliners all over the city gave a reverence to Hitler beyond the reverence that most professed Christians give to God Himself. What is happening in Germany is happening in other lands as well. All lands are more or less afflicted with the worship of some human being. Verily, the shadow of the antichrist falls athwart the world. Those who know their Bibles understand the meaning of it all and are undismayed.

PASSOVER LIQUORS

The editor is a friend of the Jew, but he does not overlook the sins of the Jew any more than he would overlook the sins of the Gentile. His heart was recently saddened when he picked up the magazine "Opinion", which is "A Journal of Jewish Life and Letters". An entire page in the April, 1937, issue was given over to the advertising of "Passover Liquors". We quote a part of the "ad" that stood out very prominently:

> **"America's Largest Liquor Store has set aside a Special Passover Section where you will find the choicest of the world's wines and liquors for Passover! Whether you choose a rare, imported vintage, or a fine American wine or brandy....you can be sure of buying the BEST—and PAYING LESS.**
>
> Special Passover Section closes Friday at Sundown; open Saturday from Sundown. **Only Quality Wines and Liquors with the properly approved rabbinical Heksher are sold in H.... Passover Department.**
>
> **Wines and Liquors from All Over the World for Your Passover Table!"**

Had the Jew placed the fruit of the vine in his passover cup and recognized it as the symbol of the precious blood that was shed for his transgressions and iniquities by his own Messiah upon the accursed tree, instead of filling his passover cup with "King Saul California Brandy", "Richon-Le Zion Palestine Brandy", "Imported Roumanian Slivovitz", and "Richon-Le-Zion Palestine Wines", as this "ad" sets forth, he would not be the tragic figure he is today in the nameless horror that is being played upon the international stage.—B.

THE PITIFUL FIASCO OF THE LEAGUE OF NATIONS

If ever any pretentious attempt of a human government to make a success of itself ended in a pitiful and complete fiasco, the League of Nations thus ended on May 12th, 1938. On that day, it turned a cold shoulder to the most just plea that any nation could ever make—the last plea of Ethiopia for a bit of sympathy and aid against a ruthless raper—the modern Caesar, Mussolini. The League that once loudly acclaimed itself as the protector of the weak against injustice has cravenly succombed, without striking a blow, to the international bandits that are overrunning the world. The League of Nations has proven the accusation oft made against it, that it is nothing more than a pitifully weak "League of Notions." One man of action, by the mere rattle of his sword proved stronger than a whole world-league of nations. Human government seems to have reached

its greatest, and probably final fiasco. It has sung its "swan song." In despicable cowardice, it now seeks to enter into a league with the forces of international injustice. Nothing of hope seems to remain for the poor old bandit-ridden earth but for the descent from the heavens above of the Lion of the Tribe of Judah, Who shall "smite the earth with the rod of His mouth, and with the breath of His lips slay the wicked"; Who "shall save the needy, and shall break in pieces the oppressor"; Who shall "deliver the needy when he crieth, the poor also, and him that hath no helper"; and Who "shall redeem their soul from deceit and violence." Yea, "All nations shall call Him blessed." Quickly, "Give the King Thy judgments, O God."—B.

THE QUESTION OF A MIGHTY CONTINENT

George P. Howard, who is a Field Secretary for the Committee on Cooperation in Latin America, with offices in New York, writes an intensely interesting letter concerning his travels over the continent.

Mr. Howard is perhaps better acquainted with every nook and corner of South America than any other living man. He has recently toured Columbia by plane.

Columbia is a country very much unknown to the average person. There seems to be in Columbia a very decided drift away from the Roman Catholic Church, but the difficulty is that those who drift away go to the other extreme and become victims of liberalism and divide into the two usual camps—the "left wing" and the "right wing"—or, as some would put it, Communist and Fascist.

However, he reports that the people are intensely interested still in things religious.

He reports a visit to Cali in Southern Columbia, near the Pacific. We quote a paragraph from his letter:

> "What experiences stand out in Cali? Two especially: When the Municipal Theatre was found available for no more than two addresses, the librarian of the Public Library (a priest) offered to habilitate the large reading room for my third address. To that end he rented a couple of hundred chairs. That night it poured 'a la Noah!' It was so bad that I calmly remained home perfectly sure that no one would venture out on such a night to hear an address on religion. A few minutes after the hour set for the address a 'phone call came from the priest: 'Senor, are you coming? The room is full.' This second priest friend is a mighty interesting man, intellectually keen and wide-awake on social problems. The working classes look to him as their best friend. Socialists and Communists always invite him to their parages and....he goes! He wants them to believe that the church is sympathetic toward their problems. Needless to say, he is not in 'good standing' with his Bishop! No progressive priest in South America ever is!"

Similar methods are reported by Mr. Howard in other places on that benighted continent.

At the close of his letter he declares that everywhere he goes "disillusioned and impoverished people are asking: 'What is wrong with the world? Which is the way out?' " This is only another testimony to the fact that we are face to face today with an entire world that is asking that question: "What is wrong with the world? Which is the way out?" Thank God, some of us know of a book—and there is only one—that shows the way out. Some of us know of a Man—and there is only one—Who can lead us out. And one of these days his feet shall stand once again on the Mount of Olives, and on His head, where once rested a crown of thorns, there will be many crowns—"King of kings, and Lord of lords."

Yes, our great sister continent is asking "What is wrong with the world?" and "Which is the way out?"

Shall we who know go and tell them?—B.

A WORLD GOING BLIND

Many years ago, in Pennsylvania, a man was passing through a mining district, and seeing an unusual number of mules in the fields, asked a boy about them. The boy said:

"These mules are worked in the mines during the week and are brought up into the light on Sunday so as to prevent them from going blind."

And, the boy was right! Fish are found in the waters of darkened caves of the earth which have lost their eyes because of non-use through centuries of utter darkness. Our world is becoming morally and spiritually blind, as honest, clear-thinking men and women know. One day in seven is set aside by God Himself for the preservation and strengthening of the spiritual eyesight of men. But, more and more, men and women are spending that one day in seven in the "mines" in which they have toiled or played all during the week. They are, and have been, neglecting to give exercise to their spiritual eyesight. And, awful is the penalty they are already beginning to pay. Even the unregenerate world is realizing, as our prisons overflow with youth, that something serious is happening. And every whatnot scheme and remedy is being proposed to maintain moral standards that men know must be maintained if man's civilization is to be saved from a complete relapse into barbarism. They strive in vain who strive to maintain spiritual vision in the eyes of men who do not come up out of the world's darkness to sit for at least one day in the week in the glory of the Light of The World. Jesus Christ "was the true Light which lighteth every man coming into the world" (John 1:9). That Light may not be pleasing to the world of flesh, but the world must have it if it is not to become utterly blind, and perish in its darkness.—B.

BUDDHISM'S UTMOST

Helen Barrett Montgomery, in the "Missionary Review of the World," writing under the title of "The Charms of Burma", gives us a look into the pagan heart; and, one look tells us of the utmost that Buddhism can do to bring peace and comfort to the heart that knows not the presence of our Lord and Savior Jesus Christ. The picture is touching and pathetic. We quote:

"When a missionary, whose work might be hindered if her name were given, was asked about the idea of the future held by the ordinary Buddhist believer, the following experience was narrated:

'It was just before sunset,' she said, 'when from rest house, where we were staying for a few days, I went into the village and sat beside an old man who was seated on a bamboo platform in front of his house and in the shade of a wide spreading banyan tree. He was fingering his prayer beads, saying, as he turned each bead, "Impermanence; trouble; vanity; this is the sum total of human existence." I talked to him about what he was saying, and told him that the Christian looked forward to a life where the opposite of all this was true. The conversation turned to seeking merit. There were evidences of his meritorious deeds in the villages; the gilded umbrella of the pagoda, which he had built caught the rays of the setting sun; the room of the monastery built by him showed among the trees. He told me, moreover, of the offering made, the feeding of the priests, and the keeping of the holy days, etc. How much merit he was to receive; who kept account of the meritorious deeds, or who would give to him this merit, he did not know, but said: "As a result follows cause, so good deeds which are cause must bring about merit and merit will in turn bring to me good, what good I know not."

He was elderly and his hair silvery white I called attention to his white hair—using the Burmese expression that denotes we are nearing the close of life—I said: 'You have the white flag that signals the boatman who shall row you across the river.'

'Yes,' he replied, 'some day soon he will come and, though I would not, and fear to go, I must go when he calls for me.'

'Where will you go? What is there waiting for you on the other side? What assurance does all your merit give you?' I asked.

A shade of sadness passed over his face. He shook his head and sighed. 'My daughter, I'll tell you plainly, between me and that other shore there hangs a heavy mist which my vision cannot penetrate, and no ray of sunlight has ever pierced that gloom.'

This is all that Buddhism can do for a soul that seeks to follow its precepts and does meritorious deeds. They pass out into the mist and darkness alone, and know not where they are going."

"OUT OF THE NIGHT"

By Canon G. F. Scott, of Quebec

The world's great heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear the message, and to preach the living Word,
Are you and I, my brothers, and all others that have heard.

Can we close our eyes in slumber, can we fold our hands at ease,
While the gates of night stand open to the pathway of the seas?
Can we shut up our compassion, can we leave one prayer unsaid,
'Ere the souls that sin has ruined, have been wakened from the dead?

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross!
And the blood of God is dropping from His wounded hands and side,
And the voice of God is crying—"Tell poor sinners I have died!"

Oh, voice of God, we hear Thee, above the wrecks of time;
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold us dismay,
For God commands obedience, and love has led the way.

WANTED!

The undersigned has a complete file of the "Brethren Almanacs" from the year 1896 on to the present time. He is having these bound, as a matter of historical interest. Also, he is in possession of the "Brethren's Almanac", or, as it was called in some years, the "Brethren's Annual" for the years 1873, 1877, 1884, 1885 and 1892. If any one is in possession of any "Brethren's Almanac" or Brethren's Annual" printed prior to the year 1896, apart from the numbers above, and will sell the same, we shall be glad to correspond with such a person. It is the de-

(Continued on Page 10)

Among The Women in Kabbaland

By Mrs. Minnie W. Kennedy,

Bekoro, Oubangui-Chari, F. E. A.

Along about the first week in Nov. 1937, it was decided that a definite work should be started among the women in the villages. The women of Africa, as you know, have always been considered backward, held under, counted next to nothing. To raise a family and cook food and be a chattel for man, is that which is expected of her. Consideration, sympathy and love in their true sense, are not known here; and, especially not so far as man and wife are concerned. In my few years of acquaintance with them I've found them to be not only backward but stubborn—unmoveably s t u b b o r n. But considering the life they have to live, they are not, wholly, to be blamed. What woman, who knows not the Lord Jesus, would not become stubborn under the same conditions in any country. It's the only means of respite they have. Therefore, our desire is to get them personally acquainted with the Lord Jesus Christ, who is, not only their Savior, but a lover and lifter-up of down-trodden women. He can and will make new creatures of them. What a wonderful Savior and friend to present to any man or woman!



Front View of Buildings at Bekora, Morrill home at left; Mrs. Kennedy's at right.

"And I, if I be lifted up, will draw all men unto me" (John 12:32).

"Him that cometh unto me, I will in no wise cast out" (John 6:37).

With almost every visit from one to eight have personally accepted the Lord as their Savior. At times there are none because all who gathered with us had previously done so.

We visit the four nearby villages weekly, Tuesday, Thursday, Saturday and Sunday afternoons, from five o'clock to sun down or dark. Some day, if the Lord so wills, we may be equipped to reach some of the farther villages weekly, too. We gather in a shady spot near the center of the village, if possible. The other week, in one of the villages, the men gathered near our little spot to have their "Harvest Home" beer party. We sang praises to the Lord while they drank to the destruction of their souls. Last week a young man sat with us, and at the close of the service, accepted the Lord as His Savior.

One of the outstanding cases among the women is that of the mother of one of the chiefs. She had met with us several times but, seemingly, always under the influence of drink. She always caused a little disturbance, more or less, when present. Then one day she came and sat right close to us. We didn't know at the time just what her idea was; but, she listened very attentively, and would repeat that which we were trying to pass on to them. At the close of the service she expressed her desire to accept the Lord as her Savior. Some of the women snickered; but, she was in earnest. The following week she was sick. I might say here that we keep a roll call to know whether or not those who have accepted the Lord are faithful. We enquire about the absent ones; and, in cases of sickness, if requested, we visit with them to give a word of encouragement and to pray with them. We visited this old lady and found her quite cheerful even though suffering with an infected hand.

The following week, as soon as we arrived at the village, we saw her coming, bringing another old lady with her. She could hardly wait to be seated, to tell me that this one wanted to accept the Lord, too. Both of their faces were just beaming with joy. That very day, not only the second old lady, but four other women accepted the Lord as their personal Savior. It seemed so unusual, I couldn't help but wonder about it. Later the push men told me that the first old lady had given up praying to her idols and said she was praying to God alone. The other women of the village said if she does that then they want to accept this same Jesus, too. Since then she has brought another old lady and several of the other women have brought one, making five old ladies who have accepted the Lord in that village. From all appearances they are very happy in the Lord, and from all reports they seem to be bearing a real testimony in the village. Most every Sun-

day morning you can see their smiling faces in the audience.

One day recently, her son, the chief, sat with us, too. When the invitation was given for those who wanted to accept the Lord, he thundered out: "You women, accept this 'affair'!" We immediately reminded him that it was for the men as well as the women. He said that he agreed to the men accepting the gospel, too. So we put the question to him personally. After some lame excuses, he got up to leave, but his old mother said: "You sit down until we pray for you.'" And he did. So we prayed right then and there.

To date, we have on our books the names of nearly two hundred women and girls in the villages who have personally accepted the Lord as their Savior. This is other than those who accept the Lord on Sunday morning after church services. The greater number of these are from bush villages that are not visited regularly, but have heard the gospel through some of their own people. They come in on Sundays to accept the Lord as their Savior, too. These number around two hundred, too.

Thirty-two of these girls attend reading classes five afternoons a week. The fifteen concession women have morning classes five days a week. The girls are doing very well for having had only four months of teaching. The most of the women are showing some progress too. Pray with us that these souls may daily grow in grace, and in the knowledge of their Lord and Savior, and become stedfast and unmoveable, always abounding in the work of the Lord.

They brought one of their problems to me yesterday. When a woman gives birth to twins and they die, they fix some sort of stick in the house and put food at the base to appease them. One young woman, who had twins, recently accepted the Lord as her Savior. She immediately threw out her sticks. Since then she has been sick almost continually. Of course, the old men are saying, the reason she is sick is because she has thrown out these sticks. Then, recently some men from a distant village who have been visiting here, say that it is all right if they keep these sticks if they also pray to God.

So they want to know the truth about the matter. How we long for the time when they will have the word in their own language and be able to read it for themselves. Until then we trust the Holy Spirit may take the Word as we give it to them, and reveal the truth to their hearts.

WHEN BLOOD FIRST FLOWED

By Leona Dawson Cole

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Their covering was all in vain.
A sacrifice for them was slain.
Two coats of skins..a crimson stain
Redemption-plan forever plain.

EASTER OFFERING REPORT

We are following a new plan in reporting the Easter Offering this year. Instead of waiting until the July issue of The Brethren Evangelist to publish the accumulated receipts of March to June, inclusive, we will report each month's receipts as they come in. At the close of the Easter Offering (June 15th), we will include in our published report of June receipts, (in our July issue of The Evangelist), a summary of the total Easter Offering from each church of our brotherhood, listing them according to districts.

We trust that this new system will not cause any confusion in the minds of our friends who are so faithfully supporting the Lord's work as He has committed it to the Brethren Church in Africa and in South America. The receipts were becoming so voluminous that it was becoming an almost impossible task to continue the original system. If any question arises in any one's mind, either concerning a church's report or the gift of an individual, we shall be glad to answer by mail direct.

LOUIS S. BAUMAN, Sec.-Treas.,
1925 E. 5th St., Long Beach, Calif.

"THE GLORY OF THE LOCAL CHURCH"

"The glory of the local church is that it is not local; it is a unit in a great system. The missionary element in Christianity is of the essence; it is not an addendum; it rests on the same reasons as does Christianity itself. I need Christ; so do others. He helps me; He can help others. Some one brought Him to me; for the same reason I speak of Him to my child or to my neighbor; and for those same reasons we present Him to others across the world.

"The missionary movement is the church on the march; and Christianity is essentially an advancing religion. It is made to go forward; something is wrong when we stand still; we look positively foolish when we retreat.

"This has been proved in a thousand laboratory experiments. When the church has been lifted by a long vision, felt its world mission, and risen to do its best in its work, its own health and power have increased, its spiritual life has felt the glow. Where it has denied it and become self-centered, the church has grown stagnant and shriveled."

—Albert W. Beaven.

The FASCINATING HUMDRUMMINESS of a School Teacher's Life in the Heart of Africa

By Miss Mabel Crawford,

Bassai, French Equatorial Africa

It hardly seems possible that I am again sitting at my desk in Africa. But such is the case, although you will notice that the desk has changed its location. When I got back to the field the biggest piece of news awaiting me was that I had to leave Bellevue where I had been privileged to spend last term and come here to Bassai. I love Bellevue and it was very hard to sever ties there but I can think of a number of places where I wouldn't be nearly so happy as I am now here at Bassai. Bassai is a beautiful place with all the rustic beauty of southern California's rocky barren mountains. The mountain on which our homes are built is almost solid granite and we are surrounded by many others just like it, if not more rocky.



Miss Crawford's Student Body at Bassai Station

For two weeks the Bassai French school has been in full swing with forty in the beginners class and twenty-five in the advanced class. The school here has been closed for almost three years so it has meant considerable readjustment, etc. to get everything in shape. But now we are running like a clock and I'm beginning to feel as though it were time to comb my hair straight back, put my specks on the end of my nose, and live the part of the proverbial spinster school marm "born twenty years too soon." Maybe though it will be the boys who will feel as though they had been born twenty years too soon. They already think I'm a tryant because the penalty for copying is a O and inattention means a half hour in a corner. So far a four-cornered room has been more than sufficient but there were times the last term when I wondered how the building committee would look upon the suggestion of building octogon shaped class rooms. Teaching discipline and attention to these children out here is a full time vocation in itself.

School begins at 7:30 and closes at 11:30. Four hours is all I feel able to give to secular French work but where there are no schools we must do some teaching. We have not yet worked out a course of Bible studies for the students as we are handicapped by having so many tribes in the student body. Since there is a shortage of French teachers on the field we have students from other tribes and stations here. My students comprise Karre, Gbea, Baya, Tali, Panna, Kabba, and Laka. Since each one has a different mother tongue it is hard to have a class suited to them all so I guess we will have to have a number of classes if we can get the necessary teachers to help in this important work.

About forty five of them are in the dormitory and that is my biggest headache. A dorm out here presents many a problem that a dorm matron at home never knew existed. I have a man who is supposed to be responsible for the discipline, the food, etc. and I guess he is as good as anyone would be, but it is quite a responsibility resting on my shoulders. One great consolation is that we have One who gives every ounce of strength and wisdom needed for each task and no matter how difficult the way becomes we can find blessed help in the realization that "He knoweth the way that I take."

It is wonderful to be now once again back in Africa. I had a very busy and happy furlough as I skipped back and forth across the States but nothing can give me the deep peace and satisfaction that comes to me out here in the heart of this long-feared and forgotten continent. They say that once one gets a grain of African sand in his shoe he can never get it out. I've had a goodly number in my shoes from time to time so I imagine the prospects of my

ever being perfectly happy to live anywhere else are pretty small. I've sometimes tried to analyze the spell that Africa seems to cast over me and I have not been successful. Of course, to us who are missionaries the big factor is that God has said, "This is my place for you" but there is some attraction to Africa that is outside of that. I must be truthful and admit that there are times when even we wish we could get away from it all and wonder why we ever thought it was a romantic life, but just go home on furlough and the sand in your shoe makes you most terribly anxious to get back.

How many of you have heard this poem written by a missionary who knew whereof she spoke?

"Oh, yes, there's romance 'neath the jungle moon,
Which, like your nice tinned butter, melts at noon:
Three months of mud,
And a bug in your blood,
May bring you disenchantment all too soon.

"The pesky sandfly mars the sunset hour:
The star dust turns to weevils in the flour;
Your cupboards bare,
Or if aught's there,
You may depend upon it, it's turned sour.

"You've breakfast flavored with a quinine pill,
For sport; there's always one more roach to kill:
Or, take a chance
With driver ants—
And when you see them coming just sit still.

"Your favorite stream abounds with tsetse flies;
You've eyeworms everywhere but in your eyes;
Your canvas cot
Sags quite a lot;
The white ant spoils what you most dearly prize.

"But if you knew the Africa I know,
You'd shut your eyes to all those things and GO:
For, hidden there
Are treasures rare:
Christ bought them with His life, He prized them so.

"The light that beckons me shines in their eyes;
Their hands clasp mine in love that satisfies:
One life to gain,
In His dear name—
That's romance of the kind that never dies."

WANTED

(Continued on page 6)

sire of the editor to have these bound, making as complete a history of Brethren Conference work as we can secure, and we are doing this not only for our own personal benefit, but as a matter of historical information for the Brethren Church, should it be needed one of these days.—L.S.B.

Make it a Well

"Who passing through the Valley of Baca [marg., or 'weeping', not a literal valley, but any place of tears] **make it a well.**" (Psa. 134:6).

"Make it a well"! yes, thy valley of sorrow;
Make it a well—not a dark dismal grave!
Make it a well—thus to find on the morrow
Thou hast grown nobler, by thus being brave.

"Make it a well"! yea, a fount of refreshing!
Make it a well—thy deep heart's flood of tears!
Make it a well; thou shalt thus find a blessing
Which will enrich thee through all life's years.

"Make it a well"!—that which makes thee heart-broken,—
Things which have pierced thee, more cruel than steel;
Stings which would linger, through graceless words spoken,
Make them a well; and the wounds—they shall heal.

"Make it a well"! The dear Spirit will aid thee!
He understands! and He giveth all grace!
Thus shall the vale, where thy sorrow had laid thee,
Be to thy spirit a conquering place.

—J. DANSON SMITH.

WHEN SILENCE WAS NOT GOLDEN

P. H. Kadey

"Avoid controversy," was their word of advice,
"Just mind your own business, be dignified, nice;
Preach a message of love in a meek quiet way,
What difference to you what the modernists say?"
The preacher replied, "Can you, friend recall
When the brave martyr Stephen was backed to the wall,
Saul of Tarsus, without a protesting breath
Stood in neutral indifference and witnessed that death?
Paul later regretted this heinous crime,
And if I should keep still in this modern time,
And protest no word 'gainst their infidel feast,
I'd be guilty of hell, or a coward at least."

The Voice.

Sidelights on a Missionary's Life in Africa

"LITTLE TRIALS"

(The author is one of our missionaries in Africa. She says: "Please do not add my name to this little comedy. Let them guess who wrote it."—Well,—"guess who?" —L. S. B.)

When we are home, we often hear expressions something like this: "My how nice you missionaries have it in Africa, no dishes to wash, no cooking to do, no house to clean and much of the other drudgery that we have to do every day, is done for you." Little do these dear ones realize how much they "miss" in not having a half a dozen boys around to keep working. The only time they want any exertion is to draw their breath and their pay.

Last week was a week of weeks. It seemed that everything went wrong. First of all the cook made enough bread to last ten people ten days. It is the midst of the dry season. So, before the bread was eaten we were chewing hard tack, hard enough to break elephant tusks. Flour is scarce and exceedingly high in price so we had to chew whether we wanted to or not. Oh, yes, we soaked some; but we became tired of that too. At home some folks would throw it into the garbage can, but not in Africa.



Wash Day in Oubangui Chari

Next day we cut a piece of bacon to prepare it for salad dressing. But, behold, when we were ready to fix the dressing the bacon was gone! The boy was called and inquiries were made. "Oh," he explained, that new boy took it in the kitchen and toasted it and ate it." Bacon is so scarce and so expensive out here that we do not waste one crumb of it! Then, have a new boy toast it and eat it! Of course he thought we did not want it!

Then we made some cookies and put them in the cookie jar. Since we have lived in Africa long enough to know the tastes of some people, we counted them. Sure enough, the first meal there were three of the largest ones missing. Strange to say, no one knew a thing about them. Why, they did not even know that we had cookies in the house!

Next time we decided to bake a cake, since it would be a little more difficult to carry it away. It was all nicely mixed, put into the pan and given to the cook.

"Now be sure that the oven is not too hot, because it wants to bake slowly."

"Oui Madam," was the obedient response. A half hour later, in came the cook with the cake. No one would have recognized it. Black as coal on the out side, doughy on the inside, and flat as a flitter in the middle. By this time we felt that it would be heavenly to be able to do all these things without the aid of any one! But the end was not yet!

That evening we were waiting for our supper to be brought in from the kitchen, when we heard something go "ke-plunk." In order to save a few steps, the table boy had tried to carry three pans at one time. Results — one dish of the evening meal lay out on the ground! Oh yes, they tried to pick it up, but not for us! Sometimes we almost feel that some things happen on purpose! Who knows?

One thing we do know, and that is that our patience is tried to the breaking point sometimes. And yet we must never become angry, not even irritable, but always wear a sweet smile and ask for abundant grace. Brethren pray for us! We endure these things not because we wish to be waited on, but for the gospel's sake, that our valuable time may be given to the teaching of the Word, caring for the sick and the many other duties of a missionary's life.

JESUS' NAME

By Leona Dawson Cole

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Religion is better in every way
Than Christianity, some men say.
And though their talk has eloquence
I still give Christ pre-eminence.
He claimed the way, the only door.
Said all were thieves who were before.
And God, His Father, made a vow
That men before His name should bow.

Gleanings From Missionary Letters

GRIBBLE LETTER

Bassai, March 5, 1938

Dear Evangelist Readers:

Again it is my privilege to give you a resume of our life at Bassai during the last month.

For most of us it has been anything but a month of travel. The opening of the Central School for Missionaries' children on January 31st, of which we spoke in the last letter, was succeeded by the opening of the Central French School on February 21st; and by the reopening of the vernacular (Karre) on February 28th. These three schools in as many different languages, are taught by three of our lady missionaries: Mrs. Jobson, teaching the English school; Miss Crawford, the French school; and Miss Byron, the vernacular or Karre school.

Our brother Jobson has been extremely busy in preparing or supplementing furniture for these three schools, and in various other activities while on the station. His trips have been several and varied. In one of the early trips of the month he joined Curtis Morrill in a Bible Conference at Paoua; the other trips of the month, each including an absence of several days, were made to Bozoum, superintending the construction of the new residence there, looking forward to the Bible school opening, perhaps in July. Pupils are now in school at Bassai from a number of different tribes, including of course Karre, and its related tribe, the Tarre, Shuma, Kaba, Baya, Gbea. There are 12 pupils in the advanced section, and 42, in the beginner's section. Hundreds desired to attend the various schools, but it has been impossible to house so many. Our brother Jobson says that the sales of Bibles and Scripture portions have been unprecedented. Thus from Bassai, the Scriptures are constantly going out, whether in Karre, Songo, or French.

News comes from Yaloke of the conversion of a number of prominent villagers, including members of the family of Chief Yaloke himself, as well as adjacent chiefs and sub-chiefs.

Daniel Dotar, the senior of the Kaba boys in Miss Crawford's school, came to me yesterday with a list of 29 of his brothers, sisters and *inlaws*, who had accepted Christ during his recent residence in his village of Betoko. Not many of us have the privilege of being used in bringing 29 of our immediate family to the Lord. Daniel's father is a polygamous chief. The missionaries at Bekoro write us of numbers who are accepting the gospel there. At Bellevue, the spiritual work is making rapid progress, and some are turning to the Lord in the new field of Bouca.

The hospital work here, while not greatly multiplied since the advent of a doctor, is perhaps being deepened. An effort is being made to teach laboratory diagnosis to two of the Karre hospital boys, and in this class a Kaba is included. The home for missionaries' children is being blessed. The children have been well except that one of the boys was recently confined to bed for two days by a combined attack of malaria and flu.

We have been happy in the Lord, as we have labored together. Doubtless by the time you receive this, my brief stay at Bassai will be over, with its privileges and opportunities, and I shall be stationed at Bellevue with our Brother and Sister Sheldon. The Fosters and Miss Bickel are there now; but Miss Bickel is anticipating furlough, and the Fosters are intending to locate at Bouca.

The Hathaways' furlough departure will probably take place in May. Dr. Taber will accompany them to the coast in his useful Chevrolet. He will continue his interneship there. This will probably be completed about the time for the hoped for arrival of Miss Myers and the Klievers, and he will bring them from Kribi to Oubangui-Chari, the Lord willing.

So then while we labor, we hope, not only for the coming of imminent reinforcements, but also for the forthcoming of many who are preparing in America or France; and all these comings are but a fore-shadowing of the coming of Him of whom we are but unworthy fore-runners.

Meanwhile in these busy days, the sequel to "Undaunted Hope" remains unwritten. Sometime perhaps, the Lord will give me time for the completion of this great labor. If not to me, then to another will He delegate this and every other task which shall be for His eternal glory.

Meanwhile, dear Evangelist readers, let us unitedly love and labor on, forgetting not the mighty work of intercession.

Yours faithfully,
FLORENCE N. GRIBBLE.

Mrs. Sickel writes from Rio Cuarto, Argentina: We had a WONDERFUL Conference. A good attendance and a splendid spirit through it all....We had forty at the table here in the house part of the time....We had some wonderful messages and every one went away enthused and happy, and already making plans for next year.....The women's meetings continue as before. We have good attendance in the cottage meetings and the visitation work. The Oltorffs were baptized a couple of weeks ago. He is Dutch and she Argentine,—very substantial people and very happy in the Lord. There are others who are to be baptized during Easter week when we will have the Communion service.

MID-MISSIONS IN OUBANGUI-CHARI

We are in receipt of an issue of "Mid-Missions", which is the organ of the General Council of Co-operating Baptist Missions of N. America, Inc. whose home office is at 1012 Charlotte St., Mishawaka, Indiana. It will be of interest to Brethren to know that this organization is now working quite extensively in French Equatorial Africa, and a list of their missionaries in the heart of Africa may be of interest and in order, also. We give them here as they were printed in the January, 1938, issue of the Mid-Missions bulletin:

ON THE FIELD

French Equatorial Africa:

Fort Archambault:

Mr. and Mrs. Paul F. Metzler
Mr. and Mrs. Delbert Hall
Mr. and Mrs. Lester Fogle
Miss Clara M. Crumb
Miss Jeunnette Luc
Mr. N. E. Jacobson
Mrs. Lillian Washer
Miss Mary Kneeland
Miss Alta Wilson

Fort Crampel, Oubangui Chari

Mr. and Mrs. N. G. Pearson
Mr. and Mrs. William Nimmo
Mrs. Margaret Camp
Miss Agnes Houston
Miss Melba Erickson
Miss Florence Almen
*Miss Elma Kitchen

Bangui, Oubangui Chari

Mrs. L. T. Seymour
Mr. and Mrs. Richard Teachout

Ippy, Oubangui Chari

Mr. and Mrs. Guy Laird

Bria, Oubangui Chari

Mr. and Mrs J A Warnken

Sibut, Oubangui Chari

Mr. and Mrs. F. Rosenhau

BOUCA

By The Editor

From time to time we are asked concerning the new station at Bouca. The Board is not opening a new station in Africa. We have four recognized stations: Yaloke, Bassai, Bellevue and Be-

Miller. All other mission points are sub-stations to these four. Bouca is a point that may some day develop into one of our principal stations; but at present, is a sub-station under the superintendency of the station at Bellevue. Brother and Sister Foster will be stationed at Bouca, where a house is being built for them. From a recent letter from Mrs. Foster we quote:

"We are still waiting for Brother Jobson to come from Bassai to Bellevue, to go with my hubby and Brother Sheldon to pick out a concession site at Bouca. I think you heard us speak about Bouca and Balanglfo. They were chapel points that we opened while Brother and Sister Sheldon were home on furlough, though Brother Sheldon had been there before he left. They are both government posts and have large populations. It is not difficult to be able to gather a thousand people together for a service. It is just to be an outpost for Bellevue at the present time, though it is really large enough for a station. It is in a different tribe and a different language area. Bellevue is just about 85 miles from Bouca,—just about the same distance as Bassai is from Bellevue. We do hope we will soon be able to go; because the people are calling for some one to come and teach them the 'affair of God.' They gather regularly for prayer with the native workers. Our native workers do well, but they are not far enough advanced to be a great help to the people, i.e., to teach them the deep things of God."

THE BIBLE

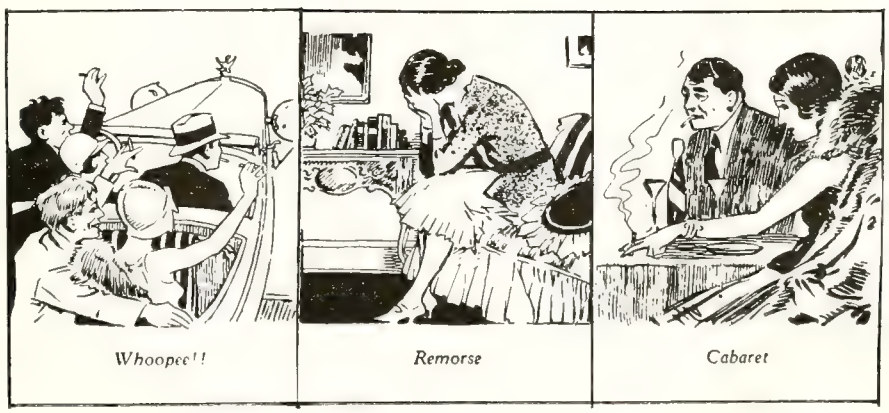
The uprooter of sin.
The revealer of God.
The begetter of life.
The light of intellect.
The fashioner of law.
The guide of history.
The foe to superstition.
The comfort in sorrow.
The enemy of oppression.
The strength in weakness.
The star of death's night.
The promise of the future.
The pathway in perplexity.
The escape from temptation.
The illuminator of darkness.
The secret of national progress.
The charter of all true liberty.
The forerunner of civilization.
The steadier in the day of power.
The ornament and mainspring of literature.
The moulder of institutions and government.
The regulator of all high and worthy standards.
The answer to the deepest hungering of the heart. —Selected.

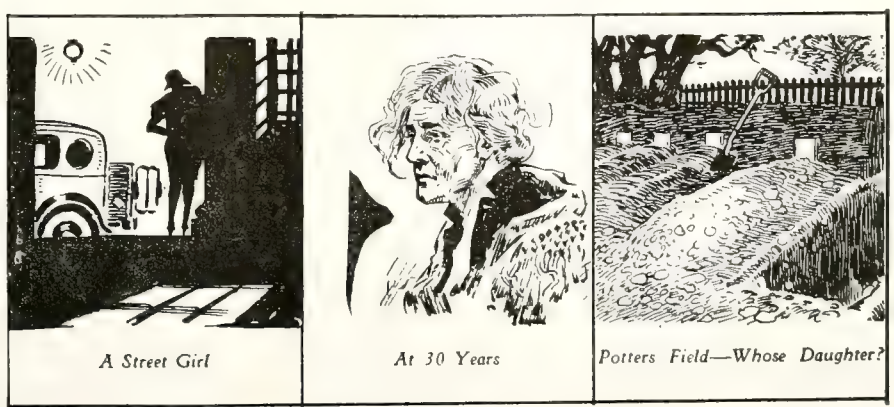
SUBLIME VENERATION

As long as we see through a glass darkly (I Cor. 13:12), just so long will we fail to understand how fully the Lord honors those who honor Him (I Sam. 2:30). This much, however, is evident, we were highly favored when God made us accepted in the Beloved (Eph. 1:6), when He adopted us into the place of sonship (Eph. 1:5) giving to us the rights, privileges and heirship of sons (Gal. 4:7).

We are graciously honored further with opportunity of being fellow-laborers with God (I Cor. 3:9) and the joy of sweet fellowship with believers and with the Father (I John 1:3). One day we shall be honored with a glorious presentation into His presence (Jude 24), clothed in the likeness of our Lord (Phil. 3:21). —S. F. Logsdon.







MORE THAN ONE LIFE'S STORY

Financial Report April 1938

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH,

April Receipts will be included in the Final Easter Offering Report, closing June 15, 1938. The letters used through this report indicate to what special funds money has been given, as follows:

abt—African Bible Translation
ah—African Hospital
an—African Native Evangelist
al—African Leper
as—African Special
c—Crawford
d—Dowdy
e—Emmert
f—Foster
j—Jobson
k—Kennedy
kl—Kliever
m—Myers
mo—Morrill
rm—Robert Miller
sbt—South American Bible & Tract
tb—Taber
ty—Tyson
w—Wagoner

PENNSYLVANIA DISTRICT

Contributing Church	General	S. A.	Africa	Total
Conemaugh, Pa.				
Misc.	30.32			30.32
Hebrew-Christian Alliance				4.00
Total				34.32
Brush Valley, Pa.				
Lasher, Mr. & Mrs. Brady C.	25.00			25.00
Martinsburg, Pa.				
Smith, Mrs Beckie C.	10.00			10.00
Johnstown (1st)				
W.M.S. (per Estella Myers)			m 3.45	3.45
Vinco, Pa.				
Church			m 9.15	9.15
North Vandergrift, Pa.				
Kelly, Irvin	5.00			5.00
Buzard, B. F.	5.00			5.00
Church	5.25			5.25
Totals	15.25			15.25
Cameron, W. Va.				
Henderson, Mr. & Mrs. W. A.	20.00			20.00
Aleppo, Pa.				
Snyder, Mrs. Mary A.	20.00			20.00
Cook, Mr. & Mrs. Wm.	15.00			15.00
Sunday School	22.72			22.72
Church	12.28			12.28
W. M. S.			wms18.00	18.00
....Totals	70.00		18.00	88.00
Mundy's Corner, Pa. (Pike)				
Byers, W. H.	10.00			10.00
Marianna, Pa. (Highland)				
Church & Sunday School	19.50			19.50

SOUTHEASTERN DISTRICT

Roanoke, Va.				
Brumbaugh, Virginia			m 5.00	5.00
Brumbaugh, Mrs. F. L.			m 5.00	5.00
Total				10.00
Hagerstown, Md.				
Myers, Mr. & Mrs. C. Frank	15.00			15.00
Myers, Ethel V.	5.00			5.00
Total				20.00
Washington, D. C.				
Blomberg, R. D. (for Belgian Gospel Mission)				2.00
Boone Mill, Va.				
Church		17.18		17.18
Lost Creek, Ky.				
Salyer, Mrs. Ada M.	5.00			5.00
Quicksburg, Va. (Liberty)				
Church	13.30			13.30
Misc. Contributions (Southeastern District)				
Funk, Mr. & Mrs. L. L.	2.00			2.00

OHIO DISTRICT

Dayton, Ohio				
Church (to be designated later)				700.00
Misc. (per Estella Myers)			m 33.47	33.47
Total				733.47
North Georgetown, Ohio				
Grise, Mr. & Mrs. Emanuel			ah5.00	5.00
Ashland, Ohio				
Garber, Helen	15.00			15.00
Middlebranch, Ohio				
Misc. (per Estella Myers)			m13.54	13.54
Misc. (per R. Miller)			rm5.00	5.00
Total				18.54
Glenford, Ohio				
Eversole, Mrs. Olla	10.00			10.00
Misc. Contributions (Ohio Dist.)				
Senseman, E. Agnes		20.00	c15.00	
			f 15.00	50.00
Canton, Ohio				
Beachy, Mr. & Mrs. E. C.	5.00			5.00
Beachy, Ruth	5.00			5.00
Bechtel, Mrs. Harvey		2.50	2.50	5.00
Bechtel, Mr. & Mrs. Harry P.		2.00	3.00	5.00
Bechtel, Arlene			kl 5.00	5.00
Bechtel, Thelma			kl 5.00	5.00
Bechtel, Mr. & Mrs. Lester	15.00			15.00
Bell, Mr. & Mrs. LeRoy	5.00		kl 25.00	30.00
Bokhart, Mr. & Mrs. Arthur	5.00			5.00
Clapper, Mr. & Mrs. F. E.	10.00			10.00
Crawford, Mr. & Mrs. Walter	10.00			10.00
Dewell, Mr. & Mrs. C. O.	5.00			5.00
Fockler, Mrs. Mary	5.00			5.00
Guiley, Mrs. J. A.	5.00			5.00
Guiley, Mr. & Mrs. Wallo	20.00			20.00
Guiley, Eugene	15.00			15.00
Guiley, Rachel			kl 5.00	5.00
Guittar, Paul	5.00			5.00
Herbruck, Mr. & Mrs. H. H.	11.00			11.00
Kidder, Mrs. A. B.	5.00			5.00
Mahon, Mrs. C. C.	100.00			100.00
Myers, Harry H.	5.00			5.00
Robinson, Mr. & Mrs. A. Y.	5.00			5.00
Scritchfield, Mrs. Lucille	5.00			5.00
Smith, Mr. & Mrs. Frank	5.00			5.00
Smith, R. B. & Family	3.00	1.00	1.00	5.00
Snyder, Margaret	5.00			5.00
Snyder, Vina	25.00			25.00
Summers, Inez		10.00	15.00	25.00
Sutek, Margaret	10.00			10.00
Uhl, Mr. & Mrs. H. E.	5.00			5.00
Warelime, Mr & Mrs. Ernest	5.00			5.00
Williams, Mr. & Mrs. Russell	10.00			10.00
Yoder, Ben	5.00			5.00
Loyal Women's Class	5.00			5.00
Senior S.M. & M.	10.00			10.00
Sunday School	29.96			29.96
Primary Dept.	25.18			25.18
Misc. (per Estella Myers)			m 12.51	12.51
Misc.	27.58		3.00	30.58
Total				504.23

INDIANA DISTRICT

Clay City, Ind.				
Morris, Jo L.			as 10.00	10.00
Megenhart, Mr. & Mrs. A. P.		5.00	5.00	10.00
Davis, Rev. Paul A.		2.00	2.00	
			kl 1.00	
			rm 2.00	7.00
Lash, Evelyn	5.00			5.00
Morris, George I.	3.00	1.00	1.00	5.00
Oberholtzer, D. V. & Alta	5.00			5.00
Rentschler, Mrs. L. C.	5.00			5.00
Roush, Mr. & Mrs. C. C.		2.50	2.50	5.00
Long, Cletus	1.00	2.00	2.00	5.00
Christian Home Builders' Class	9.84			9.84
Live Wire Class	2.00	3.00	3.00	8.00
Ever Welcome Class	7.00			7.00
Junior & Senior C. E.			kl 5.35	5.35
Misc.	34.61	2.00		36.61
Totals	72.45	17.50	33.85	123.80

Contributing Church	General	S. A.	Africa	Total
Berne, Ind.				
Mahan, Mrs. C. I.			f 2.00	2.00
Misc. (per Estella Myers)			m 11.91	11.91
Total				13.91
Fort Wayne, Ind.				
Misc. per Estella Myers)			m 11.77	11.77
Misc. Contributions (Indiana Dist.)				
District W.M.S.		136.70		136.70
Metz, Mrs. O. A.	5.00			5.00
Arthur, Carrye M.	2.00			2.00

ILLIOKOTA DISTRICT

North English, Iowa				
W.M.S. (per Estella Myers)			m 10.00	10.00
Misc. Contributions (Illiokata Dist.)				
Busey, Mrs. L.	2.00			2.00

MID WEST DISTRICT

Fort Scott, Kans.				
Cover, Rev. & Mrs. A. B.	10.00			10.00
Enslow, Mrs H. S.			2.50	2.50
Total				12.50

NORTHWEST DISTRICT

Sunnyside, Wash.				
Weed, Mrs. John			as 5.00	5.00
Bishop, Vernon	2.50		2.50	5.00
Total				10.00

NORTHERN CALIFORNIA DISTRICT

Turlock, Calif.				
Friends		75.00	125.00	200.00
Misc. (per C. F. Yoder)		13.08		13.08
Total				213.08
Manteca, Calif.				
W. M. S.			mo 1.83	1.83
Misc. Contributions (No. Calif. Dist.)				
Stockton (per C. F. Yoder)		3.65		3.65
Larson, Frank	5.00	w 6.00		11.00
W. M. S.	10.00			10.00
Long Beach, Calif. (1st)				
Alexander, Mrs. Susie	10.00			10.00
Alford, Mr. & Mrs. L. M.	15.00			15.00
Andrews, Mr. & Mrs. Chas.		35.00	35.00	70.00
Andrews, Eugenia			7.00	7.00
Andrews, Otis			7.00	7.00
Andrews, Ruth			7.00	7.00
Anthony, Mr. & Mrs. J. M.	30.00			30.00
Askins, Mr. & Mrs. Homer B.	10.00		al 1.20	11.20
Auge, Mr. & Mrs. C. C.	5.00			5.00
Bailey, Royal H.	25.00			25.00
Baker, Samuel			f 10.00	10.00
Bauman, Louis S.			as 50.00	
			k 50.00	100.00
Bauman, Mrs. Louis S.			k 50.00	
			as 50.00	100.00
Beaver, Mr. & Mrs. W. W.	50.00			50.00
Belt, Mr. & Mrs. C. T.			100.00	100.00
Benson, Mr. & Mrs. Fred P.			17.00	17.00
Booher, Mr. & Mrs. Leslie N.	10.00			10.00
Brison, Mrs. Susie	5.00			5.00
Brown, R. W.			m 10.00	10.00
Buerkin, Mr. & Mrs. J. M.	10.00			10.00
Bulach, Mr. & Mrs. Geo. C.	10.00			10.00
Burch, Mr. & Mrs. Raymond	5.00		10.00	15.00
Burgess, Mrs. J. C.		2.00	2.00	
			al 2.00	6.00
Carr, Mrs. Martha L.	5.00			5.00
Carter, Mrs. Nellie V.	5.00			5.00
Cassel, Harry C.	5.00			5.00
Colburn, Mrs. Franklin	5.00			5.00
Colburn, Mr. & Mrs. Oliver	25.00			25.00
Colburn, Ralph	3.00		an 3.00	6.00
Cole, Mrs. Ruth E.			20.00	20.00
Cole, Virginia			5.00	5.00
Cole, Mr. & Mrs. W. H.	2.50	4.00	4.00	10.50
Conrad, Mrs. Mary			tb 5.00	5.00
Coon, Mr. & Mrs. B. W.			j 100.00	100.00
Coon, Mr. & Mrs. W. V.	16.00			16.00
Coon, Vivian			ah 5.00	5.00
Coplin, Mr. & Mrs. W. I.	5.00		5.00	
		d 45.00	kl 10.00	
			rm 5.00	70.00
Creed, L. F.			tb 5.00	5.00
Daudell, Mrs. H. L.	5.00			5.00
Davis, Mrs. Mary	5.00			5.00
Dean, L.	5.00			5.00
Dean, Mrs. Eleanor	20.00			20.00
Didriksen Family	8.00			8.00
Dillingne, Mrs. Ellen J.	5.00			5.00
Dougherty, J. A.	10.00			10.00
Dull, Verona E.			5.00	
			tb 5.00	10.00
Dunjill, Mr. & Mrs. J. E.	25.00			25.00
Eaton, Wm. Russell			5.00	5.00
Erickson, Mr. & Mrs. F. H.	10.00			10.00
Esser, Mr. & Mrs. W. J.	20.00			20.00
Esser, Marjorie			5.00	5.00
Esser, Theodore	5.00			5.00
Eye, Mrs. G. E.	250.00	5.00	al 6.40	261.40
Fairbanks, Mrs. Clara F.	5.00			5.00
Fairbanks, Jane	5.00			5.00
Fairbanks, Mary Lu	5.00			5.00
Feller, Mr. & Mrs. Jesse H.	10.00			10.00
Flick, Clyde C.	15.00			15.00

Contributing Church	General	S. A.	Africa	Total
Frady, Mrs. Clara E. ...	5.00			5.00
Fry, C. L. ...	5.00			5.00
Garwood, Mr. & Mrs. Wm. E.	10.00			10.00
Geisler, Mr. & Mrs. Jesse P.	5.00		10.00	15.00
Grove, Mrs. Frona M. ..		10.00	90.00	100.00
Gunn, John R. & Family	35.00			35.00
Halberg, Mr. & Mrs. Chas. F. ...	10.00			10.00
Hall, Dr. W. P...	5.00			5.00
Hansen, Mr. & Mrs. Louis C.	5.00			5.00
Harvey, Mrs. Nettie ...			5.00	5.00
Hayden Family	12.00			12.00
Hearr, Mrs W. S. ...	10.00		al 2 00	12.00
Hearn, Frances ...	25.00			25.00
Hill, Mrs. Lenore ...	10.00			10.00
Hilligoss, J M. ...	5.00			5.00
Hocking, Mr. & Mrs. George	100.00			100.00
Hocking, Donald ...	5.00		al 2.53	7.53
Hoffman, Mr. & Mrs. G. G.	52.00			52.00
Hoffman, Gordon ...	5.00			5.00
Hollway, Mr. & Mrs. W. H.	10.00			10.00
Howard, Mrs. Leone ...			5.00	5 00
Hughes, Dr. & Mrs. M. W.	15.00			15.00
Hunter, Mr. & Mrs. W. J.	10.00			10.00
Ives, Mrs. Sadie ...	5.00			5.00
Jenison, Wynn P. ...			10.00	10.00
Johnson, Anna M. ...	20.00			20.00
Johnson, Mrs. Margaret .		5.00	5.00	10.00
Judd, Mr & Mrs John I.	21.00			21.00
Judd, Geraldine ...	10.00			10.00
Kashishian, Mr. & Mrs. Geo. S.	5 00			5.00
Keeler, Mr & Mrs. F. A.	20.00			20.00
Keller, Lillian	10.00		tv 5.00	
			e 5.00	
			al 5.00	25.00
Kent, Mrs. A. H.		1.00	tb 2.00	
			f 2.00	5.00
Ketcherside, Mr. & Mrs. Hugh ...	50.00			50.00
Kindig, Mr. & Mrs. Frank A. ...	20.00			20.00
Kirkpatrick, Mrs. J. N. ..	5.00			5.00
Lammens, Phillips ...			j 5.00	5.00
LaNobs, Roy ...	10.00			10.00
Lapp, Frank	50 00			50.00
Laughlin, Mr. & Mrs. T. P.	5.00			5.00
Lichti, Paul A. ...	5.00			5.00
Liggett, Mrs. C. D. ...	15.00			15.00
Liggett, D. W. & Family	30.00			30.00
Loef, Mr. & Mrs C F. ..	40.00			40.00
Longaker, Alice B. ...	25.00	sb 25.00		50.00
Lorenz, Mr. & Mrs. Harry F. ...	10.00			10.00
Lovejoy, Mr. & Mrs. Harold R. ...	25.00			25.00
Lowery Clive ...	15.00			15.00
McClain, Mr. & Mrs. Alva J. ...	50.00			50.00
McClellan, Stewart ...	5.00			5.00
McConahay, Mr. & Mrs. R. J. ...		35.00	40.00	75.00
McVicar, Nina ...	5.00			5.00
Manley, Mr & Mrs. E. B.	4 00			4.00
Madison, Estella E. ...	5.00		al 2.50	
			2.50	10.00
Mendenhall Flora ...	10.00			10.00
Miller, Mrs. Mary ...	25.00			25.00
Milton, Mr. & Mrs. Earl..	5.00			5.00
Mintzer, Charles			j 200.00	
			k 200.00	400.00
Morgan, Louise ...		5.00	5.00	10.00
Morrill, A C.	5.00			5.00
Mulherron, Mrs. F. I. ...		3.00	3.00	6.00
Nelson, Mrs. Andrew ...	10.00			10.00
Nelson, Dr. & Mrs. Orval A. ...	6.00		6.00	12.00
Newland, Harry R. ...	6.00			6.00
Nichols, Charles J. ...	15.00			15.00
Nicholson, Mrs. Howard W.			tb 10.40	10.40
Nida, Eugene ...	10.00			10.00
Nielson, Johanna ...		10.00		
		w 5.00		15.00
Nielsen, Niels C., Jr. ...			10.00	10.00
North, Mrs. Nellie	5.00			5.00
Norton, F. L. & Family..	5.00			5.00
Oliver, Mrs. Wm. R. ...	200.00		250.	450.00
Pearce, Rev. Alan S. ...	5.00	5.00	5.00	15.00
Pearce, Mrs. Alan S. ...	5.00	5.00	5.00	15.00
Pearce, C. J.	10.00			10.00
Pearson, Claude H. and Family	3.00	4.00	8.00	15.00
Phelps, Arthur E	5.00			5.00
Peters Mr. & Mrs. Dale..	5.00		3.00	8.00
Phillips, Mrs. Laura			tb 40.00	40.00
Powell, Mrs Florence . .	5.00			5.00
Quaintance, B. B.	35.00			35.00
Railsback, John E. ...			5.00	5.00
Richardson, Mr. & Mrs. Galen	5.00			5 00
Riddlebarger, Glenn A & Family	10.00			10.00
Riddlebarger, Clayton . .	20.00			20.00
Roberson, D. O. & Agnes ...	25.00			25 00
Roderick, Mrs. Susan E.			5.00	5.00
Ross, Mr. & Mrs. E. B...	25.00			25.00
Ryan, Mrs. Ethel ...	10.00			10.00
Sargent, Mr. & Mrs. J. V.	6.00			6.00
Scheid, Lenora ...	15.00			15.00
Schuster, Mrs. L. B. ...	5.00			5.00
Seelig, Mary (In Memory of)	30.00			30.00
Seelig, Mrs. Mary ...	5.00			5.00
Seelig, Mabel A.	10.00	10.00	10.00	30.00
Shore, Edwin ...			tb 5.00	5.00
Showalter, Charles	10.00			10.00
Shuff, Mr. & Mrs. Ed. ..	10.00			10.00
Simms, Eva ...	15.00			15.00
Simpson, Mrs. D. W. .	5.00			5.00
Skiles, Harry L. ...			e 15.00	15.00
Slocomb, E. P. & Family	5 00			5.00
Smale, Mrs. Esther I. ...	5.00			5.00
Smale, Grace ...	5.00			5.00
Smallwood, James S. ...	10.00			10.00
Smith, Mrs. Mary Elizabeth	5.00			5.00
Smith, Mr. & Mrs. Sterling P.	20.00			20.00
Snively, Mr. & Mrs. Ralph P. ...	25.00			25.00
Sparks, Mr. & Mrs. Cameron W. ...	5 00			5.00
Sparks, Mr. & Mrs. J. C. & Julia	100.00			100.00
Spera, Mr. & Mrs. Frank J.	50.00		al .70	50.70
Sreck, Mrs. Grace P. ..		sbt 1.00	tb 3.00	
			as 1.00	5.00
Stevens, R. E. & Family	100.00			100.00
Stover, Conrad S.			tb 5.00	5 00
Stous, Mr. & Mrs. Paul & Duane	25.00			25.00
Straw, Mrs Agnes & Donald	5.00			5.00
Strobele, Mr. & Mrs. Callison	7.00	5.00	5.00	17.00
Strong, Mr. & Mrs. Walter W.	20 00			20.00
Sturdy, Mrs. Mae E. ..			tb 5.00	5.00
Sturdivant, Gale Lewis ..	5.00			5.00
Sundstrom, Mr. & Mrs. J. S.	7.00			7.00
Surface, Mrs. Tillie			15.00	15.00
Sutherland, Mrs. Edith M	5.00			5.00
Swinton, Jessie H. ...	20.00			20.00
Thiessen, Mrs. Helen	5 00			5.00
Thomas, William ...	5.00			5.00
Thompson, Mr. & Mrs. Maurice	35 00			35.00
Thorne, Mr. & Mrs. John B.	12.00		k 45.00	
			j 45.00	102.00
Turpin Family			6.00	6.00
Voorhees, Mr & Mrs. E. L.	25.00			25.00
Voorheee, Mr. & Mrs. W D.			12.00	12.00
Wall, Dr. Henry V. ..	5.00			5.00
Waller, Mr. & Mrs. Dwight E.		10.00	10.00	
			ah 5.00	25.00
Wells, Alice			al 1.50	
			an 25.00	26.50
West, Mrs. G. S.	10.00			10.00
Whidden, Grace & Alger..		2.00	2.00	
			al 1.00	5.00
White, Nettie I.	20.00		40.00	60.00
Wilbur, Mrs. M. Laverne	25 00			25.00
Willcuts, Mrs. Florence..		10.00	10.00	
			al 5.00	25.00
Willcuts, Mr. & Mrs. Merle	10.00			10.00
Wormer, Mrs. F. S. ...	50.00			50.00
Yoder, Mrs. Sarah C. . .	5.00			5.00
Mission Study Class			k 5.00	5.00
Primary Dept.		sbt 9.55	tb 100.07	109.62
S. G. D.	25.00		al 5.00	30.00
A Friend			10.00	10.00
A Friend	20.00			20.00
M. M. H		40.00	40.00	80.00
A Good Friend			5.00	5.00
F. R.	5.00			5.00
Senior High Dept.			ah 6.00	6.00
A Friend		5.00	5.00	10.00
L. A. P. M. E. P. ...	5.00			5.00
Anonymous	5.00			5.00
Friends	20 00			20.00
A Friend	5.00			5.00
Anonymous	5.00			5.00
A Friend	5.00			5.00
A Friend of Church	5.00			5.00
Cash			5.00	5.00
An Unknown Friend .			rm 15.00	15.00
A Friend			al 25.00	25.00
Junior C. E.	10.00		kl 1.50	11.50
Anonymous	5.00			5.00
A Friend	6.00			6.00
Misc.	253.06	334.00	k 5.00	
			14.20	
			tb 4.00	
			al 17.33	629.09
	3064.56	630.55	2092.33	5787.44

Misc. Funds (Long Beach 1st)

China Inland Mission (Verna Pepper)

Manley, Mrs. E. B. ...	2.00	
Oliver, Mrs. Wm. R	25.00	27.00

Russian Evangelizing Ass'n (Oswald J. Smith)

Church Offering	89.37

Belgian Gospel Mission

Andrews, Charles D. & Family ...	5.00

Claude H. Pearson

Peters, Mr & Mrs. Dale	2.00	
Stettenbenz, Mr. & Mrs. W. T. ...	1.00	
Oliver, Mrs. William R. ...	50.00	
Andrews, Chas. D. & Family ...	20.00	
M.M.H. ...	10.00	83.00

Hebrew-Christian Alliance

Skiles, Harry L	5.00	
M.M.H. ...	10.00	
S. G. D.	5.00	20.00

Hebron Community Center

Contributing Church	General	S. A.	Africa	Total
Andrews, Chas. D. & Family ...			14.00	
Willcuts, Mrs. Florence ...			5.00	
Oliver, Mrs. Wm R. (Hebron Home) .			25.00	44.00
L. L. Legters				
Oliver, Mrs. Wm. R. ...				50.00
Total ...				318.37
TOTAL ALL FUNDS ...				6105.81
Of the above, the Church gave $2171.22				
Of the above Bible School gave $3934.59				

Los Angeles (1st)

Misc.			ah 10.00	
			kl 15.00	25.00
Misc. (per C. F. Yoder)		16.15		16.15
Total				41.15

South Gate, Calif.

Misc (per C. F. Yoder)		5.00	5.00

San Diego Mission

Presnell, Mrs. Evelyn ...		j 50.00	50.00
Smith, Mr.. & Mrs. Roland	5 00	5.00	10.00
Olsen, Mr. & Mrs. Harold		5.00	5.00
Coons, Mrs Jesse		an 100.00	100.00
Misc		3.00	3.00
Total			168.00

LaVerne, Calif.

Bolling, Mrs. Elizabeth ..		abt 35.00	
		10.00	45.00
Dee, Mrs. Julia .		abt 10.00	10 00
Total			55.00

Glendale, Calif.

Misc. (per C. F. Yoder)		9.41	9.41

Compton, Calif.

Misc. (per C. F. Yoder)..		2.59	2.59
Martin, Mrs. T. W. ...	7.92		7.92
Total			10.51

Long Beach (2nd)

Misc. (per C. F. Yoder).		2.65	2.65

Misc. Contributions (So. Calif. District)

A Friend ...	10.00		10.00
Larson, H. C		w 10.00	10.00

General Misc. Contributions

Rent of Stereopticon	2.00		2.00
Rent of Stereopticon (per A. H. Kent) .	5.00		5.00
Rent, Wells Property	25.00		25.00

Dayton, Ohio

Burkett, Mr. & Mrs. L. T.		300.00	300.00	
Kinsey, Mr. & Mrs. Roy H.	50.00		50.00	
Kinsey, Mabel E. ...	25.00		25.00	
Phillips, Mr. & Mrs. Earl A.		10.00	10.00	20.00
Barnard, Rev. & Mrs R. D. & Dorcas ...	35.00			35.00
Campbell, Charles & Family	15.00			15.00
Deeter, Minnie ...		10.00	13.50	23.50
Kendig, Independence ...	15.00			15.00
Bolender, Mr. & Mrs. Howard	11.00			11.00
Abrit, Oscar & Felle ...	10.37			10.37
Campbell, Mrs. Elizabeth	10.00			10.00
Whitehead, Mrs. Valeria		5.00	5.00	10.00
Hamburger, Blanche & Elizabeth		5.00	5.00	10.00
Minderman, Rev. D. L..	10.00			10.00
Smith, Mr. & Mrs. Homer C.	10.00			10.00
Grubbs, Mr. & Mrs. A. D		5.00	5.00	10.00
Draham, Mr. & Mrs. George	7 75			7.75
Teeter, Nannie B. & Buck, Grace ...	7.50			7.50
Reed, Mrs. Thelma ...	8.25			8.25
Langnecker, Dr. & Mrs. L. W.	6.75			6.75
Murr, Mr. & Mrs. Glenn..	6.00			6.00
Wogaman, Carrie ...	6.00			6.00
Gallichie, Joe & Family..	5.50			5.50
Fox, Mr. & Mrs. R. V. ..			g 5.00	5.00
Shomo, Anna E ...			5.00	5.00
Wolfe, Mr. & Mrs. Don E.	5.00			5.00
Hacker, O. E. & Family	5 00			5.00
Wogaman, Mr. & Mrs. Geo. W.	5.00			5.00
Cavender, Mr. & Mrs. Chas			g 5.00	5.00
Snider, Mr. & Mrs. Monroe	5.00			5.00
Yount, C. K. & Family..	5 00			5.00
Lentz, Mr. & Mrs. O. H.	5.00			5.00
Klepinger, Robert M. . .	5.00			5.00
Comer, Mr. & Mrs. Clyde			5.00	5.00
Ewing, Mrs. Belle M. ...	5.00			5.00
Forsyth, L. E. ...	5.00			5.00
Moist, Mr & Mrs. W. E.	5.00			5.00
Lehman, Mr. & Mrs. H. W.	5.00			5.00
Magnuson, A. G. & Family	5.00			5.00
Coy, Mrs. Ida & Horace	5.00			5.00
Misc.	1.78		m 33.47	35.25
Totals	306.50	35.00	391.97	733.47

Total Receipts for April $9390.63

LOUIS S BAUMAN, Sec'y-Treas.
ALICE B. LONGAKER, Office Sec'y.

The Church Victorious

(Continued from last week)

By E. B. Studebaker

MODERATOR'S ADDRESS, NORTHERN CALIFORNIA CONFERENCE

The church is God's great witness in this world, and indeed must present an example of righteousness and peace and purity. But the message of the gospel, for this age, is not mass reformation, it is *personal regeneration.* The condition of the world during our witness is not a determining measure of our victory; God alone determines the measure of victory won by His church. As for visible evidences in this world, certainly the truest and greatest is the mighty moving of God's Spirit among His redeemed children. When God moves mightily in His church, souls are born into His kingdom.

Remember, that unless our witness is effective to the salvation of the lost, we are not fulfilling God's program for this age. Too many think of the church as merely a Christian household where we teach culture and Christian ethics; while the church may, and should be a place where those born into the family of God receive exercise and food, certainly most urgent in the purpose and program of God is the rescue of the lost and the dying. Christ came to "seek and to save the lost." The church of Christ is really a lighthouse, a rescue post in the midst of a storm tossed world, and every redeemed child of God is a coast guard, always on the outlook for the struggling and the lost. Remember, that one of the truest evidences that I am saved, is my willingness to serve and suffer that others might be saved, my whole hearted obedience to the commission of my Lord and Savior. Remember, that God always uses soul seekers, but He never uses self seekers. Remember, that it is not popular program that fills our churches, it is faithful, Spirit filled, witnessing Christianity that fills our churches. Remember, that every Christian is responsible for the proclaiming of the gospel; beginning in his own household, continuing in his own community and unto the ends of the earth, according to the commission of our blessed Lord. According to the Word of God, I dare not refuse to witness and to warn; if my life fails to be a witness for God, it ceases to be a warning to the lost. "If thou warn not the wicked, the same wicked man shall die in his sins, but his blood will I require at thy hands." (Ezek. 3:18).

Facts to Face

Figures are rather startling if we face them honestly; figures tell us that sixty two million souls in the United States are entirely untouched by evangelical Christianity; at least they are outside of Protestant churches. If this is true, then in the light of the faith we hold so dear, every second person is a subject for our concern and our witness and our prayers. If this is true, fifty percent of the people of San Joaquin Valley are dying without a gospel testimony. What are we doing to meet this challenging responsibility? Do we sit unmoved in the hope that some evangelical denomination will respond? Must our Lord's heart be broken with disappointment? After His great heart lovingly yielded its blood on Calvary's cross to save, must it yet be broken with my indifference and unfaithfulness? Where is our boasting of our distinctive gospel message? Do we believe that a sprinkle of water will fulfill Christ's commission to baptize? (dip under repeatedly). If not, why are we so satisfied and unconcerned? *God have mercy upon us! Thank God, we are saved by GRACE!*

Surely the words of Christ apply to our own time: "The fields are white already to harvest." Not merely golden ripe, but over ripe, "White." Opportunity is here now; it must be seized at great cost of life and substance. Are we ready to rise in the conquering name of Jesus? How dare we turn our backs on Calvary's cross and say NO?

Opportunity is a delicate thing. A traveler once visited the studio of a famous sculpter; there he saw a peculiar specimen of art: a figure with its face covered with hair, and with wings on its feet. The traveler being curious queried: "What is its name?" "Opportunity," was the answer. "Why is its face covered with hair and why has it got wings on its feet?" "Because when it comes, men seldom recognize it; and once it is gone, it can never be overtaken." We are God's witnesses in this world; we are ambassadors of Christ; the Word of reconciliation is trusted to us; we are "workers together with God." This hour is our opportunity to serve, and God's opportunity to save; the next may be too late. If we are unfaithful, how shall we be able to answer when we stand in the presence of Him who "became obedient unto death, even the death of the cross?" There is a fable which imagines our Lord's entry into heaven after His resurrection; the setting is a conversation in which our Lord explains to Michael the Archangel, the meaning of His ministry for poor erring mortals upon the earth; how that He had accomplished full and free salvation for all who would be saved. Michael asks: "What provision is made that all men may know?" and Jesus said: "I have commissioned Peter, James, and John, and other chosen apostles, and the disciples that shall believe through their testimony; these I have commissioned to *go and tell all nations.*" But, said Michael: "Suppose they fail you?" Jesus said: "I have made no other provision."

In This District

We should be fully awake to the solemn fact that, great opportunity is frought with great responsibility. Let us never move from our time honored position: "*The Bible, the whole Bible, and nothing but the Bible.*" Let us keep the commission of our Lord at the center of all our church program. Within the commission of our Lord is comprehended what has proved, in the history of the church, to be the only successful plan of accomplishing the work of the gospel. "*Go ye*" is a command to every believer, and comprehends a personal house to house and friend to friend witness. In the early church believers "went everywhere preaching the Word;" this plan, if it were honestly earnestly and prayerfully adopted would today increase our accomplishments a thousand percent. Of course evangelism by mass meeting, led by God's chosen evangelists is also comprehended in the commission of our Lord; this is evidenced by the example of Peter on the day of Pentecost; also from the fact that in the work of the church Christ gave some to be "Evangelists!" We cannot carry out the program of the New Testament without a definite program of evangelism. Observation and experience teach us that seldom does a church continue with a strong and vital testimony without a planned, intensive, prayed down revival meeting at least once annually. At this point we are very insufficient, and we should pray God to give vision and guidance that we may conform to the New Testament plan in this respect. Let us remember that Christ gave some to be "evangelists," as well as "pastors and teachers." A heaven-born revival that would double our district membership, would make all God's people so happy that a petty personal difference would never appear on the surface.

Certainly no body of believers can take our Lord's commission seriously without being missionary minded. We thank God for the earnest intention manifested in our district mission support, and also for the response to the great need in foreign lands; but we fear that we have not yet perceived the possible blessing contingent upon honestly and earnestly answering the challenge of our great God in Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." The stewardship tithe is surely by the Apostle Paul revealed to be a doctrine of grace. One of the greatest needs among our churches is a God-given vision of the vital place the grace of giving holds in personal experience, and in the God given program of the church.

"Take my life, and let it be
Consecrated Lord to Thee;
Take my hands, and let them move
At the impulse of the love.

Take my lips, and let them be
Filled with messages for Thee;
Take my silver and my gold,
Not a mite would I withhold."

May our vision be increased to the full extent of the commission of our blessed Lord and Savior.

May our responsibility be that of ambassadors of the King of kings and Lord of lords.

May our consecration be tested in the light of Calvary's cross.

May our only purpose be to magnify our blessed Lord and Savior.

May the love and passion of our Lord Jesus motivate and control our lives, and give us earnest concern for the lost and dying.

And the prayer of the Apostle Paul, is our prayer:

Col. 1:9-13: "That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding;

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Strengthened with all might, according to His Glorious Power, unto all patience and long suffering with joyfulness;

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

SUSPICIOUS VIEWS

Error is never wrapped in cellophane. Bound attractively, it comes in deceptive packages of many sizes. It is surprising how many judge a book by its cover. The Colossians were solicited by ministers of righteousness (II Cor. 11:15) who clothed their wares in angelic imagery (Col. 2:18). The "end-time" is to be characterized by those going in the way of Cain, running after the error of Balaam and perishing in the gainsaying of Korah (Jude 11).

When suspicious views of the Word confront us, we should be as careful as Spurgeon when he examined a book of Henry Drummond. "I have read the book and whether it be a good book or a bad book I cannot tell." A year later he said, "Since writing the above, I have read Drummond's book again, and again I say, whether it is a good book or a bad book I cannot tell; but I think it is a bad book."

—S. F. Logsdon.

The thief on the cross had nails through both hands, so that he could not work; and a nail through each foot, so that he could not run errands for the Lord. He could not lift a hand or a foot toward his salvation, and yet Christ offered him the gift of God, and he took it. He threw him a passport, and took him with him into Paradise.—D. L. Moody.

AGAIN

There is a fine response to our request for early orders for Sunday School supplies. Orders from the following schools have been received for next quarter's supplies. They are given in the order in which they reached our office. Thanks.

*Hamlin, Kansas.
Mt. Oliver, Georgetown, Del.
*Corinth, Ind.
*Fillmore, Calif.
Bellflower, Calif.
*Sterling, Ohio.
*Fair Haven, Ohio.
*Roanoke, Va.
Uniontown, Pa.
Waynesboro, Pa.
*Clay City, Ind.
Dayton, Ohio.
West Alexandria, Ohio.
Freemont, Ohio.
*Krypton, Ky.
Rittman, Ohio.
Philadelphia, Pa., First.
*Brush Valley, Pa.
*Accident, Md.
*Sergeantsville, N. J.

* indicates that remittance in full accompanied th eorder.

"FOR BY GRACE ARE YE SAVED"

'Twas grace, God's grace, His grace alone,
That shed Christ's blood on Calvary,
'Twas grace, God's grace, His grace alone,
That called and chose and ransomed me.

His grace, His love, His blood, His power,
Doth save and keep me every hour.
Oh how I long to see His face,
And praise Him for His matchless grace.

—Gus McKey.

SWEET HUMILITY

A hundred years ago Oberlin, the German philanthropist, was journeying through a snowstorm near Strasburg and lost his way. He was rescued from death by a wagoner, who came by after he had sunk in the drifts. The man refused any reward.

"Tell me your name, at least," said Oberlin.

"Tell me," was the reply, "the name of the Good Samaritan."

"His name is not recorded," said Oberlin, wondering.

"Then let me withhold mine," said the wagoner.

Oberlin never forgot the incident. He had known so many givers who paraded their gifts that the Christian humility of this man impressed him deeply. Here was a true giver, who gave without desire for recognition.

"I am willing to give something," said a man the other day to a visitor with a subscription list, "but I expect gratitude, and so few have it."

What a contrast to the generous wagoner!—Selected.

Brethrenism

"Brethrenism" is a word of which we have heard much recently. It does not happen to be in Webster's Dictionary, therefore we presume that we will have to furnish our own definition. Just what do we mean by "Brethrenism"?

There are few men who have been in the active service of the Brethren Church longer than the pastor of this church. He began his ministry in it when he was only seventeen years of age. His father was one of the charter members of the denomination, being a delegate to the famous Dayton convention where the present denomination known as **The Brethren Church** was born. "Brethrenism", as he understands it, and as he is sure the fathers of the church understand it, does not mean merely the teachings of the fathers of our denomination, whatever those teachings may have been. Our fathers, themselves, did not regard themselves to be infallible by any means. If they defined the word "Brethrenism", we have no knowledge of it. At the Dayton convention a **Committee on Church Government** was appointed of whom Thomas E. Davis, P. J. Brown, S. H. Bashor, and J. C. Cripe were members. This committee brought in a statement of faith for the new denomination about to be born. Strong objections to their report were made immediately. The report was "recommitted" to the committee. The committee retired, and later on—well, we will quote directly from the "Proceedings of the Dayton Convention held by the Brethren Church in Music Hall, Dayton, Ohio, on June 6th and 7th, 1883'.'

"THE CHAIRMAN: The Committee on Church Government has a report to offer.

S. H. BASHOR. On consultation the Committee on Church Government have concluded to accept from Brother Davis that which Brother Brown will Report on Church Government.

P. J. BROWN. I have the honor to report our views in full. They are here set forth—**(hands the chairman a copy of the New Testament).**

THE CHAIRMAN. The title of this report is the New Testament of our Lord and Savior Jesus Christ, translated, etc.

THE CHAIRMAN. What disposition will the convention make of the report of the committee?

W. L. SPANOGLE. I move that this report be adopted by the convention rising and singing,—"Praise God from whom all blessings flow."

The whole convention rose and sang the Doxology, and the report was unanimously adopted." Calendar 1st Church, Long Beach.—L. S. B.

SACRIFICIAL GIVING

A young convert on the west coast of Africa, saved out of the most horrible savagery, came into the house of God one Christmas day to offer her sacrifice of praise to God in the form of a gift on the Lord's birthday; for they observe Christmas day there, not by giving their best to each other, but by bringing their best gift and offering to Christ, whose birthday is being celebrated. At the close of the service of song and praise and prayer they came in procession to the front of the church, each offering to the minister the gifts they had brought for the Savior. They were so very, very poor that most of them had only a handful of vegetables to bring, and some only a bunch of flowers to show their good will. If anyone would bring a coin worth a penny or two, it was counted a particularly valuable gift. But here came this girl, 16 years of age, and just saved out of paganism, and from under her old dress she drew a silver coin worth about three shillings and sixpence, and handed this to the missionary as her gift to the Savior. He was so amazed at the magnitude of it that he refused at first to accept it, for he thought surely she must have got it dishonestly; but lest he might create confusion he did take it, and called her aside at the close of the service to ask her where she got such a fortune as that—for it was really a fortune for one in her condition. She explained to him very simply that in order to give to Christ an offering that satisfied her own heart she had gone to a neighboring planter and sold herself to him as a slave for the rest of her life for this three shillings and sixpence. She had now brought the whole financial equivalent of her life of pledged service and laid it down in a single gift at the feet of her Lord!—(Darkness & Light, Ceylon, India, Gen'l Mission).

Just because a Christian smokes is no sign he's on fire....for God.

IS IT RIGHT WITH YOU?

(Continued from page 2)

Jesus went through. Sweat poured out like drops of blood. His was a deep soul agony pouring out from the very depths of His being.

The Heart Yearning of the Holy Spirit

One more passage from God's Word. A most wonderful passage; I want you to study carefully and prayerfully. Turn to Romans 8:26-27: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings, which can not be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

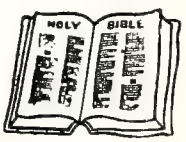
Isn't this true? Who of us knows how to pray as we ought? Our thoughts, how rambling, how shallow how self-centered! Our words, how stammering, how inadequate to express the deeper feeling we want to make known! And added to this, we don't even know for what we should pray. It is not even in our thought life. And here is the miracle! The Holy Spirit, dwelling within us, united with our Spirit, prays through us, through you and through me, carrying the requests to the throne of God. He prays with groanings that cannot be uttered. He has that same heart-yearning that we saw in Moses, in Paul, and in our Lord Jesus Christ!

Think of it! The Holy Spirit praying through you! You are the channel He will use to God's glory. You are the representative of God in your church, through whom the Holy Spirit will work.

Now that the fire burns in your heart, choose other spirit-filled Christians who attend the same church or who live in your community to work with you. Don't say there are no such persons near you. Ask the Holy Spirit for guidance and He will show you who they are. The Lord will not leave any community without a witness. Elijah thought he was all alone, that God had no other witnesses, but the Lord showed him there were still seven thousand who had not bowed the knee to Baal. (I Kings 19:9-18). God has some children in your community. Find them!

Have them meet with you in your home. Fellowship together in prayer and Bible study. Saturate yourselves with the Word of God. It is the sword of the Spirit. Then go to your knees and pray. Each of you pray and pray until the fire falls.

Lord lay some soul upon my heart,
And love that soul through me
And may I humbly do my part,
To win that soul for thee!



NEWS FROM THE FIELD



CAMPBELL BRETHREN
Lake Odessa, Mich.

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:2-5). Real fellowship is a result of born-again believers uniting in a common cause against a common foe and for a common objective. I thank my God for fellowship with the Brethren.

Upon entrance into the active ministry in 1933, we accepted a call from the Lake Odessa Brethren. It was of the Lord. During the years of ministry we have had the privilege of watching several souls, called from darkness to the marvelous light of the gospel, grow in grace and knowledge of the Lord Jesus Christ.

It has been our lot to lay to rest some of God's pilgrims. Bro. Stephen Smith, of Plainwell, formerly of the Washington, D. C. church, Bro. Calvin Clum, Bro. Heintzlemann, Sister Ida Thomas, Sister Nickerson, and recently Bro. David Winey have answered the summons and have fallen in the sweet sleep of the Lord.

We have had many good times of refreshing from the Lord. In the earlier part of our ministry, Bro. Norman Uphouse held us an inspiring evangelistic service lasting two weeks. In 1935 Bro. L. S. Bauman held us a Bible conference of two weeks duration, packed full of old-time gospel and prophecy. People from many other denominations came long distances to take part in the services. The good from that meeting is still to be seen in our community. Last spring Bro. Herman Hoyt came to be with us for a week. It was a completion of a task begun the year before, which had been suddenly interrupted by an appendicitis operation, and how we did enjoy the treasures of the Lord by his hand. Then last fall, Bro. Donald F. Carter led us in an evangelistic meeting that has been a source of blessing to us all. Many were the people contacted and shown the way of salvation. We have had quite a few missionaries to speak to us and once an Ashland Gospel team. Every speaker we have had, we can certainly recommend to any church as a real, energetic bearer of the "Thus saith the Lord."

The Lord willing, we shall enter upon our sixth year of service here soon. The church has seen fit to call us unanimously again, for which we cannot but believe that it is the mind of the Spirit, and accordingly we accept His leading.

The Plainwell Meetings

A couple of years ago, spurred on by a desire to see the gospel spread to another town, Bro. Norman Uphouse, Bro. Kenneth Oldman, and myself undertook a series of meetings in Plainwell. The Campbell Church has about twelve members there.

At the beginning of the meetings Bro. Stephen Smith, one of our mainstays there, died. This handicapped our meetings greatly. Then, the following Saturday, a street carnival in front of our store building vied with us for popularity. It was that same Saturday night, that three precious souls stepped forward. To the all too realistic question, "Carnival or Christ," they chose Christ. One more soul came on another night.

We interviewed the pastors in Plainwell. We found only one rather favorable to our message, which was: "We preach Christ, and Him crucified, the hope of Glory!" But for some reason the Lord did not see fit to cause a work to open there.

The Leon, Iowa Meetings

Having been called by the Leon church to hold a series of evangelistic meetings, we accordingly held forth Feb. 6-20 in the name of the Lord. It was our first attempt, but we tried not to make it an attempt, but a real cause of the Lord. We found a consecrated band of prayer helpers there, for which we were indeed grateful. We had fine cooperation in the matter of visiting having entered between 50 and 100 homes.

We had good attendance considering a three day basketball tournament across the street and slippery weather under foot which hindered rural people especially. At no time did the attendance go under 50 and four times it reached 200.

Being without a pastor since September, there was naturally a great deal of visiting among the membership to be done. Much credit for a live nucleus there must go to one of the faithful deacons, Bro. Lee Fender, who supplied during the interim and also a local preacher who helped unstintingly.

We were privileged to address the high school assembly, which occasion will be long remembered. No finer group of America's real wealth have I seen. The high school chorus paid us a visit and sang a number for us one Wednesday night.

We are grateful to all those who helped so freely with the music, to those fine cooks who kept us, and to the wonderful hospitality shown by the Woodmansee's whose guests we were.

On the last Sunday, we had a basket dinner at the church. In the afternoon, a short praise service. Monday evening, Feb. 21, we baptized six and received them into the church. Following the baptism, the Lord's Supper and Communion was celebrated, and after many good-byes and well wishes, we took our leave. Victory belongs unto the Lord; the privilege of praying and working with Him is ours. Praise ye the Lord.

Our Jubilee Communion

Fifty years ago, June 16th, the Brethren of Campbell Community near Lake Odessa engaged in their first communion service. This year on June 16th we plan a Jubilee communion. The church by this medium invites all former pastors to attend. We plan a week-end service and will be glad to have former pastors listed as speakers. We hereby invite also members of other Brethren churches to attend. We will try to provide lodging and meals for all who come. Former pastors, if you think you can be present, drop us a card at Freeport, Mich.

Respectfully, in His Name,
ARTHUR CAREY.

NEW TROY

For some time we have been interested in the work of our sister church at New Troy. Their last pastor, Bro. English, died in 1932. Since then, they have been having Sunday School. Due to outside influences the work was temporarily impeded for more than a year. Now there seems promise of a brighter future for the Brethren there. Bro. Eppley, Engle, and others have been supplying recently for them. It is fervently hoped that soon they may have a regular pastor. I'm sure they covet the prayers of all the Brethren.

ARTHUR CAREY.

C. E. Topic for Juniors

Topic for June 19, 1938

SUFFERING WITH CHRIST

(Aim: To show the great privilege it is to suffer persecution and affliction).

Leader

(Place in one corner of blackboard a crown of thorns. In the other a jeweled crown. Across the top write the word "Crowns". Through the center of blackboard write "Life", "Righteousness', "Incorruptible", "glory").

We all know that crowns are for kings and queens and that they may have more than one crown, but perhaps no boy or girl ever imagined for a moment that they could ever hope to receive a crown. We will look in the Bible and see how you can obtain not only one crown but four.

Before we find out what crowns we can obtain, let us look back through the years and see another crown.

First we see a great multitude assembled. All kinds of people are present, rich and poor, high and low, small and great. Some great event seems to be going to take place, there is so much excitement. In the midst of the crowd stands a man who seems to be the cause of the excitement. He is dressed in a purple robe, the symbol of royalty and on his head is a crown. As He comes forth, there is a cry "Hail, King of the Jews,"And they bow before Him. There is a hand uplifted and it strikes this King, but we see that all this is in mockery. The man is Christ Jesus and the crown is a crown of thorns. We see the blood on His forehead where the cruel thorns have pierced it. This is the crown He wore as He was led to the cross to bear your sins and mine. We must learn what that cross meant for us. The guilt, the sin was ours for God says "The wages of sin is death," but the Lord Jesus bore the punishment. If you have learned that the Lord Jesus suffered in your place, and that because of that death, God has given you the gift of eternal life, then the crowns may be for you also. Note, then that the gift is free, we can do nothing to gain salvation but to take it. The crowns are rewards, they are what we are to strive for. The first crown is mentioned in I Cor. 9:25.

The Incorruptible Crown

This crown is for those who lay up treasures in heaven, for those who live for Jesus here on earth, for those who are true and faithful servants and use their talents for God. This crown will be given to those who have forgotten self and have been faithful. The second crown is mentioned in II Tim. 4:8.

The Crown of Righteousness

This crown is promised to those who look forward to the Lord's Coming, for those who are found watching and waiting for the Lord's return. The third crown is found in Rev. 2:10.

The Crown of Life

This crown is promised to those who are faithful unto death, to those who have been tempted and come out victorious, those who have suffered and have come out better Christians, those who have been tested severely and have come through praising God. Let us stop and consider a few questions concerning this great subject of "Suffering with Christ."

1. Who will suffer persecution? All who live godly. II Tim. 3:10-14; John 15:18-20.

2. Who will comfort us? God. II Cor. 1:4.

3. How should we act when suffering comes into our lives? Be patient. Rom. 12:12; Be joyful. II Cor. 7:4-7; Return good for evil. Rom. 12:17-21. Acts 5:41.

4. Why are we persecuted? Enter through kingdom through much suffering, Acts 14:22; opportunity to glorify God. I Peter 4:12-16; Great reward, Matt. 5:10-12; will reign if we suffer, II Tim. 2:12.

Examples of those who were tested.

Joseph — His pathway to the throne lay through the prison cell. Joseph returned good for evil. (Year 1, Part 2. Lesson 20-21 True Stories from the Long Ago).

Daniel — Never promoted until he slept in lion's den.

Apostle Paul — Preached in Ceaser's household with irons on wrist.

Israel — gained more by the bondage under Pharoah then she lost. Difficulties awakened courage and self reliance in the breast of the Hebrew.

John Bunyan did his best work in jail.

The story is told of two men who were traveling together and they came to a mountain, one man said "I cannot go farther." The other said, "It is here that I may climb nearer the skies."

Let us take courage and drawing our strength from Him, let us be faithful until death or until Christ shall come remembering that the greater the trial the greater the opportunity to show God's power. Don't complain if trouble comes into your life. Only thank God and take courage.

We now come to the last crown we shall discuss, I Pet. 5:4.

The Crown of Glory

This crown is given to those who walk so near to their Master that they become examples for others and who teach the Word of God caring for God's sheep.

Leader

We are to strive or work not for crowns, not for the rewards, but because we love Him and because we can not help living for Him and serving Him when He has first place in our lives.

C. E. Topic for Young People

Topic for June 19, 1938

THE WORSHIP OF THE EMPEROR

(Rev. 13:8-18; 14:9-13)

Suggestions for the Leader

Powerful rulers of history and of the present time have invited the worship of themselves by their subjects. They were able to see that men are religious by instinct. If the rulers were successful in directing worship to themselves, they could use the people more for their own ends. However, worship of mere man is wrong. It can not please God, as He seeks our undivided worship.

Satan works to direct worship away from God and to other things or persons. If he can, he encourages worship of some man. Almost always, men accept human subjects for worship as they depart from God. Does this help to account for idolatry and ancestor worship?

In history, we read about 'the divine right of kings.' In one sense, this was correct, as God set up certain rulers and put others down. He gives the rule of nations to whomsoever He will (Dan. 4:17). But the kings of Europe used their claim to develop worship and allegiance to themselves. They insisted that God approved of their appointment and work. Their claim was nearly like the Pope's claim for infallibility. Of course we know that popes and kings were merely human and made serious mistakes in government and in religion.

The world has not outgrown the habit of man worship or humanism. Thousands and millions of people who refuse God's Son, the Messiah, will fall before a mere man later.

If you have already accepted Jesus Christ as your Savior, you may wonder why others do not accept Him too. Some, that reject Christ, do it because the would rather live in sin. Many do not believe because Satan has blinded their eyes.

I. The Steps Leading to the Honor of Man. Rom. 1:21-25

a. Failure to glorify God and be thankful to Him. People became independent and proud. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

b. They became vain in their reasoning. Our present day has witnessed vain and foolish reasoning to admit the evolution of man from lower forms of animals.

c. They became darkened in their hearts. Blackness stands for sin, ignorance and evil.

d. They became fools. This means the opposite of a wise man. Fools say that there is no God. Psalm 53:1.

2. The Rejection of God and Refusal to Worship Him. Luke 19:14. Rev. 9:20-21

It is reasonable to believe in God; and unreasonable to disbelieve in Him. When we consider the creation and all His handiwork, we feel sure that there is a Creator. Beyond this, we have the testimony of the Lord Jesus. He came into the world to reveal the invisible God to man. Those persons who saw the Savior actually saw God manifest in the flesh. In spite of the many reasons why we should believe in God, some refuse to do it.

We are fortunate in having the Bible and the Holy Spirit with us today. The Spirit works with men and the Bible is being read to them by faithful teachers and preachers. These things afford a wonderful opportunity for everyone to come to the light of the gospel. Those who reject it, do it deliberately and must answer for their actions. The Bible pictures a horrible plight for those who refuse to worship the true God.

3. Glorifying Man. Acts 12:21-23.

Hero worship and the deifying of men is sin. These things are pronounced in the history of mankind; but can not be regarded as all in the past. The civilized world of ours is going to give unprecedented honor and glory to a man of sin, who will accept it gladly.

The pomp and display for Hitler as he visited Rome recently cost over ten million dollars. He has organized a system whereby people idolize and worship him. Mussolini and Stalin too, are worshipped as saviors of the people. The people are much at fault in this; but so are the dictators. God will sternly rebuke the man who accepts worship from a fellowman. The apostle Paul knew better than the dictators. Acts 14:15.

4. The Claim of the Man of Sin. 2 Thess. 2:4.

Daniel, the prophet, saw the anti-Christ coming to be worshipped. He said that he had a mouth speaking great things. He will speak against any saints on the earth. He will speak against the Jews and against God. Much of his work will be in opposition to God.

The Man of Sin will have his image set up in the temple and compel men to bow to it. Can this really happen? "Already hymns and psalms....are chanted to the praise of dictators..It is but a step from that to the open confession of the beast as god of the world."

5. Miracles and Wonders as Aids to Worship. Rev. 13:13

Unbelievers frequently criticise Christianity because it admits many miracles and works of a super-natural nature. Of course we do not deny these; but insist that God could bring them to pass as He desired. He made the laws of nature and has the right to set them aside at any time. He is not bound by them; but uses them.

Once He reserved the sign of fire as a proof of the true God. Elijah challenged the prophets of Baal to call down fire from their gods and they failed. When Elijah prayed to Jehovah the fire came. That was a positive proof of the superior power of God. However, during the great Tribulation, the anti-Christ will be permitted to use fire. Many men will be deceived who thought they were smart.

The difficulties of unbelief are always more serious than those of consistent belief. It is very strange that men will reject the person and work of the Lord but accept a counterfeit in the Man of Sin.

Quotation

"In Revelation fourteen, we are told of an angel who flew in the midst of heaven and condemned the people who worship the beast to the wrath of God. But he is preceded by one having the everlasting Gospel, calling upon the people to worship God and give glory to Him.

"We have a gospel, the gospel of grace. It should be proclaimed to the ends of the earth. Every person who believes it and receives the Lord Jesus is forever delivered from condemnation and assured of life eternal."

Questions

1. Does God have any part in the selection of rulers today? I Sam. 9:17; Dan. 4:17.
2. Why is it a sin to worship a mere man? Acts 12:22-23.
3. If men reject God, what do they usually worship? Rom. 1:23.
4. How far should we go in respecting heroes and dictators or presidents?
5. Do you think that kneeling before the pope and kissing his big toes has anything to do with worship of man?
6. What is the final doom of the worshippers of anti-Christ? Rev. 14:9-11.

GOD'S MEANS OF GRACE
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The BRETHREN EVANGELIST

George Rohk 5-38

WOMAN'S OUTLOOK NUMBER

The Regiment of God

"Every mason in the quarry,
Every builder on the shore;
Every woodman in the forest,
Every boatman at the oar,
Hewing wood and drawing water,
Splitting stones and clearing sod,
All the dusty ranks of labor
In the regiment of God,
March together toward His temple,
Do the tasks His hands prepare;
Honest toil in holy service,
Faithful work is praise and prayer."

CHRIST FACES CHRISTIANITY

(*Based on Rev.* 3:14-22)

By Frank G. Coleman

UNCHRISTIAN CHRISTIANITY

Not all that is present day Christianity is Christian. The world of Christendom may point with pride to its churches, reared upon centuries of tradition; to its educational institutions, founded through the faith of men of God; to its charities in the name of Christ who was benevolent; to its morals, based on what it designates as "the teachings of Jesus;" but the Christian world in pointing to the pride of the present, fails to see that externals, the mechanical side of Christianity, are all that remain. Christianity faces itself and is proud of what it sees. Christ faces Christianity and sees the same churches with their towering spires and their lavish furnishings; He sees the same charities; He sees the moral men of the church, the religionists of the golden rule; and seeing it all, He finds little to commend.

Christ is facing Christianity, and to Christianity He says, "I will spue thee out of my mouth" (Rev. 3:16).

OUTSIDE

Christ faces Christianity and finds Himself outside the professing church. "Behold, I stand at the door and knock" (Rev. 3:20). The Christ of the virgin birth has been excluded from Christendom. Today's professing church at large will have nothing of the miraculous in the origin of their teacher. The Spirit-conceived Christ has been ousted from the halls that bear His name. He who knew no earthly father knocks and waits without the structure that was founded upon the confession that God, and God alone, was His Father.

The Christ of the cross faces Christianity and finds that no longer do men desire a salvation that comes alone through the merits of another. The Christ of the vicarious atonement has been locked out. No wonder that he addresses Christendom and says, "Thou art wretched, and miserable, and poor, and blind, and *naked*." Unclothed upon with the righteousness of Christ imputed through faith in Him and His atoning work, the shame of the professing church at large has been gilded over with the works of men. She stands self-sufficient in her coating of gilt and boasts, "I am rich,....and have need of nothing." The suffering Servant faces the system that bears His name and pleads, "Buy of me.... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

The Christ of the empty tomb faces Christianity and finds the doctrine of His bodily resurrection relegated to the limbo of myth and fable. The glorified Christ, barred from the whited sepulchre that is the visible church, finds Himself not only outside of Christendom, but to all practical purposes, walled up in an oriental grave! And as He stands knocking at the door, He implores, "Anoint thine eyes with eyesalve, that thou mayest see."

ANEMIC

The Great Physician stoops beside the weak and impotent hulk that professedly owes its existence to the crimson fountain opened at the Place of the Skull and finds it enervated by spiritual anemia. A Christianity devitalized by bloodless teaching and preaching is a wretched and miserable counterfeit of that virile faith that swept the world in a few years, once the conception of a blood-bought redemption had gripped the consciousness of self-confessed sinners saved by grace. The life of the flesh is in the blood. Organic anemia is the cause of organic disability, impotency, weakness and languishing. No less is it true in the spiritual realm. A pale, weak, bloodless church languidly considers the handful of worshippers within her stately walls and weakly laments the loss of the crowds that once thronged her gates. Life is in blood; but the Christianity which Christ faces today has denied the blood that bought her and has trampled it under foot. And so she has existence, but lacks life; she remains an organization, but as an organism she no longer lives. Christ faces Christianity and fails to see His blood.

LUKEWARM

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The Son of man with His eyes as a flame of fire, whose feet are like unto fine brass, as if they burned in a furnace, whose countenance is as the sun shining in his strength fails to find the counterpart of His fervency in today's church of Laodiceans and prepares to eject with loathing the lukewarm mass. The hollow profession of an assembly that calls itself Christian to Him is disgusting. Oh! that she might be boiling hot as in the days when she was pure and excellent. Even a state of icy coldness is to be preferred above her present state, for there is still hope for that which has never yet been warmed.

Lukewarmness of itself is not objectionable so long as it is transitional to fervent heat. A little religious warmth, if real, and if progressing toward the fervency of Christ, is better than none. The danger lies in its becoming an abiding state. And the lukewarmness of the professing church is an abiding state. She has been brought within reach of the holy fire and partly warmed, yet never heated into fervor. Insulated by the asbestos jacket of her self-righteousness she has absorbed only enough religion to lull her conscience into a false feeling of security, but she has not enough of Christ to save her soul. That which started as a little band of white-hot saints, redeemed out of the world, and no longer of it, has come to be a vast, widespread, characterless, Christless, conceited, nauseatingly lukewarm *thing* to which the Lord says, "I am about to spue thee out of my mouth."

A RAY OF LIGHT

The picture that Christ Himself gives of the Christianity that He faces, revealed to John and recorded by him in the Revelation, is arrestingly clear of line and startling in its intimate detail. It is a picture, not of beauty but of ugly deformity, drawn by the Realist of the ages. And in His fidelity to fact in depicting a scene that is dismal He cannot put down His palette until with brush dipped in the molten gold of hope He strokes in a beaming ray of glorious light. There are those who overcome amidst apostasy and abounding unbelief. There are those who open at His knock, with whom He sups.

(Cotinued on page 12)

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WHAT THE FUTURE HOLDS

There is One, the infinite God, who holds locked in His knowledge the secrets of the future. There is one book which gives the prediction of the future with the accuracy of the infinite God. In this one book we have foretold that which God has seen fit to give us. Many details are left unrevealed. All Bible believers realize that the present generation has brought to us a great revival of prophetic study and teaching. Along with this there has come the counterfeit. As God reveals the unfolding of the ages according to His purpose, Satan also tries to unfold the events of the future. It is not uncommon to find in almost every town those who claim to be able to unlock the future. Personal readings are offered, explaining to individuals something about their future, socially and economically. Those who claim to foretell the future place their signs along the highways inviting everybody to take advantage of their wisdom. However, these things are not new.

Thousands of years ago many of the Chaldeans were set apart for following the worship of their gods. They passed their whole lives in meditation on philosophical subjects. They acquired great reputation, especially in the science of divination and the predictions of the future. They attempted to avert evil and procure good fortune. Some of these were constructers of the horoscope, interpreting the stars. Others were magicians who pronounced magical formulas. Their power of divination assured them great influence as it was believed that such would make them masters of everyone's destiny.

ALMANACS

It is interesting to know that these ancients made almanacs predicting the fluctuations in the temperature, physical phenomena and historical events. A similar crowd of wise men surrounded the court of Nebuchadnezzar in the day when Daniel appeared before him as a captive. The difference between the false prophet and the true prophet can be seen in the court of Nebuchadnezzar. After Nebuchadnezzar dreamed his dream and forgot it, he demanded of his wise men that they tell him the dream and the interpretation thereof. Both of these were literally impossible for the wise men of Babylon. But Daniel could give the answer because he knew the sovereign God of the universe. Accordingly the true God gave to Daniel the true prophecy. Daniel's note of praise is valuable for us all: "Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him" (Dan. 2:20-22).

Today those who consult counterfeit prophets may receive what false prophets can give. They could give Nebuchadnezzar nothing. Those who seek to know the future as God has seen fit to reveal it may know what Daniel knew—the deep and secret things. The study of the future is to be commended, but the student needs to know the difference between the false and the true. God's Word is the answer!

A WASTE OF TIME

Recently we read of a man in the state of Wisconsin who is memorizing an encyclopedia of 25 volumes, 500 pages each. His plan is to learn one subject a day. We do not know how long he will hold out at this rate, but even if he is successful in memorizing the entire series, what will he have when he

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is finished? If he would ask us for advice, we would tell him that he had better learn one verse of scripture like John 3:16, and know and believe it, than to have all the writings of all the encyclopedias of all the earth committed to memory. Such wisdom is only foolishness with God anyway (I Cor. 3:19). The wise man or woman, boy or girl, will hide God's Word in the heart. Thus he may take it along with him to heaven.

WHAT'S IN A NAME?

It is reported that a negro in one of the southern states was named Frank Harrison President Of This United States Eats His 'Lasses Candy and Swings On Every Gate Williams. We do not know whether carrying this name around has ever effected the boy or not. Heaven may mean more to him (if he gets there) than to some other people. How he would appreciate his new name!

CHALLENGE THE WORLD

People are still busy in high and low circles trying by various methods to discredit the Word of God. But the Book still stands. Every assailant of the Bible should be challenged to produce a book like it in power, influence, or character. Let the unbelievers produce a book that will take the place of the Bible, a book that will be a satisfactory substitute. Let the unbelievers produce a book so filled with prophetic utterances many of which have been fulfilled to the letter. Let the unbelievers produce a book that can prevail against opposition and win its way into millions of homes and hearts to hold first place in literature. Let the unbelievers produce a book which can transform the drunkard, thief, or liar, into an honest and holy person. Let the unbeliever produce a book which can bring comfort and assurance in the time of sickness and the hour of death. Yes, we challenge the world. Let them produce a book which can meet the deep needs of the human soul.

A "YELLOW PERIL"

Some years ago a mob of unbelievers decided to get rid of a preacher. His ministry was becoming well known and hundreds had turned from the godless gang to salvation. Brave men that they were, it was decided to string the preacher to the highest tree to be found. The mob gathered. The leader stood with the rope in his hand, calling loudly for the preacher. Enthusiasm was high. Suddenly the preacher heard that he was to be hanged to the highest tree, and that the leader of the mob was calling loudly for him. Accordingly, he left his house, walked down where the mob was gathered, and suddenly appeared in the very presence of the leader and said, "Did you want to see me?" The leader was so astonished that he dropped his rope and vanished into thin air!

That was one preacher who was not yellow! But where there is one preacher who is fearless, there are thousands who are yellow. Thousands there are who are wishy-washy —they do not have the nerve to preach God's Word. One of the perils of the hour is messengers of God who are afraid to deliver God's message. It is a "yellow peril."

GODLY STATESMEN

Where is the type of statesman who once rose up and pled for a consciousness of God in all human relations. Where is the type of statesmen who once rose up in the halls of legislature to call the nation's leaders to consider God, the Bible, and right? Daniel Webster once said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

If Daniel Webster could look us over today noting the indifference which is to be found toward God and His Word in high circles, he would probably not be surprised. He might be too wise to say, "I told you so," although he could not help but think it.

Interesting Notes and News

THE NEED OF A CORRECTION is reported from Brother Norman Uphouse relative to the young people's camp of the Southeast district. Camp Bethel will be held in the Southeast District, July 31 to Aug. 7. All campers should be on the grounds Sunday afternoon, July 31, for assignment to cabins, registration, evening meal at 6 o'clock. An inspirational service in the Hillside Auditorium. Camp will break up at noon, Sunday, August 7.

THE NEWS HAS JUST COME to us that the new addition to the First Brethren Church of Glendale has been completed for several weeks and the building is now in use. We are glad to note the growth of the Glendale Church which makes a building program necessary.

A NOTE from Brother Ray Klingensmith of Elkhart, Ind., reports that the church there has recently finished a Teacher's Training Course in which 21 teachers met every Monday night for a special study.

IT IS REPORTED that a Bible conference is now being held in the church at Washington, D. C. with Roy L. Brown as the Bible teacher. Mr. Brown is well known from coast to coast as one of the most successful lay Bible teachers in America. He has spoken in a number of our churches and always brings a great blessing to the people.

A REQUEST COMES from Brother L. V. King, Secretary of the Indiana District Conference. He desires that for the information of delegates the following paragraph from the Indiana Conference rules be printed: Congregations shall be entitled to two lay delegates for the first twenty-five members or fraction thereof, and one delegate for each additional twenty-five members or fraction thereof.' Regular ministers of the district need no credential. The fee for each delegate is 50c.

CHRIST Our Life

By C. Y. Gilmer, Pastor of Loree and Burlington Churches, Bunker Hill, Indiana

Christ is our life. "For ye are dead, and your life is hid with Christ in God" (Col. 3:4). Once we were dead in trespasses and sins. We found life through believing in Christ. Then we died with Him to the world that crucified Him, and we are no longer of the world, though in it, even as He is not of the world. "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). Just as Jesus died to that sin that God so hated, likewise am I called upon to reckon myself to be dead indeed unto sin, but alive unto God in Him. He is my life. "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by faith of the Son of God, who loved me and gave Himself for me."

Christ is my life, and I am to reckon myself to be dead to sin's power and authority. In having accepted life through Christ it was necessary for me to have also accepted death with Him. His death was mine, and I have died with Him to all the sinful pleasures of earth. "The world is crucified unto me and I unto the world." Now I am to live for Him alone in this world which is not my home nor resting place. Christian baptism signifies that "we are buried with Him by baptism unto death." Therefore I "reckon" myself, the wilful, sinful child of Adam, to have come to an end in the death of Christ. Accepted in Him, the risen and exalted One, the Head of a new creation, my real life now is that of the risen Christ, which is to be manifested in me. Since Christ liveth in me, He is the power for me to walk in newness of life.

It is not the old self, but Christ who lives in me. My former self is buried;" having died to the sinful world, sin no longer has dominion. "How shall we that are dead to sin, live any longer therein?" Selfishness and worldiness lose their power over the soul to those who refuse to serve sin but "yield themselves unto God as those alive from the dead." This is to "present your body a living sacrifice, holy, acceptable unto God, which is your intelligent service." We are now called to a life of obedience. The believer is made the righteousness of God in Christ, but if he does not practice righteousness he cannot stand. "Then keep thee from every wicked thing." He who tampers with evil is defeated. "To whom ye yield yourselves servants to obey, his servants ye are." But in Christ's strength and power we shall be overcomers, participants of His victorious life, if we are obedient to His word. To really know the truth is to actually walk in it. Faith and holiness of life are inseparable. Christ would have us live as He lived in manner of life.

"He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). Our assurance of life now and hereafter is in the Son. The previous verse says, "And this is the record, that God hath given unto us eternal life, and this life is in His Son." "Now if any man have not the Spirit of Christ, He is none of His" (Rom. 8:9). It is the Holy Spirit who gives us the gracious disposition which dwelt in Christ. But such dispositions would be worthless without the possession of the blessed Author of them, Christ who is our life. The evidence that Christ is our life is the indwelling of "the Spirit of Christ," "the Spirit of life in Christ" (v. 2). One may be intellectually convinced of the doctrine of life in Christ and yet be "none of His." We are filled with the Spirit when we are yielded unto God and we walk in obedience to His word. When the word is hidden in the heart and controls our ways, then the Spirit of life in Christ fills and energizes. To believe is to trust, to obey, to have. The witness within is God's testimony written in our hearts, the engrafted Word, received by faith, that produced the new birth. It is not mere emotion, habit of public worship, mere outward profession, but the place of the living Christ in our lives. "Hereby we know that we are in Him: he that sayeth that he abideth in Him ought himself also to walk even as He walked."

The signs by which we may know that Christ is our life are the inner power, the upward look, the unfolding beauty, the present joy and the blessed hope. Something within the heart bursts all fetters. The upturned face bears the reflected glory of God. The Christian life is ripening for glory. Something speaks of what is and of what is to be. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11). "We which have the first-fruits of the Spirit..groan within ourselves, waiting for....the redemption of our body." Christ is our life for soul and spirit now, and for the body in the resurrection. "When Christ, who is our life, shall appear, then shall ye also appear with Him in

glory." As the glory of Christ is now hidden from the world, so also the glory of the believer's inner life, proceeding from communion with Him, is still hidden with Christ in God; but when Christ, the Source of this life, shall manifest Himself in glory, then shall their hidden glory be manifest, and correspond in appearance to its original (I John 3:2). On the other hand, the "life" of Christians that now is should not be so hidden, doubtful, weak and harassed with temptations that it cannot be recognized. Paul's "life in the flesh" was a Christian life in the body, lived in such a manner despite sinful tendencies and temptations, difficulties and dangers, trials and tears, that it was apparent to all who knew him that he was relying upon Christ. Human schemes are weak, leaving us to battle in our own strength. For earthly life we need heavenly help. Only that can fit us for the life which now is which will fit us for the world to come. Consecration is not enough. We must have divine help. It takes unseen aid to fight the unseen enemy, unholy principalities and powers. How dependent we are upon Christ who can supply our life for us! Faith in Christ as our life conveys to us the grace we need for our daily lives. Everywhere this grace is sufficient. "I can do all things through Christ who strengtheneth me." We are strong in Him for He is our life. Only as we realize our utter weakness and constant dependence will He live the life of Christ for us. "For without Me ye can do nothing." Upon self-assurance we cannot stand. We stand only as we are bowed in spirit before God. "When I am weak, then am I strong." Let us live our life in the flesh by faith, the faith which overcomes the world and inherits heaven.

Christ became our life in that He laid down His life for us that we might be saved. He lost His life that He might find it manifold in the life of the children whom God hath given Him.

Our life consisteth not in the abundance of the things we possess for it is more than meat. Therefore we would labor not for the meat that perisheth but for that meat which endureth unto everlasting life. Neither should we take any thought for our life, so confident are we of divine care. And rather than to miss the life He offers it were better to enter into life halt or maimed or with one eye than by divided allegiance lose all in eternal death. And we would face persecution unto death not fearing them who can no more than destroy the body but not the soul, for unto such is promised the crown of life. For "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

If we would enter into life we must keep the commandments of Christ for they that have done good, the deeds of faith which worketh by love, shall come forth unto the resurrection of life. We must come unto Him who alone giveth life unto the world that we may have life. We procure this life only upon the terms of the Author of life. He said I am the bread of life and the words that I speak to you are life. And you must eat of the living bread if you would live forever for "verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, you have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." "He that eateth Me shall live by Me....he that eateth of this bread shall live forever." In Christ, in the virtue of His sacrifical death is the spiritual and eternal life of men; and unless men voluntarily appropriate unto themselves this death, in its sacrifical virtue, so as to become the very life and nourishment of their inner man, they have no spiritual and eternal life at all."

The Old Fashioned Preacher

By Edward Tuft

Old Parson Stubbs he used to preach
At Tobin's school-house and at Beach;
A preacher of the olden brand
With Scripture verses right at hand,
With half the Bible learned by rote
Right in his head where he could quote.
I'm sure the bells of Heaven rang
Both when he prayed and when he sang!

He raised a loud reproving din
Against old-fashioned breed of sin.
He spoke aloud—some say he raved—
About the need of "getting saved."
He held "revivals" now and then
Where women, kids, and grown-up men,
With tear-streams coursing down the face,
"Sought pardon, purity, and grace."

He thundered forth "the Truth," "the Word,"
In tones that were distinctly heard;
He had one "message" meant for all,
'Twas "seek redemption from the fall."
The parson died in 'Ninety-three;
His last song was "Abide With Me;"
His last words were, "It is His way!
"Good-bye, I'm going Home Today!"

A man now preaches in his place
Who scoffs the very sound of "grace".
He has A. M.'s and Ph. D.'s
And other marks of high degrees.
He lectures on the planet Mars
The glory of the moon and stars,
The beauty of the mountain range
And other topics vague and strange!

His lectures might be very good
If they were ever understood,
But they don't put a man on pins
And make him sorry for his sins;
They never stir a wicked gent
Up to the point where he'll repent!
I wonder what this man will sing
When slipping off to meet "the King,"
And if, like Parson Stubbs, he'll say,
"Good-bye, I'm going home today."

The Bible in the Bible School

By Miss Hazel Shively, Second Church,
Los Angeles, Calif.

Second Timothy two fifteen, says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Should a superintendent be so fortunate as to have every departmental superintendent, officer, and teacher in his school a consecrated Christian and trained worker, the problems of the superintendent would be largely solved.

However, this is seldom the case, if ever. A superintendent should have many qualifications, besides being a sincere Christian. He should be able to help train the superintendent or teacher under him, advise, rebuke exhort, and *must* be longsuffering. In other words he must be a good diplomat, and an optimist, and have plenty of tenacity. Set a goal for each department of his school, and get everyone to work, and then he should work as if everything depended upon himself, praying for guidance in *everything*, knowing that He hears, and answers the prayers of His own, then thanking Him and counting it a privilege to serve Him in such a capacity.

The Bible school should be a place where those in attendance are trained in *the Bible* rather than to read some good book in class or spend time in social activities, or some form of entertainment.

The Bible school is a child of the church, rather than some would be led to believe, the church a child of the Bible school. Christ died and gave himself for the *church* and it is for His church He is coming again. This has been lost sight of sometimes in our teaching in the Bible school. The trend today, even among the adults, is to neglect or even ignore the church. Our earnest prayer is that the church may be restored to its rightful place in the hearts and lives of all our Bible school students. Would that every student were a real *Bible student* and would use this knowledge for the work of the church, as was the original plan for the Bible school.

The superintendent's work is to supervise all the work of the Bible school. He should help the departmental superintendents planning their programs. Each department's program should consist of four parts.

1. Devotional — Where the child is first taught reverence, then to worship and to pray.

2. Memory Work — Where the fundamentals of Bible are taught, such as the plan of salvation, second coming and church ordinances. These should all have scriptures to substantiate the teaching. Besides these scriptures many other scripture verses should be memorized, such as Psalms and Promises, etc. Old hymns should be memorized as well as new ones.

3. Missionary Program — Should be outlined, both home and foreign. A special missionary program should be observed once a month in each department such as a story told, a missionary invited to speak on some missionary incident or story enacted. A special offering should be taken for missionary work, and prayer by children as well as teachers, for our missionaries and their work.

4. Bible study — This part is taken care of by the teachers, in separate rooms. They work under the departmental superintendents.

These teachers have the greatest responsibility and do the real work, after all. It is the superintendent's business as well as the department superintendent to see that these who are doing the teaching, are Christians, living an exemplary life. These teachers should be trained teachers. They should be Bible students and having a knowledge of Bible school work and its ministry.

Our Bible school and church are suffering today and have been for years past in this particular, more than any other. The classes are many and our workers or teachers are so few. The Supt. (no matter how good) has to resort to those whom he can persuade to help. A church having a strong fundamental pastor, has the better material to choose from. Those who know the Lord are asked to teach the children, but so few have had Bible school training or systematic Bible study. Many are teaching, who have no teaching ability. Our Bible school is meeting real defeat today, in our lack of trained teachers.

How vastly different the time and effort that is spent in preparing our teachers for secular work, than the preparation for Christian education, the latter being of far more importance. The teacher who has the great honor and privilege of leading a soul to Christ will never know how far reaching this may be. Perhaps many more will be saved through this one. And who knows, perhaps this one was saved from a life of crime. We know that there is rejoicing in heaven over one who repents. This is the most worth while business in the world.

Much prayer, hours of Bible study, with helpful material and a sincere desire to serve Him will surely bring results. Let us go forward this year to work and pray as we have never done before helping those in darkness and confusion to the Light. May we be found faithful when He comes.

PROGRAM OF THE OHIO DISTRICT CONFERENCE OF BRETHREN CHURCHES

JUNE 14 to 17, 1938

Location: **FIRST BRETHREN CHURCH**
1900 West Third Street
DAYTON, OHIO

RUSSELL D. BARNARD, Pastor

PROGRAM

Tuesday Evening, June 14

7:30 Opening Song Service—C. C. Grisso
7:45 Devotions and Prayer—A. D. Cashman
8:00 Address of Welcome—R. D. Barnard
8:15 Sermon of Vice-Moderator—F. C. Vanator

Wednesday Morning, June 15

8:00 Simultaneous Sessions

Ministerium—Address: "The Pastor in Relation to Leadership Development in the Congregation"—L. E. Lindower

Women's Missionary Society

Devotions—Mrs. Merle Long
Business in charge of the President
Missionary Reading—Mrs. E. M. Riddle
Missionary Address—Miss Estella Myers
Benediction

Sisterhood of Mary and Martha

Devotions and Music—Clayton Sisterhood
Business
Music
Address: "Stewardship of God's Material Gifts"—Mrs. Ruth Waymire

9:00 to 11:00 Business Session
Opening Song
Devotions—S. J. Adams
Business

Wednesday Afternoon, June 15

1:45 Opening Song Service
Devotions—Everett Niswonger
2:00 Bible Lecture: "Stewardship"—E. M. Riddle
2:45 Address: "The Challenge of Home Missions"—R. D. Barnard

Wednesday Evening, June 15

7:30 Song Service
Devotions—A. E. Whitted
8:00 Sermon: "Preaching and Practising the Christian Graces Among the Brethren"—M. A. Stuckey

Thursday Morning, June 16

8:00 Simultaneous Sessions

Ministerium

Address: "How is the Church to Meet the Problem of Readjustment in a Changing Order—E. M. Ridle

Women's Missionary Society

Devotions—Mrs. Ruth Waymire
Election of officers
Special Number
Missionary Address—Miss Estella Myers
Benediction

Sisterhood of Mary and Martha

Devotions and Music—Pleasant Hill Sisterhood
Business
Music
Address: "Stewardship of Spiritual Gifts"—Mrs. L. L. Grubb

9:00-12:00 Business Session
Opening Song
Devotions—Elias White
Business—Various organizations and interests of the church will avail themselves of this time in which to present such reports as are of interest to the conference.

Thursday Afternoon, June 16

1:45 Song Service
Devotions—Robert Miller
2:00 Missionary Address: "Africa"—Miss Estella Myers
2:45 Missionary Address: "South America"—Dr. C. F. Yoder

Thursday Evening, June 16

7:30 Song Service
Devotions—Vernon D. Grisso
8:00 Sermon: "The Jew"—Oscar Wago

Friday Morning, June 17

8:00 Simultaneous Sessions

Ministerium

Address: "The Pastor's Responsibility to the New Convert"—D. R. Murray

Sisterhood of Mary and Martha

Devotions and Music—Dayton Junior Sisterhood
Business
Music
Address: "Stewardship of Life"—Miss Estella Myers

9:00-10:00 Final Business Session
Devotions—R. E. Gingrich
Business
10:00 Address: "Philip's Great Meeting at Samaria"—W. H. Beachler
11:00 Sermon: "The Second Coming of the Lord Jesus Christ"—Herman Hoyt

INFORMATION

TIME: The Conference will convene Tuesday evening, June 14, at 7:30 o'clock for its first session and will close on Friday, June 17, at Noon.

ENTERTAINMENT: Lodging and Breakfast is free in the homes of the Dayton Brethren. Other meals will be a matter of personal expense and may be obtained at good resturants within a short distance of the church. NO MEALS WILL BE SERVED AT THE CHURCH.

MUSIC: Rev. C. C. Grisso is in charge of the music.

ADDITIONAL INFORMATION: This will be gladly furnished by addressing your request to:

Tom Hammers, Secretary
1226 Iroquois Road,
R. F. D. No. 7
South Euclid, Ohio

FOR HIS NAME'S SAKE

By Leona Dawson Cole

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It is too bad the world will look
On stumbling careless man,
And not upon the emptied Christ
Who carried out God's plan.

Nothing hurts the cause of Christ
As littleness and greed,
In those who name Him as their Lord
Those born of heavenly seed.

We never judge the family's head
By the way His infant riled.
We will not judge the church of Christ
By the weak and grasping child.

SO FAR!

A story is told of a man who fell out of the window at the fortieth floor of a skyscraper, who, as he fell past the tenth floor, waved at a friend and said, "Everything is all right so far." The same answer could have been given at any floor except the ground floor. There are many people who think that because their present moment of life contains no tragedy, that every thing will continue in the same happy state. These scoffers say, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:4). They are utterly oblivious to the crash that is coming. God has spoken and nothing can stay the day of wrath.—Revelation.

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A CAMP RALLY

Here is a suggestion for a camp rally. Let the leader tell the Endeavors about the camp in your district. If the leader cannot do this, let the president do it.

Build a fire out of an electric bulb and some red, transparent paper. Keep the paper away from the bulb or else you will have a real fire. Gather some wood to pile around the paper. Everyone sits on the floor or ground. The speakers ought to move toward the center of the room and towards the fire to make their talks.

Use the regular topic for the evening; but have some definite announcements concerning the camp.

C. E. Topic for Juniors

July 26, 1938

RELYING WHOLLY UPON GOD

(Aim: To show that a successful Christian life is possible only by relying completely upon God).

Leader

God has work to be done on this earth. He has work for each one of His own. God gives us commands that are humanly impossible for us to obey. But the same God who gives us these commands also makes obedience possible, by giving us the power, all the power at His disposal, to accomplish this command. You can never know what God has in store for you until you are willing to let Him have His way with you. God all through the ages has been putting His unlimited power at our disposal to accomplish His purpose.

For Discussion

(Assign to Juniors the following stories, showing how through the power of God, men and women were able to accomplish what was humanly impossible).

1. Israel at the Red Sea. (True stories from the Long Ago. Lesson 28, Year 1, Part 3).

2. Israel in the Wilderness. (Lesson 29, Year 1, Part 3).

3. Victories in conquering Canaan. (Lessons 39-41, Year 1, Part 3 and Year 1, Part 4).

4. David conquering Goliath. (Lesson 53, Year 2, Part 1)

5. Elijah in his contest with Baal. (Lesson 68, Year 2, Part 2.

6. Jehoshaphat's wonderful victory. (Lesson 71, Year 2, Part 2.

7. Elisha's miracles. (Lesson 74, Year 2, Part 2).

Some commands we could not obey apart from God.

1. Love as Christ loved us. John 15:12.

2. Return good for evil. Rom. 12:19-20.

3. Forgive as God forgives. Eph. 4:31-32.

4. Not waver in our Christian Life. Heb. 10:23.

5. Walk worthy of the Lord. Col. 1:10-13.

6. Do everything unselfishly like Christ did. Phil. 2:3-5.

7. Rejoice in bitter experiences. James 1:2-3.

8. Be thankful in and for everything. I Thess. 5:18, Eph. 5:20.

HOW DOING THESE THINGS IS MADE POSSIBLE.

1. Our sufficiency is of God. II Cor. 3:5.

2. God's grace is sufficient. II Cor. 9:8.

3. Can do all things through Christ. Phil. 4:13.

4. All power is His and He is always present. Matt. 28:18-20.

C. E. Topic for Young People

Topic for June 26, 1938

JONAH, A MISSIONARY TO THE GENTILES

(Jonah 1-4)

Suggestions for the Leader

(Either have one person read the first chapter only or have four different persons read the entire account. It is not long and the four chapters really belong together).

The story of Jonah and the whale is not a myth. It actually happened approximately 25 hundred years ago. Jonah was a real man and the big fish was a real fish. Remember that it was a prepared one to catch Jonah as he was thrown into the water.

The account of these events is scripture and history. For men to deny the truth of it, is to indicate their unbelief in the Bible. Possibly it is one evidence that they have never experienced salvation. Usually those who deny the "whale story" also deny the "rib story of Eve," the manna from heaven, the crossing at the Red Sea and the many miracles of the New Testament.

It would be better for you to let a reliable Bible teacher tell you the story than to listen to modernists or infidel professors and teachers who have no spiritual discernment.

God's hand was upon Jonah. He settled upon him to be a missionary. Notice throughout the lesson that Jonah was not pleased at first with his appointment. He tried to escape the responsibility of it but was constantly in distress and trouble. He found no peace until he came back to God and was obedient.

Perhaps you have failed God; He knows your unfaithfulness. The thing for you to do is to resolve to do His will. Get back to the place you lost your joy of salvation. Disobedience brings sorrow; obedience brings happiness. No one knows better than yourself how God has spoken to your heart. Obedience to His commands is Christian.

1. *Jonah's Call to be a Missionary.*
Jonah 1:2

God's call may be brief but it is to the point. It was clear enough that there could have been no mistake on Jonah's part what he was supposed to do. Sometimes the cal lis called a commission. Jonah was commissioned to go to Nineveh and preach. Even though that seemed simple; Jonah didn't want to go.

There are some people who do not believe that God leads and calls his people this way. No doubt they have never witnessed His leading and speak out of ignorance. Missionaries today go away because God calls them. We too are called to do some things.

2. *The Runaway and Self-will of Jonah.*
Jonah 1:3

Have you heard the song "You Cannot Hide from God?" Jonah didn't know this song and fled away to forget the call and God. Of course it made no difference to God whether he was on the sea or on the land, He could still have dealings with him.

Jonah possibly thought that God was wrong in the particular assignment. The rich fool thought God was wrong in calling him a fool. Saul was wrong in thinking that God would rather have sacrifice than obedience. This has been the history of men. Frequently they suspect God to be wrong. He always knows the best and has a purpose for things that we cannot understand.

Out of God's will, Jonah lost his tes-

timony. Even the sailors should have been led to God. We too have a poor witness while we are disobedient to God.

3. *The Storm and "deep" Trouble out of God's Will. Jonah.* 1:4, 5

There were other men that might have gone to Nineveh and preached; but Jonah was the man that could do the task to please God. Therefore God continued to work with him until he was willing to do the best thing. A storm was sent especially for him. The fish was prepared for him. The deep sea voyage was arranged that he might have a chance to alter his plans. You can see that it was too bad that Jonah did not obey God at first. He rejected the still small voice while the storm and waves converted him.

There is no peace for the wicked; neither is there peace for the unfaithful Christian. The first is a trouble over a lost soul; the latter is trouble over the defeated life. As long as you hold out against God, you will have no sense of His nearness. As soon as you become yielded to Him, you will find special joy and contentment.

4. *A Valuable Lesson is to Heed God's Call. Jonah* 3:1-3, 5

The people of Nineveh were Gentiles and Jonah was a Jew. He had a strong feeling against these people; yet God meant that they should have a chance to repent before a judgment fell upon them. It may be that Jonah thought that they would not repent or that they were not worth saving. However, God knew that they would repent and be converted. God was exactly right in asking the task to be preformed. Jonah was wrong in trying to escape it.

Do you know any people who oppose mission work? Some say that we are not responsible for the heathen. Others try to believe that they are more like animals than humans. Nevertheless, God has still asked us to go to them and preach. Then too, we have the testimony of missionaries that those natives do accept the Lord and are saved.

5. *Salvation to the Gentiles.*

Jonah was a fundamentalist because he believed that salvation was of the Lord. As such a preacher, he had a message for the people of Nineveh. The preaching of repentance and conversion to God will always bring more lasting effects than attempts toward improving our present age or making the world safe for democracy, etc.

No doubt one reason that the Gentiles were so bad was that there was no one to tell them differently. As soon as they heard the good news, they quit their evil ways and turned to God. There would be hundreds and thousands of conversions in the foreign lands today, if there were more missionaries to tell the good news of salvation.

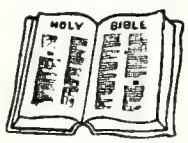
6. *Our Ever Pressing Responsibility to Heed God's Call to the Mission Fields.*

The need for salvation is as great in Africa or South America or China as it was in Nineveh. Every generation must face this matter squarely and do something about it. If we are true to our calling, as a church, we will send our young people to bear the banners of the cross into pagan lands and cities. The work will not be done until Jesus comes again. There always have been new fields to reach and multitudes of babies born that must be taught the way of salvation.

Some of our fathers did nobly in their day. It remains to be seen how we shall carry on for God and for mission work in our generation. If we do as well as they, we must send out missionaries. We must constantly support them from the home base as we are able. Money helps but it is not everything. Prayer has accomplished more than this world has suspected.

Questions

1. In what way was Jonah a missionary to the Gentiles? Jonah 1:2.
2. Why did Jonah try to shirk his duty?
3. Is it possible for anyone to run away from God?
4. In your mind, what is a valuable lesson we may learn from the story of Jonah? (See reading no. 4 also).
5. What is the pressing need of the mission field today?
6. How can we support missions from the home base?



NEWS FROM THE FIELD



DUTCHTOWN

Greetings Brethren in our Savior's name: It has been over a year since we have been heard from, just because the writer didn't get to it. We love to read letters from the other churches and so we are sending one for you to read. We are glad to announce that Dutchtown is still standing for the Word of God, and we have seen spiritual growth in the past year. We have had many sorrows and also many joys, much to thank the Lord for. Four of our members have been called by death since our last letter.

We were very glad to have Bro. Charles Yoder with us for three services, on Jan. 22, and all day on the 23, Bro. Yoder gave us three wonderful sermons. We thank God for Bro. Yoder and his faith in the Word of God. He will always be welcome at Dutchtown

On March 17, the W.M.S. District rally was held here. A wonderful day of fellowship was enjoyed. Our pre-Easter services were well attended. The speakers for that week were: Bro. George Pontius, of Warsaw; Bro. Louis Engle, and our pastor, Bro. Wm. Overholser.

On Thursday evening of Easter week, we held our spring Communion service. A very sweet service this was for all who attended. The Lord seemed very near through this blessed service.

We have services each Sunday morning and evening if any of our Brethren friends pass this way some time. Stop and see us The Little White Church at the cross roads. You will receive a warm welcome.

Yours in the blessed hope.

AUDREY RANDALL.

REPORT OF EVANGELISTIC MEETING AT ASHLAND

It was a real joy to us when we received an invitation from Rev. Willis Ronk and his evangelistic committee at Ashland, Ohio, to hold their meeting. Due to the many activities in the Elkhart church and the large ingathering here this winter it was not an easy matter to go. But the Brethren here felt that it was a call from the Lord and should not be denied. It was our understanding that we were to be the evangelist at the college as well.

The meeting opened Easter Sunday night. From the very beginning it was a spiritual uplift. We can honestly say that never have we had part in a revival where the spirit was better in a church. Night after night we joined in prayer before the meetings opened. There were always fine groups in the prayer services. To us it was helpful to find not only the Brethren at Ashland Church on their knees faithfully, but also the president of our college and a fine group of the professors and their wives. This was not occasional but regular, clear through the meeting. Visitation work was carried out under the direction of the pastor. The sweetest thing to our hearts in it all was the burden from the Lord that accompanied the meeting. Folks were asking God for definite things. And God hasn't gone out of business yet, either. We were impressed with Brother Ronk's unique method of reading the Scripture each evening. He simply stood at the pulpit and indicated by a nod of his head who should next have the time for his verse. Every night for the two weeks the Brethren enriched the meeting with their choice verses. The college students were not behind in this, neither in their attendance. There were delegations also, from Fair Haven, Smithville, Mansfield, and two large delegations from the Mission where we were pastor for seven years.

In connection with the work at the church the college and campus were

carefully worked. Six messages were brought at the chapel services by the evangelist. And he spoke as an evangelist, not merely as a lecturer or speaker on religion. This was richly profitable as was evidenced by the numerous conferences desired from students at the college. There is nothing in the world so precious to people who love the Lord as to see others hunger, and then find him. So the office of Dr. Lindower was given me for these interviews with the students seeking their Savior. Brother Ronk's office was busy, too, and Dr. Haun was kept busy making the appointments. How we ought to rejoice today. The youth of the land are still hungry for Christ and his precious message. Young men and women told us of their longings to find Him, and of the conviction that God had brought to their hearts. I shall always be thankful to God for my privilege of taking His Word and opening it to where they read it for themselves and saw his promises of salvation from sin to every one that believeth. Now one might expect to meet with a few discourtesies when working with such varied types of people, from all the country. But the gracious attitude of the students made it a pleasurable experience from the very first to the last. It is our prayer and burden that those who found their Lord will be true to Him. I'm glad they are in our college and that it was under the direction of our college that they were first led to Him.

We were entertained in the home of Dr. and Mrs. Lindower, folks too busy to be bothered with an evangelist and his family, but who did it anyway.

May the Lord bless the work at Ashland, is our prayer.

J. RAY KLINGENSMITH.

ASHLAND REVIVAL

The Brethren at the Ashland church had been in earnest prayer for many months, asking that the Lord would send us the right man for a Revival and Evangelistic campaign. We are now rejoicing in the Lord's leading and the victories which we have seen. Truly the Lord has blessed us.

We are more than grateful to the Elkhart Brethren for loaning us their pastor, Rev. Ray Klingensmith, for this meeting. We know that they were led of the Lord in this matter. Many, many thanks Brethren! May the Lord continue to bless and use you and your pastor in the salvation of souls.

Every effort had been made to prepare the way for the coming of Brother Klingensmith. Among other things, the college had cleared the schedule of all night meetings for the two weeks. This meant no interference from other activities. I have already emphasized the fact that the church had been long in prayer for this meeting. This fact cannot be overemphasized. There was no attempt made to "work a meeting up," but rather we prayed that the Lord would give the victory. He did.

The Evangelist's messages were exceptionally well received both at the church and the chapel services. He spoke in heart to heart fashion, frankly, freely, and without pretense or apology, but with power. Brother Ray knows the Lord and the Lord used him. Again we praise His name.

As to the visible results, twelve were added to the membership of the church during the two week period, one by letter and the rest by baptism. Two more, who confessed Christ as Lord during the meetings, have since been added to the church by baptism.

In addition to this, confessions were received from nine students. Some of these have already found church homes, and we trust all shall do so soon. May the Lord lead the way. A number of other students expressed a desire to talk to their family pastors and these contacts have been made.

These few simple words express a far greater victory here than the average reader may imagine. We give all the praise to Him.

The work of the Ashland church, while not spectacular, continues to move forward in aggressive fashion. The pastor with two jobs cannot carry forward as he would like to, but with Dr. Shively as visiting pastor the work moves forward.

I was interested in a financial statement made by our church treasurer some time ago. I pass on a part of the figures as they apply to our building funds. During the nine year period just closing, the church has raised $29,-971.36, for debt retirement, interest on the debt and improvements. The debt has been reduced to $9,500. We consider this a very good achievement, in view of the fact that these years embrace the period of the depression.

We believe however that the greatest victories are spiritual, and that when a people develops in the spiritual life, that the financial problems will solve themselves.

We pray for God's richest blessings upon the work of the church everywhere.

WILLIS E. RONK, Pastor.

FLORA, INDIANA

The writer spent two weeks in March, with Brother Alton M. Witter, pastor of the Bethel Brethren Church at Osceola, in a revival meeting. This is not a large church but their percentage in regular attendance was far greater than the average churches, and that is something in these days. They have a fine group of Juniors and that is encouraging. Brother and Sister Witter are well liked by their people and are making progress in spite of their handicaps. Brother Witter had several applicants ready for baptism before the meeting started. During the meeting there were several reconsecrations and some confessions. The Nappanee brethren gave us the use of their baptistry for which we were grateful. A delegation from North Liberty came over several evenings. Nappanee and South Bend were represented at different times. I made my home with the pastor and his good wife and it confirmed my conviction of their devotion to the Lord and His work. It was a real pleasure to work with the pastor and his people. Mrs. Shoemaker who had charge of the music did her part well in preparing the hearts of the people for the message. In fact their message in song was a sermon in itself. We cannot help but feel under their present leadership they will go forward in His name.

Dr. Alva J. Mc Clain spent from April 10 to 17 with us in a Pre-Easter Bible Conference. He gave us nine wonderful messages and they were well received by the church and the community. Our attendance and interest was good every night. We consider it a blessed privilege to sit under his teaching. Many of my people regret they are not closer to the Grace Theological Seminary to take some work and receive more of its benefits. There is a standing invitation for Brother McClain's return when it is convenient with him. There were two confessions the last Sunday he was with us, and following the meeting we have baptized five and received two others into the church by letter. Three others came forward indicating their desire to go into the ministry or mission work as the Lord may lead. We feel this has come about largely as a result of our pre-Easter service. The pastor and family feel they received the greater blessing in having Dr. and Mrs. McClain in our home. While we ask an interest in all your prayers, we join many others in prayer for the McClains and the other workers in the seminary.

JAMES COOK.

SECOND BRETHREN CHURCH JOHNSTOWN, PA.

After a winter spent in Miami, Fla., we are once more actively in charge of the Second Brethren Church of Johnstown. We began our summer's work on the first of May, after an absence of five months. The Brethren kindly gave us a winter's vacation, during which brother J. L. Bowman of Hollidaysburg, filled the pulpit and did the pastoral work.

We have relinquished our Boy Scout work entirely after a ten year period of service in our home city, to which work we went upon a special appeal from our boyhood friends, whose concern was the welfare of some eight hundred boys. We undertook the work with some trepidation, as the city was our boyhood and the usual criticism is, that no man can do his best work in his "own country." However, the experiment was carried on for a period of ten years and we then felt that having doubled the membership and improved the organization, we were entitled to a long vacation, which we took, having resigned and inducted a successor before leaving.

During this extremely busy decade,

we learned many things which we hope will prove of future value to our church work in the service of our youth. Servicing sixteen hundred boys and four hundred men in a great social organization is a profitable experience for any minister and we come back to our pastorate with a feeling of thankfulness to our Lord Jesus Christ, that He gave us the opportunity which is indeed a rare one to most pastors and preachers. We entered the work under the specific contract that our Sundays, and Wednesday evenings, were devoted to our church duties and no duties were involved that would conflict with our Protestant Christian faith. My officials loyally lived up to their contract.

After our winter sojourn in the land of sunshine, we are once more privileged to devote our whole time to our pastoral duties. This, in our home city where we have spent almost the whole of our ministerial career, is our most cherished blessing. Here we were raised, here we were converted and here we were ordained. It is a record of which we are proud.

We are writing this chiefly because many of our good friends have had conflicting reports of our future plans and purposes. We covet their prayers and wish to enlighten them.

Sincerely yours in Christ,
GEORGE H. JONES.

COLUMBUS, OHIO

The Co-operative Brethren Church of Columbus, Ohio has been newly decorated. This was made possible not only by the gifts and the work of the local members and friends but also by the aid of the Mission boards of the Brethren Church and Church of the Brethren. The Columbus church wants to publicly express its appreciation to the church people of Ohio who give their mission offerings through these boards for mission churches, such as ours. We rededicated our church to the service of the Lord on Sunday morning, April 24. Brother H. E. Helstern, pastor of the West Milton, Ohio, Church of the Brethren, preached the rededication sermon and Brother J. Garber Drushal, of the Brethren Church, offered the prayer of rededication. Both these brethren were with us in our communion service in the evening. We enjoyed fellowshiping with Brethren Helstern and Drushal and were spiritually encouraged to continue on in fuller service for our Savior. On Easter morning the Sunday School realized its long-desired goal. There were 110 present; the Sunday School's largest attendance in the more than eight years of our pastorate here. On Sunday morning, May 1, we were favored with a musical program by a young people's orchestra led by Mr. Denune of the United Brethren Church of near Westerville, Ohio. Mother's Day is always a very special day in our church. The feature of the morning service was our Mother's Quartet. After the sermon each mother present was presented a white carnation, the emblem of Mother's Day. In the evening a Mother's Day program was given by the Primary department and the young people. Our boys and girls are looking forward to our Daily Vacation Bible School which will be held in July again this year. We ask an interest in your prayers as we endeavor to work for the Master in Columbus.

In His Service,
D. R. MURRAY.

CAMP BUCKEYE 1938

JUNE 19-25

Camp Buckeye, the Young People's Summer Training Camp sponsored by the Brethren Churches of Northeast Ohio, will open for the sixth consecutive season, Sunday afternoon, June 19. This announcement will be welcomed by the young people, parents, and pastors throughout the entire state. Camp Buckeye has come to enjoy a very prominent place in the lives of many of the youth of this district. Some of the richest spiritual experiences of their early lives will always be associated with this camp. For here, in the past, many came to know Christ as their personal Savior, while for others it marks the time of full surrender to Christ as the Lord of their lives.

One of the finest, best equipped camp sites in the state has been secured for the 1938 season. It is located on beautiful Lake Y-Noah, just about ten miles north of Canton and is the property of the Akron Y.M.C.A. Boy's Camp. The entire site is a beauty spot, comprising some 120 acres of wooded, rolling hills with accomodations for at least 200 campers.

Twenty weatherproofed, screened sleeping cabins will provide the campers with comfortable living quarters. These are grouped in sevens in different locations, being well adapted to a mixed camp of boys and girls. Other fine buildings include an immense Recreation Lodge, a Dining Lodge which has a modern kitchen with refrigeration, a Health Lodge attended at all times by a trained nurse, and bath houses which even have *hot* showers.

A number of athletic fields, four tennis courts, and an archery range will provide for baseball, volleyball, basketball, track and all other field sports.

Those who enjoy the water, will be pleased to know that Lake Y-Noah is spring fed and stocked with fish. A fleet of boats, spring boards, diving towers, and a sandy beach will contribute to the enjoyment of water sports.

The daily camp schedule will give first place to: *classes in the morning, sports and special features in the afternoon and vespers and camp-fire recreation in the evening.*

The cirriculum includes four classes for those enrolling in the Regular Three Year Course. They are: "Rightly Dividing the Word of Truth," "Practical Christian Endeavor," "Old Testament Heroes;" and "Bible Doctrine." Classes in "Child Evangelism" and "Stewardship" are being offered for post graduate work.

Camp Buckeye is open to young people of Brethren churches or any other church, who are in the eighth grade or above in school, and who desire definite Christian training. Graduates of any Brethren camp may enroll in the post graduate classes, while all others may enroll in the regular three-year course. Suitable certificates will be awarded to all who satisfactorily complete the work.

Each camper will pay a fee of $7.50 which covers all regular camp expenses. Any additional cost will be a matter of personal expenditure.

Camp registration will take place on Sunday afternoon, June 19. Supper will be served at 6:00 o'clock, to be followed by an inspirational service to which all visitors in the camp are invited. Classes will begin at 8:00 o'clock Monday morning. Thursday, June 23rd has been designated as VISITOR'S DAY, parents and friends being welcome both afternoon and evening. Camp closes, Saturday afternoon, June 25.

Camp Buckeye is a Christian camp and the same high standards which have prevailed during previous years, will be maintained during the coming season. Parents may have confidence in sending their boys and girls to this camp.

A beautiful, illustrated folder containing detailed information relative to the camp, may be obtained from your pastor or by addressing your request to: Tom Hammers, R.F.D. No. 7, South Euclid, Ohio.

PLAN NOW FOR CAMP BUCKEYE, JUNE 19 to 25 INCLUSIVE.

CHRIST FACES CHRISTIANITY

(Continued from page 2)

These constitute the true church. These are the pearl for which He gave all that He possessed. Here, there, in this place and in that, He finds them true to Him and to His Word, counting His blood a precious thing, white-hot in their spiritual temperature, in close fellowship with Him, small in their aggregate, but great in their potentiality, destined to sit with Him in His throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

GOD'S MEANS OF GRACE
The Book
by
Dr. C. F. Yoder
Now on sale by author
$2.00
Address, Warsaw, Ind.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Our Command—"Forward With Christ"

What Can I do to Make My Missionary Society a Greater Power for God in My Church

Ruth Waymire

IT MAY BE TRUE that in the Spring a young man's fancy turns to love, but it is equally true that at this season of the year the housewife's fingers itch to start her house cleaning. Whether we clean daily or weekly, yet when the warm spring sun shines through filmed windows and shows us soot-darkened walls and cobwebby corners we must take stock and begin to go over everything.



Ruth Waymire

Thinking in terms of life this is as truly necessary. When the sunshine of God's Holiness shines down into our darkened lives we realize the need of cleansing. As had been said before, "heart keeping" is much the same as house keeping and much more essential. What are some of the things we should clean out that are hindrances to the beauty and growth of our lives? One very serious hindrance is prejudice. How narrow and lean are the lives of so many Christians because of prejudice. Preconceived ideas hedge us about and prevent the flowering of the tree and ultimately the bringing forth of fruit—the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

Prejudice is just as great a hindrance in the life of our missionary society and of our church. How sad it is to see the growth and progress of the society and church being hindered because some will not co-operate because of a personal grudge or private grievance. Working together for Him is the only way in which the church can be victorious. After we have cast out the hindrances remember to fill the heart and life with love, with helpfulness and service. We have the awful example in the Scriptures of the man who cast out the devils who swept and garnished his house, but left it empty so that the devils returned with more of their kind. If our hearts are not filled with love they soon will be filled with jealousies, envy and malice.

The first requirement of discipleship is loyalty. MY home MY family MY town, MY Missionary society, MY church, all contain the element of possession. That which we claim as ours deserves our loyalty. It is only human to take a certain amount of pride in possession, yet we are certainly blind when we see no faults in them. And here is another hindrance to be cleaned out of our lives, harsh and unkind criticism that offers no help. The one who sees the faults and criticizes destructively is still more blind. We must have the Spirit-given ability to see faults through the eyes of love. We love our children even though they are naughty, but others do not, so we try to train them so that others will think well of them, that they may be lovable not only to us but to others. So it is with our missionary society. Let us be loyal—staunchly, lovingly loyal; but when we see her faults let us not loudly proclaim them to others, but with the spirit of love, set about to correct the shortcomings so that those without may see the good in our society.

MY Church—why do we belong to this particular

church? We chose it. Out of all others, that we might have chosen, we chose the Brethren church. As the husband is to be loyal and faithful to the one woman whom he has chosen from all others we must be loyal to the church. Let us be loyal to all the branches of the Church, in so much of course, as they are loyal to our Lord and Saviour Jesus Christ.

Another requisite of discipleship is teachableness. Have you ceased to learn? We all learn through daily experience, some hard and bitter and some sweet, but do we make a definite effort to learn? Our motto, "Living to learn and learning to live," is particularly apropos at this place. We live, of course, physically, hardly of our own volition, but we should learn to live that we may live more abundantly. A mere existence is a reproach to any Christian when Christ promises that more abundant life. A life that is free, joyous, interesting and exciting, so full that there are not enough hours in the day, or days in the week to accomplish all the things that can be done for Him. We have to smile when someone says, pityingly that she does not see how Christians enjoy life or what they do for a "good time," no movies, no theaters, no card parties etc., implying that our existence to her is insufferably dull. How true it is that the natural man receiveth not the things of the Christ, neither can he know them because they are spiritually discerned.

How can we learn of God? James tells us plainly that if we lack wisdom we can receive it if we ask in faith of God. Through prayer and meditation we have our spiritual lives deepened and enriched, but it is through Bible Study that we truly learn God's will for us. It is His Word that giveth light, that keeps us from sin, and through it we may know Him whom to know aright is life eternal. The study of the Scriptures should be the Christian's greatest joy. The mere reader never realizes the joy he can receive until he studies it consistently, definitely. How blessed it is to hide away in the heart, through memorizing, the words of life.

Most women's auxiliaries of the church think only in terms of social service. I am so glad that there is dawning more and more throughout our Women's Missionary societies, the consciousness that spiritual service is the more acceptable way. Make of your women devoted and consecrated Christians and you have a branch in your organization that will bear fruit. A spirit-filled believer gives cheerfully and gladly of her time, her talent and her substance. No need then for concerted effort in trying to inveigle money from outsiders for the Lord's work.

The first, primary and most important duty of the Christian is to witness. If you witness in your daily life to the grace of our Lord Jesus Christ who saved you, you will be a witness in your society, and your society of witnessing women will be a joy and blessing to the church. Women have not been privileged to have much power or authority in the church as an organization, and this is scriptural, but in the W. M. S. we have a place where we can express ourselves freely, in talk, in service, and we can study together our problems and hindrances. We can inspire and help each other in the Christian walk. When we witness, we lift up Christ and if Christ be lifted up he will draw all men unto himself. An organization is only as strong as its weakest member. Do people speak well of your organization because you are in it? We may not know what an organization stands for; we may not know its constitution; its by-laws, or its creed, but if we know its members we judge what manner of society it is. Let us take stock of ourselves, as W.M.S. members, set aside our hindrances and prejudices, offer any criticism in love, and witness in our Society for Christ so that our Society may witness through the Church to our Lord.

Englewood, Ohio.

Worship Program

July Topic:
Keeping Faith With the Faithful

SONG: "All the Way My Saviour Leads Me."

1. All the Way my Saviour leads me;
 What have I to ask beside?
 Can I doubt his tender mercy,
 Who through life has been my guide?
 Heavenly peace, divinest comfort,
 Here by faith in him to dwell,
 For I know, whate'er befall me,
 Jesus doeth all things well.

2. All the way my Saviour leads me,
 Cheers each winding path I tread,
 Gives me grace for every trial,
 Feeds me with the living Bread.
 Though my weary steps may falter,
 And my soul athirst may be,
 Gushing from the rock before me,
 Lo! a spring of joy I see.

3. All the way my Saviour leads me;
 Oh, the fullness of his love.
 Perfect rest to me is promised
 In my Father's house above.
 When my spirit, clothed immortal,
 Wings its flight to realms of day,
 This my song through endless ages:
 Jesus led me all the way.

SCRIPTURE: Matthew 25:34-40.

PRAYER.

BUSINESS.

SILENT PRAYER: (While the pianist plays "Faith of our Fathers.")

SONG: "My Faith Looks Up to Thee."

1. My faith looks up to thee,
Thou Lamb of Calvary.
Saviour Divine.
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine.

2. May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee
Pure, warm, and changeless be,
A living fire.

3. While life's dark maze I tread,
And griefs around me spread,
Be thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

PRAYER.
BIBLE STUDY: "The Sea of Galilee."
TOPIC: "Service to Others."
POEM: "What Have We Done Today?"
TOPIC: "He Does Good, Who Is Good."
SOLO: "In the Secret of His Presence."
TOPIC: "Enter the Joy of the Lord."
LEADER'S MEDITATION on the "Thank Offering."

Early one morning, says an old legend, God sent two angels to earth to gather up the prayers of His people. One was to gather the petitions for blessings desired; the other was to collect expressions of praise and thanksgiving for blessings already received.

Long before nightfall the angel who gathered petitions returned with his basket full to the brim. But the thanksgiving angel, though he tarried far into the night in the hope that before men slept they would return thanks for the mercies of the day, was obliged to return with his basket almost empty.

This legend contains a great measure of truth. When our Lord, on the way to Jerusalem, cleansed the ten lepers only one returned to give glory to God. And too many of us are content to go on our way with the nine. Yet nothing so enriches life as a truly thankful spirit. "Gratitude is not only a thing of beauty," says Doctor Charles E. Jefferson, "it is a source of power. One of the problems of life is how to increase our stock of it."

RECEIVING the Annual "Thank Offering Boxes" for Home Missions.

CLOSING SONG: "Take My Life, and Let It Be."

1. Take my life and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love,

2. Take my feet, and let them be
Swift and beautiful for thee;
Take my voice, and let me sing
Always, only, for my King.

3. Take my lips, and let them be
Filled with messages for thee;
Take my silver and my gold,
Note a mite would I withhold.

4. Take my love, my God I pour
At thy feet its treasure store;
Take myself and I will be
Ever, only, all for thee.

BENEDICTION:
"The Lord bless thee and keep thee;
The Lord make his face to shine upon thee,
And be gracious unto thee;
The Lord lift up his countenance upon thee and give the peace. Amen. Numbers 6:24-26.

The Sea of Galilee

Rev. Fred C. Vanator

ROBERT MORRIS, when he penned the lines of the beautiful hymn, "Memories of Galilee," caught the vision of the beauty and the magnificence of the sea that holds so many sacred memories of the life of our Lord.

"Each flow'ry glen and mossy dell,
Where happy birds in song agree,
Through sunny morn the praises tell
Of sights and sounds in Galilee.

O Galilee! sweet Galilee!
Where Jesus loved so much to be;
O Galilee! blue Galilee!
Come sing thy song again to me."

If you are like the writer, you have always thought of the gentle sloping shores of this lake, stretching out as beautiful sandy beaches, and, finally dissolving into rolling meadows and fields of ripening grain. But when we scan a relief map which shows the contour of the land that surrounds this sea we find that only on the northwestern shore, at the entrance of the Jordan River, and, again at the southern extremity, where the river leaves the lake, do we find a level country.

One man, who has traveled much throughout the world, describes it thus: "No one who has seen the Sea of Galilee will ever forget his first view of that famous lake. It comes suddenly into view as one rides toward it from the west, a little gem of a lake far below, surrounded by a wall of hills. Riding

down the steep hill we looked across to the heights of the country of the Gerasenes, the scene of the freeing of the maniac. (Mark 5:1-20). Directly below lay Tiberias, and along the western shore were the sites, though we could not know where to find them, of Chorazim Bethsaida and Capernaum. The lake at sunset and in the early morning is wonderfully beautiful, the colors and reflections upon its calm surface once seen form an unforgettable picture."

The Sea of Galilee is a fresh water lake, fed by the sweet waters of the Jordan River, and abounds in fish, a source of a very great industry in the time of Jesus. Twenty-two species of fish are cataloged as being found in its waters. We are told that the best fish for table use that are found there today are the "sheatfish" and "barbel." The "sheatfish" belong to the same family as our American cat fish and sometimes attain a length of three feet or more. Quoting from an article concerning the fish of the Sea of Galilee, the author says, "Tristram saw them, (sheatfish) in shoals of over an acre in extent, so closely packed that it seemed impossible for them to move. Their dorsal fins, rising above the water, gave it at a distance an appearance as if a heavy shower were pattering on one spot of the glassy lake. The fish are caught in nets, both from boats and from the shores."

Several names are found for this body of water as we consult the Word of God. In Numbers 34:11; Joshua 12:3 and Joshua 13:27 we find it called "the Sea of Chinnereth." Luke, in Luke 5:1, calls it "the Lake of Gennesaret." Josephus, in his Antiquities, also refers to it as "Gennesaret." The Apostle John refers to it in John 21:1 as the Sea of Tiberias; while in John 6:1 he uses both terms, "Sea of Galilee," and "Sea of Tiberias."

While it is called a "Sea" it is scarcely more than a large lake. It is only twelve and three-quarter miles long and but seven and one-half miles in width at its widest part. The eastern shore is almost unbroken by inlets and on the west side it gradually narrows itself down till it is less than three miles wide as it nears its southern extremity. To look at a map of this lake reminds one of a small boy's attempt to produce a drawing of the map of Africa.

We often forget that this beautiful lake lies six hundred and sixty-two feet below the level of the Mediterranean Sea. Those who know this body of water say that it is at the same time, almost, two different and distinct bodies of water. For one moment it may be as calm and beautiful as a magic mirror; and the next moment a raging, lashing, wave-foamed sea. When the wind is drawn through the gorges on either side of the lake it is as if it were drawn through a funnel, and when it comes from the south through the narrow Jordan valley it beats with fury on the lake and lashes it into foam. Is it any wonder that the Apostles in the boat on the crossing of the sea were frightened that their ship would not weather the storm, and does it not add wonder to the miracle when Jesus arises and speaks to the waves and says, "peace, be still!" and the winds and the waves obey him? Read again the story as found in Mark 4:35-41.

But the Sea of Galilee without the sacred presence of Jesus would be merely another lake, unknown or forgotten by the great mass of humanity. This lake, like many other little spots in the land of Palestine, becomes the place of pilgrimage of multiplied thousands only because it brings remembrance of those things which Jesus did and taught.

Pause with us at its shore line. Hear Jesus say to Andrew and Peter, James and John, "Follow me and I will make you to be fishers of men." (Mark 1:17). See him walk upon the boisterous waves, and, as the disciples cry out in fear, hear him say, "Be of good cheer; it is I; be not afraid." (Matthew 14:27). Watch him step into the fisherman's boat and cast off from the shore a little way. Listen to his words. "Harken; Behold, there went out a sower to sow." (Read all of Mark 4:1-34). Watch the expression on the faces of his followers when he cries, "Let down your nets for a draught." With what astonishment they see the nets compass "a great multitude of fishes." (Luke 5:4-7). But most important is the story we find in John 21:1-25. After all days of study of the Sea of Galilee would be valueless without having in our hearts that response to the word of the Saviour, "Lovest thou me more than these?" can measure up to the answer found on the lips of Simeon Peter, "Thou knowest that I love thee."

"And when I read the thrilling lore
Of Him who walked upon the sea,
I long, oh, how I long once more
To follow Him in Galilee.

O Galilee! sweet Galilee!
Where Jesus loved so much to be;
O Galilee! blue Galilee!
Come sing thy song again to me."

Fremont, Ohio

"Heaven is blest with perfect rest,
But the blessing of earth is toil."

'Mid all the traffic of the ways—
Turmoils without, within—
Make my heart a quiet place,
And come and dwell there-in.

A little place of mystic grace,
Of sin and self swept bare,
Where I may look upon Thy face,
And talk with Thee in prayer.

He Does Good Who is Good

The Source of Service

Rev. E. M. Riddle

THE FOUNTAIN of all good is God. Recorded in Dr. Luke's account of the Rich Young Ruler are the words, "And Jesus said unto Him, why callest me good? None is good save one, that is God." Then in I John 4:8 ". . . . God is love" and again in 3:1 "Behold what manner of love the Father hath bestowed upon us. . . ." With the Eternal word is the sentiment of an old poet—

"His goodness stands approved,
Unchanged from day to day;
I'lll drop my burden at His feet,
And bear a song away."

God has a treasury where He keeps His children's gifts and His bank will be like a mother's store of relics of her children full of things of no value to others, but precious in His eyes for the love's sake that was in them.



Rev. E. M. Riddle

Naturally when we are thinking of the source of service, we turn to the highest type first. Such we find in Jesus our Lord, when we see Him laying aside that glory which He had with the Father before the world was, to be like unto us, inglorious in all things. The source of the stream of service which has run down through the generations is in Him, who is Divine, majesty, might, rule, glory, love and life. Not only did he take upon Himself no reputation but He was willing to pay the price of our redemption on the Cross.

Another beautiful example of service is in that found in the gospels of the woman, Mary of Bethany, who anointed the feet of Jesus. While greatly criticised by some she received the approval of her Master. In Mark are the words, "She hath done what she could." In Matthew, "she did it for my burial," also "what this woman hath done, be told for a memorial of her."

If we would only learn early in life the secret of Psalm 91:1 "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." All spiritual strength for ourselves, all noble ties to one another, have their real source in that inner sanctuary where God is ready to reveal Himself to all who look unto Him. Its secrets are holy. In all God's providences, it is good to compare His words and His works together; for we shall find a beautiful harmony between them, and they mutually illustrate each other. When we know Him as the source and giver of all good, then our ministry will become real and vital. Our position with the Lord will then be known. No one will longer doubt as to our relationship with the Eternal. He will keep the shine upon our faces. A radiant face will soon vanish unless it is renewed by ever-freshening presence of the Holy Spirit's power in the heart and life. Too many of us in these cold, indifferent days have gotten so far from the Lord in our so-called service, that we have lost some of our Christian glow. It is said, "the radiance on the face of Moses was not itself the blessing. It only showed that he had received a blessing from God himself. It was the fact that Moses had been in the presence of God, that caused His face to shine."

God's truth and faithfulness "are a great deep." They are like the depths and breadth of the ocean. They are vast fathomless, sublime, inexhaustible; yesterday, today and forever the same. D. L. Moody once said, "If you were to spend a month feeding on the precious promises of God, you would not be going about with your heads hanging down like bulrushes, complaining how poor you are; but you would lift your heads with confidence, and proclaim the riches of His grace because you could not help it." If it were not for His powerful hand to sustain us, we should not know how to take the first step in service.

As I write this article and wish for a suitable story as an application of the truth that I have sought to bring; by radio a voice comes with the following. In a Southern town a crippled boy who met all the trains with his wagon loaded with candies, fruit and nuts, that he might thereby support a frail, weak mother, was greatly perturbed when a train pulled in at the station and a travelling man in great haste to make a connection upset the wagon and scattered the contents but went on. Another man from the same train alighted and sensed the situation, dropped his bag, bowed down and set the wagon and contents in order. On top of the load he placed a silver dollar. The little boy looked up into

his face and said, "Be ye Jesus?" He answered, "No I am not Jesus but even though I was in a hurry too, I wanted to do some good as I passed by." A soul was made happy.

He does good who is good. Readers! one act of charity will teach us more of the love of God than a thousand sermons. One act of genuine unselfish service of real self-denial to the lowly or outcast will teach us more of God, the Father, Jesus Christ the Son and the Holy Ghost than volumes from the wisest writers.

Therefore let us meditate on the love of God, the source of all good things, who being supremely happy Himself communicates perfect happiness to us.
Louisville, O.

Service to Others

Rev. Dyoll Belote

Upon One Occasion General William Booth, of Salvation Army fame, desiring to send some New Year's message to all the Barracks in the far-flung empire of Army service, sent the one word "Others" by cablegram and telegram to every Army Barracks in the world. The greatness of General Booth is reflected in that word which he chose as his message. Mr. C. D. Meigs of Indianapolis, Indiana, read of General Booth's message and penned that well-known, five-verse poem entitled "OTHERS" which has become the International Bible Class Motto, the last verse of which runs thus:

"Others, Lord, yes, others.
Let this motto be,
Help me to live for others,
That I may live like Thee."

It should be ever remembered by the Christian that a fundamental requisite for entrance into the eternal wonder and glory of Christ's presence is just the concern for and ministry to others. The Golden Rule places upon the Christian the obligation to think for "Others" as well as for himself. In His initial sermon ("The Sermon On the Mount") Jesus lays down the eternal principles which are to govern the citizens of His kingdom, and in Matthew 7:12 He gives us this "Golden Rule," "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Here we have the teaching of the Kingdom declared to be in accord with the requirements of the Jewish law, making it therefore all inclusive, that is a principle that will appeal to the conscience of both Jew and Gentile.

It may not have occurred to many folk that to follow the admonition of the "Golden Rule" means sacrifice—sacrifical service—service that forgets self and any expense of time, talent or means in ministering to the needs of those less fortunate than we. It means Christ-like love, love that accounts it not loss to forego its own pleasure, or to endure a full measure of real hardship, yea, even to sacrifice life itself if need be to brighten, sweeten, uplift, sustain, preserve life for another. For it is eternally true that "Greater love hath no man than this, that a man lay down his life for his friends."

Some one has truly said that "Service" is Happiness. For service is the true object in life. If one may gain the object of his life's activities one will inevitably fail, for the simple reason that the best things of life are not to be gained by striving for them. One may strive for bread and win it, but one may strain every nerve to breaking in the pursuit of happiness, and will never overtake it. However, if service is made the object in one's life, such a life cannot be a failure, for the reason that one has chosen the only path above which the windows of heaven are always open. The happiness that eludes the grasp of every man who makes it the chief object of his endeavors, descends as the gentle dew of heaven upon him who is striving in service.

Service is regal, for he who serves shall some day reign. It was the Master and Lord of our souls Who declared that at the last it shall be our reward to hear Him say to those who are privileged to enter the wonder and joy of His eternal kingdom "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." Stanley F. Davis has put the thought of this paragraph into verse in these lines:

THE LAW OF A KING

"The law of a king is service.
And the kingliest serve the most.
Then ye who are sons of promise
And would royal lineage boast,

Get under the common burden,
Go brother the brotherless sons,
And win the royal guerdon,
The thanks of comforted ones.

For suffering is numberless,
The sorrowing are a host,
The law of a king is service,
And the kingliest serve the most."

Some may fear that my reasoning tends to the stressing of "works", and for fear such may be true I want to hasten to assure them that I have no thought or intention of forgetting "faith", but neither do I forget that my Lord sacrificed His own pleasure and the glory and eternal bliss of His Father's presence and love to come down to earth and

SERVE His fellowmen. His was a life of service here, and His is a continuation of that service as He carries on the work of intercession in our behalf before the Father's throne. Someone has truthfully declared that "There is no less obligation for SERVICE under grace, but a new motive,"—and I should like to insist that the Christian "motive" in service is LOVE. And again I desire to put my reasoning in the poetic form of the following verses:

SERVING

The sweetest lives are those to duty wed,
Whose deeds both great and small,
Are close-knit strands of unbroken thread
Where love ennobles all.

The world may sound no trumpet, ring no bells;
The Book of Life the shining record tells.
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad:
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest."

By our Lord's example we are committed to sacrificial service for others, and by His teachings we are bidden to remember that without the LOVE motive our service may fail of a full reward. So "Give of thy best to the Master (in loving service to fellowmen) and the best shall come back to you."
Ashland, Ohio

Enter the Joy of the Lord

Rev. C. C. Grisso

"WELL DONE, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." These words are found in the midst of one of our Lord's greatest parables, as recorded in Matt. 25:14-30. The parable has to do with the use of the things that God has placed in our keeping. Our Lord has so provided that every one can do something for God; that not one has been overlooked; that He has endowed each one of His children with powers and possibilities like unto Himself, and along with the giving, has sounded the warning as to the use or misuse of these God-given advantages. As an incentive to faithfulness, He has promised many and varied certain rewards. "Enter thou into the joy of thy Lord" are words almost too strong for the framework of this parable, for what human master would use such language to his slaves? But instantly the real, the genuine breaks through the symbol, and we hear the voice of "our Lord and Master" speaking to His servants bidding them share His joy, for His joy too had its source, (as we are told a few hours later) in loyal and faithful service; in having kept His Father's commandments. The joy that ever and always flooded the soul of the Master was due to the consciousness of the presence and love of His Father, because "He did always those things that were pleasing to Him." Likewise, the love of the Son is ever present in the heart of the obedient disciple. We would not depreciate that blessed and final reward that remains for the people of God, and of which we shall speak presently, but it is altogether possible for us to have entered into that reward already. "These things have I spoken unto you that My joy might remain in you and that your joy might be full." The brightness of that joy lit up the darkest hours of His life, and He wills that it should light up ours. This will be to us a power that no sorrow or circumstance in life can overcome. His own peace; His own joy: He has given us, which was the strength and buoyancy of His own heart. This supplies satisfaction for all the deepest desires of our being. Indeed, they have learned little of the true spirit, and the real meaning and value of our blessed Christianity, whost religion does not impart a joy which sheds its light over the whole of life. This is all promised to those who know and do the Father's will, here and now, and it is that that leads us on to undertake greater and more meaningful tasks for Him in the future. The Hebrew writer said, "For the joy that was sent before Him, endured the cross." That joy, we believe, was the seeing of that great company of the redeemed as they shall one day come marching home. All the sacrifices of life would be transformed into exultant joy, if we could but understand and appreciate that one day we shall be rewarded a thousand times for each and every one.



Rev. C. C. Grisso

"One moment in heaven will pay for it all,
When low at the feet of the King we shall fall,
Though trials of earth shall my pathway enthrall,
One moment in heaven will pay for it all."

No, "The suffering of this present time are not worthy to be compared to the glory that shall be revealed in us." "If we suffer we shall also reign with Him."

The world in which we live is connected with the future by a law of continuity. In that future realm we shall find new spheres of action where these

lives will continue to live on until they reach the highest goal that is worthy of all the powers of our being. It was Victor Hugo who said, "For half a century I have been writing my thoughts in verse and song and satire. I have not said the one-thousandth part of what is in me. When I go down to the grave I can say, I have finished my day's work; I cannot say, I have finished my life." Yes, this life is linked with eternity, and ten-thousand times ten-thousand years from now we shall be somewhere. And that "somewhere" is an everlasting abode with God as our Father and Jesus Christ as our Saviour, and with our loved ones, "whom we have loved and lost awhile."

What all this shall mean, the human mind cannot fathom, even though the Word of God has much to enlighten us yet withal, "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." "Now are we the sons of God, AND IT DOTH NOT YET APPEAR WHAT WE SHALL BE; but we know that when He shall appear, we SHALL BE LIKE HIM; for we shall see Him as He is." This should furnish us

AN INCENTIVE TO LIFE'S TASKS.

To take from us our belief in life after death with all of its accompanying rewards there is little left to live for. For, "if in this life only we have hope in Christ, we are of all men most miserable." We are like children building sand houses on the sea-shore which the incoming tide will soon sweep away. No, we have no right to accept any interpretations of God's word that leaves us without the hope of a future life, with all its accompanying rewards. If we are to retain our belief in the kind of a God revealed to us by our Lord Jesus Christ, we are constrained by many admonitions to reject the notion that God created us only to deceive us by false hopes for a few fleeting years, and then allow us to perish. What is that belief that has gripped the heart of everyone that has come to know Jesus Christ as his personal Saviour? It is this. "In my Father's house are many mansions....I go to prepare a place for you I will come again to receive you." This is the incentive that sends us back to the tasks of life, back to hardships, self-denial, persecution and suffering for His sake.

In one of Browning's poems he describes a young artist as asking the privilege of clasping the hand of his master, and to lay his head upon his breast, and hear his heart throb. The privilege was granted, and then the young artist straightened up, and Browning puts these words upon his lips; "now I go back to paint on my poor canvas ever more proudly because the breath of the master has been upon my head." It is thus we feel who have come into the possession of this immortal and blessed truth. And so there is no task too great, no burden too heavy, no duty too binding if we love and labor in the light of that blessed fact, that our Lord is coming again, and *our reward is with Him, and He shall reward every man according to his works.* Volumes may be written as to what these rewards might be, but the least that can be said is that at His appearing there will be a recognition for our faithfulness. Whether it be a "crown of life" or a "crown of rejoicing," or a "crown of glory" or a "crown of righteousness," even greater than these will be that greatest of all rewards that can be offered to any human soul and that is to be approved of our Lord and to hear Him say, "Well done, good and faithful servant, enter into the joy of thy Lord." What is it like?

"What is heaven"? I asked a little child,
'All joy,' and in her innocence she smiled.

"I asked the aged, with his care oppressed—
All suffering o'er, oh Heaven at last is rest.

"I asked the artist who adored his art,
'Heaven is all beauty' spoke his raptured heart.

"I asked the Christian, waiting his release
A halo round him; lo, he murmured, 'Peace'

"So all may look with hopeful eyes above,
'Tis beauty, glory, joy, rest, peace and love."

Smithville, Ohio.

What Have We Done Today?

"We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we done today?
We shall bring to each lonely life a smile,
But what have we brought today?

We shall give to truth a grander birth
And to steadfast faith a deeper worth,
We shall feed the hungry souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our soul must ask,
What have we done today?"

In Behalf of the Brethren's Home

WE APPRECIATE the space tendered the Brethren's Home and Benevolence Board in the pages of the Outlook Number of the Evangelist. And, since the greatest interest has always been shown by the members of the Woman's Missionary Society, both local and national, in the needs of our "Home" at Flora, Indiana, we do not hesitate in coming to you with our problems. The purpose of this appeal is set forth in the following report and article from the pen of the Board's Treasurer and Chairman of the Executive Committee. I can only add that we will appreciate anything that the various societies may feel inclined to contribute. It may be that offerings have been taken but have not been sent to our treasurer. If such be the case, will you please see that such money is made available for immediate use by sending same to *Rev. L. V. King, Oakville, Indiana,* We wish to thank each and every one for their gifts toward the barn and we are glad to say that "The barn no longer leaks."

Faithfully yours,
FRED C. VANATOR, President.

NOW READ CAREFULLY THE FOLLOWING

Report of the Gifts Toward the New Barn at the Brethren's Home

CHURCHES

Dayton, Ohio	$ 72.85
Conemaugh, Pa.	35.00
Fair Haven, Ohio	12.70
Mexico, Indiana	15.75
Louisville, Ohio	10.00
Oakville, Indiana	10.18
Ardmore, Indiana	10.00
Los Angeles, Calif. (Second)	10.00
Pleasant Hill, Ohio	8.50
Rittman, Ohio	5.00
Corinth, (Twelve Mile, Indiana)	2.85
	$192.83

INDIVIDUAL GIFTS

Mr. and Mrs. H. S. Rutt, (Smithville)	$700.00
Mrs. Albert Hartman (Warsaw)	1.00
Ephraim Culp (Goshen)	5.00
Mrs. Chas. Grandstaff (Loree)	1.00
Mrs. C. P. Baer (Berlin)	5.00
Mrs. E. A. Bowman	4.00
Mr. and Mrs. D. W. Campbell (Fremont)	5.00
Mrs. Ella Lichty	1.00
Mrs. F. Kalesse (Philadelphia, Third)	10.00
Mrs. Alta Wright (Tiosa)	1.00
Henry Rinehart (Flora)	200.00
	$933.00

W. M. S. GIFTS

Fort Scott, Kans.	$ 1.00
Pike, Pa.	5.00
Muncie Indiana	7.00
Roann, Indiana	5.00
North Liberty, Indiana	5.16
Conemaugh, Pa. (Jr.)	10.00
Bethlehem, Pa.	1.50
Fremont, Ohio	10.00
LeVerne, Cal.	6.00
Yellow Creek, Pa.	2.00
North Manchester, Indiana	7.50
Waynesboro, Pa.	7.30
National W. M. S.	25.00
	$92.46

LAYMAN'S ORGANIZATIONS

Washington, D. C.	$ 35.00
Mexico, Indiana	3.25
	$38.25

DISTRICTS

New Enterprise Trustees	$ 30.00
Pennsylvania District	25.88
Pennsylvania Ministerial Ass'n.	10.00
	$65.88

Grand Total all Gifts	$1322.42

The above is the total amount received to date by the Treasurer from all sources, for the erection of the new barn at the Home at Flora.

The barn has been completed for some time, with the exception of paint, spouting and lightning rods. This no doubt, will be complete by the time you read this article. The total cost will be about $2,000.00. With only $1322.42 received to date you can readily see how much will be needed to complete the payments now due.

For the first time since the erection of the Home, the Indiana State Welfare Department and the State Fire Department has made an inspection. Conditions were found favorable with the exception of several fire hazards. This brought about a demand on the part of the State Fire Marshall for the erection of fire escapes. The Executive Board is proceeding with this safety devise as rapidly as possible. The cost is estimated at about $500.00.

The new barn meets an imperative need. The erection of fire escapes makes the Home much safer for the resident members. Meeting the demands of the State will make it possible to secure certain State aid for some of the residents. This cannot be secured until the State approval is complete.

Now what is the Board to do in face of these needs? One thing is sure, we will be in the "red" at Conference time unless there is something done. So we are coming to the Pastors through a letter sent to every church, by our Publicity Director, John Eck, asking that a special day be set aside during the latter part of June or the first part of July in which time every church will lift an offering for these improvements. This will give sufficient time to have the offering thus obtained sent in to the Treasurer by the last of July, at which time the books are closed for the Conference Year.

We trust this will meet the approval of the church as a whole, and, that your Church will be included in those giving for this emergency.

Be on the look-out for the announcement of the offering and if you do not have a pastor, take it upon yourself, if you are interested in the best for the Home, to see that this offering is taken.

Have all gifts sent to the undersigned not later than the last of July, designating the purpose of the gift, whether for the regular fund or for the Barn and Fire Escapes.

Signed, L. V. KING,
Treasurer and Chairman of the Executive Committee.

The Children's Hour

[Signal Lights]

Program for July 1938

Mrs. H. L. Briscoe

SONG: "Pentecostal Power."

PRAYER: For the children and local needs.

BIBLE LESSON: The Holy Spirit. Lesson 11.

62. Whom did Jesus say the Father would send to carry on his work, after his return to heaven?

Ans. "The Comforter, which is the Holy Ghost whom the Father will send in my name." John 14:26.

63. Will the Holy Spirit remain with us?

Ans. Jesus said: "He shall give you another Comforter, that he may abide with you forever." John 14:16.

64. How may we know that the Holy Spirit is with us?

Ans. Every loving thought, and kind word, and every effort to resist evil and do good are signs that the Holy Spirit is with us.

65. What did Jesus say that the Holy Spirit would do for us?

Ans. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you." John 14:26.

66. Will the Holy Spirit help us in our search for truth?

Ans. "He will guide you into all truth; and he will show you things to come." John 16:13.

67. Will the Holy Spirit show us our sin and convict us of them?

Ans. Yes. "He, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." John 16:8. (Revised Version)

BIBLE READING: John 16:7-11. Romans 8:10-17, 26, 27.

MEMORIZE Romans 8:14.

OBJECT LESSON: A full heart.

Objects: A pint jar, a half-pint of gasoline colored with lamp black ground in oil, and one half-pint of water colored lightly with laundry bluing or blue ink. (The lamp black can be secured at a paint store). Either paint the jar a light grey or cover it with paper. In the back, leave an opening about three inches wide to allow the light to shine in. In front, below the center, leave an opening the shape of a heart. Begin the lesson with the black gasoline jar. A lighted flashlight back of the jar will give better visibility.

Lesson: This jar with its black heart reminds me of unsaved people. No matter how you shake or tilt it, the heart is still black. Black suggests sin. Sin cannot be removed from the heart by shaking. If it could, God would not have needed to send His Son into the world to die.

When a person accepts Christ as Saviour, the heart is changed by this light blue fluid. The fluid is blue to remind us of the Holy Spirit who came from heaven on the day of Pentecost to abide—to live in the hearts of saved people.

The top of the heart is black, and the rest is blue. When a person accepts Christ, the Holy Spirit enters the heart, but He is not always allowed to fill the heart. This is what the Bible means when it tells us to be filled with the Holy Spirit. The more room in the heart that is occupied by the Holy Spirit, the less space there is for sin.

The Holy Spirit enters the life of the person who accepts Christ as Saviour. And the Holy Spirit fills the life as the Christian yields himself to God.

I have put in enough blue to fill the heart entirely, and we cannot see any of the black; but let us be careful for every time the heart is shaken or tilted, the black again shows. God's Word describes a man whose "heart is fixed, trusting in the Lord." And that is the kind of a heart a Christian will have. So long as the Christian is in this world, he will have to contend with sin. But when the Holy Spirit is allowed to fill the life, sin will have no place in the heart.

SONG: "Holy Spirit, Faithful Guide."

Following are two more letters from our little missionaries in Africa. How glad they would be to receive letters from the Signal Lights.

Bassai, March 1, 1938

Dear Signal Lights:

Saturday we drove over to Bozoum which is twenty-one miles from Bassai and spent the day there, and in the evening when we came home we saw twenty-three antelopes in the road and I wish you could have seen how they stood and watched our car. They looked so innocent.

I told you about my cats. Well we had to send Tom away because he got so bad, but now Minnie has four little kittens and they are all wild cats so if they catch our chickens we will have to give them to the native boys to eat, but maybe they will get tame.

One of the little black boys brought Charles, Marguerite and I a toy auto that they made out of Bamboo wood. They put little wheels on them and a top so we have lots of fun playing with our cars. The native boys like our little cars and we let them play with them.

We start to school at 7:30 every morning. I am in the fourth grade. We ride our bicycles in the evening after the sun goes down and have races.

Little Philip that played with me is now in French school and we have a little boy from Tarre land, but just now he is sick.

Write me sometime soon, Love,

ROGER JOBSON.

Bassai, Feb. 23, 1938.

Dear Signal Lights:

I do not know much about Africa and so I do not have much to tell you. But I will write what I know.

We got on the boat at Antwerp, Belgium, and spent three weeks on the boat. We did not have any storms and I was glad. We made a number of friends which I played with. We landed at Douala and stayed at the French Mission three days then took the train for Esaka in the Cameroun, then we went to Elat and stayed two months there, then came on here. We came in my father's car and passed many villages. It took three days to drive to Bassai, we arrived there about seven o'clock at night. The Jobsons were expecting us but they had started eating because we were so late.

Then conference came and we had a good time with Roger and Kenneth. Of course you know them. Then after conference we went to Yaloke where we are to live. Our parents stay at Yaloke, while Marguerite and I came back to Bassai for school. So far we are getting along very fine with Mrs. Jobson as our teacher, and Dr. Gribble as housemother. Kenneth, Roger Marguerite and I have lots of fun.

Love,

CHARLES TABER.

THE HEAVENLY FATHER

When we pray, God hears us all—
Hears the great, and hears the small.

Hears the African, the Swede;
Hears the Persian, and the Mede.

Hears the Japanese, and Jew;
Hears the little Indian, too.

Everywhere without an end
Constantly our prayers ascend.

God is not confused to hear
Many voices in his ear.

Nor does color of the skin
Blind him to the heart within.

Father, help us here to show
Kindliness to all we know.

MILDRED A. JEFFERY.

Taken from The Missionary Visitor.

SENTENCE PRAYERS.
REPORT OF NEW MEMBERS.
ROLL CALL.
REPORT of D. W. B's.
OFFERING.
SECRETARY'S REPORT.
ANNOUNCEMENTS.
SIGNAL LIGHTS' BENEDICTION.

A PRAYER

Blessed Christ, thou who art in all things our example, help us to forgive as freely as we hope to be forgiven. Then shall our worship and service be as a pure offering.

DEFINING A STUDY CLASS

A Mission Study Class is:

A number from six to twelve

M eeting weekly
I n some home or chapel
S eated around a table
S tudying together
I nspiring facts and stories
O pening session on time
N ot extending over one and one-half hours.
S essions brimful of
T rue enthusiasm
U sed to stir up the "gift of God."
D evoted to enlarged efforts to encourage
Y outhful spontaneity to form

C oncerted plans for extending
L arger and broader knowledge to
A ll church members, that
S uch may aid in
S trengthening the army of the Great King.

MARY A. GILDERSLEEVE.

Cycle of Prayer

JULY

LET US GIVE THANKS TO GOD:

1. For the Spirit-filled women who guide the W. M. S. ship.
2. For an Indwelling Christ who occupies any heart which is open to him.
3. For Christian homes where Family Altars have been erected.

LET US ASK GOD:

1. That our eyes may be opened to the Word of God through our Bible study.
2. To make us worthy of the calling he has given us.
3. To make us submissive to God's will and not man's will.
4. For a humility of spirit in this day of selfishness.

Official Affairs

ABOUT FINANCES

A Message from the President

A question has come to me from several W. M. S. societies, asking if money intended for certain individuals or definite places may be sent direct to the donee, then the local W. M. S. notifying our financial secretary, Mrs. N. G. Kimmel where the money was sent, would that society receive credit on the Goals?

Has this question arisen in your minds? What would be your answer to such a question?

May I ask you a question. Why, at National Conference, do you elect a Financial Secretary, or a Treasurer? You readily answer, that these women are to take care of the W. M. S. finances. To receive the money sent by you and issuing a receipt for same; and on order signed by the Financial Secretary and the President, the Treasurer pays it out. But at Conference and before this money is paid out of the treasury, the delegates to our W. M. S. sessions, have voted the money out, and your officers are just carrying out your instructions.

But to the question asked—yes, your answer is the same as mine and that is—all money which you desire to apply on your goals *MUST* go through the proper channels, to the Financial Secretary and then to the Treasurer. This includes goals 5, 7, 8 and 9. Read over the local goals again and you will see how you or your delegates decided very definitely where most of this money should go.

Many of our W. M. S. members in making some special gift have specified to whom or to what their offerings should go. Never to my knowledge, or I do not remember that your National Officers have ever disobeyed your instructions, but have always sent your money where you directed.

Our dues are not large and separately we could do very little, but in union there is strength, and our Heavenly Father has used us and our united gifts in a marvelous way. We praise Him for the opportunity of service.

Let us each be careful in sending our money to those whom we have authorized, and thus save time and confusion.

Thank you for your continued loyalty to and support of the work of the Woman's Missionary Society.

Yours in His service,
MRS. U. J. SHIVELY,
President, National W. M. S.

Workers' Exchange

LEON, IOWA

Greetings to all W. M. S.:

It has been a long time since we have sent in a report from our society. But we have had our twelve devotional meetings each year at which time we have made an earnest effort to acquaint ourselves with the work of our Missionaries. Our intercessory prayer seasons have been rich and fruitful. In January of this year we had our Mission Study which proved both interesting and instructive.

At our February meeting we were privileged to have with us Mrs. Arthur Carey and Miss Essalie Hulliberger, of Freeport, Michigan. Rev. Carey was holding an evangelistic meeting at our church.

After nearly a year without a full time pastor we are very glad to welcome back among us Rev. and Mrs. Miles Taber and two daughters. Mrs. Taber is a very inspiring member of our W. M. S. which we know from past experience.

We have lost a few members, some of whom have moved away, but we also have some new ones coming in each year.

Yours for the cause of Christ, our Saviour,

MRS. MART NEWLIN, Cor. Sec'y.

FREMONT, OHIO

The W. M. S. at Fremont have a few things which we feel will be of interest to other W. M. S. members. Therefore we are sharing a report of them with you.

On May 12th about sixty-five women and girls assembled in the dining room of the church for their annual fellowship meeting. The room was bright and attractive in rainbow colors. Large stars in rainbow colors had been arranged on the ceiling. The tables were centered with corresponding smaller stars and varicolored candles. The programs were shaped like tulips and borders of tulips were placed around the room. Also small tulips graced the rainbow streamers in the center of the tables. Altogether it was such a cheerful atmosphere that all were ready for the delightful program of the evening.

Miss Wilda Price, our efficient S. M. M. President, presided over the program which was planned to use the members of the three groups, the Junior and Senior S. M. M. and the W. M. S. The president of the Woman's Missionary Society, Mrs. John Baringer, made us very welcome and reviewed some of the achievements of this society in the past in this community. Mrs. Carl Mohler gave the address of the evening and stressed the assigned theme, "Meat in My Father's House," by presenting the need of the meat of "Self, Substance and Service" in the Lord's work. Mrs. Hulda Reidling gave a reading which was enjoyed by all. Group singing gave all a part. Mrs. Reidling also had the distinction of being the youngest mother present. Mrs. George Legecy was the oldest mother present. And Mrs. William Wetzel held an outstanding place on our program by being the mother with the most daughters present. There were seven daughters and also three granddaughters of hers present. Each of these three were presented with bouquets of spring flowers.

May 22nd was another day of interest in that the W. M. S. had charge of the program at the Sunday Morning Worship service. The following program was given.

Mrs. John Baringer, Pres. W. M. S., in charge.
Theme: "Christ for the World."
"Praise God from Whom All Blessings Flow"
Invocation — Mrs. Baringer
Hymn, "For Christ and the Church"
Scripture lesson — Mrs. W. R. Fellers
Prayer hymn, "Father, We Come to Thee" — Choir
Prayer — Mrs. Ellen Newbould
Special, "Let Us Tell of Jesus Love." — The Choir
Announcements and Offering — The Pastor
Missionary Poem — Mrs. Rose Garber
Duet, "Go Ye Forth Today" — Mrs. C. F. Newbould and Mrs. Carl Mohler
Woman's Day Address "Christ for the World" — Mrs. Fred C. Vanator

At the close of the address the offering was received for the Seminary at Ashland. The service was closed with the W. M. S. benediction.

Our group is not large, but we know well how to depend on the Lord for our every need and therefore we are filling our place in the church work here, as we feel the Lord has led.

MT. VIEW BRETHREN CHURCH, ROANOKE, VA.

Dear Sisters:

It has been a long time since you have heard from us, but may we break into print just enough to let you know that we are still on the map and working for His cause.

The W. M. S. held their public service on Sunday night, March 27th.

They presented "The Challenge of the Cross." This made a very impressive program and it was given in the form of a candle light service. The offering of $7.70 was given to the women and they in turn have given it to the Brethren Home.

On May 5th the W.M.S. and S.M.M. held their joint meeting. A fellowship supper was served to the women and girls. There were thirty-eight present, ten of which were members of the W. M. S. and five of the S. M. M. The remaining guests are women and girls in the neighborhood, some being members of our church, and we hope soon to have the majority of them fellowshipping in one of our societies.

Mrs. J. W. Michael, Patroness of the S. M. M., acted as Mistress of Ceremonies, following generally the program as outlined in the Woman's Outlook.

Everyone showed evidence of enjoyment and we feel that all were drawn closer to each other and to our blessed Saviour.

Sincerely yours,
MRS. CHARLIE STANLY, Cor. Sec'y.

In Loving Memory

"Our sister has passed from earth-land away,
Leaving a home she has gladdened alway.
Our hearts are sad, but the angels rejoice
O'er a sister, who answered the call of God's voice."

IN LOVING MEMORY OF: Mrs. Ellen Yarian, Roann, Indiana.

ATTENTION — ILLIOKOTA DISTRICT

The Illiokota District held no conference last fall. Our president, Mrs. Wm. Gray, has asked me to send the following report for publication in the Outlook. It covers the financial report for the year's work from October 1936 to October 1937.

Bal. on hand October 1936 ... $135.82

Receipts

African Dollars

Garwin, Iowa	$28.00
Dallas Center, Iowa	41.00
Waterloo, Iowa	41.00
Milledgeville, Ill.	37.00
Lanark, Ill.	34.00
Leon, Iowa	10.00
North English, Iowa	10.00
	$201.00
General Fund	40.20
Total receipts and balance	$377.02

Expenditures

Mrs. U. J. Shively at conference	$8.00
Gift to Mrs. Foster	10.00
Postage to Mrs. Garber	.60
Rent on Deposit box	1.65
Charges on checks	.70
Draft to Home Mission Board	75.00
Draft to Mrs. Kimmel (African Fund)	201.00
Postage and charges for drafts	.52
Total	$297.47
Balance on hand Oct., 1937	$ 79.55

Yours in His service,
MRS. DALE CAMPBELL, Sec'y-Treas.
Dallas Center, Iowa.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 213 West Clinton St., Goshen, Indiana.
Second Vice President — Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
General Secretary — Mrs. Gertrude Leedy Briscoe, Sidney, Indiana.
Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.
Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio; Miss Bernice Berkheiser, Mexico, Ind.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

President—Mrs. D. C. White, Mt. Pleasant.
Vice President — Mrs. F. J. Sibert, Masontown.
Secretary-Treasurer — Mrs. W. H. Schaffer Jr., 115 Oak St., Conemaugh

Ohio

President—Mrs. A. E. Whitted, Gratis.
Vice President—Mrs. Raymond Gingrich, Ellet.
Secretary-Treasurer — Miss Emma Kimmel, 223 S. Beech St., Bryan.

Mid-West

President—Mrs. L. G. Wood, 624 Heylman St., Fort Scott, Kansas.
Vice President—Mrs. L. A. Myers, Morrill, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

President—Mrs. Laura Rager Manges, Crawfordsville.
Vice President — Mrs. Arthur Baer, 1209 South Meeker St., Muncie.
Secretary-Treasurer — Mrs. F. Emerson Reed, 705 Wayne St., North Manchester.

Southeastern

President — Mrs. P. N. Brumbaugh, 3016 Channing St., N. E., Washington, D. C.
Vice President—Mrs. H. A. Kent, 1420 G St., S. E., Washington, D. C.
Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

President — Mrs. W. Stover, Wapato, Washington.
Vice President—Miss Lillian Bowers, 318 West Cleveland Ave., Spokane, Washington.
Secretary-Treasurer—Mrs. F. E. Lacey Box 192, Sunnyside, Washington.

Illiokota

President—Mrs. Wm. Gray, Garwin, Ia.
Vice President—Mrs. Miller, Lanark, Illinois.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

President — Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.
Vice President—Mrs. Miles Taber, Fillmore.
Secretary—Mrs. John Gnagey, Brea.
Treasurer—Mrs. S. C. Robertson, 342 Grand, Bellflower.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of $1.50 per member, payable 75 cents in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 820 South St., Fremont, Ohio.

1. All material for publication in the W.M.S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W.M.S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision at least once each year.

Send to Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of $1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

The Surplus of Love

Eula Blatter

IF YOUR LIFE is one overflowing with the things of God; it naturally includes in its meaning a life overflowing with love—God's love. Notice that the first item in "the fruit of the spirit" is love.

Divine love in the heart gives to the possessor deep love for God. Why do we love Him? Because He first loved us. John, the beloved apostle, says in I John 4:19, "We love Him because He first loved us." The constant motive and sustaining power of our love to God is His love to us. The love we have for Him is Divinely born and must of necessity be Divinely nourished. Left to ourselves we are loveless and unlovable. Divine love is a plant that will not flourish on human soil. It feeds on love and therefore we need God's love in the soul to feed it and cause it to thrive.

I dare say there are very few of us who know anything of the immensity of the love of God. Our human love is shallow because we neglect to keep in close touch with our Lord and because of a lack of knowledge of Him. Then it follows that the more we know Him the better we love Him.

We know that from a human standpoint it is more easy to love one who is lovely. In God there is no blemish, nothing objectionable. So again we say that the more we know Him the more we will love Him.

His love does not change, hence if we really have His love shed abroad in our heart we too are unchangeable. Our love, if imparted by the Spirit, is not the kind that will pass away with every trying problem and every passing obstacle.

From all time God has loved us. Then he died to redeem us not because of any advantage to Himself, but because we who were doomed to eternal punishment, needed love. And needless to add there was nothing lovable about us. Oh, let us praise Him for the unmerited love.

When we try to fathom God's love we feel like the negro who was reading the Bible on the road-side, when his ungodly master asked, "What are you doing, Sam?" "Reading the Bible, massa." "What do you do that for?" "Cause it tells me God loves me." "Why does God love you?" "That's what puzzles me, massa, but I know he does." That is what puzzles us all. His love we know and feel and prize; but why we should be thus loved, God alone is able to tell.

Love is a mighty force in refining our natures—helping us to live exemplary Christian lives. There can be no real discord in the life where love reigns. A careful study of I Cor. 13 shows us what a life motivated by charity will do and what life without it cannot do. The word says that although we possess all knowledge, understand all mysteries, and although we have faith that will move mountains, and have not charity we are nothing. Charity is a virtue of the heart and not of the hands. If we give all to feed the poor, give life itself, it will profit us nothing if not accompanied by love.

Let us quote word for word the best known and, without a doubt, the best description of charity (I Cor. 13:4-8).

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth.

Beareth all things, believeth all things hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

A totally different meaning is given to the word love when it is associated with God from what we so well understand in its human application. But if ever human love was tender, and self-sacrificing and devoted; if ever it could bear and forbear; if ever it could suffer gladly for its loved ones; if ever it was willing to pour itself out in a lavish abandonment for the comfort or pleasure of its objects; then infinitely more is divine love tender, and self-sacrificing, and devoted, and glad to bear and forbear, and to suffer, and to lavish its best of gifts and blessings upon the objects of its love. Put together all the tenderest love you know of, dear reader the deepest you have ever felt, and the strongest that has ever been poured out upon you, and heap upon it all the

love of all the loving human hearts in the world, and then multiply it by infinity, and you will begin perhaps to have some faint glimpse of what the love of God in Jesus Christ is.

The love of God leads us on and on in passion for souls, and in service untiring. All indifferences, cold heartedness, prayerlessness, self indulgence, inactivity and all else which mars our Christian lives is because we do not have the love of Christ before our hearts. If we constantly enjoy His love and allow His constraining love to work in our hearts, what self sacrificing lives we would live! Those of us who have a heart knowledge of God's love know why missionaries have such joy in face of all their trials and sufferings. Do the missionaries have a natural human love for the ignorant, uncouth, superstitious heathen that impells them to give up home, friends, all on earth? No! on the contrary; the love which sent our Savior to the cross when allowed to work through our hearts overlooks all the unlovely and sees precious souls who will be plunged into eternity if the light be denied them. We cannot manufacture that responsive love. But we can have it! The power of the Holy Spirit has made it possible. Something more than our own poor love is needed to "constrain" us to live yielded, sacrificed lives for Christ.

God has given us a test whereby we may prove our love. He said, "He that hath my commandments and keepeth them he it is that loveth me."

Thus through God's matchless love we have an unspeakable love for our Savior, are refined in nature, are spurred on to happy Christian service and look always forward to the time when we shall meet face to face with the one who so loved us that He was willing to go to Calvary, there to be nailed to the Cross to suffer untold agony.

Rittman, Ohio

Senior Devotional Program

Topic for July: The Overflowing Life

HYMN: In the Service of the King.

I am happy in the service of the King,
I am happy, oh, so happy;
I have peace and joy that nothing else can bring,
In the service of the King.

CHORUS:

In the service of the king,
Every talent I will bring;
I have peace and joy and blessing
In the service of the King.

I am happy in the service of the King,
I am happy, oh, so happy;
Through the sunshine and the shadow I can sing,
In the service of the King.

I am happy in the service of the King,
I am happy, oh, so happy;
To His guiding hand forever I will cling
In the service of the King.

I am happy in the service of the King,
I am happy oh, so happy,
All that I possess to Him I gladly bring
In the service of the King.

BIBLE LESSON: I Cor. 13.

HYMN: Stepping in the Light.

Trying to walk in the steps of the Savior
Trying to follow our Savior and King
Shaping our lives by His blessed example,
Happy, how happy, the songs that we bring.

CHORUS:

How beautiful to walk in the steps of the Savior
Stepping in the light, Stepping in the light;
How beautiful to walk in the steps of the Savior
Led in paths of light.

Pressing more closely to Him who is leading,
When we are tempted to turn from the way;
Trusting the arm that is strong to defend us,
Happy, how happy, our praises each day.

Walking in footsteps of gentle forbearance
Footsteps of faithfulness, mercy, and love;
Looking to Him for the grace freely promised,
Happy, how happy, our journey above.

Trying to walk in the steps of the Savior,
Upward still upward, we'll follow our Guide;
When we shall see Him, "the King in His beauty,"
Happy, how happy, our place at His side.

PRAYER: Thank God for the blessing of the past Sisterhood year, for the blessings received by your society and those of the national work. Thank Him for serving in the name of Christ through the Sisterhood; Pray for a deeper meaning and understanding of consecration and the overflowing life; Pray for a willingness to be led into that deeper life so that your life may truly overflow.

TOPIC: The Surplus of Love.

SOLO: Give of Your Best to the Master.

TOPIC: The Surplus of Giving.

TOPIC: The Surplus of Hope.

HYMN: Constantly Abiding.

There's a peace in my heart that the world never gave,
A peace it cannot take away,
Though the trials of life may surround like a cloud,
I've a peace that has come there to stay.

CHORUS:

Constantly abiding, Jesus is mine;
Constantly abiding, rapture divine;
He never leaves me lonely, whispers, O so kind—
"I will never leave thee."
Jesus is mine.

All the world seemed to sing of a Savior and King
When peace sweetly came to my heart;
Troubles all fled away and my night turned to day,
Blessed Jesus, how glorious Thou art!

This treasure I have in a temple of clay,
While here on His footstool I roam;
But he's coming to take me some glorious day,
Over there to my heavenly home.

BUSINESS: Check on dues, see that all are paid and sent to financial secretary by July 31st; send in gift for Mission Home Fund; re-check all goals to aid in preparation of statistical blank and send in ON TIME; this is the month for the annual election of officers; consider your delegate to national conference.

BENEDICTION: Psalm 145:1, 2.

The Surplus of Hope

Hazel Ginader

THE ONE who has known the joy of accepting Christ as Saviour and of surrendering his life to the Lord for service, has also known the joy of an overflowing life. Using the phrasing found in Luke 6:38, God has given us "good measure, pressed and shaken together, and running over." He gives us an abundance of everything if we will but reach out and lay hold of our possessions in the Lord Jesus Christ. Of joy love, peace and satisfaction, we have an abundance but most glorious of all, Christ gives an abundance of surplus of hope.

In this day when all around us men's hopes and dreams lay shattered, fallen to the ground and trampled upon by the restless masses, who wander aimlessly from one, so called, hope to another without success, the Christian can triumph. Why? Because the child of God has hope in all circumstances.

When times of testing and temptation come, we have the assurance that He will give us victory and that we will not have any temptation above that which we are able to bear. I Cor. 10:13 "There hath no temptation taken you but such as is common to man; but God is faithful, who will with the temptation also make a way to escape, that ye may be able to bear it." Often we have a need to be met and humanly speaking there seems no way in which we can meet that need. Again have hope, Christian, for have not we the promise, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). Too, when we think of the terrible rumblings of war throughout the countries of the world we tremble but the Lord comforts us with a beautiful passage of scripture found in Psalm 91, "Thou shalt not be afraid of the terror by night; nor for the arrow that flieth by day".... The whole of the 91st Psalm is most comforting and brings immediate peace to the trembling heart. Are you weary, Christian, and tossed about on all sides until you feel you are burdened down? Can you not hear with hope and joy Christ's invitation, "Come unto me, all ye that labour and are heavy laden and I will give you rest" (Matt. 11:28). True, the Christian may be surrounded by trials, sorrows, temptations and disappointments on all sides but his hope carries him on to further service for the Lord. But even some very optimistic people of the world have what they call hope on this earth and use that age worn expression, "as long as there's life there's hope." This may be true to a certain extent but after life on this earth is over—then what?

The Christian again has the key to this question. His hope bridges the great gulf of death, for the Christian has the hope of EVERLASTING or ETERNAL LIFE. God cannot lie and in His Word He has given us many promises of eternal life. "He said so, I believe it." Let us look at a few of these passages: John 3:16, the golden verse of the Bible, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have EVERLASTING LIFE;" John 3:36 "He that believeth on the son hath EVERLASTING LIFE...."; Rom. 6:23 "For the wages of sin is death: but (praise the Lord for the buts of Scripture) the gift of God is ETERNAL LIFE through Jesus Christ our Lord"; Titus 3:7 "That being justified by his grace, we should be made heirs according to the hope of ETERNAL LIFE"; and then the words of our blessed Lord Himself which have become so precious, John 10:27, 28, "My sheep hear my voice, and I know them and they follow me: And I give unto them ETERNAL LIFE, and they shall NEVER PERISH, neither shall any man pluck them out of my hand." Isn't it wonderful to have this hope when so many are saying that when a human being dies, it is the end just as with cats, dogs and any other animal. "What a wonderful Saviour is Jesus my Jesus, What a wonderful Saviour is Jesus my Lord" who can give us

the hope of ETERNAL LIFE. This hope is especially real to us at this time of the year when so many celebrated Easter as merely another holiday. To the Christian, it is a time of praise and thanksgiving to God that we have not only a Saviour who shed His blood for us but One who rose again thus guaranteeing for us ETERNAL LIFE. "Because He lives we shall live also."

We have said that when this earthly life of ours shall cease, we have hope of eternal life. but listen, this earthly life may not cease before another hope of the Christian is realized. Every true, born-again Christian should be watching and praying for this event—the coming of the Lord, in the air, for His own. Christ has given us a promise in John 14:3 that cannot be misunderstood it is so plain, "And if I go and prepare a place for you, *I will come again* and receive you unto myself that where I am, there ye may be also." Our friends in the world talk of thrills—to the Christian there is nothing that so thrills the soul and fills the heart with joy as this hope that we all shall meet Him. The dead will be raised but "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air:...." I Thess. 4:17. He may come today. We should not think of leaving our loved ones but of going, together, to meet Him, whose we are and whom we serve. We should be continually watching for Him.

Are you watching for the coming of the Lord?
Are you looking, daily looking, heavenward?
Do you know the promise true
"I will come again for you?"
Oh, be watching for the coming of the Lord!

Oh, the glory of that meeting, by and by!
Blessed hope of gathering with Him in the sky!
Changed and like Him we shall be
When His blessed face we see
Oh, the glory of that meeting, by and by!

Not only has He provided eternal life and not only is He coming again for us but we have the hope of eternally living with Him (see I Thess. 4:17) "and so shall we *ever* be with the Lord." Blessed thought, an eternity to meet those saints of God who served Him down through the ages, Abraham Job, Peter, Paul, John and all the others, to see those who will say they are with the Lord because we led them to accept Him as Saviour, but most blessed of all, to cast our crowns before Him and eternally sing His praises for what He has done for us. "Oh that will be glory for me." Certainly God has blessed us with the SURPLUS OF HOPE.

"Now the God of HOPE, fill you with all joy and peace in believing, that ye may abound in HOPE, through the power of the Holy Ghost." Rom. 15:13.
Philadelphia, Pa.

The Surplus of Giving

Marie Moore

IN II CORINTHIANS 8:5, we find Paul making this statement of the early Christians of Macedonia. "... they first gave their own selves to the Lord." The first Christians realized early in the beginning of their Christian life that to be a channel of blessing to others, they must first GIVE to the Lord the consecration of self.

This little word GIVE of only four letters appears at a glance to be small and insignificant, but wrapped up in it is that something that can make the Christian Life beautiful, fruitful, rich and full. This is by unselfish giving of Life, Service, and Substance to the Lord, as the early Christians did.

Before we go further into the subject, let us turn back the pages of the Holy Scriptures, to the opening chapters of Genesis and there we behold God, the Father, seeing the result of Sin in the world, and because His heart was so overflowing with love for you and me, perfected a plan to GIVE to the world a most wonderful gift as a sacrifice for the propitiation for your sin and mine.

In the fullness of time, God, the Father offered that Gift. For in John 3:16 we find, "God so loved the world that He GAVE His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

From the beginning there has been a continuous flow of GIVING out of the heart of the Father, but the Gift of His Son was the Supreme Gift.

Then as we turn more pages of the Word, we behold Jesus the Son, because out of a heart, overflowing with love for you and me, willingly go to the Cross as a Sacrifice, that you and I might be redeemed from the Sin of this world and have the privilege to become a Child of God. "To as many as believed on Him, gave he the power to become the Sons of God," John 1:12. In Romans 6:23, we also find that, "The gift of God is Eternal Life through Jesus Christ, His Son." Surely there can be no love greater than this.

What then, can we give to show our appreciation for this unselfish love?

First, we can GIVE in full surrender to the Lord our life. Many Christians today fail to have a rich and fruitful life, because they have not made a full consecration of self. Now the word Consecration conveys two meanings. 1st, sacred or set apart, 2nd

devoted to a cause. The first God's work in us, and the second, our work for Him.

As soon as a life is given into the keeping of the Lord, he is set apart for a particular use. He becomes an instrument in God's hands and he is an empty vessel to be filled with the Holy Spirit, and offered for the Master's use.

From a life so filled with the Holy Spirit, and yielded, will flow a stream of radiance that cannot help but touch the lives of others.

Second, after the life has been completely surrendered, we will want to consecrate our Service too. The Lord has no hands, but our hands to do His work today. When we stop and think of all the things God has done for you and me and is still doing for us, we should be very, very careful, lest the pieces of Service we refuse to do should be the particular thing He wants us to do for Him.

How often are we met with various excuses or refusal, when we ask some one to perform some task. But to the consecrated one, there will flow out of his heart a continual desire to do and serve in any way, no matter how large or small the task may be, or in whatever place we may be called.

It may be to some dark land across the waters, to give a cup of the Water of Life, in Jesus name to some thirsting Soul, or we may be called to stay here at home and go about our ordinary tasks from day to day. Jesus said, "He that loseth his life for my sake will find it," Matt. 10:38. To the one who loses himself in a life of Service for the Lord will find his own life growing more abundant.

How blessed it is that out of a Spirit-filled life, there will be a continual flow of Joyous Service for others.

Then too, we will desire to GIVE to God for use the talents, with which He has blessed us. Not all can do the same thing, but all have some talent to be used for the Lord. To the consecrated life, who GIVES his talents, though weak and feeble they may be, will find as he uses them there will be a surplus, which he did not know he had and will be a continual blessing to others.

Third, all that we own and possess belong to God, the Father. He made all things and they are His, Ps. 50:10, Hag. 2:8. As we consecrate our life and service, time and talents to Him, we will also consecrate our substance too. Some one has said that the Self-centered Life will hoard all that comes within its reach, while the Christ-centered or consecrated Life will have a desire to continually pour out its substance, that the Father might be glorified. The Scriptures teach very plainly that we should give as God has prospered us, I Cor. 16:2. Perhaps what we have in the way of possessions is very little yet because of our love for the Lord, we will not only give the tenth or tithe, as the Scriptures teach but we will desire to continuously GIVE our gifts of love, though small they may be to further the work of the Kingdom of God.

Today there are many waiting for the Gospel in far off dark lands. There are many here at home waiting for someone to touch their lives with the light of the Gospel.

Christian friend, what will you GIVE.

In Luke 6:38, Jesus said, "Give and it shall be given unto you, good measure, pressed down, shaken together and running over."

If you are a consecrated one, your life will be beautiful, rich, full and running over with love and the desire to GIVE all of life, Service and Substance that the Father's name may be glorified here on earth.

Take my life and let it be,
Consecrated Lord to Thee.

Take my hands and let them move,
At the impulse of Thy love.

Take my voice and let me sing,
Always only for my King.

Take my silver and my gold,
Not a mite would I withhold,

Take my moments and my days,
Let them flow in ceaseless praise.

Take my will and make it thine,
It shall be no longer mine.

Take my heart, it is Thine own,
It shall be Thy royal throne.

Peru, Indiana.

It Is Difficult

To be considerate.
To endure success.
To keep on trying.
To avoid mistakes.
To quit bad habits.
To forgive and forget.
To keep out of the rut.
To make the most out of a little.
To maintain a high standard.
To recognize the silver lining.
To shoulder the blame.
But it always pays.

LEST I FAIL

Dear Lord, I know this life of mine
Is not my own—but 'tis a gift of thine,
Which thou hast given me to keep and use
In human betterment but not abuse.
This humble life belongs, dear Lord, to thee,
For thou didst purchase it on Calvary.
I want to bless each life I meet today,
And so, dear Lord, abide in me, I pray,
Lest I fail.

SELECTED.

Junior Devotional Program

Topic for July: I Am His

HYMN: Savior Like A Shepherd Lead Us.

Savior like a shepherd lead us
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy fold prepare:
Blessed Jesus, Blessed Jesus,
Thou hast bought us, Thine we are;
Blessed Jesus, Blessed Jesus,
Thou hast bought us, Thine we are;

We are Thine; do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray:
Blessed Jesus, Blessed Jesus,
Hear, oh hear us when we pray;
Blessed Jesus, Blessed Jesus,
Hear, oh hear us when we pray.

Thou hast promised to receive us,
Poor and sinful though we be:
Thou hast mercy to relieve us,
Grace to cleanse and power to free:
Blessed Jesus, Blessed Jesus,
Early let us turn to Thee;
Blessed Jesus, Blessed Jesus,
Early let us turn to Thee.

Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Savior,
With Thy love our bosoms fill:
Blessed Jesus, Blessed Jesus,
Thou hast loved us, love us still;
Blessed Jesus, Blessed Jesus,
Thou hast loved us, love us still.

PRAYER: Pray that as junior Sisterhood girls we may always be constantly aware of the fact that we are children of God and that we do have a heavenly Father who cares for us dearly; pray for the boys and girls of other lands that they, too, may learn to know Him; Pray for your society and Sisterhood girls everywhere and the work of the coming year.

BIBLE LESSON: Psalm 103:1-18.

HYMN: I Would Be True.

I would be true, for there are those who trust me;
I would be pure for there are those who care;
I would be strong, for there is much to suffer;
I would be brave for there is much to dare.

I would be friend of all, the foe, the friendless;
I would be giving and forget the gift:
I would be humble for I know my weakness:
I would look up, and laugh, and love, and lift.

TOPIC: Because He Loves Me So.

HYMN: Spirit of Sisterhood.

TOPIC: I Am His To Obey.

BUSINESS: Check on dues, see that all are paid and that they are sent to financial secretary on time; send gift for Mission Home fund; check all goals so that statistical blank may be filled correctly and sent in ON TIME; remember this is the time for the annual election of officers; plan to send a delegate to national conference.

SISTERHOOD BENEDICTION: Psalm 145:1, 2.

"Learn to be satisfied with what you have, but never content with what you are."

Put A Bridle On My Tongue

A Girl's Prayer

Lord of all patience and understanding, I confess unto thee today the wild and untamed nature of my tongue.

It slips the leash of my will and goes off on paths of its own choosing.

It has wounded my parents, scarred my friends, and sent my small brother crying upstairs to bed.

When it has calmed down I am surprised at the wild chase it had and the strange things it did.

Yet, O God, I know that it is mine. In sorrow I confess my ownership.

The hate of its words was the hate of my heart.

The gossip that it carried was but my own inner self brought out into the open.

Its falsehood grew out of my own fears.

Teach me, my Father God, something of the patient understanding of Jesus when he looked at the faults of other people.

Save me from overwork and foolish anxiety and thoughtless plans.

Thus, put thou a bridle on my tongue. Amen.

P. R. HAYWOOD.

Because He Loves Me So

Mildred Flatten

Because He loves me so,
Because He loves me so;
He guides my steps aright,
Brightens the darkest night
That's why I love Him so.

SIDNEY GALE laid aside the queer yet fascinating patch-work quilt, that needed only one odd-shaped piece. Tomorrow she would finish that "old top," which for nearly a year, had been an enjoyable pass time to her.

How quickly the shadows had lengthened, as night softly gathered her cloak about the heavens. A tuneful chorus tugged at Sidney's heart as she suddenly thought of how like a patched quilt her life had been.

Where had she first heard that chorus? Yes, that was it. Aunt Mag had sung it so many times as she went about her tasks.

Strange how the boarders in that "homely" place on Lincoln Ave. had adopted that short name for Margaret Olson. Yet was it strange for such a lovable person to have an intimate name? Her tender bluish-gray eyes welcomed the weary and urged a lifting of the burden from their soul. Yes, that all seemed like a rose-colored patch in Sidney's life.

In her musing, the dullness of a somber black patch had nearly been forgotten. Out of the past, a sharp, flaunting voice haunted her.

"She'll go to that party and like it," said Uncle Larry.

"But Larry, she's only sixteen so you can't expect so much of her," replied Aunt Sarah.

"She's pretty and with this new wardrobe of clothes she'd make folks take notice. Anyway, everyone thinks she's eighteen."

"You're supposed to take care of her, you know. Maybe it isn't right to have her go out so much. Her mother was such a saintly person. . ."

"Forget it! I'm showing her a good time, am I not? She'll meet some rich bug and be off our hands. Why do you worry? You're enjoying a good bit of the money that came with her across the ocean."

"Suppose someone finds out you've used all her money?"

"No danger, I've taken care of that, West's a good lawyer."

That was the last of the conversation Sidney could remember for she had rushed up the stairway blinded with tears. When all was quiet in that wicked household she had slipped out into the darkness, with a few dollars and her old clothes.

How she had longed for her precious mother and father, who had departed from this life leaving this one miserable being. If only, someway, she might go where they had gone. She brushed the tears from those velvet-brown eyes. Mother wouldn't want her to cry. She tucked a damp, golden lock back from her cheek and tightened the collar of her heavy coat.

Mother had made that coat for school. It had warmed her from the windy blasts that struck her on the boat, as she came to Uncle Larry in Wardell, New York. The cold winds of Norway were more welcome to her than this lonely place.

She longed for that cozy home so far away. How different from the one in which she had spent the last year. The thought of the loud, cheap parties to which her uncle had sent her, caused her footsteps to quicken.

If only Mother or someone could show her a place to go. Glancing up she saw a welcoming light in a small cottage. Here she had been taken in and cared for. The sweet lady knew of a friend in Vardoning, Virginia, who would like to have someone like Sidney with her.

That was how Aunt Mag had entered that soul-sick life. As she talked to Sidney it was easy to feel Mother near.

Aunt Mag had told her of Someone who cared for even those who are alone in this world. Sweet words and soft melodies spoke of His love and sacrifice. The story of his cruel rejection, the tearing, thorny crown He wore, and the bitter pain on the cross was often read in John 19. How wonderful that He did it all for sinners.

There had been a white church with its pealing bell, calling all to worship. That was where Jesus had come to live in Sidney's heart. She knew now He had guided her all the time. He had gathered each part of her life and placed it in the way He knew would be best.

One last beam of the setting sun caught the bright red of the last patch Sidney had sewed. It gleamed in her eyes and reminded her of His shed blood on Calvary.

A clear whistle brought her to herself. Before the sound had died away, a tall figure stood in the doorway. He was partly hidden by a sweet-scented bunch of lilacs.

"Randy! How beautiful, you knew they were my favorite."

"Where are the lights? It's time for prayer-service. You're going aren't you Sid?"

"Wait, one at a time. There, how's that?" and she snapped on a lamp. "I'll put the posies in a vase, get my hat and we'll be on our way."

Sidney all but skipped to the kitchen. At no time in all her twenty years had she been so happy. As she looked in the mirror to pull on her hat, she detected something sparkling in her eyes.

Back in the parlor Randy bent over the old quilt.

"All finished, Sid?"

"Only one more piece I think that green and white flowered dress will supply a piece. It's old anyway."

"Oh, I like that, you wore it that night...."

"Yes, but we're nearly late, let's go."

Sidney meditated as they walked, arm in arm, down the cobble stone path. She might even embroider a Mrs. Randolf Anderson on that last patch. She smiled knowingly, because it wouldn't take any coaxing.

"Green and white could stand for service couldn't it, Randy?"

"I suppose so, but now what's in your pretty head?"

"O, I just wondered about a patch in one's life that is used for service."

Sidney let that familiar chorus bubble forth when she realized Jesus could use her as a Christian helpmate.

Because He loves me so,
Because He loves me so;
He guides my steps aright,
Brightens the darkest night
That's why I love Him so.

Ellet, Ohio.

I Am His To Obey

Joyce K. Saylor

WHAT A FINE SUBJECT has been assigned to us for our devotional study! Every Junior Sisterhood girl, I am sure finds it a joy and a privilege to obey those whom she loves, as it is the best way of expressing love, especially to God. Samuel said, "Behold, to obey is better than sacrifice," and since we no longer offer up sacrifices to show our devotion to God, we can do this better thing—obey.

Turn to Hebrews 5:8, 9 in your Bibles and read, "Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the author of eternal salvation unto all them that obey him." Here we have Christ giving us the example of obedience and the wonderful promise of eternal salvation, if we only obey Him.

Read also Jeremiah 7:23 where God spake unto the children of Israel in the day that He brought them up out of the land of Egypt, saying, "But this thing commanded I them saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." This promise is for us also—if we obey His voice, we are God's and all will be well with us.

Doubtless you have heard some missionary tell how they felt called to be a missionary but found it hard to give up their parents, friends and homeland and go into a distant country, but, after they had obeyed God's call, what a wonderful blessing had come to them, and how happy they were in their work. Such testimony is not at all uncommon, and you, yourselves, have no doubt experienced joy when you obeyed God's voice which prompted you to do some good, even though at the time you may have been reluctant to obey.

The story is told of a little girl who found it hard to obey her mother. It had started in the morning when Marion's mother told her to brush her hair and wash her face for breakfast. "Why do I have to be so tidy just to sit down and eat?" she fussed, and so it had gone all day. Nothing suited her, although her mother was so gentle and patient with her.

That night she crawled into her bed, tired and unhappy. Her mother prayed God to keep her during the night, and had fondly kissed her—but somehow, everything was all wrong. Soon she was sound asleep.

The next thing she knew she seemed to hear a rough voice say, "Wake up, you ignorant slave; you worthless girl! Don't you know the sun has risen, and all the pigs are in the field eating the cabbage? Get up before I beat you!"

Marion jumped up from her bed of straw, which was in the corner of a dark, filthy hut made of mud and grass. Her hands, oh! they were red and cracked! her nails were long and dirty! she put her hands to her hair; it was all course and filled with straw and stickers!

"My! Oh, my! where am I? Where are father and mother?" sobbed poor Marion. Instead of seeing them, along came an awful old Chinese woman cursing her with every breath. She said to her, "Get out of there quick and eat your rice and go to work before I kill you!"

With trembling hands Marion took up her bowl of sloppy rice and tried to swallow it. Before she got

through a wrinkled old man came along. "Hurry up, get into the field and dig!" he screamed at her. Frightened almost to death she fled to the field.

All the long morning she toiled until she was very weak. The cold was terrible and her poor hands were numb. At noon she crawled under some hay—she was so tired! A dog barked at her and a fat old pig grunted. Too tired to care she sank down to slumber.

"Mar-i-on!" came a sweet voice ringing in her ears. "Oh, dearie, why don't you wake up? Don't you know it is half past seven?" Joy! it was mother's voice. "Mother, mother, is it really you?" shouted Marion as she flung her arms around her mother's neck. Hugging her, she sobbed, "Oh, mother, I love you so much, and I'm going to brush my hair so carefully: and-and-mother, I'm going to send that dollar bill that father gave me to the poor little Chinese girls in China that don't know what it is to have a darling mother like mine."

Her mother looked surprised as she said, "Why, what made you change your mind so quickly?" To this Marion replied, "Mother, I dreamed last night that I was a poor, little Chinese slave girl—just think of that!"

And so Marion learned her lesson in obedience. Just as Marion's mother had surrounded Marion with every good thing, which Marion did not at first appreciate, so our Heavenly Father has showered blessings upon us and we should express our gratitude by saying, "I am His to Obey."

In closing I bring you a beautiful little poem by George McDonald, entitled "Obedience," which brings out so well the thought of our lesson.

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No, flowers, but a crown."
I said: "But the skies are black;
There is nothing but noise and din."
And he wept, as he sent me back—
"There is more," He said, "there is sin."
I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"
I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose to-night
If I miss you or they."
I plead for time to be given.
He said: "is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

Winona Lake, Ind.

Florence Nightingale revealed a glorious life-secret when asked why she had been so successful: "I have worked hard, very hard, that is all; and I have never refused anything to God." She had learned this secret from the Lord Christ himself.

Do You Know

Do you know that this is the Silver anniversary for the national organization of the Sisterhood of Mary and Martha?

Do you know that a special program is being planned for the celebration of this anniversary?

Do you know that with the conference of 1914 the plan of paying dues semi-annually was adopted, and has been so followed to this date?

Do you know that Mae Smith, now Mrs. Nish, and Marie Lichty, now Mrs. Shaver, were appointed by the national women's missionary society to do work among the women and girls during the summer of 1917?

Do you know that in 1920 Miss Marie Snyder of Canton, Ohio, was appointed general secretary by the Sisterhood?

Do you know that in 1920 the Sisterhood started sending bandages to the African Mission field, and that this act has gone on unceasingly through the years?

Do you know that in 1923 when the Sisterhood observed its tenth anniversary that the officers were chosen from the actual membership of the organization? Up to this time officers were taken from the membership of the W. M. S.

Do you know that Miss Harriett Becknell, now Mrs. H. H. Rowsey, was the first president taken from the Sisterhood membership?

Do you know that Mrs. G. T. Ronk, who had been president up to this time was asked to continue in the office of patroness?

Do you know that at this conference when all officers were taken from the Sisterhood membership, Miss Isabel Wilcox filled the office of General Secretary?

Do you know that with the conference of 1925 junior Sisterhood work was fully recognized?

Do you know that the first junior organizations were formed in Philadelphia, Canton, Bryan and Louisville, O., and Lanark, Ill.?

Do you know that at the 1926 conference the $5000 fund for the education of missionaries' children was established?

Do you know that however important a place an officer may fill in the work of your society that the work only succeeds in proportion as the membership carries out the Covenant?

Do you know that Sisterhood girls have gone out to Foreign fields; that they have served in the home field; that they are workers in their local church; that they are leaders in the Woman's Missionary society; that they are patronesses in senior and junior Sisterhoods; that they have established Christian homes and are bringing up their children to live for Christ and the Church?

Do you know that we have much for which to be thankful when we fully appreciate the blessings and opportunities that are ours through the avenues of Sisterhood?

"Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble."

"Come—Learn!
So said my Lord to me;
And long I tarried in his school
That I his truth might see....

"Go—Teach!
Again his word came swift,
And I awoke from dreams to deeds
To tell men of his gift."

On Bended Knee

Remember to pray for our National Conference at Winona Lake, asking God's guidance upon all the leaders of the various organizations as they plan their respective programs.

Pray for the Sisterhoods as they finish their goals for the year and that they may be rewarded for their faithfullness.

Pray that all Sisterhoods may be faithful in their giving to the Mission Home, and that this year may find this fund, responsibility, and obligation completed as would be pleasing to all and to our Lord.

Pray God's blessings upon our missionaries in the homeland that they may be given the rest needed to carry on their labors in their respective fields of service.

At all times remember to pray for those of our missionaries who are laboring in the foreign fields that they may be given the needed strength and wisdom to perform the multitudinous tasks that they must meet daily.

Praise God for His mercy and rich blessings during the past Sisterhood year.

From the Mail Bag

ROANN, INDIANA, SENIOR S.M.M.
Dear Sisterhood Girls:

We want to congratulate you on some of the fine letters and poems in the Brethren Evangelist. They sure are interesting. We all enjoy hearing from you.

We have two Brotherhoods and two Sisterhoods.

The Junior girls have 16 members, and the Senior girls have 20 and more enrolled at the present time. We have been working to increase our membership.

We have been keeping our goals up the best we can. We rolled bandages in December and did better than ever before. Bandage rolling for us is always a big event and a success. We usually have a pot-luck supper at the meeting.

Our pastor is Rev. W. R. Deeter, and Mrs. Deeter is our patroness. Our president is Miss Helen Baker, and Miss Norma Mouser is vice-president.

Here is a poem one of our members has written:

SISTERHOOD
Norma Fowler, 1938.

"If the meaning is fully understood,
This is the true Sisterhood.—
To help some soul
To find its goal.
To help some one who has tasted the bitter cup,
To start on the way up.
To help the weak
To the upper peak;
To help the suffering to find a rest,
In the One who knows the best,
Shine your light that all may see
Where comfort is found for you and me."

Sincerely yours,
URCELLA WARREN, Cor. Sec'y.

ST. JAMES, MD., SENIOR S. M. M.
Dear S. M. M. Workers:

Probably it seems a long time since you have heard from us, but we are still an active society, working untiringly for Christ. We have eighteen members, although, we have had several marriages the last year we lost only two members.

For several years we have been an honor society and are looking forward to be one this year. We are keeping a close record of our goals, so that our standard will be kept at the close of the year.

This year we conducted our Mission Study in a different manner. Each girl read the book. At the March meeting one of the members gave a resume of the book, and interesting incidents were recounted, as each girl took part in the discussion. Our members seemed to enjoy it more than ever before. Seventy-five percent of the girls have completed the Bible study.

It seems as though experiments have been an epidemic in our society. We experimented with our financial program, by having penny partners, sunshine bag, rainy day bag. All of these proved successful. An apron with small pockets on it is being passed around now, and each girl is expected to fill a pocket. We can't say how successful this is going to be yet.

Since the district conference is being held at our church this year we are expecting to meet many girls from our district. Our plans for your entertainment have been arranged, so make it your duty to come and see what we have in store for you.

We are also planning a Mother-Daughter banquet or joint meeting. We are inviting all the Mothers and Daughters of the Church, that are eligible for either society. We hope this plan will gain new members for both societies.

We hope that our experiments will benefit you, and if you want any further information regarding them, we will be willing to give it.

Yours in His Grace and Truth,
FRANCES METZ, Cor. Sec'y.

LOUISVILLE, OHIO
Dear Sisters:

We feel we have been blessed the past year and would like to share our blessings. Since we were a banner society last year we are striving to reach all our goals again this year.

Our meetings have been very interesting. The Mission Study was enjoyed by all. To help make our meetings interesting we try to have a special number each time. At present we have twenty-one girls on roll.

The Mothers and Daughters banquet was well attended. The girls gave the program and Mothers furnished the lunch. Our annual banquet was held the ninth of November, in the church basement. For our birthday social the main feature was a Major Bowes program. We were surprised at the talent we have among our girls. The offering as usual was very good. Our Christmas social was enjoyed by all.

The girls sent towels and wash cloths to the Home in memory of Aunt Saral Keim. Baskets were filled with fruit and distributed to the shutins for Christmas. Each girl is remembered with a card when they are unable to attend a meeting because of illness. The girls had meetings several times to roll bandages and we have more to send this year than we have had for a number of years.

We are truly thankful for the way the Lord has blessed us.

MARIE MILLER, Cor. Sec'y.

Bethany Home Fund

HAVE YOU DONE YOUR BEST?

Soon the books will be closed upon another Sisterhood year. With the closing of this Sisterhood year we shall see the completion of this fund. In regard to our Bethany Home Fund, will you ask yourself the above question?

Many and all have given of their best, have given enthusiastically to this project, both of means and spirit. Can everyone truthfully say "I have done my best?" Can you as an individual or as a society answer the question as is most pleasing.

As you close your books for the year and make your final reports, will you examine closely and see if there is anything more you can do for this cause?

It is our earnest prayer and sincere desire that gifts may be forth coming for this fund in a marvelous way in the few remaining weeks. This has been a phase of the Master's work for the Marys and Marthas of the Brethren Church.

By the Way

BEGIN PLANNING NOW TO ATTEND NATIONAL CONFERENCE at Winona Lake, Indiana the last week in August. Of course you know this is the twenty-fifth anniversary of our organization and every one knows that a very special program is being planned. The outline of the conference program will appear in the next issue of our paper. Your presence will make

the conference worth while. BEGIN PLANNING NOW FOR YOUR DELEGATES.

Remember about your dues. You must send in the complete payment of your reported membership, else the goal is not reached. That means 50c for each senior member reported and 25c for each junior member reported,—the same number for which you paid in January. If you have received new members, they will be counted next year. If you have lost members, they will be counted out next year and not this.

You will receive your statistical blank during July. Check your goals thoroughly so there will be no question, and send them to your district secretary so she will receive them by August 10th.

The time to revise your membership roll is before you send in your report to your district secretary in August. Find out who your members will be and list them on the blank. Remember to put the number for the new year. This is the number for which you will pay dues in January and July 1939.

June 30th is the last date to make your application for the Sisterhood scholarship. This scholarship pays $100 on your tuition for your Freshmen year at Ashland College, and will be granted to some Sisterhood girl who intends to finish a regular course at Ashland. Write to Dorothy Whitted, Gratis, Ohio, for further information and applications.

July 31st is the close of the Sisterhood year. You must have all monies sent to the proper person by that time. Your national dues, Mission Home pledge, and thank offering are all due at that date, and should be sent to Katherine Sampson, 302 Barr Bldg., 910 Seventeenth Street, Washington, D. C.

Remember to send your bandages to your district secretary by July 31st also.

We hope you are reading the "Do You Know" column so that you may better understand why a silver jubilee. Interesting items regarding the early organization as well as items of progress through the years are here mentioned and may help you to more fully appreciate this anniversary we celebrate this year.

We have just received word from Allentown, Penna., that a new junior society has been organized there. We welcome them into our group and know that with this new organization Sisterhood shall continue to grow in this church. Mrs. Frank Coleman is the patroness of this new group.

Sisterhood Goals for 1937-38

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. ½ members covered assigned Bible reading: Book of Psalms for Seniors; Ruth and Judges for Juniors; with study in connection with each.
4. Membership project.
5. Annual cabinet meeting.
6. Bandages sent to District Secretary.
7. Benevolent work other than bandages.
8. Statistical report sent to District Secretary by August 10.
9. National dues of 50 cents per member sent to the Financial Secretary in both January and July.
10. Thank offering received in April and sent to Financial Secretary by July 31.
11. Gift to Bethany Home Fund sent by July 31.
12. District dues of 15 cents per member sent to District secretary by May 31.

JUNIOR GOALS

All goals but No. 12.

HONOR GOALS

1. A delegate to either District or National conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Available district funds sent to the Bethany Home Fund by July 31.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

President — Miss Dorothy Whitted, 1223 E. Main St., Louisville, O.

Vice President—Miss Leah Robinson, 2145 Tuscarawas East, Canton, O.

General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.

Financial Secretary—Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literature Secretary—Miss Mary Elizabeth King, Oakville, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President— Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Secretary-Treasurer — Bernice Baker, Lydia, Maryland.

Patroness—Miss Mabel Donaldson, 531 Fourteenth St., S. E., Washington, D. C.

Pennsylvania

Secretary-Treasurer—Elizabeth Miller, 751 Thomas Ave., Johnstown, Pa.

Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.

Patroness — Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer — Allegra Richmond, 504 E. Walnut St., Nappanee.

Patroness — Mrs. R. J. Klingensmith, 1101 Middlebury St., Elkhart.

Illiokota

Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.

Patroness — Mrs. E. M. Riddle, 117 Randolph St., Waterloo, Iowa.

Mid-West

Secretary-Treasurer — Erma Seeger, 719 E. Fourteenth St., Falls City, Nebraska.

Patroness—Mrs. Amanda Lemon, Portis, Kansas.

Southern California

Secretary-Treasurer — Ruth Fuqua, 2500 East 113th St., Los Angeles.

Patroness — Mrs. Pearl McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer — Nellie Stover, Wapato, Washington, Rt. 1.

Patroness — Lena Kortemier, Sunnyside, Washington.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above

Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The subscription price of the Woman's Outlook number of the Brethren Evangelist is 50 cents per year. Send orders to Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

Vol. LX, No. 25 June 18, 1938

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



Glendale, California is still going forward

CIGARETTES and WOMEN

W. D. Herrstrom

Speaking recently concerning the moral delinquency of youth, Judge Hulbert of the Detroit Juvenile Court said, "We find it (the cigarette) one of the most baneful influences which we have to combat in this court."

There is a definite relationship between the increase in the use of tobacco and the increase in crime. Crime has increased 85 per cent, during the past ten years. During the same period, the number of cigarettes smoked has increased approximately 75 per cent.

The people of the United States spend $3,000,000,000 yearly for tobacco, or approximately $8,000,000 daily. At ten cents a loaf, this amount of money would buy 80,000,000 loaves of bread each day, or three loaves of bread per day for every family in the United States.

This huge bonfire of 80,000,000 loaves of bread daily may explain why many people in this land of plenty are going hungry.

"Wherefore do ye spend money for that which is not bread?" (*Isa.* 55:2).

The Highway of Folly

In 1935, 133,000,000,000 cigarettes were produced, this being forty-four times the number manufactured in 1902.

Laid end to end, the cigarettes smoked in 1935 would extend for 6,000,000 miles. This line of cigarettes would cross the American continent 2000 times. The cigarettes smoked each year in the United States if laid end to end and side by side would completely cover three two-lane paved highways from coast to coast.

A more solemn fact is that the cigarette, has paved with millions of her victims, the "broad way" that leadeth to destruction. (Matt. 7:13).

Silly Women

Speaking by divine inspiration concerning conditions in the end of the age, Paul referred to "silly women laden with sins, led away with divers lusts." (II Tim. 3:6).

Today one can hardly go into a restaurant without seeing a handpainted flapper with a cigarette in one hand and a glass of beer in the other. Whenever the womanhood of a nation degenerates, that nation is on the verge of collapse. These godless women will produce offsprings of physical, mental, moral, and spiritual degenerates who will drag our nation down into the mire and wreck it upon the shoals of lawlessness.

Dr. Charles L. Barber recently said before the American Association for Medico-Physical Research:

"A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of mothers who are habitual cigarette smokers die before they are two years old."

Adults do not escape harmful effects of tobacco. Mortality due to disease of the arteries has increased 663 per cent, in the past fifty years according to Dr. Haven Emerson of Columbia University. The use of tobacco is an important factor in those statistics.

Great Voices Speak Against It

The internationally renowned Dr. William J. Mayo recently said before a group of surgeons: "Gentlemen, it is customary, as we all know, to pass around cigars after dinner; but I shall not do it. I do not smoke and I do not approve of smoking. If you will notice, you will see that the practice is going out among the ablest surgeons, the men at the top. No surgeon can afford to smoke."

Cornelius McGillicuddy, the great baseball manager, commonly known as "Connie Mack", said, "We do everything in our power to discourage the use of cigarettes among our baseball boys, knowing the great harm that tobacco has done to those in the habit of using it."

Ex-president Herbert Hoover once said, "There is no agency in the world that is so seriously affecting the health, education, efficiency, and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a shortsighted policy, unworthy of a nation of our intelligence."

Thomas A. Edison denounced the cigarette as "producing a degeneration of the cells of the brain which....is permanent and uncontrollable."

There is a shortage of skilled labor. Luther Burbank said: "The men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men....do the rough work of farming....owing to inability to concentrate their nerve force, on the more delicate tasks."

Smoking A Filthy Habit

The use of tobacco is a filthy habit which destroys men and women, physically, mentally, morally, and spiritually.

There is no good reason why anyone should smoke. There are many good reasons why no one should use tobacco. Let the victim of this filthy habit discontinue and develop a clean mind and body.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from filthiness of the flesh and spirit, perfecting holiness in the fear of God." (*II Cor.* 7:11).

The American Crisis

By Dr. W. E. Biederwolf

Most good people believe our danger from radicalism is slight but forget that we are now, at Washington being ruled by Socialists.

Do you realize that the revolutionary Communists in the United States are rapidly approaching the 3,000,000 figure?

Do you realize that there are twice as many Communists in the United States today as there are at the present time in the Communist Party in Russia, where 160,000,000 people are subject to its tyrannical will?

Do you realize that there are six times as many members in the American Communist Party as there were in Russia at the time of the bloody Bolshevik Revolution?

Do you realize that there are over 600 Red newspapers and magazines circulating in this country today?

Do you realize that there are over 6,000 paid speakers daily and nightly poisoning the minds of our masses with

(Continued on page 17)

The Brethren Evangelist

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"UNITED WE STAND....."

It is said that a drunk man clung tenaciously to a lamp post saying in the partial speech of our Revolutionary fathers, "United we stand, divided I fall." This should be the confession of unbelief in the churches. Unbelief does not build churches nor educational institutions. Unbelief does not found Bible schools. However, it is a fact beyond the possibility of dispute that unbelief will always be glad to take over these institutions after some one else has built them. Unbelief does not start new churches, nor send out foreign missionaries. It does not raise money to build new testimonies, but is always ready to spend the money raised by others. Unbelief in the churches could speak to faith in the churches like the drunk man, "United we stand, divided I fall."

WHERE UNBELIEF STARTS

Noting the history and trends of modern Christianity it is a fact beyond dispute that unbelief starts in universities, colleges, and theological seminaries rather than in local congregations. Of course this has always been a delicate subject. Sentiment and tradition will vote to cover up unbelief. Even misled parents whose sons and daughters have been ruined by unbelief or immorality in such institutions, will close their eyes to facts, and blindly condemn the man who exposes the sin. It is the same old story of the patient getting angry with the doctor because he diagnosed the disease.

STATEMENTS OF FAITH

Multitudes have been deceived by a beautiful and orthodox statement of belief presented as a standard of faith. Other multitudes are unfamiliar with the old trick practiced for years of signing statements of faith with mental reservations. Let us take for instance the statement of the virgin birth of Christ. Many unbelievers will sign the average orthodox statement on this subject. "I believe in Christ..born of the Virgin Mary." Unbelievers can sign that. They simply have their own interpretation of the term "virgin."

Suppose we make a statement like this: I believe that Jesus Christ was begotten by the Holy Spirit in a miraculous manner, as no other man was ever born of woman and that He is not only the Son of God, but God the Son." Modernists will not sign that and mean it.

THE INSPIRATION OF THE BIBLE

Almost anyone will sign a statement, "I believe in the inspiration of the Bible." Modernists of course will have their own idea of inspiration. Since the book of Genesis is one of the most commonly denied portions of Scripture, suppose the following be included as a part of the statement on inspiration: "I believe the Genesis account of creation, that it should be accepted literally and not allegorically and not figuratively. I believe that man was created directly by a definite act of God and that man's creation was not a process of evolution or development from lower to higher forms." Modernists will not sign that if they have an iota of honesty!

THE NEGATIVE AND THE POSITIVE

The time has come that statements of faith to be of real value must be so clear that there is no possibility of being misinterpreted. It seems necessary to emphasize not only what a thing **is**, but what it is **not.** This fact we have illustrated above with the two great doctrines the virgin birth and the inspiration of the Bible.

SCRIPTURAL FORM —

The mention of the negative and the assertion of the positive is a Scriptural form. The case of the new birth will give us an example. To illustrate it, negatively we read, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man..." Then positively, "but of God" (John 1:13). Again, "Being born again," negatively, "not of corruptable seed," positively "but of incorruptible, by the Word

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of God, which liveth and abideth forever" (I Pet. 1: 23).

On the subject of divine inspiration, notice the statements of the Bible. There is first a negative statement and a denial of error. "For the prophecy came not in old time by the will of man:" Then the positive truth is affirmed, "But holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

On the matter of the purpose of baptism in water, it is stated, "The like figure whereunto even baptism doth also now save us." How is this? First negatively, "not the putting away of the filth of the flesh"—not the forgiveness and washing away of sins, but positively, "the answer of a good conscience toward God, by the resurrection of Jesus Christ." We are in need of definite statements these days on all subjects of Christian doctrine. As in the Bible itself, we need to state the negative side frequently and affirm the positive truth. Such a procedure will prevent those who do not believe from making affirmations with mental reservations—that is if they are honest.

A WORLD WIDE CONDITION

Today the war is on—not between denominations but within denominations. The Presbyterians, the Baptists, and the Methodists known as the larger denominations are now divided into two camps—the modernists and the fundamentalists. The fight has raged in their great assemblies for years. It is still raging in localities. Some true leaders left in these churches testify that the denominational machine built by Bible-believing people has been gradually taken over by the modernists. The institutions and the boards are run by politicians who creep into prominent places while their churches are dying. The missionary work built by Bible-believing people has been taken over by the modernists who do not raise the money for these things but are determined to spend it. Huge deficits have piled up as a result. We do not want this to happen in The Brethren Church.

SOUND DOCTRINE

The professing church is not merely on its way into the great apostasy; it is already there. The day about which the Apostle Paul wrote is now upon us. He said, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away from the truth and be turned unto fables' (2 Tim. 4:3-4). To talk about sound doctrine in some great denominational assemblies is about as popular as democracy in Russia.

Churches have already turned in many instances unto fables—the writings, theories, and traditions of men. Many refuse to believe the Word of God. Others claim to believe it, but are afraid to turn it loose without some guide to its study or traditions from others. Concerning this our Lord gave a scathing rebuke to those of His day who were "teaching for doctrines the commandments of men (Matt. 15: 9). Our Lord further upbraided those of His day stating, "Ye made the commandment of God of none effect by your tradition." (Matt. 15:6).

"RUN AWAY BOY, I'M BUSY"

It is not enough to teach God's Word in theory or in a vague fashion. It needs to be written into human hearts by godly Bible School teachers, pastors, **and parents.**

The story is told of a young man who stood at the bar of justice to be sentenced for forgery. The judge had known him from a child and known the family intimately. The boy's father was a famous legal light having written some of the best material on the subject of "Trusts."

"Do you remember your father," asked the judge in stern fashion, "that father whom you have disgraced?"

"Yes," said the boy, "I remember him perfectly. When I went to him for advice and companionship he often said to me, 'Run away boy, I'm busy.' My father gave all his time to his work and had little time for me. So here I am."

The great lawyer had written much about trusts, but had missed the greatest trust of all—his own son. God has laid definite responsibilities on Christian parents. What a tragedy to make the mistake the great lawyer made.

Soul-winning is not changing men from one denomination to another, or from one church to another; it is not getting them to change their opinions, but to receive a Person—Christ.

MORNING, NOON AND NIGHT

By Leona Dawson Cole

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When the out-strethched wings of morning
Are luminous with light,
I wonder is He coming
When the sun is high and bright?

When the breast of earth is mellow,
At the noontide, lush and warm,
I wonder is He coming,
Shall I see His face and form?

When the sky with living coral
Halos earth and rivers' deep,
Then I wonder, is He coming
When the world is fast asleep?

Jesus Christ--The Christian's Victory

George M. Richardson, Pastor First Brethren Church, Tracy, Calif.

"I can't hold on. It isn't any use. I can't hold on!" This heartbroken cry, repeated over and over again, fell from the lips of a young man who had been adrift on the sea of life for many years, a human derlelict. He had had every opportunity in the world to be successful, fine family, wealth, education, position, all these, and yet in just a few short years he had gone from bad to worse until he was compelled to seek shelter and food in a rescue mission on the waterfront of one of our largest cities. Over and over again the words, "I can't hold on! I can't hold on!" tumbled from his lips like the chant of some heathen fanatic as he worships before his god of stone. In the course of our conversation he told me that when he had first come to the realization that sin and dissipation were conquering him and robbing him of everything worth while in life, he sought the advice of the pastor of a large city church. The advice given him was the inspiration for this mournful dirge that he kept repeating. After listening to his problem the minister told him that there was but one thing to do and that was to get a piece of string and tie several knots in it and that when he was tempted to sin to take hold of one of the knots in the string and hold on to it until the desire to sin had passed away. He had put this advice into practice and had slipped from knot to knot on the piece of string that he carried in his pocket and had at last come to the realization as he struggled to hang on to the last knot that he couldn't hold on any longer and was about to be plunged into the very depths of the pit of a living death. He could not hold on, and neither can you or anyone else. He is just one of millions today who are being defeated by Satan as they battle him in their own strength. Is there a way of victory? Is it possible for me to live a Christian life today? Yes, there is a way of victory, but it is not possible for you (or anyone else) to live a Christian life by your own effort. The Christian life is not merely adhereing to some mighty code of ethics; it is Christ dwelling in you. "Ye are of God, little children, and ye have overcome them: because greater is he that is in you, than he that is in the world" (I John 4:4).

Before God fills a soul He first empties it; before He enriches a soul, He makes it poor; before He exalts a soul, He makes it humble; before He saves a soul, He makes it conscious of its own needs, miseries, wants, and nothingness. God's supply is worth infinitely more than the loss. His victory is glorious and complete.

The first step necessary to victory in the Christian life is to become a Christian. Mechanical imitation of the Christian life is not enough. To merely wear the uniform of an army general does not make one a Pershing. To bear the name of Christian does not make one to be Christ-like. At the very outset in dealing with this subject of warfare and victory, this great question must first be met and dealt with: *Have you been born again?* Great spiritual difficulties begin right here. Those who have not been born again await a manifestation of the new life, only to be disappointed, for they cannot have that which they have never received. God has made abundant provision for His children to live victorious lives, but the provision is only for His children. Hence the first condition for a triumphant Christian life is to know we are children of God. It is not a question of what you have accomplished or what you are doing now, but are you a member of the household of God? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13).

The victorious life is not a natural but a supernatural life. The natural life is a life that is filled with sin and controlled by those things that are the sworn enemies of God—the world, the flesh and the devil. As children of God we no longer live a natural life but a supernatural life which is the gift of God. We are partakers of the divine nature; we are new creations in Christ Jesus, and all things have become new. One of these new things that God has for us in His Son is victory over those things that once had victory over us. Shall the world have victory over those things that once had victory over us. Shall the world have victory over the new creation; shall the flesh have victory over the temple of the Holy Spirit; shall Satan rule and reign where Christ is enthroned in the hearts? God forbid! The old man is crucified and a new man is living; he is dead to the law, and dead to

the world, and yet alive to God and Christ. Sin is counted dead and grace has quickened. This new life is supernaturally sustained and the flow of His life into our life must be kept constant by unbroken fellowship with Him in prayer and the reading of the Word. No person is able to keep and guard himself from those things that come in like a flood and destroy him; this must be done by the power of God at whose right hand is Jesus Christ making intercession for us in our weakness and the Holy Spirit, who lives within us.

An old sea Captain once said to me, after I had had the joy of leading Him to the Lord Jesus Christ, "As I look back over my old life of sin and shame, the drinking, the brawling, the blasphemy, the more I realize that the life of victory that I live today in Christ Jesus is not mine but His."

The church today has almost ceased to be "the church militant" because it has almost forgotten that it receives its life from a supernatural source and that it has supernatural foes. It has looked upon its problem all too much as merely a human problem and hence it has looked for a human solution. In no instance does the Bible underrate the power of Satan. It is true that he is not omnipotent, but he is the mightiest of all created things, and his subtlety is fortified by ages of experience. He has crept into the church and threatens its very life today. The church is faced with a crisis because she has neglected her defenses. Floods of indifference or Bible neglect, of false teaching, of counterfeit doctrine have poured in, and she cannot advance until she has made a stand. In the Sixth chapter of Ephesians God calls upon us to be strong in the Lord and to stand. This may only be accomplished by each individual member of the church putting on the "whole armour of God." If the church is to emerge victorious from this battle of the ages she must not be content to hire her fighting done for her, as is the case when a congregation depends solely upon its minister or a hired personal worker to contact and destroy the enemy, but each individual must gird himself for warfare and fight. Great sermons may be preached, marvelous organizations may be perfected, all these have their place, but the greatest sermon of all is a victorious life shining forth in the midst of a sin cursed world. One of the greatest blasphemers I have ever known, a man whose every thought was wicked and vile and who used to curse God and Christians at every opportunity came to me one time and to my great surprise said, "I believe that there must be something to this gospel that you preach because I knew Peder Henriksen when he was one of us and I have watched the life that he lives since he has become a Christian."

How true it is that a defeated Christian life is a stumbling block to mankind while a victorious Christian life is a stepping stone to other's salvation. Many a man or woman has borne eloquent witness to his Christian faith by a consecrated life. A relative of Robert Ingersoll, known as Aunt Sarah, was a devout Bible student and lived a beautiful Christian life. One day she received by mail a package which when opened proved to be a copy of one of Bob Ingersoll's books, an attack on the Bible. On the flyleaf was written these words over Ingersoll's signature: "If all Christians had lived like Aunt Sarah perhaps this book would never have been written." The indisputable fact of a consistent Christian life was more disquieting to the great infidel's unbelief than all the sermons and tirades that were ever delivered from great pulpits against him.

Victory was won over the world, the flesh, and the devil, man's greatest enemies, on Calvary's cross. It is possible for us as individual Christians or as groups of Christians to win the victory over these enemies. Our victory consists in appropriating our Lord's victory by the power of the Holy Spirit working in us and through us as we are yielded to Him. In no other way can we be victors.

Victory is the will of God for us—victory in life and victory in service through our Lord Jesus Christ. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen" Jude 24.

PRAY TODAY FOR SAN DIEGO

On June 5th, our first revival campaign will open in a tent on property purchased for the new San Diego Brethren Church. Dr. L. S. Bauman will be the speaker for the last two weeks of the meeting. Other speakers will be used for the first week. Brother Jesse Hall, pastor of our Bellflower church will be in charge of the personal workers, and Brother Paul Bauman, who has been doing the Bible teaching that led up to the establishment of the church, will have charge of the services and the music. Various Southern California churches are planning to send personal workers to help in the meetings to visit from house to house and to deal with the unsaved in the services. The entire Southern California district is deeply interested in this new field and the people are uniting to make it a success. This is the kind of cooperation that wins. An earnest request for prayer is asked by all who rejoice to see Jesus Christ uplifted.



If Christ Does Not Return Soon -- Then What?

By W. A. Ogden, Pastor Los Angeles First Church

We have heard something to this effect, that we ought to live each day as though Christ would return before the day closes, and we ought to work each day as though He might not return for a thousand years. If it be granted that we are living in the closing days of this age, it still remains true that we do not know how long this period will be. So, while we look upon His advent as an event that might take place at any moment, we must lay our plans and push our work as though we would be carrying on for our life time.

The end of this age will be abrupt and definite, not gradual and obscure. Therefore we may, in a general way, expect that the forces now operating in the world will continue until the end.

False Christs

"Gip" has written a letter from a down-town address in Los Angeles, and sent it out by mail. If Christ were here today and wanted to defend Himself, as men do, He could doubtless get a judgment against "Gip" in any court in Los Angeles, for "Gip" has blasphemed "that worthy name" in language ill becoming the devil, much less one who is about to offer himself as the true Messiah. Making misuse of the sacred Scriptures "Gip" affirms that while Jesus came in another's name, and was rejected of men that he will come in his own name, and will be received of men. Thus he announces himself as the true Messiah.

This is the latest imposter to come to the attention of the writer. There will be many more, even as there have been many in the past. Their presence in large numbers today confirms our belief that we are in the end of the age. Our Lord, when asked to give a sign of His coming, and of the end of the age, said, "Take heed that no man deceive you. For *many* shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:4, 5).

False Teachers

A letter comes to our desk from an address in Canada. It states the author's responsibility to set us all right on "True Christianity." This is done by taking all the Bible away from us, except the teachings of Christ as found in the four gospels. We are told to follow Christ, not Paul, Peter, James, John, or Jude. To quote from any Biblical writer, other than the words of Christ is error, we are told.

Then we are afflicted with another type of mutilator. This one will allow us very little (if any) of the four gospels to instruct us and guide us today. He insists that *our* gospel is to be found in the "prison epistles" of Paul. The rest of the New Testament, so he says, is Jewish. Now, if we put our Bible in the hands of these two expert "dividers" we will be lucky to get the cover back! All of this jugglery of the Scriptures is done under the guise of deep spirituality, which makes it the more dangerous. We read of their kind in I Timothy 1:6,7, "Having turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." See also I Tim. 4:1, 2.

There are many shades of error between these two extremes. For the most part they attack the great doctrines of the Word, regardless of the book in which they may be found. If our Lord delays His coming this condition will increase.—"When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8b).

War

"JAPAN BOMBARDS AMOY", is the headline in the paper tonight. We have been reading this sort of thing for months. With the civil war in Spain, the "undeclared war in Ethiopia, and in China and Japan, with the blood purge in Russia, we have had the heaviest flow of blood in time of "peace" in the history of the world. The greatest statesmen of the nations of earth are trembling with fear that the world will soon be enveloped in a great and awful carnage of blood. Added to this is the acute relations between capital and labor. Blood has been shed in America as well as in other lands, and the age-old feud lives on, and will become more and more intense as the age advances (James 5:1-7).

The idealist, the reformer and the post-millennialist must be getting discouraged as the stubborn fact of war remains unsolved, and is unabated in spite of all effort. It is true that war is un-Christian; but so is the world. That is why it fights! If Christ does not return soon we will have more, rather than less of war (Matt. 24:6). Because of the sinfulness of the human heart, and the fact that the na-

tions are not governed by Christian principles, Daniel, by inspiration wrote, "Unto the end wars and desolations are determined" (Dan. 9:26).

Morality

"BANKER HELD AS $40,000 MISSING" — "ACTRESS SAYS HUSBAND CALLED HER NAMES, WINS DIVORCE" — "UNIVERSITY STUDENT CHARGED IN KIDNAPING IN LOVE ROW" — "TESTIFIES SMOKELESS POWDER BOMB BLEW UP RAYMOND"—and we haven't finished the first page of the evening paper! It is evident that we are not yet in the millennium. It is reported that more than 700,000 youth are living criminal lives in America today. Judge Malcolm Hatfield of St. Joseph, Mich., recently stated that the courts cannot compete with the cheap dance hall, divorce mill, road house, pool room, and questionable theatre and magazine. He asserted that thousands of children will soon turn to crime if indifferent parents are not educated to their duties and responsibilities.

What is the prospect for the future? Will the parents be reached in time to save the children? I do not think so. Man is a sinner by nature, and we can expect no improvement in the old nature. Rather than improvement, we see a more aggravated condition of the situation now existing. This conclusion is based on the sure Word of God (See 2 Tim. 3:1-7).

Religious Freedom

And what shall we say of the Jew, and of religious freedom? Both suffer under the reign of the dictator. National boundary lines no longer are a guarantee of racial and religious tolerance. The forces that control in Europe are working in America, and it *can* happen here! The best informed Christian leaders are telling us that now is the time to strike with the gospel message. Doors opened today may be closed tomorrow. If the dictator does not close them, the papal church may, Witness Ethiopia!

Not All Dark

"And there was a thick darkness in all the land of Egypt....but all the children of Israel had light" (Ex. 10:22, 23). And so it is today. The darkness is only in the world. Those who are walking with the Lord have light. The fact that God has so clearly outlined these last-day conditions fills us with confidence that He will safely lead through them. His eternal purposes cannot fail. Fear is only in the hearts of those who know not God's plan. In spite of the godless dictators, and the gross indifference of a calloused world the gospel will continue its blessed ministry until God's building (Eph. 2:20-22) is complete. The day of soul-winning will not end until Christ takes His church out of the world.

We may think that this is the last and great apostasy predicated in God's Word, and that out of *this* darkness the Morning Star will arise, but we cannot be sure that it is. The world has had dark days before this, days in which the hearts of the most courageous have almost despaired of ever seeing the light again. The most devout men considered that all prophecy was fulfilled, and Christ must appear. We can now see that God has revealed things to us in His word that were not revealed to them, because the time was not yet come. By the same token God may have some things still hidden in His Word which have not been made manifest to us.

What then? The true believing church will press the battle and gain victories. The work of the missionary, the evangelist and the pastor will go forward. Souls will be claimed for Christ. We often hear men excusing their lack of success by the fact (?) that we are in the last apostasy, and therefore we cannot expect to win souls. Brother, when no more souls can be won, Christ will call the whole church out of the world. He descended into hell to keep the believer out of it. This old world would mighty soon become a "hell" if the miracle of redeeming men from sin were to cease. If Christ does not come soon a great spiritual revival is not only possible, it is inevitable. The only hope for this old world is Jesus Christ. If He does not come personally and actually to rule, then He must come by His spiritual reign into the hearts of men. Christ is in the world in His church, and as long as He is in the world, He is the light of the world(John 9:5). Christ has not surrendered the world to Satan, so why should we? "As much as in me is I am ready to preach the gospel....for it is the power of God unto salvation to every one that believeth."

ONCE MORE—

We remind all of our Foundation Builders secretaries, Sunday School superintendents and pastors, that this is the month to start the monthly programs leading up to the Thanksgiving Offering. These programs are now ready and should be in the hands of those who prepare them at once. The success of these programs last year was so remarkable that the offering was greatly increased. Do not fail to use them in your Sunday School this season.

ORDER NOW!



REVIVAL AT COVINGTON Four years ago the Secretary made a brief canvass of the city of Covington, seeking such members of The Brethren Church as he could find. After about two days work a total of eighteen people were found who had once belonged to The Brethren Church somewhere. The proposal to start a new church in that city did not prove to be very popular with these folks at that time. But we have learned that the immediate outlook of the local people under such circumstances is not usually conclusive. Their experience has not been such as to instill a conception of the possibilities in their minds. So we went right ahead making arrangements for a new church, for they had a fine field to work in and that is the real basis of our planning.

We were able to obtain the services of Brother Herman Koontz for one year and he drove up from Roanoke once a week to conduct a Bible class. At the conclusion of this pioneer work we obtained the services of Bernard Schneider who had just graduated from the seminary. He was warned that it was a hard job, but it seemed that was what he wanted. He began that work in the month of May, 1935. During his first year discouragements and difficulties were multiplied. The little store room in which they were compelled to meet was both incommodious and unattractive as well as poorly located. However, these quarters were soon crowded out and something had to be done. During this first year lots were purchased in a fine location and the church building was erected, ready for dedication by the month of June, 1936.

FIRST REVIVAL It was our privilege to be present at the dedication of the building and to help to raise funds to help to cover the cost of the structure. It was also our privilege to hold the first revival held in the Covington field. It was during this meeting that the congregation was organized and the charter membership made up. About sixty members constituted the first group, including those who had been brought into the church during the meeting. Up to this point the work was really just getting started.

In the two years that have followed, the Sunday School grew to a regular attendance of one hundred-fifty. The congregation grew to one hundred twenty-five members and all departments were in a healthy state. These were two intensely hard years of work for Brother Schneider and his fine wife. They were laying the foundation for the growth that is now being experienced. About half of the indebtedness on the new building was paid off in spite of the depression and paralyzing strike.

The present revival was arranged very evidently by the Spirit of God for it was certainly timely. The weather, the circumstances, the spirit of the community, and working conditions, were all aids to a successful meeting. The attendance at the meetings was excellent from the start. The house was full nearly every night and sometimes to overflowing. Extra benches, chairs, and other seating were utilized to care for those who came. We generally had quite a group of children on the platform sitting everywhere to make room for adults on the main floor. The interest of the people was fine all the way through. We can truly say that we have never enjoyed preaching to any people more than these.

The meetings drew interest not only from the local community but from the entire city of Covington. So many of the employees of the Rayon silk mill have been brought to Christ and their lives so thoroughly transformed that it has become a matter of wonderment to many. While visiting one day we were told by one employee of the mill, who is not a member of our church and who does not attend it, that it was commonly declared about the mill that the whole place was changing because of the influence of a church over in that part of town. Whole departments within the plant have taken on a different atmosphere because of the transformation of so many lives. And to think that this church is only three years old! The entire denomination should rejoice exceedingly to have such an evidence of God's blessing among us. It should instill in every Brethren heart the purpose to do greater things for our Home Missions when such achievements for Christ are realized.

Our home during the meetings was with Brother and Sister Schneider and it was a most pleasant time for both body and spirit. These two consecrated people have already accomplished a mighty work for Christ. We do not expect to enjoy any fellowship more than that which we have had with them. This pastor and wife are held in the highest esteem throughout the community, as being the type of Christians who consistantly live the gospel they preach. It is always a privilege to work with Broth-

er Schneider, who is a tireless lover of souls.

Although tremendous growth has been realized in this church in its short life, yet its growth has just begun. It is our conviction that a church of five hundred members can be realized in this community within the next five years, if our Lord tarries. Already the capacity of the building is taxed to take care of the Sunday School. Many members were freely projecting, during the revival, that already plans must be made for larger quarters. It is our conviction that within a year this people will have paid off the last of their indebtedness and be actively engaged in building a larger structure for their work. With the addition of such a fine group of stalwart men to their congregation, their next building project will be more easily accomplished. We should all praise God for His wonderful work here and be faithful in prayer that nothing shall ever mar the work.

ONE NIGHT AT BUENA VISTA One Monday morning following the close of the Covington meeting, we drove to Roanoke, Virginia to see the work there, one which is now off the board and manfully making its own way. Brother and Sister Schneider went along and a most pleasant and profitable four hours was spent with Brother and Sister Herman Koontz. We drove on to Buena Vista, Virginia for a service on Monday night. For a long time we had promised to stop at this neglected church and speak for them upon our first opportunity. We found an interested people under the spiritual leadership of Brother W. S. Johns, a zealous layman. There was a very good attendance for such a service on short notice. We were impressed to give the invitation at the close of the message and the Lord had two souls ready to make decision, which they did. It was a very happy service and we were glad that we went to the effort to pass that way. We hope one of these days to return and hold a series of meetings for this people. It seems that they ought to have and could have a regular pastor. After spending the night in the home of Brother and Sister Johns we started for our next engagement.

WINCHESTER, VIRGINIA We drove from Buena Vista to Winchester on Tuesday. We had arranged with Brother Norman Uphouse for a service with his people that night. We found that the work had been progressing nicely and especially so since the pastor now has full time for the work. After the service we had a business meeting with the congregation in which we went over their situation, counselling with them regarding the work. There is every evidence here of another most promising Brethren Church and we believe that it will not be long until the brotherhood will be hearing of great things from this field.

NEW CHURCH IN PHILADELPHIA Upon leaving Winchester, we drove to Philadelphia, Pennsylvania to see the new property purchased by the First Brethren Church of that City, upon which it is planned to start a new Brethren Church. This is the beginning of a project contemplated by this congregation for many years. Just how much, if any, assistance the National Home Mission Board will be called upon to render in this new work, is yet to be seen. The new ground is in a fine location with every promise of a wise selection for a successful work. We believe that it is well located and purchased at a reasonable figure. The city of Philadelphia should have a dozen Brethren churches instead of two. We had the privilege while there of attending the prayer meeting at the First Brethren Church and of expressing a few words of greeting. The pleasure of fellowship with many of these folks whom we have learned to love so well in other years was a distinct privilege. It was a pleasure indeed to have a chance to enjoy the fellowship and consideration of the pastor, Brother Kimmell for even a short time. About the brightest spot on this stop was the joy of spending the night in the home of our very dear Brother and Sister Charles Croker. While here, we also had the privilege of seeing my daughter, Martha, who is in training in the Women's Medical College.

ONE NIGHT AT JUNIATA From Philadelphia we drove to Juniata, a suburb of Altoona, Pennsylvania where we had arranged another service in our Mission point at this place. We arrived shortly before the meeting and found all things ready. A good crowd was present and a fine spirit prevailed. It did our hearts good to see the way these people are carrying on for Christ. The industrial conditions in this section are about the worst of any that we have met in America. The shops of the Pennsylvania Railroad furnish employment for most of the men of this community. Some of these men have been entirely out of work for months. We found one Brother who had had but two days of work since January 1st. Another had had but two weeks of work in that time. None were working more than two or three days. But in spite of these conditions these people are keeping up their obligations to the Lord and they are being blessed because of it. Those who do not live in such communities have no idea of what these people go through during industrial

(Continued on page 13)



COVINGTON, VIRGINIA

The First Brethren Church of Covington has enjoyed wonderful blessings from the Lord during the last five months. To tell the truth, the Lord has literally overwhelmed us with His goodness. To count these blessings would be impossible, but we can surely give some real evidence of them.

The church has been blessed with the salvation of many souls. During the last five months over 100 persons have accepted the Lord as their Savior. There has been scarcely a Sunday without some one coming to the Lord to be saved during the regular services prior to the revival. A splendid group of young married people has been added to the church and to our praying and working forces. These young people are already busy for the Lord and helped us tremendously in our recent evangelistic services. These special services started the third of May and lasted for three weeks. During this truly Holy Ghost revival 102 persons took their stand for the Lord, not counting the many who came for reconsecration at the first Sunday morning service. Since the revival has just been closed, it is impossible to say exactly how many will come into the church, but we feel safe in saying that there will be at least 80 additions to the church by baptism. What makes these results more wonderful is the fact that most of the converts were adults. There were 15 married couples who accepted the Lord together, besides many other married men and women who in several cases complete the family in the church. There also was a fine group of young people who accepted the Lord as Savior, and a goodly number of children. In one family there were three generations who came to Christ, the two grandparents, their married son, and a grandson. We have never witnessed such marvelous answers to prayers as our people here received. Surely the Lord has blessed this Home Mission work in a great way.

The evangelist for these meetings was Brother R. Paul Miller, who spent his days with us in a tireless effort to win the lost, through prayer, through personal visitation, and through his soul-stirring, Spirit-filled messages each night. This was the second time that Brother Miller lead us in an evangelistic campaign here, and the way the people received him from the beginning shows their love and respect for him. The time we had with him seemed all too short. The prayers of these Covington people are following Brother Miller wherever he goes. Surely he was sent here of God.

Another evidence of the Lord's blessing here is the growth of our Sunday School. Last Sunday (May 22) there were 229 present, and our present enrollment is 225 members. We are expecting to maintain an average of over 200 this summer and then go on towards 300 next fall. The writer is the happy teacher of one of the Sunday School classes, composed of young married people. Last Sunday there were 61 present in that class, and every indication points towards an attendance of 75 within a short time. Such a class surely keeps a fellow stepping lively in trying to teach it, but it is indeed a happy work. It seems necessary to enlarge the present building in the near future. Already we are beginning to feel the need of added space for more class rooms. During the revival the auditorium was filled almost every night and at more than one service chairs had to be placed in the center aisle to provide seating for the overflow. At one such service there were between 425 and 450 present and every available space was occupied. We are making an earnest effort to pay off the small building debt that is still on the church, as quickly as possible, and then get ready for a new building program. Perhaps the Lord will come in the meantime to take His people home, which is our heart's desire. But if He should tarry with His coming, by His grace we are going to occupy the field He has given us. Our hearts are indeed grateful for His blessings, for we know our unworthiness. We feel like shouting with the Psalmist: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness."

BERNARD N. SCHNEIDER.

GLENDALE, CALIFORNIA

Report of Dedication of New Bible School Addition, May 22, 1938

It is with praise and thanksgiving that we submit this report of the Lord's work in Glendale to The Brethren Church. The Lord has been wonderfully good to us during the past months supplying our needs in a manner that is wonderful to behold. It has been three years almost to the day that we met together to dedicate the first building to the Lord. Now, three years later the Brethren of South-

ern California came to Glendale to have a part in presenting to the Lord the beautiful new Bible school annex to the church.

This addition has come into being as the result of the hopes of many of our people who saw the need of more room to house the Bible school the Lord has given us. Accordingly Brother George Kriegbaum was summoned to draw up plans for the proposed structure. As it happens there was only a small piece of ground at the south of the church which could be utilized for this project. Finally, in conjunction with the building committee of the local church, plans were completed and approved by the church and both District and National Mission Boards.

The financing of this new building has been carried on in a unique manner. A peculiar situation exists here. Since we are a new church and as yet few in number, it is out of the question to attempt to raise any large amount of money within the congregation. All of the finances of the church are spent in keeping up congregational running expenses and for special offering. Then it was that the Bible school came to the rescue. It was decided that the Bible school itself should pay for the erection of the new addition. Months ago the school had outgrown its quarters and we were merely marking time until it would be possible to expend. Officers, teachers, and pupils alike were ready to respond to this plan and it was readily adopted. A loan of $2750.00 was secured, against which the Bible school has for some time been paying $30.00 per month. This, coupled with the generous gifts of both National and District Mission Boards has made the financing of the building comparatively simple. The following is an itemized account of the cash on hand at the beginning of the building program.

Loan from Bank	$2750.00
Gift of National Board, 36-37	500.00
Gift of National Board, 37-38	500.00
Gift of District Board, 38	250.00
Transferred from Bible school account	150.00
Total Cash	$4150.00

The contract was let this spring to the Frodsham Construction Co. of Glendale, which concern brought to completion the building about the middle of May. As the great need has been for room for Bible school classes, the building has been duly partitioned to meet that need. The total footage of the addition is 34 by 50 feet with a basement and one story. The basement is divided into three rooms and cares for the Cradle Roll, Beginners, and part of the Primary Department. The upper floor has two good sized assembly rooms for Adult classes with several smaller rooms for classes or offices. The addition increases the capacity of the Bible school by one hundred and fifty pupils.

The entire building is now white stucco exterior, presenting a very striking appearance. The interior of the new addition is finished in light buff plaster to conform with the main building. The woodwork of the building is done in an ivory shade.

As to the furnishings of the new addition there is much to be done. One piano and a number of



THE NEW GLENDALE CHURCH BUILDING

chairs have been purchased. One of the members has made some tables for the younger classes. Several of the classes are to furnish their own rooms under the oversight of the board of trustees. There will be some time elapse before enough pianos, chairs, tables, etc. will be available. However, we realize that the Lord will furnish those things in His own time.

The Brethren here at Glendale felt that since we were a Mission church it would be very fitting to have the other churches of the district take part in the dedication ceremonies. Accordingly an invitation was extended to the Brethren and the service was set for May 22 at 3:00 in the afternoon. The Program Committee arranged a program in which several of the Brethren of the district should have a part. Brother Grant McDonald, pastor of the Compton church was chosen to bring the Dedicatory message. The choice of Brother McDonald was considered appropriate because he is the pastor of our sister Mission church.

The following is the program of the Dedicatory service.

Scripture and Prayer .. Rev. Conard Sandy, Southgate
Song Service and Invocation,Rev. Jesse Hall, Bellflower
Message in Song Glendale Choir
Announcements Glendale Pastor
Message from Southern California District
Mission Board N. C. Nielsen, President
Vocal Solo Miss Miriam Page, Glendale
Report of Bible School Supt. J. R. Dunn, Glendale
Offertory
Vocal Solo Miss Hazel Shively, 2nd Church, L. A.
Dedicatory Sermon Rev. Grant McDonald, Compton
Dedicatory Prayer Dr. H. V. Wall, Secy. District Mission Board
Closing Hymn
Benediction Rev. W. A. Ogden, 1st Church, L. A.

We are indeed grateful to the members of the denomination who by their gifts have made this building possible. We are thankful to the Lord for dealing kindly with us. As a congregation we covet your prayers for the work of the little white church in Glendale. The souls that shall be saved here, if the Lord shall tarry, will know Christ because the Brethren of America had a vision of the great challenge of Home Missions in America.

FINANCIAL REPORT FOR MAY

Miss Edith R. Hall, Williamsport, Pa. (K) (In memory of father, Rev. J. I. Hall)	$10.00
Mr. & Mrs. Kenneth Winterowd, Kansas City, Mo.	10.00
Mrs. John W. Vanator, Warsaw, Indiana (K)	6.00
Rev. & Mrs. George Richardson, Tracy, Calif.	5.00

Respectfully submitted,
R. PAUL MILLER, Secretary.

UNDER THE GRADUATION TREE
(With apologies to Longfellow)

This parody was written by Miss Lena M. Kortemeier and used in connection with annual Junior-Senior banquet held in the First Church of Sunnyside, sponsored by the W. M. S. in honor of the high school Juniors and Seniors who attend the Sunnyside church. This annual banquet is a unique feature and is thoroughly enjoyed by the young people of the church.

Under the graduation tree
Our high school seniors stand;
School days are o'er—they face the world
With well trained mind and hand.
A finer group you will never see
Than our good Brethren band.

Some hair is short, some curled, some long;
Some faces pale, some tan:
Some brows are wet with honest sweat—
They earn whate'er they can
For clothes, and school supplies, and fun;
Yes, they're a busy clan.

Week in, week out, from morn till night
You can hear them as they go;
You can hear them sing, and laugh, and shout,
Bright faces all a-glow,
Learning to meet life's challenges,
Eagerly seeking to know.

Studying, studying, studying,
Onward through school days they go;
Each morning some new task begun,
Each evening—well—they know—
Something attempted, something done,
Wins the coveted "A"—not zero.

Heed, heed God's Word, my worthy friends;
List to His loving call
To give your life into His care;
Trust Him—give Him your all.
Then you'll be safe through all the years,
You nevermore will fall.

FOLLOWING OUR SECRETARY

(Continued from Page 10)

slumps. Brother and Sister Pine are trying to exercise a full and sympathetic ministry among their people under these trying circumstances. As soon as economic conditions improve our Juniata church will surge forward in real strides. From Juniata we returned to Berne.

LARGER QUARTERS FOR FORT WAYNE CHURCH

Two days after arriving from the East we drove to Fort Wayne to see the new building which has been purchased for the Fort Wayne congregation. For several months it has been apparent that larger quarters were essential if the Fort Wayne congregation is to grow. How to bring this about was a problem. Three years ago when Brother Polman was called to take up the Fort Wayne work, the future was indeed doubtful. It was then

arranged that a three year test should be made of the field under a pastor who had been peculiarly successful in such work. Now in the midst of the third year, the point of progress that had been anticipated, has been reached. For several months negotiations have been going on considering the purchase of the present new building. There seemed to be no special hurry about things, until a sudden development of heart trouble on the part of the pastor of the congregation whose building has been purchased, forced him to early sale of his building. The purchase price was such a bargain that sale was not difficult and several religious groups were waiting to buy, with money in their hands. The pastor of the closing congregation had been friendly to The Brethren Church for quite a while and therefore was very patient with our delays, and held off the other purchasers until he was pressed to the point to where he could wait no longer. It was then the case of either acting at once or losing the opportunity. In order not to lose the offer we were fortunate to be able to provide sufficient funds to take advantage of the deal.

The dedication of this new building will be held on June 5th which will make it impossible for the account to appear in this issue. In the July number, we hope to furnish photographs and complete descriptive material of the new location. At the first service in the new building there was a marked increase in attendance.

THE PROMISE AND THE APPLICATION

The Lord by the mouth of His prophet Isaiah hath spoken: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14).

In the light of this passage what do you think now of the Lord's Day with:

The radio tuned on to the ball game or to nonsense?

The Sunday newspaper or other secular reading on that day?

The railroad journey or auto journey on the Lord's day to save a secular day for yourself or your business?

The talk about secular things and the writing of business letters?

Having Sunday parties, early or late?

The use of the day for loafing and selfishness rather than for worship, ministry to others, physical and mental rest?

The use of the day as a holiday rather than a holy day?

The use of the day for secular study or for secular work?

Isn't the promise grand? Suppose you read it again.—The Free Methodist.

THANKSGIVING AMID HARDSHIPS

Following a period of famine and great hardship in early colonial times, Captain Miles Standish returned to Plymouth from a voyage northward, bringing a goodly supply of provisions and the news that certain colonists had escaped a terrific storm. In gratitude for these good tidings Governor Winslow writes: "Having these many signs of God's favor and acceptation, we thought it would be great ingratitude if secretly we should smother up the same or content ourselves with private thanksgiving for that which by private prayer could not be obtained and therefore another day was set apart and appointed for that end, wherein we returned glory, honor, and praise with all thankfulness to our good God which dealt so graciously with us; whose name for these and all other mercies toward his church and chosen ones, by them be blessed now and evermore."

In these difficult times there may be drastic financial losses but as long as one still has family, friends, character, and faith in God one is rich. One may lose the jewels from one's hands but how infinitely more valuable are our fingers. Our mercies far outnumber our miseries always.—Carl Yoder.

WHY MANY ARE NOT SAVED

Do you know why there are so few people saved? Because there are so few who believe they are lost. A woman came to a meeting some time ago and found a crowd around the door which had not yet opened. She became separated from her little girl and could not find her anywhere, so she sent up word to the minister to call up her child. The minister said, "Mary Moore is lost, and if she is in this house will she please rise so that her mother can see her?" No one rose. They took the word to the mother that the child was not in the house and got the bell-ringer to go up and down the street crying, "Lost! Lost!" An hour passed and then they found Mary on the front seat in the meeting. "Why didn't you step out when we called your name?" they asked. "Oh, but I wasn't lost." She thought they meant some other Mary. When you preach to some people they say, "No, I'm not lost." That's the trouble.—Sunday School Times.

THE FOLLY OF UNBELIEF

Sam Jones once told of a man who in a partly drunken condition boasted to his companions that he would stand on the track and hurl the fast mail train down the embankment when it came flying through the town. They, of course, laughed him to scorn, not dreaming that he would undertake to accomplish such a foolhardy thing. But when they found the remnants of his body scattered along the railroad track next morning, they knew that he had attempted to make good his boast. His lack of fear did not change the catastrophe. Nor will the sinner's unbelief prevent his eternal damnation.—Paul Hutchens.

The Future of the Jews

Dr. David L. Cooper, President of the Biblical Research Society of Los Angeles has pointed out seven great promises of Jehovah which we include in this discussion of the future of the Jews. See Hos. 3:4-5.

God will manifest his goodness to the nation in His:

I. Turning her Age-long Captivity.

As seen above this passage presupposes the world-wide dispersion of Israel, which has continued for approximately 1900 years. There is a longing on the part of most of the leaders of Israel to return from the captivity among the nations. Many of her noblest sons and clear-thinkers realize that something is seriously wrong. Some of them confess that it is the result of her sin against God. But at the same time they do not realize that specifically it is the crime against the Lord Jesus Christ whom her leaders rejected when He came. May the day hasten when Israel's captivity will end.

II. Having Compassion upon Israel.

Anti-Semitism is growing with leaps and bounds. This situation is indeed sad. No one who knows the Scriptures will deny this fact. But those who have such feelings against the Chosen Race can not hope to be blessed of God. Only those who bless Israel can expect His favor. During these centuries of dispersion the Hebrew people know what it is to be alienated from their God. They have longed for Him to exercise His compassion upon them. The nearer we approach the end of the Age, the more she will long for His comforting compassions. But when she turns to Him, He will overflow with compassion toward the people of His choice.

III. The Return of Jehovah to Earth.

Here is the welcome promise, "I will return." These words presuppose that He has been here once, has left, and will come again. This teaching is in conformity with the messages of the Prophets. For a full discussion see Messiah: His Redemptive Career by David L. Cooper. One cannot return to a place which he has never visited. Hence without doubt this promise shows that the nation of Israel will be taught the facts concerning the two comings of Mesiah and will accept them and welcome His return.

IV. Gathering Israel from among the Nations.

In the year 70 A. D. the Jewish nation was overpowered by the Romans and taken captive. Since then they have been scattered throughout the entire civilized world. There is no place of any importance where some Jews cannot be found. Their leaders realize that this condition should not be. So do all students of the Word. When Israel is out of her land, something is wrong. At the present time, the Zionist organization is doing all it can to make a national home for the oppressed people. They are doing a noble and praiseworthy piece of work. But it is Messiah at His second coming who will gather them back and plant them in their own land.

V. Doing Good to Them.

The promise that God will do Israel good is in harmony with various predictions found at different places in the Word. For instance, Jeremiah spoke of God's doing Israel good in the latter days (Jer. 29:10,11). Again, in chapter 31:12 our prophet foretold Israel's coming to the Lord's goodness in the latter days. Hosea also spoke of this same manifestation of the Almighty's goodness. See chapter 3:5. When Israel turns to God, He will manifest His goodness to such an extent that all favors of the past will be eclipsed by it so that they pale into insignificance. Hence the term, goodness, soon became a technical word indicative of the great things which God will do for Israel when she returns to Him.

VI. Multiplying the Nation.

In the original promise God said that He would increase Abraham's seed, making a great nation of them. This element of the prediction has not been fulfilled in the measure here contemplated. In repeating the statement the Lord said that He would make them as numerous as the sand beside the sea shore and the stars of the heavens. This forecast looks out into the great Millennial age.

VII. Circumcising the Hearts of the Nation.

The right of circumcision was the national mark of Israel. Here, however, Moses gave the spiritual interpretation and significance of this ordinance. In New Testament phraseology we would say that here is the promise of the regeneration of the hearts of the nation when it turns to God. Man must be born again.

Since Israel can enjoy these great kingdom blessings only after she has learned the truth and the facts concerning her great Messiah, the Lord Jesus Christ, and since we who have accepted Him and His word are the ones who have the facts, let us with dispatch give this great message to the entire nation. In our own strength we cannot do this, but in the power of God we can. Let each reader ask the Lord what part in this great seed-sowing He desires him to have. Then in faithfulness let each one do his part.

THE TRIUNE NATURE OF THE GOD OF ISRAEL

1. An Interesting Conversation

One day as I was journeying from Los Angeles to Denver I had a most delightful interview with an eldery Jewish man. I was sitting in the day coach reading my Hebrew New Testament when this old man suddenly appeared at my side. "You cannot read that!" he declared.

Immediately I gave him a practical demonstration by reading a passage from the book in hand. With a shrug of the shoulders he asked, "Where did you learn that?"

"In the seminary and university."

"Well," he said, "you don't know what it means." Again I read it and translated a verse for him. "Hmm!" he commented, "and you are not a Yid!"

Moving over I invited him to a seat beside me and introduced myself. My new acquaintance told me that his name was Baron. Then we settled ourselves for a chat.

"Can you read this, Mr. Baron?" I asked.

"Sure." At once he read fluently the passage I indicated.

"Now will you tell me what it means?" He translated with difficulty, although he seemed to understand the substance of what he had read.

"Mr. Baron, are you acquainted with this book?" I inquired. He turned to the title page at the back of the Hebrew volume and read the words New Testament. He had never seen it.

Reaching for my grip, I pulled out my Hebrew Bible (the Old Testament) and said: "Mr. Baron, I want to ask you a question. What is the meaning of this word 'elohim?"

"It means God."

"But," I said "my teachers have told me that this word means 'gods'!"

"They do not know what they are talking about," he retorted emphatically.

"But 'elohim is plural number."

"You are wrong," my friend declared. "I went to Yeshibah (rabbinical school) and I know 'elohim means God."

"What is the meaning of the word Baal, Mr. Baron?" I inquired.

"Master," was his ready reply.

"Baalim?"

"Many of them," he answered.

"What is the meaning of seraph?"

"One of those angels that have wings," he replied, uncertain of our English equivalent.

"Seraphim?" I questioned.

"Many of them," he answered.

"Then if Baalim and seraphim are plural, is not 'elohim the same?" I asked him. My friend began to look puzzled but still maintained that 'elohim in the opening verse of Genesis meant 'God'.

"Let us turn over to the Ten Commandments," I suggested. "Read the second command: "Thou shalt have no

other gods before me'." "Now, Mr. Baron, what is the meaning of the third word?"

"Oh, that means 'gods'," he replied.

"One?" I questioned.

"No, many. It means all of those heathen gods."

Turning back to the first verse of Genesis I said, "You admit that 'elohim in the passage we have just seen means 'gods'," He nodded and I continued: "Then what about the same word here at the beginning of the Torah (Pentateuch)?" For an answer my companion put his hand to his head in a quick gesture of complete surprise. "The rabbi did not tell us that!"

"Never mind about the rabbi," I rejoined. "If the word is plural in the one instance, it certainly must be in the other."

"That sounds right," he admitted. "But I wonder why they did not tell us."

"Mr. Baron, what is the meaning of Shema (the rabbinical name of the great confession of Deut. 6:4)?"

"Oh! you know Shema?" His eyes were round with surprise.

"A little about it," I said smiling. "I want to ask you the meaning of this fourth word 'elohenu, My instructors have taught me that it means our Gods."

"Well, they are wrong! It means one God."

"What is the meaning of the word 'abhothenu?"

"Our fathers," he replied.

"Of cholayenu?" I asked.

"Our sicknesses."

"Pesha'enu?"

"Our transgressions."

"And 'avonothenu?"

"Our sins."

"Then, Mr. Baron," I concluded, "if 'abhothenu means 'our fathers', cholayenu 'our sicknesses', Pesha'enu 'our transgressions', and 'avonathenu 'our sins', surely 'elohenu means 'our gods'." For answer my Jewish friend threw out both hands in a gesture of helpless perplexity. "But the rabbis —" he breathed.

"We are not interested just now in what they say or do not say," I told him. "You admit that this is right, do you not?" He nodded slowly and I continued "One other question. What is the meaning of 'echad?"

"One," he responded promptly.

"My teachers have told me that it means 'a unity'," I said.

"Well you were taught wrong!" he retorted warmly.

"Mr. Baron, here in the first part of Genesis we are told that there was evening and morning, day one. There was darkness and light, two different things, opposites. Yet put them together they make one. A little farther on we are told (Gen. 2:24) that the man was to leave father and mother and cleave unto his wife and they should become one flesh. You are married, are you not? Was not your wife a person with an intellect, emotions, a will, a body before you got her? Were not you likewise a complete individual before you met her? Yet God says when you two were married that you became one, 'echad. God speaks similarly about Himself. The Shema really says: 'Hear, O Israel: the Lord our Gods is the Lord, a unity (Deut. 6:4.) I then took him to various passages of the Old Testament and concluded with the words, "The Scriptures teach that there is a triune God and that the Second Person of this triue Godhead came to earth and dwelt among us and gave His life for us."

During this exposition my friend's face was a study. By the time I had finished, there were tears in his eyes. "I never heard that before!" he said softly, and then continued, "Dr. Cooper, I graduated in Poland, but I have learned more about our Scriptures in this half-hour talk with you than in all my life before." Shaking his head sadly he went on for he understood that I had been talking about the Lord Jesus, "I am an old man now, and sick, and what can I do? If I had met you twenty years ago I would have changed my religion."

Neither this man nor his friends could read English. There are thousands of other Jews who are hungering and thirsting for the real truth of God, but who have never had it brought to them in a form or a language which they can understand.

NOT A SERIOUS OBSTACLE

As Dr. Samuel F. Upham, of New York was standing on a platform waiting for a train, a man with a wild look in his eye came up to him and inquired, "Sir, are you a Christian?" "A Christian?" said the Doctor. "I am a professor in a Theological Seminary." "Oh," said the other, "Don't let that stand in your way."—Christian Herald.

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MUSIC AS A PART OF WORSHIP SERVICE

By Hazel Keiser

Music is called the universal language. It breaks across the barriers of race and color and gives expression to the deepest feelings of mankind. A story of pioneer days is an illustration. As a group of white men made camp after a hard day's journey, a party of fiercely painted Indians encamped near by. Grimly, the white men prepared to defend themselves, expecting an attack, but the Indians' camp fire blazed merrily and they seemed in no hurry of the attack. Only a soft murmuring sound seemed to come from the Indian's group. But now the singing (for it was singing) grew louder. "Surely," thought the whites, "they will start attacking now." Suddenly the fearful group of white men, rose to listen. The Indians were singing "In the Sweet By and By." A wandering missionary had taught these savages this great hymn of love and peace. The white travelers could not understand a word of their language, but the language of the music carried the message of peace and safety. No longer did fearful suspense cover the camp of the travelers.

In the same manner, music has a wonderful power over the thoughts and actions of men in worship services. Certain kinds of music encourage people to be noisy and demonstrative. Another type soothes and calms troubled hearts. Shakespeare refers to this in his oft-quoted line, "Music hath charms to soothe the savage breast." The mother knows its power when she quiets a fretful child by singing softly a beautiful lullaby.

Not all types of music are suitable for use in worship services. A service planned primarily for the purpose of creating and developing the attitude of reverence will call for music of a quiet and reverent nature. The attitude of courage will demand music that expresses a positive determination to move forward no matter what obstacles may stand in the way. If a problem is being thought through, music of a quiet and reverent nature may prove a positive help as a background of group thinking. Music of such hymns as "Holy, Holy, Holy, Lord God Almighty." "O Master let Me Walk with Thee" and "Lord Speak to Me that I May Speak" fill in splendidly in such circumstances, and instrumental selections as Handel's "Largo" and "Pastoral Symphony" are also helpful.

Not all hymns that harmonize with the central thought of the worship service are appropriate to use. There are at least three additional tests to be used by the leader.

First, can the persons who are to sing this hymn mean what the words say? Children should be taught the great hymns of the church. They may not understand every phrase but these things will be understood later.

Second: are the words and music

really good, and are they suited to each other? Will the song help those who sing to live better lives? Is the music ragtime? A leader should study every stanza, with such questions in mind, before using a song. It will also be well to remember that the older boys and girls do not like to be called upon to sing "baby" songs so it would not be wise to use such songs as "Little Feet be Careful" in a worship service for the entire school.

Third: "Can the members of the group sing this music without strain? Extremely high or low tones should not be used in group singing.

The leader of music and the pianist in a Sunday school make or break the worship service. Three outstanding personal qualifications are necessary for success in either of these positions:

First, both should be devout Christians. In the small community everybody knows everyone else, and the habits of our daily lives rise up on Sunday morning to condemn or commend us.

Second, both should have a practical working knowledge of worship songs. Ability to sing and play is taken for granted but both must be familiar with the music which is suitable for each particular occasion.

Third, both leader and pianist should have the ability and the willingness to work with others without friction. They must be patient with the leader of the worship service and the entire school as well.

(Continued in next issue).

THE AMERICAN CRISIS

(Continued from page 2)

this un-godly and un-American doctrine?

Do you realize that there are 610 National Communist Organizations, with thousands of state and local branches, constantly stirring the masses toward revolutionary action?

Do you realize that these organizations spend over $6,000,000 every year to promote civil war in the United States with a view to establish a Soviet America?

Do you realize that over 100,000 copies of Stalin's book on "Lenin and Bolshevism" have been circulated among the wage earners of this land?

Do you realize that there are 49 Summer Camps where 20,000 boys and girls are taught every summer to hate everything American and to get ready for the coming proletarian revolution?

Do you realize that this seditious propaganda has wormed and weaseled its way into practically all of our educational institutions where numbers of the students have organized themselves into Communistic Societies?

Do you realize that Columbia University has a Communist Club of over 700 members and that over the door of their club room is the "Sickle and Hammer;" that one of these Communistic Groups in the College of the City of New York pulled down the "Stars and Stripes," ran up the Red Flag and greased the flag pole; that on the campus of Amherst College the "Stars and Stripes," were burned to ashes, and that the Chapel Dean of the University of Chicago had to apologize for the presence of the flag in Chapel, saying that "the flag had been introduced not for patriotic motives but for the purpose of adding color to the services?"

Do you realize that the Executive Committee of the American Communist Party has issued a complete program for armed revolution, with secret agents working in the plants of all major industries?

Do you realize that suggestions have been issued for a nationwide strike, setting up barricades in the streets of all principal cities; seizing the President and his Cabinet and the Federal government buildings and setting up a Soviet United States?

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C. E. Topic for Juniors

FAITH
Hebrews 11
Topic for July 3
Leader

There is much in the Bible concerning *faith.* Our Lord considered faith one of the most important virtues one could have. The Syrophoenician woman had perseverence, the Centurion, humility and the blind man, earnestness, but what Christ saw and rewarded in each of these cases was *faith.* What is faith? In Eph. 6:16, we read that faith is a shield. In I Thess. 5:8 we read faith is a breastplate. In the Bible, faith is absolute confidence in the absolute truthfulness of every statement which comes from God. In a special sense faith is reliance on God's testimony regarding the mission and atoning death of His Son, Jesus Christ. Heb. 11:1 says faith is the assurance of things hoped for, a conviction (the proving) of things not seen. When we close our prayers with "Amen" we express our confidence in God. We have faith to believe he will answer our prayer in accordance with His will. What kind of faith do we have? Do we have the faith that accomplishes things for God or do we have the faith that goes along with the crowd, afraid to step out on the promises of God.

For Discussion
The Importance of Faith

Impossible to please God without it. Heb. 11:6.

We are saved through it. Eph. 2:8.

We become children of God by it. Gal. 3:26.

Purifies the heart. Acts 15:9.

Sanctifies. Acts 26:18.

Believers live by it. Rom. 1:17.

We walk by it. II Cor. 5:7.

The part faith plays in prayer. Mark 11:23-24, Matt. 17:20; Matt. 9:28-29.

The value of faith.

God brings things to pass for those who trust in Him. Psalms. 37:5.

He is blessed who trusts in God. Psalms 84:12.

Trust prevents fear. Isa. 12:2.

Wholehearted trust is the key to guidance. Prov. 3:5.

Examples of faith.

Enoch, Noah, Abraham, Moses. (Assign these to Juniors and have them show how these men had faith and what was accomplished for God because of their faith).

C. E. Topic for Young People

Topic for July 3, 1938

AN INDUSTRIAL MILLENNIUM, THE HOPE OF THE WORLD

(James 5:1-8)

Suggestions for the Leader

Everyone hopes for better times to come. We like to feel that tomorrow will be better than today. The people of the world who do not have hope in Christ, also look for a time for improvement and prosperity. They neither understand God's will in the course of events nor do they care for Him. Hence, they try to work out their own salvation. Today, this is very clear in the attempts of the educators to picture a coming millennium. The government men too, are trying hard to better conditions and insure the well being of all citizens. Some of their efforts are foolish and others worthy. Nevertheless all propositions that neglect the Lord Jesus will come to nothing. Man proposes to do things but God alone, disposes.

Unsaved people are concerned about building up the body. They think that it is everything. They hold that the body is the seat of all pleasure. Of course the Lord wants us to care for the body and honor it; He also wants us to be concerned about our spirits. Unsaved people place the emphasis at the wrong place. Since we live here but a short time and in eternity a

long time, it would seem more sensable to get ready for heaven.

The plans of men include inventions, discoveries, devices, machinery and programs to ease the toil of all workers. Now it is much to their embarrassment that all of these things bring about unemployment and poverty. They can see the poor adjustment when few men heap up riches and many men are in need. Luxury for a few and hunger for the multitudes, has been man's way of living through history.

We have a different hope in Christ. He will come again and introduce the right kind of living again to the world. We look for peace and prosperity for the saints of God. In the topic tonight we ought to see how man's way has failed but God's way will win.

I. Industry and Commerce an Early Way of Life. Gen. 4:19-22.

The earliest civilization that we know was made up of people who helped each other. Each man could not make everything that he needed; so he depended upon others to make things to trade.

The line of Cain produced men of special ability in the arts. They worked to overcome the curse that was placed upon the earth. In one sense they tried to get more pleasure out of life without working for it. The desire for "more" is covetousness.

2. The Hope of Our Own Day. Dan. 12:4

The Book of Daniel and the Book of Revelation are closely related. First of all the reference must mean that the things sealed in Daniel would be opened later. The Revelation is where we find them unveiled. There never was a time in history when men preached more from the Revelation than now.

In another sense the passage seems to indicate a day of swift travel and communication as well as of increased education. This is the day for the clipper planes to travel hundreds of miles in an hour. Telegraph, cablegrams, radio and television have made communication from continent to continent and nation to nation, simple.

Either way you look at this passage, it must indicate a nearness to the end of this dispensation. The advances will not make a millennium. They do not give us the hope. Only men of the world hail these things as great achievements of man to usher in a millennium. Our hope is in Christ. If you depend upon man's work, you will be sorry. Sometimes he uses them for war and destruction. Count on Christ alone to bring in a better day.

3. Many Classes Made Rich Through The Coming Industrial State

One reason that men will follow anti-Christ is that he will promise them work and money. After a period of distress and depression, men will be anxious for good times again. We are rapidly moving toward that day when people will demand more relief and help. People live for things around them. If they have plenty of food and proper shelter as well as the average luxuries of life, they think that they are well off.

Homes and lands here can not satisfy us. We know that there is no permanence in earthly riches. James 5:1-6 tells how the riches will come upon the men to cause misery. The trouble of it all is that men worship money. The love of it is the root of evil. As certain men hoard away riches, many poor people suffer. This is the kind of fruit of our vast industrial system. It does not look like a millennium can come out of it.

4. Industry, A Vehicle of Sin and Persecution. Rev. 18:4, 5, 24.

The whole system of industry is entirely without consideration of God or righteousness. Sinful men stoop to all sorts of ways and means to gain profit on their goods. This is not true of Christian men found in business like Colgate, Wanamaker, etc.

In spite of the influence of Christian men, still industry is evil and crooked. Can you imagine what it will be like on the earth when Christian men have been taken away? There will be less consideration for the Lord's Day then. Evil men will get worse and worse. It is a joy to know that, though we are in the world we are not a part of it.

5. The Hope Unfulfilled. Rev. 18:11.

It will be a sorrowful day for the world when it learns that the plans of men have brought nothing but failure. Even the one they trusted to help them will be defeated. Anti-Christ is the man of sin and will be destroyed at the coming of the Lord Jesus Christ. The system that the enemy has put to use upon the earth will be cast away and the rightful owner and ruler, God's Messiah will reign. The Book of Revelation speaks of religious people who will not be true to God. Some of them will connect with the church at Rome. This church will attempt to enter business even more than she does now. She too will be defeated.

There is no hope to be fulfilled outside that of Christ. If hosts of people will not come with us, we can at least be assured that they will suffer loss and that Jesus will yet have His right of way. Praise the Lord for the reality of our hope. It will not go unfulfilled. In the meantime let us try to point out the way of salvation to men who are trusting in things of this life. Let them see clearly the hope Christ gives.

Questions

1. How did the early generations develop industry and commerce? Gen. 4: 19-22.
2. Name some evil things that have come out of our present industrial system. Name some good things.
3. What is the spirit of "desire for more" that is back of our industry? Is it good or not?
4. How will the future industrial state bring persecution? Rev. 13:17; 18:9-19.
5. In what sense is the love of money the root of all evil?
6. Has man been successful in working out a civilization for the best interests of all people?
7. When will the "hope of this world" fail completely?
8. How will Jesus introduce a civilization that will be a golden age for mankind? Isa. 49:8-10.

THE TRINITIES OF CHRISTIANITY'S MAGNA CHARTA

By Carl F. H. Henry in the official publication of Wheaton College, (Ill.)

I

The Trinity of Faith of Romans 3 "Shall Their Unfaith Cancel?" (v. 3)

Paul asks whether the faithlessness of the Jews means that God will not keep faith. Then he answers his rhetorical query negatively.

When we have broken faith repeatedly with God, we wonder if His patience with the believer has been exhausted. We wonder whether our unbelief has cancelled His promises, and if we have walked beyond the everlasting arms. Then, confronted with the unspeakable love of God, we get alone, like the penitent Peter, and weep.

We need to remember that Paul did not say, as his adversaries said he did, that it does not matter what we do; rather, he wrote that we are not justified because of what we do. The unfaith of the Jews did not nullify God's faithfulness. But the unfaith of the Jews led them into empty formalism. And faithlessness will do the same for us.

II

"By faith of Jesus Christ" (v. 22)

There now is manifested, writes Paul, righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.

It is not an inherent righteousness, for it is unto and upon the believer. It is not even partly inherent. It was upon this point that the Reformation arose as a protest against Romanism. It is "the righteousness of God," procured and provided entirely by Him, and imputed to us by faith of Jesus Christ. For that reason it is all-sufficient.

William Cunningham states: "The righteousness of God is that righteousness which God's righteousness required Him to require." This righteousness we have by faith in Jesus Christ. That is why the Saviour is God's unspeakable gift. That is why Paul was not ashamed of the gospel of Christ. That is why we should present our bodies as a living sacrifice.

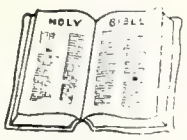
III

"By the law of faith" (v. 27)

Faith is the dynamic force of the Christian life. It is called a law, and we need to learn more about it to utilize it for God's greatest glory and our greatest service.

If the church would appropriate more faith, this would be a year of "greater things than these." A companion chapter to the 11th of Hebrews would be written in heaven. Men would prepare arks to the saving of their houses. They would look for a city which hath foundations, whose builder and maker is God. They would pass through Red seas as by dry lands. Walls of Jericho would fall down; kingdoms would be subdued, righteousness wrought, promises obtained.

"Passive faith but praises in the light,
When sun doth shine.
Active faith will praise in darkest night—
Which faith is thine?"



NEWS FROM THE FIELD



ORVILLE, WASH.

I thought it might be of interest for the churches to know that at the present time I am conducting a tent meeting for the Tonasket Brethren Church, at Orrville, Wash. During the first week the Lord gave us an average attendance of 70 per service. No doubt this will drop as the people of the community now are in the midst of the fruit spraying season. You know what that means.

The outlook is rather promising for a good meeting, which no doubt will result in the Church locating here rather than at Tonasket. A fine spirit is prevailing. God is working. Hands are being raised for prayer. Therefore, we covet the prayers of the brotherhood that a mighty revival will break out during the campaign, and many be saved and unite with the church.

At the close of the service last Sunday morning we had the picture taken of the congregation and tent. If it is clear enough it will at least show that the northwest district is still alive and forging ahead.

Just closed a revival in my church at Spokane, on Sunday, May 15th., with Evangelist Luther Plankerhorn as preacher. Fifteen stepped out for salvation, and quite a number for a closer walk with God, and in full surrender. After I return home baptismal services will be held with reception of new members into the church. We have every reason to be encouraged, even though progress is not as rapid as we feel it ought to be.

Rev. Plankenhorn is a fine consecrated fundamental preacher. He is a graduate of the Baptist Seminary at Los Angeles, and was ordained in the University Church there. He travelled abroad and has 3000 feet of film pictures which he took while there. They are very fine. He used them in connection with the services. Any church will do well to have Bro. Plankenhorn and wife to hold a meeting. Their home is forty miles west of Spokane.

May the Lord bless and guide us all in these days of testing. In Christ Jesus.

ALBERT LANTZ.

LINWOOD, MARYLAND

Had we reported from this section as often as we thought about it, this report would have been history by this time. Needless to state that we have been busy. Since our last report a young man was elected to the office of deacon. Charles Messler Jr. was honored with that responsibility. He has been ordained and installed into the office. His father is also a faithful deacon in the Linwood church. In March, we were called to go to Oak Hill, West Virginia, and officiate at the funeral of Mrs. J. W. Coleman. While we were away the pulpit at home was filled by Dr. L. H. Brumbaugh, of Western Maryland College. The funeral was held on Sunday afternoon. That night we preached to a splendid audience at the Oak Hill church though they only had a few hours notice that we would do so. These people have had plenty of difficulties, but are loyal and worthy of every consideration. On our return we were to leave for Indiana where we met with the Executive Committee of the Home Mission Board. We were back only a few days from this trip when we launched into our meeting at Linwood. The folks say that the attendance was the best they have had for years in a meeting. We noted however that there were times when the non church members were conspicuous by their absence. However we preached the simple gospel from night to night and had the pleasure of seeing three fine people added to the church. A husband and wife, outstanding people in the community, and a splendid young man. All have been baptized and received into the church, and are at work. The night the meeting closed, the Treasurer of the church, Brother Walter Brandenburg came to me and stated, "In behalf of the Linwood Brethren Church I wish to present you with this offering, I regret that it is not twice as much." So all unexpected, Linwood presented me with the offering received during the meeting. This is the first time in my pastorate, at the close of a meeting held in my own church, that this was ever done. The offering was a very commendable one. The next night, April 18, while hammering away on the typewriter trying to catch up with my work, the door opened and folks started coming in. They reminded me that this was my birthday, and sixty-five of them came to do it. Presents were heaped high on a table, refreshments were brought and a fine time was had by all. The surprise was complete as they were in the house almost before their presence was known. They left for their respective homes after a late hour.

An organ has been secured for our growing Primary Department. This is very much appreciated as it has been a need for some time. Our Communion service the last Sunday night in May was the best attended of any held in recent years. It lacked just ten of reaching the highest number ever to take part in the history of the Linwood church. We found it necessary to add a number of tables to accomodate the communicants. There were some kept away by sickness or the number would have been even higher. On Tuesday night following the Communion at the church, a number of us conducted the service in the home of one of our members at Rocky Ridge, who is an invalid.

Dr. I. D. Bowman was a guest speaker the Sunday before our District Conference.

We are now planning on making a substantial payment on our beautiful parsonage. The indebtedness is not so very large, but there has not been any reduction of principal for seven years. We have already raised, very quietly and without pressure a commendable sum and there will be more before the date set to make the reduction. There is splendid cooperation here. All auxiliaries, and we have a number of them, are functioning splendidly. The Sunday School has more than doubled in attendance since we came here in September, and the morning audience is even larger than the Sunday School attendance. The finances of the church are in good shape and there is a desire to work together to accomplish things. Our plant here is a very beautiful, all modern one, in beautiful Pipe Creek valley. We enjoy being located in this historic Dunkard community. We appreciate the fellowship of the members from our various sister churches. They showed their interest in coming from Waynesboro, and St. James with their pastor, Rev. W. S. Baker, during our recent meeting. We appreciated people from Hagerstown with us in our Communion service.

The Linwood people have contrived to do numerous things for us to show their appreciation of our services, which challenges us to give them the best that we have.

Ere this is in print, our District Conference will have been history. We are planning on not only having our quota of delegates present but numerous visitors as well.

We appreciate the interest of the loyal Brethren that the work here might continue to grow and make pro-

gress, not for any selfish purpose, but for Him who gave Himself for us and redeemed us by His blood.

FREEMAN ANKRUM, Pastor.

CLAYTON AND WEST ALEXANDRIA

It has not been so long since we have reported from the work at these two points, but certain things have transpired which prompt us to send in this additional account.

At Clayton, the Lord has been blessing the work in a wonderful way. The spirit of unity and good will among the members is most gratifying. Practically every member of the church is attending regularly and the fellowship has been very sweet. The Bible school has maintained an average of over 100 since the first of the year. This can best be appreciated when it is known that the most hopeful doubted the probability of reaching 100 any time a year ago. Work is moving along nicely in the matter of digging out and cementing the basement for additional class rooms.

The church experienced a wonderful feast of spiritual things in the ministry of a splendid Gospel Team from Grace Theological Seminary. This meeting has already been reported by the members of the team. It would not do for the young preachers to know all of the nice things said about them and their sermons. This special pre-Easter service did much to advertize our good work further in the community. Next Sunday, we anticipate the largest Communion of our pastorate here and perhaps the largest of many years. Last night, (Thursday) a large and appreciative audience heard Brother Yoder tell of the mission work in South America.

A week or so after the Gospel Team left Clayton, Brother Leo Polman conducted a week of meetings at West Alexandria. Children's meetings were held following day school five afternoons. How the boys and girls did pile in to enjoy the program arranged for them. The gospel was so effectively preached to them that those present shall never forget the truths presented. In the evenings, Brother Polman brought lectures from his beautiful chart and gave messages of an evangelistic nature. It was a bad time of the year for good attendance, but many people came and were greatly blessed of the Lord. The Holy Spirit kept speaking to those who were out of fellowship with the Lord and many yielded themselves anew to Him. We did not take a count of all of these. By the time the last invitation was over, fifteen people confessed Christ and have since been baptized by triune immersion. All of these are to be received into the church next Sunday morning, May 29th. Of this number, six are adults, three are young people and the rest boys and girls of the Bible school. For a meeting so short, we are more than thankful to God for the splendid harvest of souls.

In spite of the much talked of "recession" the financial program of these two churches is being nicely cared for. The pastor has entered into another year of service at both points with an increase of salary which will require more pastoral care and visitation in the communities.

We are now looking forward to the district conference at Dayton with interest as the churches are so near there that all members may attend if they so desire. Pray for us and the work at both these points, but especially pray that the Lord's will be done in all of our conferences.

A. D. CASHMAN, pastor.

ROANOKE, VA.

Early in December the Rev. Joseph Hoffman Cohn of Brooklyn was here for three services, followed the next night by Rev. Oscar Wago of Columbus, who was also here for three services. These men were much appreciated, not only by our own members, but by many Christians from other churches, who came to hear them. Any church which passes up an opportunity of having either or both of these Hebrew Christians is not giving its members all the blessings to which they are entitled.

Our next special event was the Christmas pageant. The one given this year was written by one of our members, Mrs. E. B. Murphy. This pageant far surpassed any program of its kind ever given in our church, and was witnessed by an unusually large audience. As has been his custom for several years, Mr. R. A. Greig, by his ingenious manipulation of the lighting effects, added very materially to the effectiveness and inspiration of the performance.

During the holidays, we had the pleasure of a visit from the Grace Seminary quartet for a one night's service. We invited the good people from the Hollins and Red Hill churches to be with us. The service was very interesting and the quartet reflected much credit on their institution. The offering in cash and pledges amounted to over $90.

About midwinter we began to plan for our Foreign Missionary offering, knowing that we would have a real task ahead if we reached last year's total, for during last year some 5 or 6 missionaries visited our church and to each we gave an offering, so that long before Easter we had nearly $150 to our credit. This year's Easter offering is about the same as that for last Easter, even though the year's total is not quite as large. Some of our members who were working full time last year are feeling the "recession" and that undoubtedly has had its effect on our finances. But in that, we feel that many churches in the brotherhood face the same problem.

For about a year we had planned with Brother A. L. Lynn of Johnstown to hold us a revival this past April. Some weeks before the meeting was to begin it was necessary to take Mrs. Lynn to the Mayo Clinic, so Rev. Lynn felt best to cancel his engagement with us. Our pastor, Brother Koontz, tried to get other evangelists, but on such short notice was unable to secure one. So it was decided to make April a "month of evangelism." The first week we had prayer meetings at the church each night. The Bible school teachers were requested to stress salvation more than usual during the month, and at the close of Bible school each Sunday, Brother Koontz gave a short talk and an invitation to the unsaved to accept the Lord as their Savior. Each sermon during the month was evangelistic. And for the last week of the month we were able to secure Rev. Bernard Schneider of Covington. Brother Schneider has filled our pulpit several times and is personally known to most of our members. So before he came we felt we were fortunate to get him on such short notice, and after hearing his evangelistic sermons for a week, we knew we were fortunate in being able to get him. His sermons are truly an inspiration, and we can now better understand the spiritual and material growth of the Covington church.

Not knowing the intent of the heart, man can only see visible results. But in numbers, 17 members rededicated themselves to a closer walk with their Lord, 16 first confessions were received and one lady came to our church from another, joining with her husband. Since the meeting a husband and wife have been received into the church and a little girl from the Bible school has made her first confession.

For a long time we had a transportation committee on paper. But since last fall, Brother Elmer Richardson, the chairman, has been able to get some work for his helpers. As a direct result, our Bible school attendance has benefitted. The average attendance for the first quarter this year being 45 more than for the corresponding quarter last year, and during that period the transportation committed averaged around 40 persons per Sunday. A little gas dedicated to the Lord's work by a few people who can pretty regularly go after those who could not otherwise attend, will surely increase your attendance. In our own church, it has so worked out that some of our new converts are among those brought to our services by the transportation committee.

Brother Koontz has recently been stressing the importance of the Communion services and our membership responded this spring with the largest attendance we have ever had at a Communion service. Our service this spring was more sacred and impressive than usual, and all seemed to be spiritually blessed.

We covet your prayers that we may remain faithful.

W. V. FINDLEY, Cor. Secy.

Vol. LX, No. 26 June 25, 1938

The BRETHREN EVANGELIST



"Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3).

HOW CHRIST REACHED ME

By Henry W. Uffelin, West Indies General Mission

I never sought Christ. Left to myself I probably never would have found Him. He did not "find" me. He always knew me—knew the restlessness of my spirit, the deep hunger of my soul, and the exact longitude and latitude of my wanderings over this globe. Often I heard His voice, felt His touch and the encompassing power of His love, but in my spiritual blindness persistently followed my own bent, until one day He arrested me in my wanderings, satisfied my soul as nothing else ever could or did, gave me a new insight into the meaning of life and a new vision of my privileges and possibilities as a child of redemptive grace.

One morning in late January, 1908, as a member of the crew of the steamship "Cambric," bound for various South American ports, I was in the shipping office in Hull, Yorkshire, to sign again the ship's articles, having just returned from Egypt. I was the only petty officer remaining with the ship, and with the exception of the officers the entire crew was new. In a rather coarse voice coming across the room, these words arrested my attention: "There's a Yank." As I looked, a big, burly West Indian negro came toward me with his face beaming. He reached out his hand, saying, "Are you a Yankee?" I said, "No, not exactly, I belong to New York." "Well, you look good to me." "What can I do for you, Bud?" I inquired. "Are you the steward?" said the negro, watching me intently. "Yes, can I do anything for you?" "Well," he responded, "you see, on account of my skin bein' black, the cap'n won't let me have tea of an afternoon, and I'se ben' wonderin' if you'd fix me up." "What's your rating?" I inquired, meaning his position "Bos'n," he replied, better recognized as boatswain. "Why, you're entitled to tea, and if the captain doesn't want you to have it, you come around to the mess room every day at six bells (three o'clock), and I'll give it to you."

Every afternoon, after serving the officers and having some myself, I passed the tea out to him through the open port hole. One afternoon the captain saw the flash of the sunlight on the nickleplated pot, and immediately took in the situation. He summoned me to the bridge, where I got a bawling out for my lawlessness, with the understanding that the negro was to do without the golden beverage. I said to him that night in relating this important event in our deepening friendship, "Hereafter you come into the mess room and have tea with me." So that he got tea, plus trimmings and cake! I might say that my kindness toward him was born of my earliest hero worship of Abraham Lincoln in boyhood.

We had been at sea forty days without a stop or even sight of land. As we neared the coast of Brazil the weather was simply gorgeous, bright sunny days, deep blue skies overhead, and the sea a wondrous yellow-green. Only four or five more days, and we would arrive at our destination—Buenos Aires. On the afternoon of March 15 the bos'n, Phillips, waiting for the six bells said to me as I leaned over the rail looking down at the foam "Henry, are you a Christian?" For a minute I could not answer, my lips were sealed—down in my heart I knew I was not, though I could not have given any reason. Finally, recovering from the sudden unexpectedness of the question and the awkward silence that followed, I said, "When I'm in New York I go to church." I told him to go and enjoy his tea. I stayed out by myself. He thanked me, and left without any further reference to the question, then or later. This was providentially significant.

As I look back upon it all now, I see God's hand in it. If he had said anything I would have argued—for in my travels I lived, slept, ate and worked with men who hated God and despised His Book, and from whom I had received many apparently plausible reasons and arguments why the Bible was not true; and I had these on my tongue's end at any moment's notice.

Down in my heart there was a great hunger. Every Sunday afternoon this negro saint gathered his men (all whites, mind you) around him on the forward deck, where he led them in a simple service, singing the songs of the soul, which he and some of them had learned in other days. He invited every one, captain, officers, engineers, cook and myself to join. They never did, and how could I, a petty officer (with emphasis on the petty) join with them? I realize now that none of us was worthy to be compared to this lover of Christ, seeking his glory in this humble sphere. And so I would sit on Sunday afternoons, while this simple, spiritual service was going on, behind the galley (the kitchen), unnoticed, but deep down in my heart there was a response to the songs. They just fed my soul, and sometimes when the tears would start, I'd get up, smoke my pipe, look wise, and walk up and down the deck.

I don't know when Phillips, my negro friend, finished his tea, after asking me that tremendously important question, "Henry, are you a Christian?" He had to pass me, but evidently I was in such deep thought that he passed absolutely unnoticed. From three to five I was troubled. My conscience bothered me, and yet I was not a great sinner, no worse than others I thought. I tried to get away from this feeling, this heaviness (I did not understand that I was under the conviction of sin), and I tried to become absorbed in one of Hall Caine's books. Just prior to this I had been profoundly impressed by "The Christian," and can still remember my great desire to be like John Storm. I tried to read, but utterly failed. In letters like as of fire written across my mind were these words, "Are you a Christian?" I walked up and down the deck, and tried to lose myself in reverie. I felt terrible. Then I thought of a Bible that I had in my bag, which I had gotten about a year previous from a fellow who deserted another ship in Gibraltar and

(Continued on page 17)

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A GREAT MIRACLE

The nation of Israel is the most misunderstood and the most remarkable nation on the face of the earth. It has always been so. Upon that nation God lavishly bestowed His blessings in the past while that people walked in faith. In His holy justice He has poured out His judgments and chastisements when they departed from His ways. When the nation was in bondage, God performed a mighty miracle or a series of miracles in delivering Israel out of Egypt. The nation has celebrated that deliverance for centuries. In Egypt they were helpless, hopeless, and about to be overwhelmed, but God took account of their sad condition. He did this, not because of their goodness or greatness, but because of His covenants which He had made with their fathers.

A GREATER MIRACLE

Today the nation of Israel is in a worse condition if possible than while under the dominion of the hard-hearted Pharaoah. The people have been scattered to the ends of the earth. Their hope is lost. Their aspirations have been squelched. Their future is dark to them. But God's Word still stands:

> "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (Jer. 16:14-15).

The miracle of Egypt was great in history, but there is a greater miracle in prophecy. God will take the nation home **from all the lands.**

PROMINENT IN WORLD AFFAIRS

Recent years have found the children of Israel scattered among the nations, but not always in disgrace. They have been in the highest and most prominent places. They have led their professions. They have been among the great physicians, surgeons, statesmen, and lawyers, while they have sojourned among the nations. Although God's Word has foretold that they are to go back to the land which God gave unto their fathers, they were not interested. Why should they be interested? They have said, "Our country (Great Britian, United States, Germany, or Russia, etc. etc.) is good enough for us. Why should we go back to little old desert Palestine?"

THE WORLD WAR

The world has all been different since the World War. Instead of settling humanity, it unsettled everything. Instead of the national clouds of distrust being removed from the nations, they have hovered more close to earth, gathering for a series of international hurricanes. But God has His purposes! He is never defeated. In all this turmoil, God is working a miracle. He is getting the Jews back to Palestine. They who once said, "Russia is good enough for us," will now say, "Any other place is better!"

About the time of the World War, Palestine was opened for the Jews. Zionism, although in unbelief, became a mighty movement opening the way for the Jews of the nations who wished to return. They were invited to go back home. It was really God's invitation, and some went.

FISHERS AND HUNTERS

God has promised to send fishers and hunters after the Jews who are scattered over all the earth.

> "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks (Jer. 16:16).

In our very day we have seen Zionism fishing for the Jews of the earth. But the bait was not sufficient. Multitudes of Jews have not been caught. But God still has a plan. He will next send the hunters who go out to kill. Today, Hitler, Stalin, and other anti-Semitic persecuters are hunters searching out the Jews from every mountain and every hill. God's Word still stands: "I will bring them

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again into their own land that I gave unto their fathers" (Jer. 16:15).

Happy is the man who understands God's program for the nations and for the day in which we live. The nations are in distress. The statesmen do not know what cataclysm may break out within the next two hours. God's people with their eyes on God's promises may not know the details of what is in the future, but we know WHO is in the future. They who are on the Lord's side will never suffer final defeat. What a precious thought!

REAL FAITH

Sometimes in an argument, unbelief may appear to win over faith. It is said an old colored brother who believed God's Word with all his heart was drawn into an argument with a skeptic. The skeptic asked the colored brother some questions which he could not answer. As a last resort the black man said to the skeptic, "You open dat 'ere book and put your finger down anywhar and I believes just' dat as de Wurd ob de libin' God." We need have no fear to trust God's Word. Regardless of how circumstances may seem to be against it, God's Word is sure to be right in the end. Heaven and earth shall pass away, but the Word of the living God will never pass away.

IS THIS PREACHING?

A speaker appearing on a church platform recently said, "Jesus Himself seems to have wondered how much faith would persist into the future." Did Jesus wonder in uncertainty? Was He doubtful about the future? Was the future a closed book to Him as it is to us? To hear some preachers you might think so. There is one series of truths today which stand out as more important than others. These truths are the facts about the Lord Jesus Christ. Who is He? Where is He? What is He doing today? How do we know He has all knowledge and all power, and that He is at this very hour the Son of Man and the Son of God? What will He do when He returns to earth again? Every pastor can well spend extra time teaching the simple, yet profound doctrines of the Bible concerning Jesus Christ. The following would make a good series: The Preexistence of Christ, His Deity, His Incarnation, His Virgin Birth, His Humanity, His Matchless Character, His Priestly Work, His Care Over the Ages, His Second Coming. A few facts about these great truths will show how ridiculous it is to make such a statement: "Jesus Himself seemed to wonder how much faith would persist into the future."

NO TIME TO SLEEP

A young man who had made a success in a country store was called to a larger responsibility in the city. Before retiring at the hotel at night, he asked to be called at six in the morning. Upon rising in the morning, the young man found a card under his door, "Mr. ———, you were called at six o'clock and you answered." Yes, he answered, but he had dropped off to sleep later. Sleep is an indispensible necessity, yet it is dangerous at the wrong time. Christians are exhorted to stay awake —not from physical sleep, but from the sleep which dulls the sharpness of things spiritual. As the age wears on to its close, the words of the great Apostle come to us, "Let us not sleep as do others; but let us watch and be sober. For they that sleep sleep in the night: and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation" (I Thess. 5:6-8).

"IN THE NIGHT"

Men everywhere boast of what a wonderful day this is. It is a day of education, culture, refinement. It is a day of industry, machinery, motive power. It is a day of invention, wealth, society. Yes, they say it is a great day. But the Bible tells us we are in the night. With all of our boast of light, we are still in darkness. The world will remain in darkness until the Light of the world, the Lord Jesus Christ, comes back from heaven. He will bring the day. The night of man's existence will pass away and the day of glory will dawn. Now the light shines from God's Word and in the face of Jesus Christ more and more unto that perfect day.

DISCERNMENT

By Leona Dawson Cole

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While listening to the radio
I saw two vessels..come and go.
Two phantom ships passed in review,
One ship was false..the other true.

One's gauzy sails were like the spume,
The network of a spider loom,
The product of some carnal brain
That must have gone the way of Cain.

Exponents of philosophism
Were met to air the latest ism.
A smooth-tongued spokesman tried again
To deify the race of men.

Their guiltless bosoms rose with pride,
The old-time faith they all decried.
Beneath the hatch on hearing this
Their approving mascot fanged a hiss.

The Higher Patriotism

By Frank Gehman, N. Vandergrift, Pa.



Well sang the famed bard of Scotland's fair borders:

"Breathes there a man with soul so dead,
Who never to himself hath said,
'This is my own—my native land!'
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there breathes, go mark him well!
For him no minstrel's raptures swell.
High tho his titles, proud his name,
Boundless his wealth as wish can claim,—
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung."

The average man loves the land of his nativity. It is normal and natural that he should, and abnormal and unnatural that he should not. To some few great souls it is given to love a land of adoption. Where a family's roots have gone deep into native soil, love of country should flourish. Given a great land with a heritage of far distances and unparalleled freedom Americans ought to have no trouble loving their native land. The higher patriotism for Americans rests on love of home and land, love of liberty and love of God Who made us great.

As historic peace people, we of Tunker heritage love our homes and land with all the depth and devotion of a peaceful and peaceable people. We love that nation which has afforded us the largest measure of political liberty and religious freedom the world today knows. We love this nation, again, because our fathers and our fathers' fathers, with the noble women who labored by their sides, wrested homes and livings out of wildernesses, touched the land with the labor of their hands, and, lo, it blossomed. Both my own grandfathers left rich, verdant Lancaster County (Pa.) to push out into that young giant, the growing west, driven by a pioneering spirit that moved them to their dying days to be venturesome spirits somehow amongst the vanguard somewhere along some frontier. Yet these men with their wives were great lovers of home, and, tho not of all Tunker extraction, were preponderantly of historic peace descent. Such peoples carve paths in jungle wilds, brave beasts and unseen dangers, and disarm savages with unfailing kindnesses in the even tenor of their way.

Probably your ancestors were much the same. They have tamed the wilds, they have crossed the floods when there were no bridges, and have braved the dangers of pioneer days; they have made America ours. The magic of their toil has changed a continent and the alchemy of their love has made homes where none before were. Their fathers, leaving homes and lands, came to America for freedom's sake and to escape for themselves and their children the soul-and-body-crushing militarism, and the damning political intrigues and alliances of an old world gone mad over war and sleeping—when it slept—in armor plate. If we love our homes, no less loved they theirs, these intrepid and unconquerable souls yet these they willingly forsook in a day when distance meant exile to give us a priceless heritage. We hold that the higher patriotism bids our nation avoid these same damning and entangling alliances abroad that would make of none effect this great legacy, and that it keep our flag unsullied from wars of aggression.

The higher patriotism rises above narrow and imperialistic concepts and seeks, not the good of a nation alone, or of a class, but of the whole world. It rather holds that even should all not be born bioligical equals, they are, in respects, created equal and "are endowed by their Creator with certain unalienable rights" among which "are life, liberty, and the pursuit of happiness." When as a peace people we stand on our historic convictions, we are upholding a Christian and American ideal that all men everywhere have equal right to these blessings. Never by force of arms would we deprive them of their rights. Likewise, we believe there are better means than by armed force to gain them these rights when deprived of them. The power of the gospel is greater than an army to the unsealing of hearts and the opening of secret chambers, and to the pulling down of powers. Witness the famed Prussian Guard bowing to the indomitable will of a single Tunker who would not fight. Before such the might of kings and the

strength of armies is powerless save to destroy. Might does not make right. Our rights are every man's rights to be of a majority or a minority and this we hold to be true.

The pages of Puritan history are smudged with one fact. While Puritanism would journey far to gain its own liberty and strenously uphold its nonconformists rights it denied others in its own midst the liberty it took for itself. Not only do many religious movements, but even more so military, political, social and educational movements reveal this trend to condition liberty upon conformation. The type of force exerted depends upon the dominant power. This is an invasion of human rights. We need enough grit and gumption to state rightly what has been stated falsely and tendered us for consumption without counselling us. Too long have we permitted the professional militarist and the munitions maker and the paid propagandist to define patriotism for us and the due they have exacted for the doubtful value of their services is conformation. To their definitions Brethren people can not agree. It is our liberty and right to do good to all and harm to none. True patriotism rendered to a government righteous in its dealings with other governments will not demand that we harm others. I trow there is not a man who saw service in the trenches who came back with the same idea of patriotism as that with which he went. Nor would he today be any more willing than I to let the paid propagandist, the munitions maker and the professional militarist prescribe for him what shall constitute his patriotism. Neither legislative bodies nor political boundaries have the right to define and set limitations to our mission. Ours is a peace and peaceful mission to the entire world, to preach peace in Christ to them that are afar off and to them that are nigh.

We do not ask the non-Christian to espouse our doctrine of non-resistance, but we do ask him to respect it. We hope, too, that he will come to see it the sanest policy in human relationships and the only truly Christian policy. It is a Scriptural doctrine resting on divine grace in the human heart. Divine grace is accessible only through Christ. Hence we do ask him because of its divine source to respect it and admit its sanity. Scriptural non-resistance is not passive resistance. The latter sits down and outwaits its opposer. The former actively engages in doing good and thereby outwits its opposition. Non-resistance teaches to do good to all and in one bold blow outlaws the entirety of earthly warfare. It is the way in which our Lord directed us.

God has given America the choicest of all lands, the fairest of all prospects, the richest of all resources. Her compact, yet far flung empire is one of boundless possibilities and of immeasureable opportunity. In a world overrun with fear, with hatred, and with the baser passions and elements of humanity America should stand out as a glowing evidence of what the blessings of Providence can mean to a people, even though we today fear seeing our glorious heritage squandered for a paltry mess of pottage. Not for a moment do we believe that America can through force of arms fill her place chosen of God. We reverence the memory of the brave men who have died for this flag. Not once would we minimize either the completeness of their sacrifice or that of their comrades in arms who offered themselves with equal willingness to their country. But we contend that America's mission in a now bloodthirsty world is not to be fulfilled with military trappings and the vain glories of wars that leave all too much unsolved in the end, even adding new problems to old. Military maneuvers and machinations of war belong to peoples of lesser heritages than ours. God have mercy on them in such heritages. Even though it be not within our power to cure the nations of the world of their persistent war—madness, at least we ought to exercise our God-given rights and set an example of peace. Long may our flag float by the grace and will of God untarnished by cruel and inhuman hatreds, unsmudged from wars of aggression, undimmed by secret cabals, chaste and pure in exemplification of the right of every man to freedom of conscience and speech wherein lies no harm to his fellow man, and the right of all to life, liberty and the pursuit of happiness.

The higher patriotism lifts us out of the sordidness of clandestine assemblages of nations. We need not be disturbed unduly by their devious ways and scheming actions for by virtue of our own convictions we become, not followers, but leaders of world opinion. There is no need that Christian people of America should bow to opinions of foreign brand and making. God give us courage to stand on and for Bible-based convictions in matters of world relationships and in questions of war and peace. Brethren history and true Brethren practice spell peace in all the affairs of life. To this we add our American heritage and truly priceless and precious is the combined legacy of faith and country. Let us raise our voices in support of peace and in propagation of peaceful relationships with all men.

Noble ones of our number have gone amongst the nations of the world preaching peace of heart and life. How can others of our number be then expected to go as messengers of war armed with all the implements of destruction and fortified with hearts prepared to destroy? All the world should know that we can do it. We have asked and God has given us souls out of the nations. We have no other message to carry these nations. Nor can we consent to be bearers of hate and strife. It is foreign to our life and purpose. America, we offer our young men and our young women freely to go abroad with the word of Christ, of peace, of good will to whatever

(Continued on Page 14)

Unity of Believers or Oneness in Christ Jesus

By A. D. Cashman, pastor, Clayton, Ohio

There is so much said in the Scriptures concerning the relationship of born again believers that we could perhaps do well to incorporate it in our articles of faith and statement of doctrine. It is plain to see that certain divisions, dissentions, and lack of Christian harmony arise when there is some spiritual abnormality present. The Apostle Paul writes in I Cor. 1:10; "I beseech you, brethren by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." The assumption is that this is possible because of that which is stated in the last verse of the second chapter, "we have the mind of Christ." But immediately in the beginning of the third chapter there is mentioned the strife and division over preachers among certain brethren and it is attributed to the fact that they were "yet carnal."

In Ephesians 5:23-24, we are taught that "Christ is the head of the church" and that "the church is subject unto Christ." When we, who "are one body in Christ, and every one members one of another" (Rom. 12:4, 5) are functioning normally, there is harmony. We may differ in nationality, in social advantages, in intellectual attainments, in temperament, in sex and in age, still if we "are all one in Christ Jesus" (Gal. 3:28), we will "with *one mind and one mouth* glorify God" (Rom. 15:6). "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work" (James 3:15, 16).

In Ephesians 4:3 we are taught to endeavor "to keep the unity of the Spirit in the bond of peace." We must not overlook the fact that it is the Holy Spirit who unifies believers. In the first place, note that we become members of the body of Christ by the Holy Spirit; "For by one Spirit are we all baptized into one body.... and have been all made to drink into one Spirit" (I Cor. 12:13). Then we learn in Acts that the *unity of believers* is definitely attributed to the work of the Holy Spirit; "they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of *one heart* and of *one soul*" (Acts 4:31, 32). Now observe a passage in Romans eight beginning with verse five; "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject unto the law of God, neither indeed can be." The conclusion is clear. When Christians allow themselves to be carnal, self-willed and strive for self-glory, they get earthly, sensual and devilish results; i. e. strife, divisions, confusion. When they mind the things of the Spirit and are Christ centered, then they get spiritual results; harmony, unity, peace.

It is an interesting thing to observe the unity in nature in spite of the fact that there may be so many dissimilarities in the objects that make up the unity. The writer has had the privilege of looking out over five counties at one turn of the head from a certain vantage point on top of one of Pennsylvania's beautiful mountains. One is amazed at the harmonious unity of it all even though there is a difference of manifestation at every point. All in one line of visage, one could see a clump of wood, a stream, a lake, meadows, mountain sides with all of its foliage, stone quarries, fields of grain, human and animal life, etc., but in spite of all the difference between each item, there was that unity which causes one to be impressed with the beauty of it all. The reason for the harmony was due to the fact that *one mind* had planned it and *one hand* had moulded it. So it is with the body of true believers. It is made up of many individuals with as many characteristics and dispositions yet there is possible that same unity. Our interests, our talents, our gifts are many and varied. We all have decided likes and dislikes, our own policies and opinions; but being born again of the same Spirit and created anew in Christ Jesus, we can present to the world the beautiful pic-



"It is interesting to observe the unity in nature."

ture spoken of by the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity," Psalm 133:1). When we have *one common life* and this one common life in Christ breathes *one common atmosphere* and feeds on *one common food,* we find our expression in *one common want.*

In human families, the various members may be ever so different in their respective makeup and yet appear as a unity. The tie that binds them together is invisible; it is not proportioned by their respective degrees of development, but has its basis in blood relationship having one common blood stream. So is it with true members of the body of Christ. There are no two members alike, but by the *one common blood stream* which flowed out from Calvary, we are born in *one great family,* and by being subject to our common heavenly parentage in the new birth it is possible to dwell in unity.

The most effective illustration is the one used in the Scriptures, about the unity of believers. It is that of the human body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ" (I Cor. 12:12). How decidedly different each member of the body is from the other; such as the eye, the ear, the tongue, the lips, the limbs, the hair, the nails, etc., yet they all go to make up one harmonious whole. The real figure to note here is that although each member has a separate function, yet each one alone has no separate existence of life but each lives in and by the rest, thus making a unity which causes each member to share the injury or happiness; the suffering or well-being of the rest. "Now ye are the body of Christ and members in particular" (I Cor. 12:27). We need to realize that as members of this unity, we do not live unto ourselves. When we do act for ourselves, seclude ourselves and act independently from the other members, especially in rebellion to the Head, the isolation, just like the members of the body so isolated, is fatal and the whole body suffers.

The unity of the physical body is most beautiful when each member acts normally toward the other. The most important members, realizing the importance of the weaker members, bestow on them more abundant honor. Besides, the weaker and more uncomely parts do not feel their insignificance and withdraw from the body. Thus there is no schism in the body. (See I Cor. 12:23-25). It is not difficult to see what the Holy Spirit through Paul is driving at. As members of the body of Christ, there are those members that are more honorable and more comely to the Lord. However, these are not those who lord it over the weaker and less comely members. They are the ones who bestow upon the uncomely ones more abundant honor. They put into practice the exhortation of the Scripture which says, "in honor preferring one another" (Rom. 12:10). They believe that exaltation comes by being humble. Again, in the unity of believers, Paul teaches that the weaker and uncomely members do not lament their state and withdraw, but rather they see how necessary they are in the construction of the whole. Then Paul goes on to say that although we may not possess the same gifts, the important thing is to covet, or develop, the best gift and then proceeds to show the more excellent way in the matchless 13th chapter of First Corinthians. (We quote from Moffatt's translation). "I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal; I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing; I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it. Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for 'tongues', they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways. At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood. Thus faith and hope and love last on, these three, but the greatest of all is love."

It is impossible, we see, to attain unto perfection in the virtue of the unity of believers until we have all come to love God supremely, and love one another as brethren in the same family. It is something that must be cultivated. By the help of God, let us set ourselves to this task. Let us strive to please God more and more and we will soon be found loving His sons and daughters in the same degree. Let us be a *unity* in opposing the great enemy of the church, the devil and let us be a *unity* in upholding the ideals of Christ before a lost and dying world. Let us be a *unity* in making possible among us the answer to the great intercessory prayer of our Lord as recorded in John 17:20, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

If the Apostle Paul were closing this message to the Brethren Church today, he would doubtless use the same words with which he closed his Second

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The Minister's Message for Today

By Charles H. Ashman, Pastor, Whittier, Calif.

Address Delivered at the Commencement Exercises at Grace Theological Seminary, Akron, Ohio

The minister of Jesus Christ faces a world of decay, disaster, disintegration, and destruction. Mighty revolutionary changes are rapidly taking place. Foundations in which we have trusted for years are crumbling beneath our feet. The superstructures which have been reared in confidence upon these foundations are collapsing in ruins. Landmarks from which reckonings have been made for centuries are being questioned and removed. Radical, rapid, and revolutionary changes are being made.

The outgoing and home returning Roman armies always marched beneath the arch, through the doorway of this Temple of Janus. What does Janus see today as he looks east and west? He beholds the dogs of war straining at their leashes. They are well-fed, well-groomed, ready and zealous for the conflict of slaughter. We behold three beasts leaping at each others throats, yet they are brothers having a common father, the devil. They are the three beasts of Communism, Nazism, and Fascism. What a world the minister of the gospel of Jesus Christ faces today! The retiring Moderator of the Presbyterian General Assembly on May 26 describes it in these challenging words, "With the widespread disintegration of home life and the collapse, in many places, of any semblance of a family altar, with over half of the children of America abysmally ignorant and untaught in the things of the Spirit, with public education secularized to an alarming degree, with a commercialized Lord's Day, with gambling becoming a national menace, with crime on the rampage, with the devastating traffic in alcoholic liquors rushing like a raging flood, out of bounds of decency and restraint, with economic injustices continuing and economic tensions multiplying, with mounting racial and class bitterness and strife, and most terrible of all, with the whole world in the maelstrom of mad war, ominous imminent and actual—nothing short of a church literally aflame with Christ's holy passion for a lost world can provide an antidote for a disease so deadly, the sin of the world." And sad to say, the church is not so aflame!

To the minister of Jesus Christ the world today is one of challenges and opportunities!

We are living, we are dwelling,
In a grand and awful time,
In an age of ages telling;
To be living is sublime!
Hark! the waking of the nations,
Gog and Magog to the fray,
Hark! what soundeth? Is creation
Groaning for its latter day?

Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On! right onward for the right!
Oh, let all the soul within you
For the truth's sake go abroad.
Strike! let every nerve and sinew
Tell on ages, tell for God!
for
We are living, we are dwelling
In a grand and awful time,
In an age of ages telling,
To be living is sublime!!!!

What must the message of the minister of Jesus Christ be today to meet these challenges and embrace these opportunities? The preacher is the indispensable prophet and his message the absolute essential for this age. The God-called, Scripture-instructed, Spirit-filled, preacher is the supreme necessity. Nothing should ever be permitted to usurp him, or his message. Music and ritualism have their place, but never allow them to take the preacher's place. Beware of those sorry substitutes for the scriptural sermon which are seeking prominence and preeminence today. The decadence of the pulpit is an outstanding sign of the apostasy today. Everything rises or falls with the pulpit. "Faith cometh by hearing and hearing by the Word of God. But how shall they hear without a preacher?" How shall they hear the Word of God without a Word of God preacher? The preacher must be a powerful prophet. He need, not necessarily be a robust athlete, and expert organizer, an excellent financier, a superb entertainer, a popular lecturer, or even a wizard as a visitor, but this hour demands that he be a powerful prophet for God! His message is an

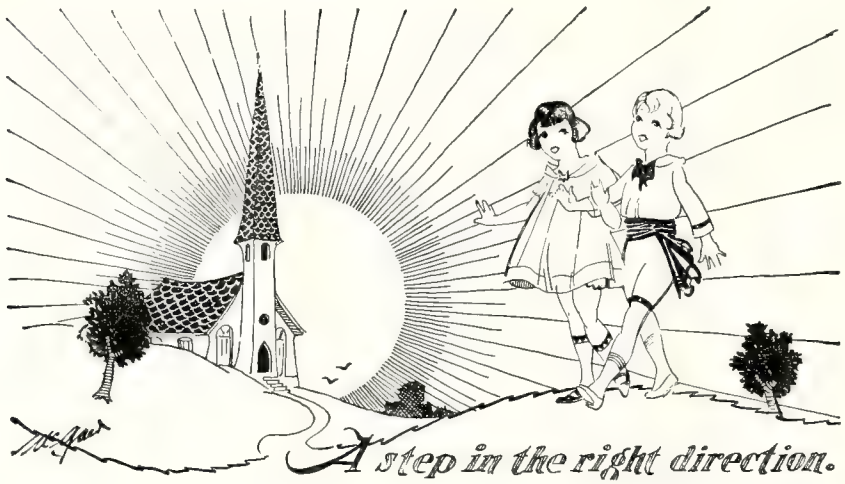
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JUST WHAT YOU HA

A simple record system containing valuable inform

Realizing that much valuable time is lost in taking records, Bible (Sunday) Schools have long been wanting a quicker, more adequate record system. Here it is!



FOR THE MEMBER

Membership card. As soon as the visitor becomes a member, the data is transferred from the Information Slip to a permanent Membership Card, on the back of which will be recorded the teachers and monthly grade of the pupil as long as he remains in the Bible School. Confining this record to members avoids cluttering the files with useless information and serves as a check on the efficiency of the teacher.

65c per 100, $4.15 per 1000.



FOR THE DEPARTMENT

Department Secretary's Report. This form which likewise fits any standard loose leaf notebook so simplifies the department secretary's work that he need not miss class. He needs only to transfer the totals from the class card (after making sure they are correct), add them, and take the report to the Bible School secretary. Schools too small for departments (Beginners, Primary, Junior etc.) should use this form to record the totals from the class card instead of using the Bible School Secretary's Record.

50c per dozen, $1.50 per 100.

FOR THE VIS

Information Slip. No up-to-the- a visitor to leave with his teach where to get in touch with him. A taken to the proper officer, who fi in quadruplicate, the original for t copy for the department officers' u one for the pastor. This slip record church membership, and church members. This enables the teacher and adapt the lessons to him when gives the teacher, department off what to expect in visiting the hom the date of birth, age, and grade i may be assigned to the proper dep name of his parents or guardian. I proper department and class, one with the department secretary a that time. 30c per 100, $2 per 1000.

Handling visitors. The wide-aw visitor's name to the section of the during the week contacts him to i attends three successive Sundays, the class card to the section for me return the Sunday following his notifies him he was missed. After le School Superintendent investig any assistance possible. Then if he visits the home.

If the visitor is from out of to ment secretary immediately writes presence and inviting him back if h

FOR THE CLASS

Class Card. This card which will fit into any standard siz loose leaf notebook will appeal to you if you have been wantin a practical way of encouraging punctuality, regular attend ance at both Bible School and church, daily Bible reading, an lesson preparation. Each Sunday the pupil may be checked o the following points: Attendance, on time, bringing a Bible Bible reading through the week, preparing the lesson, bringin an offering, and attending church. Classes desiring to dis pense with any of these points may still use this class record

1c each in lots under 100, 75c per 100, $5.00 per 1000.



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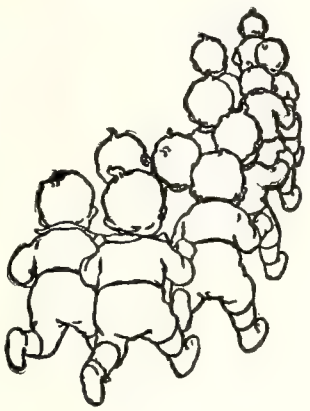
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FOR THE BIBLE SCHOOL



Bible School Secretary's Record. It takes but a moment to complete the Bible School record. The totals for the respective departments are transferred to this card of standard loose leaf notebook size, and the grand total is taken. The secretary can then go to class, having missed only the opening remarks of the lesson. 60c per dozen, $2.00 per 100.



FOR THE PUPILS

Monthly report. Each item on which a pupil is checked each Sunday counts one point. His monthly grade is figured on this basis. To remind him how he is measuring up to his possibilities, and to inform the interested parents as to his progress, the monthly report shows both the possible rating for the month, and the pupil's actual rating. 45c per 100, $2.70 per 1000.

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Honor Roll. Pupils both appreciate, and are encouraged by, special recognition of merit. Therefore the names of those whose rating for the month is perfect is posted on the Honor Roll under "Perfect Record." Those missing a perfect record by five points or less are posted under "Honorable Mention."

(We suggest that those interested in an effective method of encouraging memorization of Scripture shall investigate our trophy system). 10c each, 50c per dozen, $2.50 per 100.

FOR THE FAMILY

Family Record Card. A record of members by families is invaluable to the pastor and Bible School officer. Below the family name, address, and phone number, the name of each member should be listed according to date of birth, together with date of baptism, date he joined your church, and any general remarks concerning him individually. General remarks pertaining to the whole family may be listed on the back of the card. 1c each in lots under 100, 50c per 100, $3.50 per 1000.

FOR THE TEACHER



Teacher's Covenant. In order to maintain a high standard for teachers, this covenant, to be signed yearly by each teacher, has been prepared. He thereby agrees to make careful preparation for each lesson, to be present at the pre-prayer meeting for workers Sunday morning, to notify the superintendent in time to secure a substitute if he is unable to be present, to pray for the pupils daily and endeavor to win them to Christ, to attend the teachers' meetings if possible, to endeavor to improve his effectiveness as a teacher, and to endeavor to live a consistent Christian life. He also affirms his belief in the doctrines of the Word as set forth in "The Message of the Brethren Ministry." 10c per dozen, 75c per 100.

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Officer's Covenant. This is similar to the teacher's covenant, changes being only in wording to adapt it to the duties of officers. 10c per dozen, 75c per 100.

Order your full supply of Bible School records and helps from us today.

BRETHREN PUBLISHING COMPANY, Ashland, Ohio

THE MINISTER'S MESSAGE TODAY

(Continued from page 9)

absolute necessity, it is indispensible. It should be the magnet to draw folks to the house of the Lord. "The substitution of pictures, concerts, entertainments and the like for preaching is a confession on the part of the preacher, if he consents to such substitutions, that he has failed as a preacher."

A Dogmatic Message

The minister's message for today ought to be *dogmatic*. Webster defines dogmatism as "a positive authoritative assertion of doctrine." I call you to witness if that is not what is needed today. An eighth grade boy in a written examination defined dogmatism as "the rheumatism of the dog." Harry Fosdick, the modern apostle of modernism declares that we should "distrust anyone dogmatic." What, be suspicious of anyone declaring a positive, authoritative doctrine? The minister ought to be a blooded bulldog full of dogmatism. Pointless preaching is powerless! He who preaches with a stammering tongue of doubt convinces no one, not even himself. Preaching today must have a sharp point and a keen edge. The sword of the Spirit, which is the Word of God must be weilded with dogmatic positiveness or it cuts into nothing. Beware, ministers of Jesus Christ, lest our message be denuded of its power with pretty, poetical, philosophical platitudes. Beware, lest we drift into lazy, prosy, passionless lackadaisical, soft, velvety, soft-pedaling, pussy-footing preaching. If we yield to this popular form of preaching, we become what Job stamps as a "bag of wind."

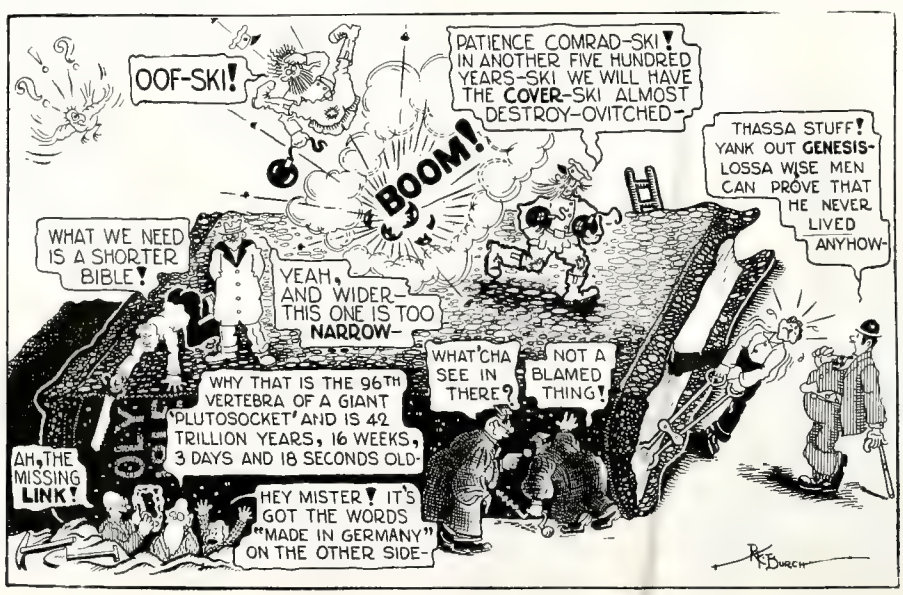
A Definite Message

The minister's message for today must also be *definite*. Our trumpets must give forth no uncertain sounds. We must at all times "be able to give a reason for the hope that is within us." Our message must be definitely and unmistakably scriptural. The secularistic, socialistic sermon of today defeats the divine purpose of the sermon. Joseph Pearce has written, "Never was there greater need for a straight-forward, incisive, pungent direct preaching than today. Our sermons must be so charged with holy passion that they will burn like fire, penetrate like lightning, and cut like a sword. "We must dwell on the affirmatives more than the negatives. Give the people your fire and not your smoke. Set before the congregation a feast and not a fast of empty dishes. Thousands of churches today are starving to death and yet there is bread enough and to spare. The Scotch farmer said to his pastor, "We have don't knows enough of our own, tell us, mon, what you do know." Too many of our sermons are like an essay that I one time presented to that master of English teachers, L. L. Garber. It came back to be marked across the pages, "Too many glittering generalities." Too much of preaching is patterned after the preacher's penmanship, unintelligible. Let us give heed to Habakuk 2:2, "Write the vision and make it plain upon tables, that he may run that readeth." Not as this passage is usually quoted, "that he that runneth may read," but that he may run that readeth," so plain that the listener may understand it to become a messenger of it.

Evangelically and Ethically Evangelistic

The minister's message for today must be evangelically and ethically evangelistic. The fundamental doctrines of evangelical Christianity are the supreme need for this hour. Every sermon ought to have a doctrinal base and a doctrinal content. "Preach the Word." "Give thyself to doctrine." But these doctrines must be ethically presented. Protestantism is losing its protest! We are winking at sin and white-washing it. It is being excused as just an infirmity of the flesh. It is stamped as the growing

(Continued on page 15)



PROPHETIC DEPARTMENT

THE TIME OF JACOB'S TROUBLE

(Third in a Series)

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

But, if the Jew was guilty (and he was), **what about the Gentile?** It was a Gentile who wielded the sceptre on that day. It was a Gentile who was judge and jury, who tried the Lord of glory, and pronounced Him "without fault," "innocent" and "just." It was this same cowardly Gentile, who, for the sake of favor and gain, proceeded to scourge and crucify the One he had pronounced to be utterly "without sin." Surely, the Jews on that day were not more unprincipled and wicked than that Gentile power. In truth, according to the rabid anti-Semitic German propagandist, Julius Streicher himself, Judas was more righteous than Pilate; for, Judas, the Jew, "was so decent that he committed suicide." **Pilate, the Gentile, was not "so decent!"**

And, speaking of "Christ-killers" — read your histories. Where your Jewish "Christ-killer" has shed one dram of blood from hearts wherein Christ was enshrined, the Gentile "Christ-killers" have shed a gallon. The ghosts of millions who were tortured and killed by Gentile pagans, cry out from the catacombs; and the spirits that left their bodies ash-heaps surrounding ten million stakes where Gentile murderers applied the torch and danced in glee—let those spirits return and testify! Gentiles have been far from having clean hands in the work of "Christ-killing."

No, "Christ-killing" cannot be the reason for the world-wide hatred of the Jew, for the Gentiles are not less guilty there than are the Jews. Moreover, if reports are to be believed, in countries where anti-Semitism has been most rabid for many years, and in Germany where it is most hideous today, they would "liquidate" Christ, the Jew, Himself, were He to appear upon their streets. Under the present governors of Germany, what would happen to Christ, were He to enter Berlin? To destroy the Jew, you must first destroy Christ.

"What makes folks hate us so?" Dear little maid, it is not because your fathers' sins were greater than the other men's sins. Nor is it because your fathers' sins were of different nature than other men's sins. Then, why, **why, WHY?**

" WHAT MAKES FOLKS HATE US SO?" THE ANSWER!

What is this hidden force back of the hatred of the Jew? There is just one answer: **Satan!** If anything could prove the existence of a personal devil, **anti-Semitism is that thing.** In no other way can you account for it. Within the purpose and permissive will of God, Satan still sits upon the throne of temporal dominion in this world (Luke 4:5, 6), and will continue to sit there until the voice of the Seventh Angel proclaims that "The kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. 11:15). His power, however, as in the case of Job, is limited by God. Satan hates the sons and daughters of Jacob with a fury that knows no bounds. To him, a Jew is as a red rag to a bull. He knows that Israel gave us the Book he despises—the Book that is his undoing. He knows that a Jewish womb gave body to our Lord and Saviour. He knows that the precious blood that was shed for our cleansing—the blood whereby we overcome him (Rev. 12: 11) and are freed from his dominion, was blood out of the heart and veins of a Jew! He knows that "Salvation is of the Jew" (John 4:22). He knows that when a certain Jew receives the "sceptre [that] shall not depart from Judah" (Gen. 49:10), and "builds again the tabernacle of David which is fallen down" (Acts 15:16), that chains will become his bracelets, and the abyss his habitation (Rev. 20:1-3). The prospect before him, due very much to a Jewish awareness of God, as well as to Jewish activities, is not particularly pleasing to his majesty. He knows that even now "he hath but a short time" (Rev. 12:12) in which to empty the vials of his sulphuric wrath upon the supreme objects of his displeasure and of his hatred. Therefore, his frenzied hate and madness made manifest through instruments that are his own!

William Dudley Pelley—America's Jew-Baiter No. 1

It is quite significant that perhaps the most rabid Jew-baiter in America is none other than William Dudley Pelley—the same Pelley who, back in 1929, wrote an article entitled, **"Seven Minutes in Eternity,"** for the March issue of **The American Magazine.** Pelley declared that he was taken out of his body, and spent seven minutes in some nether region. Just what particular region it was, Pelley himself must say: "This was not a dream.....I was plunging down....I was whirling madly....went into a tail spin....**That** feeling....It never occurred to me that I was in heaven....!" Well, he evidently wasn't! If he had been, he would have been thunderstruck to have found a Jew sitting at the right hand of God! But, we don't plunge **"down"** to get to heaven! However, since his return from this strange journey, the account of which created quite a stir back in 1929, Pelley has given strong evidence that he must have been in the company, and imbibed the spirit of the ghosts of Pharaoh and Haman. At least, he seems to be possessed with the spirit of the great prince of all anti-Semites, whose chief delight it has ever been "to persecute the woman that brought forth the man-child" (Rev. 12: 13).

Think of it—the son of a Methodist preacher, advertising himself as the "candidate for President of the United States on a **Christian** party ticket!" Imagine a man posing as a "Christian," and at the same time the father of the "Silver Shirts," to say nothing of being an ardent worshipper of the German pagan Hitler! Pelley, "Christian" candidate for President of the United States, declaring: "The contest of 1936 will be based on 'The Cross and Consti-

tution against the **Six-Pointed Star** [Star of David] of Oriental Sovietism.'" (And, what a base misrepresentation of fact, was, and is, the "base of his "contest." For Soviet Russia utterly despises the "Six Pointed Star," which was, is, and ever shall be an emblem of God-consciousness!) Pelley, audacious visitor of the demon world, calling to his Silver-Shirted Pelley-ites—"CHRISTIANS, UNITE! **You have nothing to lose but your Jewish shackles!"** How vividly does all this reveal the demonical source of anti-Semitism!

"Liquidate The Jews!"

The utter virulence of the Nazi hate for the Jew is revealed by the words of the Nazi leader, Herr Kobe. And, here is "the most unkindest cut of all":

> There will be no peace for the nations unless the Jews are expunged. From a moral point of view the Jews are, for the white race, what plague, consumption, and syphilis are to the health of humanity, and part of our bequest to our children must be to fight to annihilate Judea.

Poor double-dumb historian! Know you not that there is scarcely a spot ten miles square on the face of the inhabitable earth today fit for the habitation of a decent man, but that the influence of the Jew has made it so? And as for peace, no peace will ever come to the war-torn earth until the mighty Jew "out of the loins of David" shall come riding down old Olivet's brow once again to cry: "Let there be peace!" And, with the thunder of that mighty voice, the thunderbolts of human hate and wrath will die away, the warring thundergods will sheathe their swords, and blessed quietness will come to land and sea—**never before!** "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation!....and the battle bow shall be cut off: and **He shall speak peace unto the nations"** (Zech. 9:9, 10).

A six-volume Encyclopedia of anti-Semitism, published in Germany, seeks to "finally prove that the Jews are no race at all, but an anti-race, a pathological race of parasites." This work proposes to organize what it would call a "World International of Anti-Semitism." It says:

> The first object of this Federation should be the abolition of Jewish rights....In less than a hundred years there will be no Jewish problem. **They will simply disappear from among the nations.**

And to think, after writing **that** in an"Encyclopedia," they would still call it **"An Encyclopedia!"** Now, Webster says that an "encyclopedia" is "a comprehensive summary of knowledge!" This German "Encyclopedia" were better called "A Compendium of the World's Most Monumental Numskulledness!" Has history no meaning to the blunderbusses that are leading the march of armies today? Over in Cairo, there is a stone of black granite. It dates back to 1400 years before Christ — 3300 years ago. It bears the words of Rameses II — **"Israel is annihilated; Israel will have no posterity!"** Enough said!

Read again the prophecy—**"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of a flood!"** As we have seen, not a day passes that the news of the world does not confirm the fact that the dam that holds back this flood is badly leaking from top to bottom. One of these days, it will crash, and the time of Jacob's real trouble will have come! The governments under which the Jews of the world **largely** exist (save for one) do not make secret their determination to "liquidate" the "woman"—Israel! **"Liquidate!"** A well-chosen word, indeed! The divine Word is, **"Carried away of a flood!"** Those who attempt it are certainly not students of history. They have never heard of Pharaoh's flood, nor of Haman's putsch; or, if they have, they foolishly refuse to learn wisdom from the experience of those who have gone before. They forget the sad ending of every tyrant yet who has ever commanded his armies: **"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance"** (Psa. 83:4).

The anti-Semitic Caesars come and go and are forgotten! Israel remains the unannihilated—her posterity unannihilable! Those who would "cut them off from being a nation, that the name of Israel be no more in remembrance" ever and anon hang with Haman for the sovereign contempt of generations to come on the very gallows they erect!

UNITY OF BELIEVERS OR ONENESS IN CHRIST JESUS

(Continued from page 8)

Epistle to the Corinthians, chapter thirteen and verse eleven; "Now, brothers, goodbye; *mend your ways; listen to what I have told you, live in harmony, keep the peace;* then the God of love and peace will be with you" (Moffatt).

THE HIGHER PATRIOTISM

(Continued from page 6)

clime or port or people we may go, but we beg of you, O America, do not ask our young men to go as agents of destruction. We cannot in conscience go. We realize that unless a nation be wholly Christian, which is not now the state of affairs, it cannot adopt ideals from the Christian viewpoint, but it should be largely influenced by them. The truer the Christian, the better the citizen. They are a nation's best, and no less troublesome elements are found in any nation than the historic peace churches, Quaker, Mennonite, Tunker.

Political notions and schemes alien to our shores must be kept alien. Home-grown ideas that discount the value of our national heritage and decry the hope of progress in right and proper directions need an introduction to the elements of true greatness in our history. Quacks would panacea the patient to an early, a miserable and a messy end. What made America great? What gave her life ought to restore vigor. America became great because she had boundless resources of potential wealth and because she possessed a wealth of character in a citizenry that recognized God's hand in the affairs of men and acknowledged its indebtedness to Him for having so richly endowed a continent. But today? Resources of natural wealth are being wasted, or purloined, or turned into weapons against our fellow men all the

while forging bitterly binding claims upon us. Today character is not regarded a national asset and the notion of God is all too frequently relegated to some dim, far-off limbo of uncertain existence. America will become foreign to herself and a mere shadow of her former self unless she rapidly retraces her steps. Warnings must sometimes be raised; I raise these now. Past greatness does not necessarily insure future greatness. If our national successes have been builded, as we believe, upon a divine purpose for America, let us beware that we scorn not the blessing nor turn our backs upon Him Who made us great. Even divine patience reaches an end when the cup of iniquity is filled to the full. The end of patience is the beginning of judgment. "National righteousness" is an expression that may mean many things but what is important. Sodom's doom would have been averted had there been sufficient numbers of righteous within her walls. The presence of "the salt of the earth" now withholds judgment. Any who would scorn church or Christians are asked to note that.

We are patriotic to do good only. To do good to all men is the motive of Christian love. Nor do we agree that either commercial greed, political intrigue or military cabal has the right or even power to determine which of our fellowmen shall be denied the goodly service of our hands and hearts. With the great John Wesley we claim the world our parish. Let human government acknowledge our claim. Divine government will prosper the cause and keep the vision lively. Give us the liberty to harm none, to do good to all. Our hands and our possessions shall be turned to the good of our nation and its government to these purposes—to bind its wounds, to heal its hurts, to assuage its grief, to lessen its sorrow, to reduce its strife, to enlarge its peace, to extend its prosperity, to increase its happiness, to make it the nation God intended it to be. Only let our hearts and our speech be free to preach Christ. This is our desired patriotism. When we plead for personal faith in Christ or personal piety in living prompted by true Christian love, we are patriots of the highest order, proving faithful to our God and His Christ, true to our God-given heritage, honest defenders of our beloved country's largest good, sincere supporters of her noblest ideals, earnest expecters of her future blessing both temporal and millenial in character, and the preserving "salt" staying possible judgment and building toward the reception of multiplied mercies of Providence. Hear, O America, a message of peace and live!

THE MINISTER'S MESSAGE TODAY

(Continued from Page 12)

pains of the evolutionary process. It is called the misfortune of imperfection. The popular conception of sin is that it is merely inocuous, a mild form of wrong. To preach softly about sin is as disastrous as to deny its very reality. Fundamental Christianity today must be ethically presented. There is too wide a disparity between creed and conduct. The hypocrisy of life is making more serious inroads among our churches than the heresy of unbelief. We have a golden faith. It ought to produce a golden life. When the world beholds a life of wood, stubble, even of brass, lead, or copper, it wonders about the golden faith. Failure to insist upon the separated life, compromise with the world, is a denial in practice of evangelical Christianity. Moreover, these fundamental doctrines of evangelical Christianity must be evangelistically presented as well as ethically.

"What shall I preach?" the preacher asked
Of bishop, priest, and deacon.
"Tell all the world our church alone
Is orthodox; its light has shone
Effulgent like a beacon."

"What shall I preach?" The answer came
From a professor high in college;
"All superstitutious tales pray shun,
The days of miracles are done;
Preach scientific knowledge."

"What shall I preach?" A simple child
Said, "Sir, I know what best would please us:
If you the old sweet story tell
Our hearts with love will throb and swell!
We want to hear of Jesus."

"That will I preach," the pastor said;
"Christ crucified for sinners lonely
Can give the guilty conscience peace,
And cause the soul's despair to cease;
I'll preach redemption only."

Today, we must preach like Ebenezer Brown that Scottish preacher of whom it was said, "He preached as if Jesus Christ were at his very elbow." Our message must be, not conservation, not character-building, nor reformation, nor legislation, but regeneration. We are not making enough of Christ today. Fundamental, evangelical, ethical, evangelistic Christianity must be proclaimed in terms of Jesus Christ.

Painstaking and Penetrating Preparation

The minister's message demands the most painstaking and penetrating preparation. Herein is presented a puzzling problem for every conscientious minister. J. Wesley Ingles, in the S. S. Times, writes, "Until the last ten years, almost all institutions of higher learning were founded by the church. The original purpose of all was to train Christian leaders for every walk of life." The article sets forth these salient facts. The original purpose of higher education was to instruct in facts of revelation as well as creation. The church, the mother of these institutions, gave her very life blood to found, endow,

and maintain these through the pioneer days of their existence and struggles. Behold, what has come to pass today! Witness the veritable toboggan slide of surrender to paganism, secularism, and free-masonry. Point after point, place after place, position after position, principle after principle, have been yielded to the gods of paganism, secularism, and free-masonry. Today, these self-same institutions have disowned their mother, the church, and placed themselves under the leadership of three stepmothers, — paganism, secularism, and free-masonry. They have become mark-crazy, placing a higher value upon a certain mark, a certain stamp, a certain seal, indicating the approval of a paganized, secularized, humanized agency of man than of the divine approval of Jesus Christ. The authority of the Word of God is repudiated for the authority of these agencies. The central one of Christianity, Jesus Christ, is relegated to a secondary place in the affections of these institutions under the tutoring of the three stepmothers for an illicit love for the gods of man's standards. The principles of Christianity are being set aside for the policies of man. The separated life is laughed away because of compromises with the world, the flesh, and the devil. What gross ingratitude! What insult to the mother who gave them birth and succored them in the days of their weakness! What about the church? She is still the soft, indulgent parent, who because of her past love and present investment in the overgrown child, believes somehow that everything will come out all right. She continues to feed the child indiscriminately in spite of the fact that 75 percent of the product of our colleges today are practically lost to the church upon their coming forth from the collegiate mill. Herein is the problem of the prospective preacher,—where shall I secure my painstaking and penetrating training? After having successfully conquered the atheistic influences of a collegiate training, where shall I receive my specialized training in the ministry? Both choices will determine largely whether the minister will have the proper message for this day.

Encouragements

Jesus Christ is able to rule and overrule! Saul of Tarsus was the victim of a warped educational system. He had been taught, "according to the perfect manner of the law of the fathers." He had taken a post-graduate course in religious education at the feet of Gamaliel. He became a twisted, warped, narrow, bigoted, persecutor of the church. He was a victim of a paganized, secularized educational system. But Jesus Christ, by the power of the Holy Spirit, undid all that had been done and transformed Paul into the *preacher!* Be encouraged! The evangelical, ethical, evangelistic message of Jesus Christ, definitely and dogmatically presented will win today. "The Word of God is quick and powerful." "The gospel is the power of God unto salvation." Oh the incomparable grandeur of our high calling! Let us go forth with holy zeal. God give us a passion of loyalty for the written Word and the living Word! God give us a passion for lost souls. God give us a passion for real ministering. Take Paul next to Christ as your example of whom it has been said, "Paul was an organizer and administrator of churches, a forcible preacher, a powerful conversationalist, a convincing teacher, a voluminous writer, a tireless missionary, a faithful pastor, even a tent maker for the Lord."

TWENTIETH NORTHWEST DISTRICT CONFERENCE OF BRETHREN CHURCHES HARRAH, WASHINGTON

JULY 7th to 10th

Thursday Evening

8:00 Song Service (Song Leader—R. D. Culver)
Words of Welcome—Harrah
Responses from Spokane, Sunnyside, and Tonasket
Opening Address by Dr. J. C. Beal
Subject: "The Vital Thing"

Friday Morning

9:45 Devotional Service—Spokane
10:15 Business Session—Rev. Lantz, Moderator
11:15 Bible Hour—Dr. Beal
Subject: "Hidden Beauties In The Word," No. 1

Friday Afternoon

2:30 Devotional Service—Tonasket
2:45 Missionary Program—In charge of District W.M.S.
(Election of District W.M.S. Officers following)

Friday Evening

8:00 Devotional Service—Sunnyside
8:30 Address by Dr. Beal
Subject: "Hidden Beauties In The Word", No. 2

Saturday Morning

9:45 Devotional Service—Harrah
10:15 Business
11:15 Bible Hour—Dr. Beal
Subject "The Lamb In The Revelation"

Saturday Afternoon

2:30 Devotional Service—Sisterhood
2:45 Election of Officers
3:30 "Vital Issues of National Conference"—Dr. Beal

Saturday Evening

7:00 Young People's Program—Organization, Etc.
8:00 Devotional Song Service
8:30 Message to Young People by Dr. Beal
Subject: "God Asking For His Own"

Sunday Morning

10:00 Bible School—Will Stover, Harrah Sup't. in charge
11:00 Morning Service (Sermon to be announced)

Sunday Afternoon

3:00 Prophetic Hour by Dr. Beal
Subject: "When The King Comes Back' '

Sunday Evening

7:00 Christian Endeavor—C. E. Presidents
8:00 Song Service
8:30 Evangelistic Message by Dr. Beal
Subject: "Salvation In Picture

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

THE MOTH, THE WORM AND THE LION

By Mrs. Homera Homer-Dixon

Used by permission from Sunday School Times

How quietly the moth works! Without any parade or gay attire like its cousin the butterfly, it slips noiselessly into the cupboard and lays its eggs. A few weeks or months later the housekeeper opens the door to get a favorite dress, and nothing remains but rottenness! So do the judgments of God come right quietly at times. When a man is set on sinning, God does not send Michael with his trumpet to announce his doom, he just lets quiet little microbes get to work in that man's body. God did not use lightning to blast Herod the blasphemer; he just gave permission to some of his very humblest servants to do the work of destruction — and Herod "was eaten of worms, and gave up the ghost." Snow falls softly enough, but it buries the traveler.

But have we any right to liken God's judgment-work to a moth? Yes, for God does so himself. In a single brief prophetic passage the Lord uses two extremes to portray himself in his attitude toward Israel: famous strength, and the very personification of fragility. "Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him" (Hos. 5:12, 13).

There is a judgment that is not immediately apparent. Adam sinned, but it seemed for several hundred years as if he were going to avoid the punishment of death; when the moth flies lightly into the cupboard there is nothing to warn of the impending loss except the whisper of common sense.

Up and down the streets all day go the ceaseless crowds, intent on pleasure or profit, worshiping self, sublimely ignoring the quiet judgments of God. When at the end of the age the skies are cleft, the trumpets shatter the silence of the skies, and the Lion of the tribe of Judah roars mightily, and the earth shakes beneath his tread, then men will fear; but let us hasten to warn them of the danger of his moth-like judgments in this present age.

The word translated "rottenness" in Hosea 5:12 is given also as "a worm." But to get the full suggestion of the thought one needs to read it in Tonkinese, where the specific kind of worm is the *con mot*. Surely God never created a more striking illustration of the quiet warnings of judgment!

At home, fortunately, these pests are unknown; here in Tonkin we are well acquainted with them. Even as I write, a *mot* is ticking away quietly with strange insistency in a bookcase, reminding me of its usefulness as a type.

The insect in question is very small indeed, so that even with the utmost care one cannot see it; unnoticed it enters the wood, or else hatches out in the wood, and the only way one realizes its presence is by its little noise. It chews up the wood to powder, but always works *inside* it, leaving a thin shell of wood, like a veneer, over the soft white powder within. In so doing it makes a curious little noise, half like the ticking of a clock, and half like a rusty grinding sound. When we are busy we cannot hear it; it is in the quiet evenings, when the streets grow empty and the noises of the busy day are hushed, that sitting all alone I become aware of it.

So is the warning voice of the Holy Spirit disregarded in this world. Judgment is at hand; the fancied solidity of civilization is soon to crumble; the proud self-righteousness of mankind is going to break down with a crash some day just as my bookcase will, and reveal the hollowness and rottenness hitherto camouflaged.

Tick, tick, tick is the quiet but insistent little noise that finally penetrates my consciousness as I sit writing or studying. *Tick, tick, tick* it keeps on; in desperation I get up and go over to try to find it; but it seems like a ventriloquist, and I fail to place the sound; perhaps I shake and tap and bang on the wood; but it is no use. *Tick, tick, tick.* It seems to say:

"No matter what you do, you must listen to me; I am warning you; some day a crash is coming; this wood is bad stuff, cheap and soft, or I would not have come here. Be warned in time, and take out the shelf of bad wood, and replace it with good stuff; remove the prop or support that is my lawful prey, and I will go, too. Otherwise, remember, a crash is coming."

The *mot* can no more be silenced than conscience! And, like conscience, its warnings, though continuous, are only heard (or noticed) when one is quiet. Were the room full of gay, laughing people I could not hear it. Were I working furiously at sewing machine or typewriter, I would ignore it; but in the hour of quietness it is not to be gainsaid.

In the silence, Lord, speak to me! Reiterate if need be a thousand times thy blessed warnings, that I may trust out of my heart the weak and evil things, like bad pieces of wood in the bookcase. May I not be deaf to the constant gentle reprovings of the Spirit!

And what of the world? Ah, they are so busy, so noisy, that they cannot hear; they will not be still long enough to know that God is God; they reck naught of danger; they mock at the slow gentle warning *tick, tick, tick* of God's hidden judgments.

But those who will not pause to listen to the *tick, tick,* of the *con mot* will be shocked and galvanized by terror when the mighty voice of the Young Lion roars terribly, when he arises in his majesty to shake the heavens and the earth.

Today, the moth and wood-worm judgments: tomorrow, the Lion will utter his voice. Why will people not be warned in time? Why not heed the quiet messages, ere it is too late? "How shall we escape, if we neglect so great salvation?"

HOW CHRIST REACHED ME

(Continued from page 2)

left all his belongings to me. I could use everything he left to me except that Book. I was afraid to throw it away, as I had been brought up with the idea that the Book itself was holy — its covers, paper, and print. And I was ashamed to give it away, for I believed it the most worthless book in all the world, and so I dropped it in the bottom of my bag, and had almost forgotten it.

It was about five o'clock. I had to serve dinner at six, so I quietly stole away into my room and into my bunk (bed), and behind the locked door I read the Book. I do not recall now what I read then. I think it was in the Psalms. I was so troubled, but it was like medicine in a great hurt. At eight I got busy again with the Book. Reading in Romans I saw that Jesus died for me, that He took my place, and that He bore my sin and guilt upon the cross. I read away past midnight, and the Book was speaking! The next day I was reading about the crucifixion in Matthew, the resurrection and Christ's last great Commission, and when I came to that I recognized that Christ was speaking to me, inviting me to become a torch bearer amid the moral and spiritual darkness of this world's night, to hold aloft His truth as the great dynamic of the freedom of the sons of God. I looked up into his blessed face and said, "I will."

Through these twenty years I have been telling the story of redemption on our western frontier, in lumber and mining camps, in towns and cities from the Atlantic to the Pacific. Phillips will have a surprise over yonder, for I never told him (it was too embarrassing) how Christ arrested me in my wanderings, revealed Himself to me as my Savior, my Lord and Master— the goal of all my thought, my ambitions, my service and my life. For,

travel where you will, read the highest thoughts of men regarding Christ, converse with the greatest intellects about Him, and you realize that there is always a plus ultra which makes you and me reach out and up to Christ!

ATTENTION, Sunday Schools! The new quarter is fast approaching! Are YOU ready for it?

The following additional orders have been received for next quarter's supplies. They are listed in the order in which they reached our office. Thanks.

* Hagerstown, Md.
Long Beach, Calif., First.
* New Kensington, Pa.
* Washington, D. C.
* Portis, Kans.
* Vinco, Pa.
* Highland, Pa.
* Listie, Pa.
* Loree, Ind.
Warsaw, Ind.
* Saxton, Pa.
* Mexico, Ind.
* Elkhart, Ind.
Cleveland, Ohio.
Mundy's Corner, Pa.
Louisville, O.
Port Republic, Va.
Lawford, W. Va.
* Denver, Ind.
* Linwood, Md.
* South Gate, Calif.
* Dallas Center, Ia.
* Wabash, Ind.
* Tracy, Calif.
* Martinsburg, Pa.
Glenford, O.
*Tracy, Calif.
*Martinsburg, Pa.
Glenford, Ohio
Middlebranch, Ohio
South Bend, Ind.
*Williamstown, Ohio
*Beaver City, Nebr.
Elderton, Pa.
*Sunnyside, Wash.
*Winchester, Va.
Long Beach, Calif. (First Church)
*LaVerne, Calif.
*Milledgeville, Ill.
*Los Angeles, Calif. (First Church)
Elkhart, Ind.
*Lakeville, Ind.
*Cambria, Ind.
Johnstown, Pa. (Second Church)
*Roanoke, Ind.
*Berne, Ind.
North Georgetown, Ohio
Peru, Ind.
Buena Vista, Va.
*Waterloo, Iowa
*Flora, Ind.
*Clayton, Ohio
Johnstown, Pa. (First Church)
*North English, Iowa
Long Beach, Calif. (2nd Church)
*Roanoke, Va.
*Hollins, Va.
*Terra Alta, W. Va.
*Mt. Pleasant, Pa.
*Oak Hill, W. Va.
Columbus, Ohio
Ft. Wayne, Ind.
*Leon, Iowa
Canton, Ohio
North Vandergrift, Pa.
*Garwin, Iowa
Gratis, Ohio

W. I. DUKER, President, Goshen, Ind.
E. L. MILLER, Vice President, Maurertown, Va.

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Editor for June
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MUSIC AS A PART OF A WORSHIP SERVICE

(Continued from last issue)

The worship service is no place for the leader or pianist to "put on airs" or to show personal preference for one member of the school over another. The leader should, himself, be just as inconspicuous as possible in the worship hour. It is not the time or place for the leader of music, or any one else, to "show off." Anything that anyone does that attracts attention to himself, detracts from the effectiveness of the worship just that much.

To scold the people for not singing, to call their attention to mistakes in the music, to make exaggerated motions in short, to do anything that attracts attention from the worship itself, is to prove oneself an incompetent leader of music. The leader should lead the school in the singing of worship hymns in as quiet and dignified a manner as possible. His manner and voice should be positive and certain, but never extremely loud or boisterous.

Never tell people it is their *duty* to sing. Duty is about the least effective of all good motives. If people cannot be encouraged to *want* to sing, there isn't much chance of success in trying to *make* them sing. Do not resort to cheap tricks in order to get the people to sing. Groups competing with each other to see which can make the more noise may be permissible in "community singing" but it is entirely out of place in a worship service. The singing of words of worship hymns to secular tunes is never helpful in creating and developing the spirit of worship. Do not try to teach the people to sing during a worship service. That is not the place for giving music lessons.

Hundreds of small Sunday Schools discourage the majority of their pupils from taking part in singing by inviting all the good singers to sit near the piano and use the only books available for that particular selection. In such cases effective worship by the entire group is made practically impossible. An appreciation of worship music can be developed by using such books as "Studies of Familiar Hymns," "One Hundred and One Hymn Stories" by C. F. Price. "Hymn Stories" by Elizabeth Colson.

(The above article has been taken from "Worship in the Small Sunday-School," by A. W. Martin, who, at the time of the writing of the book, had spent more than twenty years in the study of small school needs. As teacher, superintendent, pastor and field worker he has realized the need from various angles. It would be beneficial for all leaders of worship music to study this article, and see, if in some way they may improve their services thereby.)

Suggestive list of songs for use with each age group.

Beginners and Primaries—
"This is God's House."
"Can a Little Child Like Me."
"We Give Thee but Thine Own."
"This is My Father's World."
"I Think When I Read that Sweet Story."
"Jesus, Friend of Little Children."
"Be Ye Kind."
"Friends."
"God's Children Live in Many Lands."
"Praise Him, Praise Him, All Ye Little Children."
"Away in the Manger, No Crib for His Bed."
"Jesus Loves Me."
"The World Children for Jesus."
"I Must do Something for Jesus."

Juniors—
"I Would be True."
"For the Beauty of the Earth."
"Dare to be Brave, Dare to be True."
"Holy, Holy, Holy, Lord God Almighty."
"Silent Night, Holy Night."
"Onward Christian Soldiers."
"Tell Me the Stories of Jesus."
"We Plow the Fields and Scatter."
"America, the Beautiful."
"All Things Beautiful and Fair."

Intermediates, Seniors and Young People—
"O Jesus I Have Promised."
"O Master, Let Me Walk With Thee."
"God Send us Men."
"I Love Thy Kingdom Lord."
"Take My Life and Let it be."
"In Christ There is no East or West."
"Lead On O King Eternal."
"America the Beautiful."
"Love Divine, All Love Excelling."
"Lord Speak to Me That I May Speak."
"For the Beauty of the Earth."
"In the Days of My Youth, I will Follow After Truth."
"To the Work, to the Work.
"Jesus Calls Us O'er the Tumult."
"Faith of our Fathers."
"Something for Jesus."
"I Choose Jesus."
"O Love That Will not Let Me Go."
"Fill Me Now."

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C. E. Topic for Young People

Topic for July 10, 1938

THE CHALLENGE OF CHRISTIAN ENDEAVOR

(*Rom.* 12:1-21)

Suggestions for the Leader

Christian Endeavor has presented to youth a challenge ever since it was started in Portland Maine, Feb. 2, 1881. Of course Jesus appealed to young people before and called them into a serving relationship with Himself. However, Christian Endeavor opened up new avenues of activity for youth and stressed the challenge of Christian living.

The twelfth chapter of Romans has been called the C.E. chapter. Several times during the year we ought to go over it to learn what message is here for us. In verses one and two there is consecration or separation. We must yield our lives to Christ completely and entirely. Really our bodies do not belong to us; they belong to God. He claims them by right of the redemption. Hence, if you are saved; you are bought with a price and are not your own. The separation is the break from worldliness to godliness. "Be not conformed to this world; but be ye transformed by the renewing of your minds." The remaining part of the chapter deals with Christian service. There is a place for service. Let the leader list those characteristics of Christian conduct found here. Prophesying, ministering, teaching, giving, love, kindly affection, etc.

1. *Orientation.*

Years ago a college class visited an asylum in Columbus, Ohio. The superintendent brought out several persons representing different types of mental disorder. One man had lost all sense of orientation. He thought that the year was in the 18 hundreds and that he was standing on the corner of two important streets in downtown Columbus. Of course he was in the institution and missed the date by more than fifty years.

There are many people in the world that are wandering about and confused. They act like children in the wilderness. Christian Endeavor helps us find ourselves. We are made to think clearly and efficiently. Let one endeavorer answer a question, "What is Christianity?" or "How would you point out the way of salvation to another?" and that one will begin to see where he stands in the matter.

2. *Expression*

Christian Endeavor invites and encourages every Christian to enter into the topic with expression and participation. This has a real educative value for we tell what we see and hear and know.

Once an elderly lady said, "I can't pray in public. I guess I didn't start soon enough. If I had learned to pray in Christian Endeavor, it would be all right." Of course it is possible to learn to talk in public and pray in public as adults; but it seems easier to do these as young people in endeavor. Then, when a person grows up, he will not feel uncomfortable, if called on for prayer. Now is the time to begin. Make up your mind, by the help of God, you will say at least a sentence during the prayer period.

Expression means testimony too. Born again persons have a word of testimony for God among others. You can check on your own experience to this extent. Does the Spirit bear witness with your spirit? Rom. 8:16 "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. Do you find a delight in talking about things of the Lord? Christians ought to be willing to give an answer for the faith that is in them.

3. *Leadership.*

The challenge of C.E. to the youth means to call out leaders for the Church and Christ. In the years to come we shall see how many of our deacons, moderators, trustees and other officers came up through the Christian Endeavor. Already we can see that this is true. Our church leaders first served on committees in their societies. They prayed first of all in a meeting where there were only six or eight souls. Their first attempt at conducting a business meeting was in their own society. If this is a good way to train people for leadership to come, Christian Endeavor is a great blessing.

The president of a well known automobile factory said that the Indiana speedway was a proving ground for the automobile industry. There they try out the new devices and patents. Christian Endeavor is a proving ground for the church. There is one difference. On the race track they have wrecks; we admit no wrecks on the highway to heaven.

4. *Consecration.*

Christian Endeavor impresses upon the minds of youth the necessity of a separation from the world. In this word, there is a reference to being set apart for God. It is the first consideration for the Christian who accepts Romans 12 as the C.E. chapter. See Rom. 12:1-2. Since we are not our own, it is reasonable to yield completely to the Lord. 1 Cor. 6:19.

The challenge has come to us in the form of many good mottoes. Their rallying cries will long be remembered by endeavorers who care for a close walk with the Lord. Some of them are: "For Christ and His Church," "Crusading for Christ," "One for All and All for One" and "Brethren Christian Endeavor Bringing Church Extension By Consecrated Evangelism."

5. *Four things that C.E. does for Youth*

1. It reveals the youth pathway of life.
2. It keeps us healthy spiritually.
3. It determines the future leadership of the church.
4. It answers the youth problem for America.

6. *Four things expected of every Endeavorer.*

1. Be wholly yielded to the Lord.
2. Be willing to be used at any time for the Lord.
3. Keep in touch with Christ.
4. Expect the Holy Spirit to work in and through, as well as, with and for you.

Questions

1. Do you think that every endeavorer ought to learn to pray in public?
2. What do you understand as the challenge of Christian Endeavor?
3. Should every endeavorer be a Christian?
4. What is the meaning of the word "consecration?" Why are we to be set apart for God?
5. Name some of the benefits that come from taking part in a society meeting.
6. How has Christian Endeavor helped you during the past?

C. E. Topic for Juniors

WHY PEOPLE FAIL

(Aim: To show why some people do not live a successful Christian life).

Leader

When we accept Jesus Christ as our personal Savior we have a desire to live a life that is pleasing to Him. We have the desire to be a good Christian and a true follower of our Savior. We have the assurance that He will never forsake us and we start out in the Christian life with the confidence that we have a Savior who was tempted as we are, yet did not sin. (Heb. 4:15). Because of this we know He is able to help those who are tempted. (Heb. 2: 18). What a comfort it is to know that as we start out in this new life we have one who will go with us, and when temptations come into our lives, He will be there to help us overcome them. If Christ be for us who can be against us? Then why do men fail?

1. Is it God's fault? II Peter 2:9 (He

knows how to deliver from temptation. He will not let those who trust Him for victory fail). I Cor. 10:13 (He provides a way of escape. If men fail do they take this way of escape?)

2. How are men tempted? James 1: 13 (God never tempts and cannot be tempted). James 1:14 (We are tempted when our own evil desires draw us away). Matt. 4:1 (The devil tempts us).

3. How does God deal with sin? Achan — destroyed for covering his sin (Lesson 42, Year 1, Part 4, True Stories from the Long Ago). David— forgiven for confessing his sin (Lesson 58, Year 2, Part 1, True Stories from the Long Ago).

4. Examples of failure and success. Luke 8:13-15 (As seen from planting seed). Matt. 4:1-11 (Christ overcame temptation by using God's Word).

5. Three attitudes toward sin. Hezekiah — Destroyed all but high places. Took care of big sins but thought small ones trivial. (Lesson 83, Year 2, Part 3, True Stories from the Long Ago).

Manasseh — Took images out of city, where they could be and were later easily brought back: (Lesson 86, Year 2, Part 3, True Stories from the Long Ago).

Josiah — Ground images to powder and defiled high places, so could never be indulged in again. (Lesson 87, Year 2, Part 3, True Stories from the Long Ago).

6. What should be our attitude toward temptation? James 1:2-3 (Are to rejoice in temptations because they work patience). James 1:12 (Rewarded for enduring temptation).

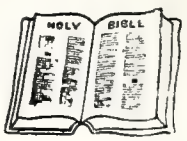
7. How can we overcome temptation? Rely upon Jesus Christ. Phil. 4:13. Can do all things through Christ's strength. James 4:7. Sumbit ourselves to God. Eph. 6:11. Put on the whole armor.

8. Why do men fail in their Christian life? (For general discussion)

THE DOLLAR AND THE CENT

A big silver dollar, and a little brown cent,
Rolling along together they went,
Rolling along the smooth sidewalk
When the dollar remarked—for the dollar can talk;
You poor little cent, you cheap little mite,
I'm bigger and more than twice as bright,
I'm worth more than you a hundredfold,
And written on me in letters bold,
Is the motto drawn from the pious creed,
"In God we trust," which all can read.
Yes, I know; said the cent,
I'm a cheap little mite, and I know
I'm not big, nor good, nor bright.
And yet, said the cent, with a meek little sigh—
You don't go to church as often as I.

—Wall Street Journal.



NEWS FROM THE FIELD



LEAVING STERLING, OHIO

In November 1934 we accepted a call from the church in Sterling, and have been serving as student pastor since that time. Due to sickness in California, this service has been more or less irregular, but the Lord has blessed in spite of that irregularity.

First of all we do want to say a word regarding the splendid condition in which we found the church. There were 63 members at that time who were well taught in the things of the Lord. In the short time that Brother Paul Bauman served the church, the Lord certainly accomplished great things.

Since our coming to Sterling 41 have been added to the church, 32 by baptism, 8 by letter and 1 by relation. Since that time we have lost 2 by death and 5 by letter making the total membership at the present time 97. We don't like to say too much about numbers, but that is the one way we can tell whether a church is going ahead or running behind.

There has not been a year that both foreign and home missionary offerings have not exceeded the offerings of the previous year. This year it was our privilege to turn over a foreign missionary offering of $530.00; an average of about $5.50 per member. The home mission offering amounted to $214.00, the largest ever.

We recently closed a two weeks meeting with Brother Wm. Clough of Uniontown, Pa. as our evangelist. In all, there were 20 decisions most of which represent great victories in lives. Other victories were won which cannot be tabulated on paper. Brother Clough is outstanding as an evangelist. He worked unceasingly with the pastor in visiting those who are outside of Christ. He has an intense passion for lost souls and the desire to go after them.

The church has experienced some real blessing with the young people. There is now a large group of young people whose lives are dedicated to the Lord and who are strong in their testimony for Him. The Lord has been working over a period of years to bring about this transformation in many lives.

We desire to say a word about the help of Arnold Kriegbaum who served the church for a year in the pastor's absence. Arnold is a fine worker and soul-winner. His help meant a great deal to any victories that have been won. Brother Mayes and Dr. Beal also supplied many times.

We are happy to announce that the church at Sterling has extended a unanimous call to Brother John Squires and his wife who will take over the work July 1st. Brother John has been doing a good work as student pastor at Savannah, Ohio, but his desire is to serve the Lord in the Brethren Church. We could say many fine things about Brother Squires since we roomed together during school days, but his work at Savannah testifies to the fine servant of the Lord that he is. We shall see the Lord doing great things through him at Sterling.

In His Name,
ALBERT L. FLORY.

DANVILLE, OHIO

The Danville Brethren Church lost its pastor when Brother John Erb, who served this church for nearly three years, resigned on May 29th.

On June 5th Brother Henry Rempel preached for the Brethren here at Danville. After the evening service the church officially called Brother Rempel as pastor.

At present, under the leadership of the new pastor, the church is engaged in a series of evangelistic services. Brother Robert E. Miller of Berne, Indiana was called as evangelist. These meetings commenced on the 12th of June and will continue through Sunday June 26.

In connection with the nightly meetings Brother and Sister Miller with Brother Rempel are conducting Children's meetings daily at 4 o'clock in the afternoon.

The church here is looking to the Lord for a real revival among its members, and an awakening among the unsaved in the community. Brethren pray with us that many shall be brought into the saving knowledge of Jesus Christ.

HENRY REMPEL, Pastor.

ADDITIONAL PUBLICATION DAY GIFTS

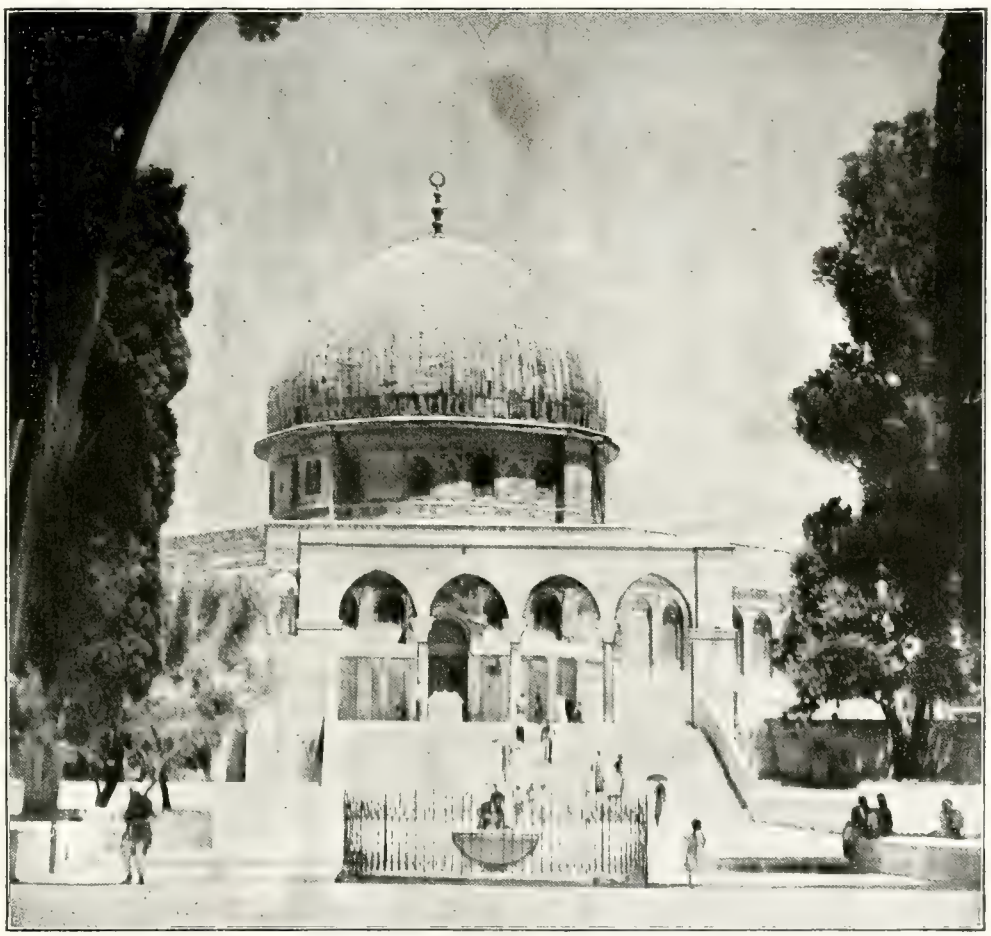
R. R. Boon	$2.00
Brethren Church, Conemaugh, Pa.	25.00
Lucetta Hibles	1.00
Mrs. Idella Walters	1.00
Mrs. Mollie Griffin	2.00
Mrs. Moser	.25
George McCann	.50
Second Church, Los Angeles, Calif.	14.40

Thanks again, folks; we sincerely appreciate these fine gifts.

Vol. LX, No. ~~26~~ 27 July 2, 1938

The BRETHREN EVANGELIST

W S Benshoff 8-38
Ashland College



The Mosque of Omar now stands on the ancient temple sight. This illustrates the fact that we are still in the times of the Gentiles. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Some day the temple sight will be given back to the Jews and a new temple will be erected.

LIGHT IN A DARK PLACE

By Everett Niswonger

THE LAST ROUND UP

Are we seeing the last round up of nations today in preparation for the wars of the end of this age as mentioned in Ezekiel 38, 39 and Daniel chapter 2? Almost all those who study the prophesies of God's Word believe we are living in the days of preparation for the wars that shall make the anti-Christ the next world ruler and then which will lead to the final conflict of this age—the battle of Armageddon.

The old Roman empire is reviving. The soldiers of Libya and Ethiopia are preparing to help a Roman military leader capture Egypt (refer Daniel 11:43). The kings of the East are getting militarized peoples. The Russian bear is preparing huge armies for her part in the great slaughter. And speaking in terms of an old saying, "There has been only one fly in the ointment." This is the fact that according to most ethnologists the "Gomer" mentioned in Ezekiel is Germany. And this "Gomer" is to be an ally, not of Rome but of Russia in these end time wars. If Germany were showing signs of lining up with the Russian Bear, then the saints of God could surely expect more than ever before the imminent coming of Christ. But "believe it or not," here are the headlines of my local paper for June 18.

BERLIN SEEKS RUSSIAN PACT

H. R. Knickerbocker writing for International News says, "The nightmare of a Tusso-German pact arose again to harass the statesmen of Europe today when a report circulated from Berlin sources that Count von der Schulenberg, German ambassador to Moscow, is engaged in an attempt to negotiate with Joseph Stalin.

It has long been known to students of present world history that the armies of Germany and Russia—are two of the most friendly in the world. In fact, the blood-purge of many of the greatest generals in the Russian Army was due to the fact that they had an agreement with prominent German generals to make the two nations allies. Thus it appears that eventually the two friendly armies will march together despite the apparent animosity between Stalin and Hitler. One need only to reflect that one time Mussolini was the arch enemy of Hitler.

Moreover the anti-christian policies of Germany and Russia are so exactly alike that they are different only as to the color of their flags. Even if Russia and Germany fight they still can march together to the great slaughter on the ancient battle field of Megiddo.

Christian, let us rejoice: we may see Jesus soon. Let us pray that He may come back soon.

ARE ENGLAND AND FRANCE TURNING FASCIST?

These two countries were part of the old Roman empire and must come under the domination of Rome again. There appears an editorial in the Magazine "Ken" for May 19, 1938 entitled, "England Behind the Falseface." Here is the introductory statement, "If you had been at the party playing 'musical chairs' at Clivenden Manor on the week-end of March 26, you would have seen England sold down the Thames in the making of the dirtiest deal on perfidious Albion's grimy record of secret diplomacy, a six-point program that will change the face of the world if its makers can get away with it..... You would also understand England's foreign policy which has puzzled the world press along with the British people. England has double-crossed everybody but none more than herself."

In short, the plan of many of the great in England including the Prime Minister is to play ball with Mussolini and make England Fascist like Italy.

In France a plot was discovered to make France Fascist and many of the prominent financiers and official leaders were back of the plot. In fact the whole affair was hushed up after the Intelligence Service of France learned who was behind it.

Do these facts need any comment? Is it possible that the Old Roman Empire may be restored without much fighting, especially in regard to England and France? Only God can answer these questions fully, but those who are wise today will read the legitimate signs of the times and prepare for the coming of Christ by working harder for him than ever before.

GALVANIZED JUSTICE—A chap was arrested for assault and battery and brought before the judge.

Judge (to prisoner)—"What is your name, occupation, and what are you charged with?"

Prisoner—"My name is Sparks, I am an electrician, and I am charged with battery."

Judge (after recovering his equilibrium)—"Officer, put this guy in a dry cell."—Selected.

UNLOCKING THE DOOR

A party of friends went to pay a visit to an old parish church which was of great interest. They applied for permission, and the sexton gave them the key, saying: "You can unlock the door and go in, and I will come to you directly." They went to the door, put the key into the lock, and tried to open it, but they could not turn the key. They turned and twisted but to no effect, and had just given up in despair when the sexton arrived. "We cannot make this lock work," said one of the party. "I beg your pardon," said the sexton, "for giving you so much trouble. I quite forgot to tell you that the door is not locked at all. All you need to do is just to lift the latch and walk in."

A great many are like them. They try of their own efforts to unlock the door of salvation, but all their efforts are a waste of time. Our Lord and Savior Jesus Christ long ago unlocked the door, and all we have to do is just to lift the latch and by faith walk in. —Sunday Circle.

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AS WE FORGIVE

It is easy to say prayers. Some often say, "And forgive us our debts as we forgive our debtors." If God would take some people at their word, it might be disasterous.

It is said that a woman who thought she might die called in a neighbor lady whom she had greatly mistreated. She said something like this: "Now I may die and I have just been thinking how mean I have been to you. I have said many things about you which were really not true. I may die and I want you to forgive me."

"Certainly," the neighbor lady said, "I am glad to forgive you for everything."

"You mean to say that if I die I am forgiven?"

"Yes, you are completely forgiven, but if you get well again, it's just like it's always been."

It is well for us to search our hearts to see that our outward attitudes are really the desires of our hearts. If our hearts are full of malice and hatred toward others we only heap condemnation upon ourselves to say, "And forgive us....as we forgive others."

THE GREATNESS OF CHRIST

More depends upon our conception of Christ than we can ever dream. People become great and powerful servants of the Lord, not because of their human strength and ability but because of their willingness to allow the living Christ to work through the human channel. A little man with a yielded heart can work wonders as a servant of God which a big man with selfish ambitions can never do. On one occasion a young man approached a minister in whom he had great confidence and blurted out, "You are certainly a big man; I admire you." Instead of becoming all puffed up about it, the preacher said, "No you are wrong, I am not a big man; I am a little man but I have a big Christ." This is the secret of true greatness. It is such that it can never be found by searching. It can never be attained by self-effort. True greatness is the gift of God to his children who are humble enough to be able to receive it.

CHRIST IN YOU

It was the last day of school. The students from the institution established for the teaching of the Word of God were about to leave. Friends would soon part—perhaps never to see each other again until the great meeting in glory. Some were to go out as pastors. Others were to go as missionaries to far off distant lands. In that last class at the last part of the period the Bible teacher said something like this, "If there has been anything good about this class; if there has been anything in my life which has impressed you; if you have seen anything in me worth imitating, that is Christ in me. If you have seen anything which has been distorted, anything which was not as it should be, anything unattractive, that is I." Saved people are possessed of two natures. The one is the old nature, the natural man. Our human companions may see some things in it which seem to be good, but God sees nothing good in the old sinful nature and expects nothing good from it. That which is good in the life of the Christian is really the indwelling Christ. The true Christian life is not our helpless human efforts given over to God, but Christ's transplanted life in us. Christ is in us the hope of glory. Christ is in us and through Him we can do all things. Paul expressed this truth when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live through the faith of the son of God, who loved me, and gave himself for me" (Gal. 2:20).

DETERMINED TO FIGHT

A group of men banded themselves together that they would not quit their opposition to a certain servant of God until that man was dead. The man frail in health was a powerful preacher. They did not like him. He was spoiling their business. He was too prominent. They were determined to get rid of him by any means no matter how dishonorable. They thought of course they could put the preacher out of business, and since he was frail of health anyway he might not last long. They did not want murder on their hands, but they had it in their hearts. That was a number of years ago. Today the preacher is in better health than ever before. He is

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still going strong as one of the greatest preachers in America. It is a recorded fact that many of those men who hated him, and who opposed him, and who perhaps thought they were doing great things, have died the most violent deaths. The exact record is most interesting. If ambitious and envious men desire to fight some man, it would be the part of wisdom to select some man for an opponent who is not a choice servant of God.

HUMILITY

Some people are so determined to impress others with their humility that they go around bragging about it. The spiritual is nothing to brag about. If it is genuine it is the indwelling Christ which makes it possible. If it is not genuine, it is unworthy to be paraded. A man once said to a new Christian acquaintance, "Well, you may not believe it, but I haven't sinned for twenty years."

"No doubt you are proud of such a fine record as that," replied the minister.

"I sure am!" said the other.

The man who thought he had not sinned for twenty years had forgotten the sinfulness of a proud and haughty heart.

The genuine spiritual life cannot be paraded. When we call attention to our own spiritual attainments, they are gone. When we exalt our humility, it is gone! There is one safe attitude of the Christian who desires to be spiritual. He must be continually looking unto Jesus, the author and finisher of our faith. It is He who works in our lives to make of the clay of humanity that which is the perfect will of Himself as the potter. Certain failure and defeat will be ours if we continually look at ourselves. Certain victory is ours when we continually look unto Christ our Lord.

BACK OF THE COUNTER

A well known writer tells of an instance which made a deep impression upon him as a boy. It was his custom to go often to a little store to buy sugar, tea, butter and other things from the old lady in charge. Then one wonderful day he was allowed to go behind the counter. There he saw a motto which the customers could not see. The motto was ever before the storekeeper. It read thus: "A false balance is an abomination to the Lord, but a just weight is his delight" (Prov. 11:1). Then he understood for the first time what was in the heart of the keeper of the store. This made a profound impression upon him for he realized that the principles of God's Word have an application seven days a week, not merely one.

THE HEAD OR THE HEART

It has always been a problem to know whether great affirmations of the faith are really from the heart or from the head. It is a question to know if the affirmers themselves really know. Unbelief often desires to hide behind what Roosevelt once called "weasel words" or behind some certain "interpretations."

Concerning the latter, Dr. Machen once said: "I hesitate to use that word 'interpretation;' for it is a word that has been the custodian of more nonsense, perhaps, than any other word in the English language today. Every generation, it is said, must interpret the Bible and the creeds of the church in its own way. So it is said in effect by many modern leaders of the church, 'We accept the Apostles' Creed in a way that will suit the modern mind. So we repeat the assertion of the creed, "The third day He rose again from the dead,' but we interpret that to mean, 'The third day He did not rise again from the dead.' "

A dramatic illustration of this sort of thing occurred in one of the general assemblies of the Presbyterian church a few years ago when a candidate with wobbly belief in the virgin birth was about to be ordained. When the point was raised on the floor as to whether the assembly itself was clear as to this important truth, the moderator led the assembly in repeating the Apostles' Creed. It swept even the one who raised the question off his feet as causing him to think that perhaps the assembly did really stand for that great truth. It was a brilliant gesture , but it takes more than repeating the Apostles' Creed to put real faith in the heart.

BLIND LEADING THE BLIND

By Leona Dawson Cole

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Rejecting the Word this one thing they do
Unwittingly prove that the Bible is true.
The end of this age..the scripture defined
Would end with the blind leading the blind.

HOMESICKNESS

The stars know I look toward His mansions tonight—
I want to go home to my Father!
Their bright, burning fingers of beckoning light
Are pointing the high road
To glory.

The wind-driven clouds are shadowy lanes—
I want to go home to my Father!
They tug me along in their loose-hanging skeins
Past the suns..to the ultimate
Story.

A cess-pool the world reeking hatred and fear—
I want to go home to my Father!
The sickle hangs low..Armageddon is near
While the thoughts of the nations
Are gory.

THE TIME OF THE EVENTS OF JOHN 13

HARMONIZING THE SYNOPTIC ACCOUNTS WITH JOHN'S RECORD

(Second in a series)

By J. Paul Dowdy

We have seen that John's account gives the impression that the supper of Chapter 13 took place a whole day before the passover. The problem at hand now is to see if the records of Matthew, Mark, and Luke, agree with that of John. In harmonizing these accounts we consider the following:

1. The day. Matt. 26:17, Mark 14:12, and Luke 22:7, all make it clear that the day with which we are concerned was the first day of unleavened bread, that is, the fourteenth of the month Nisan. The fourteenth was called the first day because leaven was removed on that day, but the next day, the fifteenth, was actually the first day of the festival (Lev. 23:6-7; Num. 28:17; 33:3). There can be no doubt about this. We have here the same day that John calls "the preparation of the passover" (John 19:14). That is exactly what we find the disciples concerned with, namely, preparation for the passover.

2. The time of the day. This is a question to which the Scriptures seem to give no specific answer. In Luke 22:7, in the words, "And the day of unleavened bread came **(elthen)**", there is a suggestion, according to Tholuck. **Elthen**, being an aorist form, indicates the simple fact that the day came, that is, had just begun. The Jewish day began in the evening at sunset, and ended the next evening. When the day of unleavened bread came **elthen**, it was sunset, or the end of the thirteenth day of the month. Luke says in verses 7 to 8 (one sentence in the Greek), "And the day of unleavened bread came, on which the passover must be sacrificed: and he sent Peter and John saying, go and make ready for us the passover, that we may eat." It must have been at the very beginning of the fourteenth, that is, at sunset, or the close of the thirteenth, that the Lord sent Peter and John to make preparations for keeping the passover. Note the very close of the thirteenth day.



The Dead Sea at sunset

Objection to this idea is raised on the ground that there was no reason for making the preparations at the very beginning of the day, when they had the whole next day for that purpose. But there was a reason. In Tract Pesachim of the Babylonian Talmud Volume III, Festivals, Part 11 p. 94, there is a statement on this point. "The sages, however, said: It was customary in Judea to work until noon on the day preceding Passover, but in Galilee no work was performed on that day." This is very significant in view of the fact that our Lord and his disciples were Galileans, except Judas.

It is highly probable therefore, that the disciples went at the very beginning of the fourteenth of Nisan and made the necessary preparations which could be made at that time. Everything for keeping the passover was ready, and the next afternoon (same Jewish day) when the lambs would be sacrificed and roasted, the passover would begin. The supper which they ate that night would not have been the passover.

3. "And when it was evening." In Mark's gospel these are the words used to indicate the time when the Lord went with the disciples to the supper of that night. Matthew uses the same words in the Greek, **Opsias genomenes**, but they are translated, "when even was come." In either case, these words seem to effect the view that it was already evening, the beginning of the fourteenth, when the disciples went to make preparations.

Do the words **opsias genomenes** always mean evening? If they do, who is to say what part of the day or night is to be called evening? In the section of country around my home (Virginia), evening means late afternoon. In Ohio, evening is used to refer to the late afternoon and on up close to midnight. In the same locality the term night was often

used of the same period of time, and that as early as four o'clock in the afternoon. If **opsias genomenes** always meant evening, it is certain there was no strict time limits to the period of the day or night to which they referred. This is quite evident in Matt. 14:15-25 and Mark 6:35-48, (parallel passages). In Matt. 14:15 the phrase "and when even was come" is qualified by the words "the time is already past;" (cf. also Mk. 6:35). From this statement it is clear that the time for eating the evening meal was already past, for the question being discussed is that of food for the multitude. Mark says, "the day is far spent." Therefore, it must have been rather late in the day, perhaps near about sunset. Then the five thousand were fed; the twelve baskets of fragments gathered up: the disciples started across the sea (it was now dark. cf. John 6:16-17): the multitude sent away; and the Lord went up into the mountain apart to pray. After all of these things had taken place, we find the phrase "and when even was come" occurs again in verse 23. In this case, **opsias genomenes** evidently refers to a time in the night; in view of the preceding events. In fact, it must indicate a time close to the fourth watch of the night (Matt. 14:23-25; Mk. 6:47-48), which began at three o'clock A. M.

"HE LOVED THEM UNTO THE END"

John 13:1

"Unto the end," and, oh! how they grieved Him.
Still in compassion He bore with them all.
Comforting, guiding, forgiving, and cheering:
No friend so tender on whom they could call.
Patience so great, we cannot understand it:
Why did He care for the humble and weak?
Why did He pity the poor and the erring?
Why their redemption and good did He seek?

Spotless and holy, exalted and worshipped
By all the hosts and the angels on high;
Why did He leave all the light and the glory?
Why did He come to this earth just to die?
Love, wondrous love, is the answer amazing,
Love such as earth never heard of before:
Love which no other but God could feel for us—
We can but wonder, admire and adore.

Still He's the same, and His heart of compassion
Is just as tender as when He was here;
No cry of pain, and no prayer, howe'er humble,
But He is listening, and surely will hear.
"Unto the end"—till our journey is over,
Just the same love will He evermore show:
"Unto the end"—to the uttermost limit,
We His affection and pity will know.

Always unchanging, abounding in mercy,
He is a God of forbearance and love;
We would not grieve Him, and we would not slight Him,
As He bends tenderly o'er us above.
But we would learn from Him how to love others,
How to feel for them, the helpless and weak;
How to be tender with those who are erring,
How to remember their welfare to seek.

Give us, oh! Lord, from Thy fulness, a measure
Of Thy compassion and care for the lost;
May we know more of Thy love, blessed Master,
Living for others, not counting the cost.
Help us remember the many who perish,
Grouping in darkness, with no hope in sight;
No one to tell them of Thy great salvation,
Help us to give them the Gospel of light.

A. E. R.

Since Matthew and Mark both use **opsias genomenes** in such an indefinite manner in these passages, the same phrase may be just as indefinite when used by the same two writers in reference to the time of the supper. Luke does not use it. The disciples could have gone in the evening at the beginning of the fourteenth of Nisan to make preparations, and then some time later when they all went to supper, it could still be said, **opsias genomenes.**

4. Luke 22:15-16 R. V. Here in this passage the Lord says, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God." In this passage there are two things to be noticed.

(1) "This passover." It is claimed that "this passover" can mean only the meal then on the table. On another occasion, when the Lord was in Galilee, he spoke of going to a feast in Jerusalem, and he said, "this feast" (John 7:8-9). He simply meant the feast which was near at hand, and about which they were talking. "This passover" could just as easily mean the passover which was to be eaten at the close of that day, and which, up to this time they had prepared to keep. He had been thinking of this passover and of all that which he alone knew was to be fulfilled before the time for eating the passover lamb. As he thought of all those things, he desired with longing that he might be able to eat that passover with "his own" before he was to suffer, but that was not to be.

(2) "I shall not eat it." This clause is really stronger in the Greek text than it is in the English, for in the Greek, the negative is doubled, **ou me.** This makes the clause read, I shall not at all eat it, that is, "this passover." We know, on the other hand, that he ate the supper of that night, for Matthew says, "he was sitting at meat with the twelve disciples; and as they were eating;" Mark says, "and as they sat and were eating."

5. The "Preparation." This day is mentioned by

(Continued on page 13)

There is a Rainbow in the Clouds



By Herman A. Hoyt

Rainbows have a peculiar attraction for all humanity. Their exquisite beauty has never failed to bring forth exclamations of delight. Their magnificent harmony of color has charmed the savage and saint alike. The eyes of men, so accustomed to the monotonous array of color in the earth, when suddenly thrust into the presence of a rainbow, are over-awed, spellbound, thrilled to the estate of ecstsy. I have faint recollections of the time when I first looked with wonder upon the riot of gorgeous grandeur which garnished the heavens during a spring shower. It appeared as though the giant hand of God had swept the heavens with His celestial paints. I think I am modest when I use the words of Wordsworth to describe my own feelings:

> My heart leaps up when I behold
> A rainbow in the sky.
> So it was when my life began;
> So it is now, I am a man;
> So be it, when I grow old,
> Or let me die.

The common order of men see only the external beauty of the rainbow at most. To Wordsworth the rainbow was a shaft of terrestrial beauty. To the scientist it is only a complete analysis of light. To the artist it is only a splash of color on a cloudy canvas. Nevertheless, it has attained such popularity as: "There's a rainbow shining somewhere" or "There's a rainbow round my shoulder." And certainly, none of you have ever failed to read the story of the man who set out to find the end of the rainbow, at the bottom of which he expected to find a pot of gold. The Jews have an odd conceit that the name of Jehovah is written on the rainbow. And therefore, as oft as it appears to them, they go out-of doors, hide their eyes, confess their sins, and celebrate God's goodness, in sparing the wicked world, and remembering his covenant.

On the other hand, the rainbow betokens something far more sublime than mere physical beauty. Have you ever witnessed its appearance after a spring shower? It is a warm afternoon. Thunder clouds gather on the far horizon. The sky grows ominous and threatening; suddenly the wind rises; the clouds rush across the sky. The lightning begins to flash. Deep peals of thunder rend the silence. The windows of heaven are opened, and the earth is submerged beneath a raging deluge. As suddenly as before a great calm settles over the whole scene. The fountains of the great deep are stopped. The clouds break away and the whole world is flooded with sunlight. And then, on the dark background of the fleeing clouds can be seen the rainbow in all its magnificent splendor. Can that rainbow be no more than a mere handiwork of nature? Our hearts answer—NO! It is God who taught the raindrop to take a ray of light from heaven's shining orb and pencil it on the sky in one huge arch of bewildering elegance.

No doubt rainbows are as old as the world. Doubtless, if there had been a race of people upon the earth before Adam inhabited this globe, they would have feasted their eyes upon the external beauty of the rainbow. But it was not until after the great deluge had finally assuaged, and the ark had come to rest once more upon dry ground, that God invested this natural phenomenon with new meaning. Unquestionably, Noah and his immediate descendants needed some token by which their faith might be stayed, and their hope anchored. That family had just witnessed the mightiest judgment that had ever overtaken the children of men. They had been miraculously saved. But what about the future? After viewing such a spectacle it is not improbable, that the appearance of a small storm cloud would cause Noah to tremble with fear. He had been ordered to replenish the depopulated earth; but what promise had he that God would not bring another deluge upon the earth such as the one from which they had just escaped? It is a matter of common knowledge, that the faint trembling of the earth after the great earthquake in California continued to strike fear to men's hearts lest the cataclysm repeat itself. Noah, then, can be pardoned for his great trepidation. To confirm his faith, and ground his hope, God set a rainbow in the clouds as a special sign. It is the rainbow of promise.

The text for this occasion is verses thirteen to sixteen of chapter nine in Genesis.

> I do set my bow in the cloud, and it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud:
>
> And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters

shall no more become a flood to destroy all flesh.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

There are at least four well defined things that should be pointed out in this text. (1) It is God who puts the bow in the cloud. (2) It is God who brings the cloud over the earth. (3) It is God who is to look on the rainbow. (4) It is a sign of an everlasting covenant with men. Some little explanation should be made with respect to this rainbow and the value of its appearance. It should be noted that God brings the cloud over the earth. Then to confirm his promise of safety to His own, He sets in the cloud, the sign of the rainbow. Now, we know that many a storm comes and goes, but the rainbow never appears. Thus, men are left without a sign. But fortunately, even though the rainbow does not appear, it is in the clouds. If it were possible for us to get above the clouds we should see the rainbow. But notice, that the account does not confirm God's faithfulness to His promise on the basis that **we see** the rainbow, but upon the ground that **He sees** the rainbow. Therefore, even though the rainbow may be hidden to us, God who is above the clouds, sees the rainbow, remembers His promise to us, and is faithful. What a marvelous manifestation of His grace! Knowing these things, who wouldn't be driven to say: "My heart leaps up when I behold a rainbow in the sky?" Let us look briefly at the clouds that appear in our earthly horizon, and the rainbow of promise with its dazzling colors, delicate hues, and prevailing hopes.

1. The Judgment Upon Sin Has Become A Deepening Cloud Through the Passing Centuries of Time.

No Christian questions the existence of sin. Sin, in violation of nature's laws, brings its own recompense of the reward. But sin in itself may be a pleasure, even though illegitimate. The world has chosen to "enjoy the pleasures of sin for a season." The path of sin is strewn with roses. Its sun never sets. Its way is broad and easy. Thousands travel the primrose path to perdition. Its lights are bright. Its melodies are sweet. Its friends are many. Its loves are fast and furious. There are no dull moments; no hours of agony; no stings of rebuke; no patient suffering; no heartaches; no flaunted failures; no grinding depressions; no dishonor and no disgrace. Oh, what a joy it is, to have your fling with the world.

But somewhere, some day there will be a pay day, and the sheets will be balanced for all eternity. Sin earns its wages, and God always pays His debts. On the far horizon of earth's little sphere, the great clouds of judgment are gathering. As the days pass, the ominous, threatening storm draws nearer. Woe unto the children of men. Woe unto them who have sinned. Woe unto men, "for all have sinned and come short of the glory of God." Who shall be able to stand in the day of judgment? Alas, the dye is cast. The sons of men are doomed. The flash of the lightning, the deafening roar of the thunder; the irresistible force of the storm will consume all men. Hope has fled, only destruction remains.

But someone may say, men do not fear a judgment. To that statement I must reply, that men either are mistaken or lie. Time and time again, it has been proven that even the boldest exponents of unbelief fear the approaching judgment. "It is appointed unto men once to die but after that the judgment." In a certain city a man, who in his life had feared neither God nor man, lay dying. A serious expression clouded his countenance. His friend noticing his thoughtful but serious expression asked him: "Are you afraid to die?" "No," replied the man, "I was just wondering if there is a judgment." Poor man! There is a judgment, and God has written that premonition on the heart of every man. Sin will bring judgment. It hangs like an ominous threatening cloud over every man.

But thank God, the rainbow may be seen in the cloud. Before the worlds were made; before the heavens were drawn, God in His infinite Grace set the rainbow in the clouds of judgment. God the Father provided that the judgment of the whole world would be borne by Jesus Christ His Son. Then, 1900 years ago, at the place of the skull, He bore the judgment of sin. Since then, the sign of the cross has been the rainbow of promise to all who have accepted it as their own. Judgment is done. It has been accomplished. There will never be another judgment for those who were crucified with Jesus on the lonely hill of Calvary. Ah! But you may say, "I cannot see the cross—how do I know that it was all for me?" Remember, all you need to do is believe what God says about it, and He, from the snow-capped heights of Heaven, will look upon His rainbow, and remember His everlasting promise. Let your words be:

(Continued on page 15)

Dear Saviour, I have naught to plead
In earth beneath or heaven above,
But just my own exceeding need
And Thine exceeding love.

The need will soon be past and gone,
Exceeding great but quickly o'er;
The love unbought is all Thine own,
And lasts forevermore.

—Jane Crewdson.

PROPHETIC DEPARTMENT

THE TIME OF JACOB'S TROUBLE

(Fifth in a series)

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

"Liquidate the Jews?" Twenty-eight centuries ago, the prophet of God wrote:

> **THE CHILDREN OF ISRAEL SHALL ABIDE many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days (Hosea 3:4, 5).**

The incarnate God Himself declared: "Verily, I say unto you, this generation [Gr. **genea**, i. e., this race, this family, this stock, this breed] **shall not pass**, till all these things be fulfilled" (Matt. 24:34).

"Liquidate the Jew"? An editorial by a Jewish editor, on January 8, 1937, in **The American Hebrew**, has it more nearly right:

> The Jews in Germany may or may not be restored to their rights in their fatherland: **the Synagogue will still go on.** The Jews of Poland may or may not recover economically in that country: **the Synagogue will still go on.** The Jews of Palestine may or may not realize the ultimate aims of the Balfour Declaration: **the Synagogue will still go on.** And in our country the time may or may not come when Jews will cease to be the objectives of this or that drive: **the Synagogue will still go on.**

In this same outstanding Jewish publication, on February 12, 1937, appeared a remarkable poem by a Jew, W. H. Tagress, from which we quote:

> We are the Jews. With aged eager fingers
> We clutch the wisdom
> Of an ageless earth. A wisdom steeped
> in blood.
>
> Once we were young.
> When tyrants stretched our bones
> And spat upon us,
> We closed an eye, and laughed
> At such futility.....
>
> We are the Jews.
> We lived and died,
> And died again each time a whip snapped out,
> Each time the stench of searing, burning flesh
> Defiled the air.
>
> We are the Jews. The pain
> Was ours to bear.
> We sought no way to fortify ourselves,
> For pain did not cause death.
>
> We are the Jews. Now we are old
> And age breaks through a wisdom
> Built from bitter, blinding things.
> We have no youth. We only feel
> Five thousand years of pain.
> The pain recurring in the heart
> That penetrates each aching limb,
> Then grips the heart again.
> Yet fearless we remain.
> For still we know the earth
> Is meant for us.
>
> We have no youth. Now we are old,
> And when we pause to pray
> That stinging lash still cuts across our back
> And spills our blood upon the earth
> Our fathers loved so well.
> But we remain.
>
> We are the Jews. We seek no way
> To spare ourselves the pain that goes with life.
> We are the Jews and through eternal
> pain shall teach
> The wisdom that is ours.
>
> And you who seek the day we are no more,
> Seek but in vain. For we shall live to see
> The hateful power that is yours
> Dissolve in dust. We are the Jews.
> Our prophets walked with God
> Upon a suffering earth,
> And taught us to bear pain.
> We are the Jews! **You seek our end in vain!**

Verily, O Gentile, the Jew speaks the truth to you when he cries: **"You seek our end in vain!"** The Jew, like unto his rejected Messiah, is, "A man of sorrows and acquainted with grief." "Vagabond of the nations," you call him, and he may be; but all the taskmasters' rawhides cannot cut him asunder. The Red Seas of all the Pharaohs cannot drown him. The flames of all the Nebuchadnezzars cannot consume him. The gallowses of all the Hamans cannot strangle him. The swords of all the Antiochuses cannot behead him. The crosses of all the Caesars cannot crucify him. The racks of all the Spanish Inquisitors could not tear him in twain. The Spikes of all the demons of Nuremberg could not nail him fast in the death-embrace of the Iron Maiden. The everlasting Arctic ices of all the Czars of Russia could not glaciate him. We can safely predict that the poisonous venom of all the neo-anti-Semitic scorpions of earth and hell will never exterminate him. The devil and all his cohorts have for ages sought, and still seek in vain, **the dissolution of the Jew.** You cannot curse him, for he has been cursed! You cannot bless him, for he has been blessed! You cannot destroy him, for he rises again! You Gentile fools, why spend your centuries ever trying to destroy the indestructible, or to kill the eternal? You accomplish naught but to invite down upon yourselves the wrath of the Lord God of the heavens and the earth!

Recently, in Los Angeles, we heard a Jew relate the following story:

Herr Hitler once spent two whole hours in one of his famous tirades against the Jews. All the time, an elderly Jew sat in front of him, smiling quite complacently. Quite irked, Hitler demanded an explanation, **and got it!** The courageous old Jew looked upon him as upon one to be pitied, and said:

"Ever since the afflictions of the Hebrews in Egypt under the cruel tyrant, Pharaoh, the Jews have celebrated their deliverance from that ancient anti-Semite, by eating a little three-cornered square



For centuries Palestine has been in ruins

of unleavened bread, called **Matsos.** Again, ever since the failure of Haman's plot to destroy the Jews, the Hebrews have celebrated their deliverance by eating a little three-cornered cake called **Hamon-taschen.** As I listened to your address today, I smiled because I was wondering just what sort of a cake the Jews will eat in the future when you cease to exist, and they celebrate their escape from oppression under you."

Herr Hitler's flabbergastation was not below zero, to say the least, as the courageous old Jew turned his back and walked away!

Verily, the hour is not far distant, unless all signs are false, when over Berlin, and over Warsaw, and over Moscow, and over Vienna, and over Bucharest, and over Rome, and over Madrid, and over Mecca, the Jew out of the loins of David shall reign. God grant that in the day when **that** Jew shall come into the kingdom, He may be a little kinder to the Gentile than the Gentile has been to Him!

The Covenants of the Eternal God at Stake!

The Gentile seems dumb to the fact that when he fights against the Jew, he fights against God! The unconditional covenant of the covenant-keeping God, made with Abraham, Isaac, and Jacob, as it touches their earthly seed, cannot be broken. The eternal purpose of God in Abraham and in his seed, cannot be swerved from its course, simply because it is eternal. No matter what the Jews have done—it is written:

> Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord: **If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord** (Jer. 31:35-37).

Nor is it because God is a respecter of persons that He will save Israel from destruction. Nor is God blind to the hate that the vast part of Jewry has had for His Christ since the days that they, "by wicked hands....crucified" (Acts 2:23) the Lord of glory. Nor is God ignorant of the fact that to this day the Jewish masses anathematize all that bear the name of Christ.

The Jewish Missionary Magazine (New York) is certainly anything but biased against the Jews. Yet, in the current issue, as a matter of interest, it quotes from a letter written by Dr. W. M. Christie, from Haifa, Palestine, to the British Weekly (Aug. 12, 1937):

> We cannot conceal that the present struggle [in Palestine] is not only for the elimination of the "Arab," but **also of things Christian.** In this connection we were astounded a few days ago when we found in a Hebrew Prayer Book, printed in Jerusalem, two ancient prayers that had caused trouble with the Christian in past ages, and which had been toned down, now reprinted in their most offensive forms. The first of these is called "Birkath-ham-Minim," and we translate: "And to the Minim (early Christians, especially Jewish) and to the slanderers, let there be no hope, and let all the insolent perish in a minute: and all thy enemies and all thy haters, let them be speedily cut off; and let the kingdom of wickedness be rooted out, broken, brought to shame, and humiliated, speedily in our days. **Blessed Be Thou, O Lord, breaking enemies and humiliating the Christians!"**

The spirit these Jewish prayers breathe is scarcely less hateful than the spirit that the Gentile manifests toward Israel. So, let no man think that we deliberately blind ourselves to the sins of the Jews, and that we are writing because of some maudlin sympathy for them. The apostle Paul so loved his own nation, the Jews, that he declared: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites" (Rom. 9:3, 4)—that they might be saved. Surely, he spoke not as one at enmity with the Jews. And yet, he was compelled to acknowledge that "the Jews.....both killed their own prophets, and have persecuted us; and **they please not God, and are contrary to all men"** (I Thess. 2:14, 15). That last statement is significant indeed! When Israel went into Babylonian bondage it was not without reason!

> **Jerusalem hath grievously sinned; therefore she is removed:** all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness is in her skirts; she remembereth not her last end; **therefore she came down wonderfully: she had no comforter** (Lam. 1:8, 9).

No, God never overlooked the sins of Israel. Israel was warned over and over of the judgments that would fall upon her because of her transgressions, and they fell! Verily, **"She hath received of the Lord's hand double for all her sins"** (Isa. 40:2). But all of this could not alter the immutable covenants of God. His promise to Abraham and to **Abraham's seed** stands! Our God keeps faith with the dead! Terrific judgments were to fall upon the heads of a faithless Israel; but **those judgments must never destroy her!**

> For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, **yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished (Jer. 30:11).

God's Preservation of Israel Is Not Without Reason

It was within the foreknowledge of God that He

elected Israel in Abraham as the instrument through whom "all the families of the earth shall be blessed" (Gen. 12:3). God beholds the future as clearly as He beholds the past. Within His vision of the future, He foresaw the day when the Gentile would close his eyes to the light and turn aside from the way into modernism and its attendant, unbelief. He foresaw the day when mankind would turn from the Lamb upon the altar of Abel, and worship at the bloodless shrine of Cain. He foresaw the day when an apostate church would not only compromise with the world, the flesh and the devil, but would actually enter into league with the cohorts of hell. He foresaw the day when the Gentiles, having received the light of the Light, would refuse to walk in that ight; and, that **then,** the blinded Jew would open his eyes in his day of trouble, look upon Him Whose hands and feet they had pierced (Zech. 13:10)—and **believe!** He foresaw the day when the Jew, as His flaming evangel, would lead the nations to bow before the feet of His Christ—when "ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard His own good and sufficient reasons for refusing to "make a full end" of the sons of Jacob, and for saving "the seed of Israel" from destruction in spite of "all that they have done."

Lewis Browne, an American, and a critic of the Jews, once wrote a brief little poem:

It's odd
That God
Should choose
The Jews.

Whereupon, a Jew replied:

God chose
Which shows
God knew
His Jew.

A Christian, reading the above, picked up her pen and wrote:

This Jew
Spoke true.
"God knew
His Jew"
As King
Would bring
To earth
New birth.

Is the Hour for the Earth's "New Birth" at Hand?

It would seem that even half-blinded eyes must see that the nations are in the most desperate need of new birth they have ever been—that the time has arrived for the new creation that God promised the world would take place. And what a glorious picture of that "new birth" the inspired prophet has given us:

> For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord (Isa. 65:17-25).

During the centuries since Christ, Israel has travailed first **in this** nation, and then in **that.** But today, she travails in **every** nation. It can truly be said that for the first time since Christ walked the earth, **all** Israel has entered into **world-travail.** Dr. Barnett R. Brickner, Cleveland Rabbi, is right: "We are facing a growing anti-Semitism that is becoming world-wide in scope." The Bishop of Jerusalem solemnly warns: "The civilized world is approximating to universal anti-Semitism." The **London Daily Express** affirms: "A strong wave of anti-Semitism is sweeping the world." That most outstanding publication of the British Empire, **The Quarterly Review,** says: "The plague of anti-Semitism has spread from its medieval breeding centers to all quarters of the globe; it is poisoning the minds of millions of people; it is vitiating the founts of culture and sapping the basis of civilization. AT NO PREVIOUS PERIOD IN THE HISTORY OF THE TRIBULATIONS OF THE JEWISH PEOPLE WAS IT EXPOSED TO SUCH CONCERTED AND VENOMOUS ATTACKS OVER SO WIDESPREAD AN AREA." **It is this universal, world-wide character of the present-day anti-Semitic movement that gives it first rank among all the significant events of this eventful day.** "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail" (Micah 4:10). And did not the great seer of Patmos behold this day of her agony? "And she, being with child cried, travailing in birth, and pained to be delivered" (Rev. 12:2). And did not the prophet say: "Shall I bring to the birth, and not cause to bring forth?.... For as soon as Zion travailed, she brought forth her children" (Isa. 66:9, 8).)It would seem, in view of the present world-wide distress of Israel, that the time has come for the covenant-keeping God to remember His unconditional promise:

> LIKE AS I HAVE BROUGHT ALL THIS GREAT EVIL UPON THIS PEOPLE, SO WILL I BRING UPON THEM ALL THE GOOD THAT I HAVE PROMISED THEM (Jer. 32:42)!

And every true prophet of God ought to bear a message of comfort and of hope to the weeping wander-



Palestine is now being rebuilt

ers within the lands where they ever have been and ever must be strangers, even as the Lord God has commanded:

> Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for **she hath received of the Lord's hand double for all her sins** (Isa. 40:1, 2).

Israel's Travail Proclaims the Second Coming of Jesus Christ

Let there be no mistake here, the travail of Israel in all the nations proclaims the second coming of Jesus Christ. For, "as He sat upon the mount of Olives" that memorable day, speaking at length to His disciples of His return from the heavens, they asked him plainly: **"Tell us.....what shall be the sign of Thy coming, and of the end of the world?"** (Matt. 24:3). And, as plainly did He make reply: "Then shall they deliver you up to be afflicted, and shall kill you: and **ye shall be hated of all nations** for My name's sake....and **then shall the end come"** (Matt. 24:9, 14).

Let us return for a moment to Jeremiah's great prophecy:

> It shall come to pass IN THAT DAY....that I will break his [the Gentile's] yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them (Jer. 30:8, 9).

First, a converted Jew who "shall serve [and not reject] the Lord his God." The doubting Israelite must once again thrust his finger into the pierced side of the Crucified, and cry: **"My Lord and My God!"** (John 20:27, 28).

Secondly, "David" (who in this prophetic picture is none other than the great "son of David," Jesus Christ [Ezek. 37:24, 25; Hosea 3:4, 5], Whose flesh did not see corruption [Acts 2:31] in order that God might keep His oath to David, "that **of the fruit of his loins, according to the flesh,** He would raise up Christ to sit on his throne" [Acts 2:30 Cf. II Sam. 7:12, 13])—**the "David" Who was born of Mary must come back to His own!** God's promise to Mary must remain inviolate:

> Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS.....and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever (Luke 1:31-33).

"IN THAT DAY"

When is our Lord coming back to earth? When are "the times of the Gentiles" to pass into oblivion? It will be **"in that day"** when the poison of anti-Semitism shall so permeate the hearts of unregenerate men that, in their hate of the Jew, all nations will join in a military expedition and lay "siege both against Judah and Jerusalem. And **in that day**.... all that burden themselves with it shall be cut in pieces, though all the people of the earth shall be gathered against it....**in that day** the Lord shall defend the inhabitants of Jerusalem.....**in that day,"** saith the Shepherd that keepeth Israel (Jer. 31:10), "I will seek to destroy all the nations that come against Jerusalem" (Zech. 12:2-9).

When is our Lord coming back to earth? When are "the times of the Gentiles" to become naught but history? It will be **"in that day"** when the canker of anti-Semitism shall spread to such world-wide proportions that "all nations will gather against Jerusalem to battle; and the city shall be taken, and the houses rifled" by international anti-Semitic bandits, "and the women ravished" by armies of international anti-Semitic rapers. **"Then** shall the Lord go forth and fight against those nations....and His feet shall stand **in that day** upon the mount of Olives... and the Lord shall be king over all the earth" (Zech. 14:2-4, 9).

When is our Lord coming back to earth? When will the God of Israel let fall the curtain and Gentile dominion perish from the earth? It will be **"in that day"** when the envenomed anti-Semitic "dragon.... [shall have] persecuted the woman [Israel]" until God Himself again mercifully intervenes as He did when the anti-Semitic Egyptian tyrants sought her destruction—when to the woman will be given "two wings of a great eagle, that she might fly into the wilderness;" and, when, again, as at the Red Sea, "the earth will open her mouth and swallow up the flood which the dragon cast out of his mouth" (Rev. 12:12, 16). **"In that day"** the marvelling seer "saw heaven opened, and behold a white horse" galloped adown the meadows of the sky; and "He that sat thereon....His eyes as a flame of fire....He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath....a name written, KING OF KINGS AND LORD OF LORDS." And in that stupendous and awful scene, John saw all the foamy-jawed anti-Semitic hyenas of the earth "gathered together to make war against Him that sat on the horse," with the one sure result—their carcasses were used to stuff the bellies of buzzards! (See Rev. 19:11-21).

When is our Lord coming back to earth? When will the wild "beasts" that are the Gentile nations (Daniel 7) be caged for time and eternity? It will be **"in that day"** when the thirst of the anti-Semitic bloodsuckers shall cause Israel to be "afflicted....and hated of all nations....Then let them which be in Judaea flee unto the mountains....for then shall be great tribulation [the time of Jacob's trouble] such as was not since the beginning of the world to this time, no, nor ever shall be....**Immediately after the tribulation of those days....they shall see the Son of man coming in the clouds of heaven with power and great glory"** (Matt. 25:9, 16, 21, 22, 30).

With the Scriptures open wide before them, how Bible readers ever conceived the idea that Armageddon would be a war of Gentiles against Gentiles is beyond comprehension. **Armageddon is a battle of Gentile against Jew. Anti-Semitism will be the direct cause of Armageddon.**

Surely, if ever God gave the world a clear sign of the approach of the Son of Man from heaven with power and great glory, it is in the increasing tides of world-wide anti-Semitism in the present hour! Quite recently, speaking at the Mansion House in London, Field-Marshal Lord Milne declared: "The writing is on the wall. The sands of time are running out!" Even military men see the shadows of Gentile night falling over the nations. Dull of hearing, indeed, is the ear that cannot hear the rattling of the chariot wheels of Him Who is to come—the great Deliverer! And with Him—**the Sunrise!** (Mal. 4:2).

PROTECTED

I pitched my tent upon the word
Not one part but the whole.
The enemy bore down to take
The fortress of my soul.

His angels came and circled me,
They pitched their tents as well.
With lightning flash and flaming swords
They guard me where I dwell.

Quite all unmindful of their doom,
The lowering clouds, the gathering gloom,
The Holy Writ they trimmed with haste
To suit materialistic taste.

I turned the dial..it seemed the room
Was heavy with a deadly fume.
The kind that can so gently steep
The eyes of men in hellish sleep.

Again I caught the ether wing—
And like the fragrant air of spring
The gospel ship went sailing by
Her banner floating above the sky.

I watched the gusty head wind toss
The age-old emblem..Jesus' cross!
The billowed sails were like the maze
Of morning clouds when all ablaze.

A song was flung across the earth,
It told about the second birth.
That ship became a heavenly fleet
Empowered by the Paraclete.

A darkened dial..around the place
There came the glowing peace of Grace.
That cloud of witnessess, true and wise
Seemed hovering there, with knowing eyes.

"No first-class educated African wants to be a white man.....Every educated Negro wants to be a first-class Negro, not a third-class European..... The superiority complex in doing a tremendous lot of mischief in Africa.... When I am worried, I go on my knees and I talk to God in my own tongue.. I plead with the Christian Church to make Africa the first Christian continent.. For God's sake give Africa Christian leaders."—J. E. K. AGGREY.
—From "Aggrey of Africa," by Edwin W. Smith.

THE TIME OF THE EVENTS OF JOHN 13

(Continued from page 6)

all of the gospel writers in connection with the crucifixion as follows: Now on the morrow which is after the preparation (Matt. 27:62); because it was a preparation which is (prosabbaton) before a sabbath (Mk. 15:42); and it was a day of preparation, and a sabbath drew on (Lk. 23:54); because it was a preparation, that the bodies should not remain on the cross upon the sabbath, for the day of that sabbath was high (great) (John 19:31). In these references I have put in the definite articles only where it occurs in the Greek text.

In three of these passages it is obvious that this day of preparation was followed by a sabbath. Two of these give no suggestion as to what sabbath it was. We know from the Old Testament that the Jews had a number of Sabbaths which were set to come on fixed dates every year regardless of the day of the week. Such were the first and last days of the feast of unleavened bread, and of the feast of tabernacles. The feast of weeks or Pentecost, and the first and the tenth of the seventh month were also sabbaths.

Now John says in 19:31 that the day of that sabbath was great. What would make it a great or high day? We have been told in Jn. 19:14 that this day was "the preparation of the passover," which means that the following day would be the first day (Lev. 23:6-7) of the festival of unleavened bread. The Old Testament Scriptures plainly teach that the first day of this festival was to be a day of cessation from labor and of holy convocation. This was the greatest of Israel's holy days, "for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance forever." (cf. Ex. 12:15-17; 13:3; Lev. 23:6-7).

There are some very worthy scholars who claim that **paraskeue,** preparation, was another name for Friday, and therefore the day following was the weekly sabbath and was great because it came during the passover week. For such an idea there is not the slightest bit of scriptural evidences. The same men say that the first day of the festival (the fifteenth of Nisan) came on Friday, and on that day Christ was crucified. The fact is, the day of the crucifixion is not so easily determined. The science of astronomy has added nothing but confusion to the problem. Different astronomers have fixed on three different days, namely, Thursday, Friday, and Saturday.

Dr. Edersheim, who is considered as one of the greatest authorities on such questions, has proved

(Continued on page 17)

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

VICTORY THE WILL OF GOD FOR ME

By L. L. Legters

Is the victorious life God's will for me? Victory over sin and over the devil in life and in service. Is this really God's will for me? If it is His will, it would be a sin not to enjoy it; if it is not His will, it would be a sin to seek it. What is God's will for me?

But first. What is the victorious life? Many people think of the Christian life in terms of "higher and lower," of a "defeated or victorious life," of a "life of surrender or of self-will." There is but one Christian life. It is the life that is Christ.

In God's vocabulary "higher" and "lower" do not exist. He has but one Life. Men use many terms; Christ Jesus, one term. Men speak from the standpoint of experience; Christ Jesus from the standpoint of fact and reality. Men give many and varied names to the same thing, depending on the angle of vision or of contact. They are like the blind men who went to see an elephant. One chanced to find the tail and declared he was like a rope, another fell against one of the huge legs and said the elephant is like a wall, while the other reached out and grasped the swinging trunk and maintained the animal was like a tree. A man who has eyes could see that each was wrong, and yet each had a word that described a part. And so with the real Christian life; men have many words to describe their experience, while God has but one—the Life that is Christ.

The Victorious Life

One day a man who had been living a life of defeat and failure entered into a new experience of the life that is Christ, and contrasting it with his former life of defeat he could find but one word—victory, "the victorious life." For the first time in his life he knew that Christ lived in him. He read, "Know ye not as to your own selves, that Jesus Christ is in you?" (2 Cor. 13:5). He became conscious of the indwelling Lord. He rejoiced with Paul, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20). The Holy Spirit revealed to him the glory of his indwelling Savior. He began to know the joy, "Christ in you, the hope of glory" (Col. 1:27). Is it any wonder that he called his experiences the victorious life? For the One Who lived in him was the same One of Whom Samuel spoke to Saul, "And also the victory of Israel will not lie nor repent; for he is not a man" (I Sam. 15:29).

The victorious life is not an experience but a person, the Lord Jesus Christ, our indwelling Savior; and those who permit Him to live out His life in them will experience victory in life and service; daily "riding in the train of His triumphs." For "He put all things in subjection under his feet" (Eph. 1:22), and He "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:21). The experience of sins in life subjected and having Him glorified in life and service is for anyone who really desires it and permits the Lord of Life to have His way in them.

The Spirit-Filled Life

One man approaching from another side and another need, called this Life "the Spirit-filled Life", and so it is. "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father" (Eph. 5:18-20). This is the Life that is Christ, it is the victorious life, the Spirit-filled life, filled with thanksgiving and praise to God for Christ.

Only those filled with the Spirit can put to death the doings of the body. "But if by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8:13). "Walk by the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). "But the fruit of the Spirit is love, joy, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23). There is no hope of victory over the self life in one's own strength and wisdom, but only as one is filled with the Spirit of the living God, as He manifests in us the Life of Christ. The Holy Spirit only can cause "Christ (to) be formed in you" (Gal. 4:19). It is God's will that we not only live by the Spirit but in the Spirit day by day, that we may experience "the exceeding greatness of his power to us-ward **who believe,** according to **that** working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and nower, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:19-21). That is the victory indeed; in life and service; over sin and the devil. Little wonder that men proclaim the power of the Spirit-filled life, for it is the normal life of a child of God, as it was of the "only begotten of the Father." The Spirit-filled life reveals and calls attention to the blessed Son of God, who is our Life, and not to anything of one's self. The result is a life of victory.

The Surrendered Life

Another man, because of the peculiar need in his life, and looking at it from another angle, called this same life "the surrendered life." Perhaps because of wilfulness, and stubborness, because of selfishness and determination to always have his own way, and being unable to make Christ king in his own life, at last he found that "no man can say, Jesus is Lord, but in the Holy Spirit" (I Cor. 12:3). Paul knew that no person in the wide world could say "Jesus is Lord" but by the Holy Spirit's own peculiar working, so he prayed "that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith" (Eph. 3:16, 17). There is no doubt but that this life is a surrendered life. It is a daily yielding to the indwelling Lord Jesus Christ. Daily trusting the Holy Spirit to keep us bowed before Christ as Lord. Daily trusting Him to live out His life of victory in us. A precious experience! A marvelous fellowship! A glorious life!

The Life of the Fullness of Blessing

Others occupied with their needs and heart hunger, their longing for better things in their personal lives, and conscious of the emptiness of their service, suddenly were awakened by the Spirit to see what riches they had in Christ Jesus. They at once called their experience "the life of the fullness of blessing." Before them Paul had cried exultantly, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ; even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love" (Eph. 1:3, 4). "In him dwelleth all the fulness of the Godhead bodily, and in him ye are made full" (Col. 2:9, 10), "to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God" (Eph. 3:17-19).

"He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things" (Rom. 8:32)? What more than this could any tongue ask, or any mind think, or any heart desire? To be filled unto all the fulness of God. To have Him in Whom the fulness of the Godhead dwells bodily dwell within us. The wonder of salvation, the glory of the Christian life! Truly a life of the fulness of blessing. This is the will of God for us in Christ Jesus. Hereunto were we called. Chosen in Him to "be holy and without blemish before him in love" (Eph. 1:4). Predestinated to bear the image of His Son (Rom. 8:29) "when it was the good pleasure of God, who separated me, even from my mother's womb, and called through his grace, to **reveal his Son in me**" (Gal. 1:15, 16). All of this is in the normal Christian life when our life is fully yielded to Him. When He is permitted to live in us as Lord and Master, and He is allowed to live out His victorious life in fulness of blessing through us for others.

The Life of Faith or Rest

Some had spent a miserable life of wandering in the wilderness. They knew they were out of Egypt but did not know how to enter the promised land of rest. They had heard of the blessing in Christ Jesus, of the rest that was possible in Him, but they had never been able to enter into rest. Then one day the Holy Spirit illumined the page and they read, "and we see that they were not able to enter in because of unbelief" (Heb. 3:19), and "for we who have believed do enter into that rest" (Heb. 4:3). They believed and entered into such a rest as they had never dreamed possible on this earth, and what they supposed was reserved only for heaven. A rest and peace that passeth all understanding. It is no wonder that the storm-tossed weary souls called their experience "the life of rest." And when it was realized that this rest could be maintained day by day they could not refrain from telling others and urging them also to enter into the life of rest—the Rest of God.

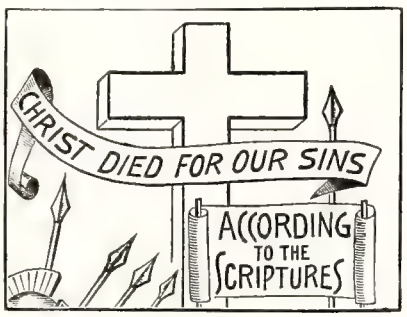
The Abundant Life

It took many men looking from many angles and from many quarters to express in their weak way what the Lord Jesus put into one word. "I came that they may have life, and may have it more abundantly" (John 10:10). The Life that is Christ is "the Abundant Life." More than you need, overflowing life. The word Jesus used is made up of two words. The first is "all sides" — "all edges" — "round about." The other part "to run over." It could easily be rendered "I have come that they might have a life running over on all sides all the time." A life overflowing in obedience and faith Godward, of love and service manward. A life of vitality, of energy and endurance in love, a life of victory over sin and the devil everywhere in life and service.

This abundant, overflowing life is like a diamond. To be seen in its real beauty it must be looked at from many sides and from many angles and in full sunlight. God enabled one to look at the Life that is Christ in the light of the Holy Spirit and he saw victory. Another to look and he saw a life filled with the Spirit. To another He gave a vision of the Lord of Life and he saw surrender. Another saw satisfaction, fullness of blessing. Another — wearied and sore-eyed from seeking— one look and he saw the Rest of faith, the rest that remaineth to the people of God. It is all one and the same Life. The Life more abundant. The life running over on all sides. The life that is Christ.

This life is a Person, Christ, the victorious Master. The Holy Spirit, the means. Surrender, the method. The fulness, the magnitude. Faith, the measure. Abundant Life, the meaning my Lord and my God.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit" (Rom. 15:13).



A RAINBOW IN THE CLOUDS

(Continued from page 8)

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

Upon that cross of Jesus
Mine eye at times can see
The very dying form of one
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess,
The wonders of His glorious love
And my own worthlessness.

I take, O cross, thy shadow
For my abiding place;
I ask no other sunshine
Than the sunshine of His face;
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame,
My glory all the cross.

II. Again, the Cloud of Death Has Passed Like a Heavy Shadow Over the Lives of Mankind.

The generations of men are an endless funeral train. The strains of music are an endless funeral dirge. From the moment the child enters the world till the time it passes over the brink of the River, the endless process of death begins, continues and ends. Life is but a passing shadow. It is like a gleam of sunshine and then gone forever. It is like a bit of foam on the crest of a great wave, tossed up, then lost in the midst of the surging waters. It is like a breath, like the grass of the field, which now is, but tomorrow is cast into the oven. Life is surpassingly short. A child is born, tomorrow it is an old man. Youth is barely begun until it fades into old age. Men scarcely become useful until the summons comes from beyond the brink of death. The hideous spectre of death stalks abroad and sorrow and sighing follow in his train. Yet men have not been able to escape from his grizzly clutch. All the inventions of human ingenuity have been exhausted but men still die. Life is short, so short, and to realize the soul's ambitions in this life is denied. Listen to the despair of one who knows not God, as he looks into the gaping mouth of death:

Let me live out my years in the heat
of blood
Let me die drunken with the dreamers
wine,
Let me not see this soul-house built of
mud
Go toppling to the dust a vacant
shrine.

Let me go quickly, like a candle light
Snuffed out just at the heyday of its
glow,
Give me high noon—and let it then be
night.
Thus would I go.

And grant that when I face the grizzly thing,
My song may trumpet down the grey
perhaps:
Let me be as the tune—swept fiddle
string
That feels the master melody—and
snaps.

Such are the desolate deliberations, and the careening confusions of the minds, whose only hope is despair, whose only life is death, whose only beyond is oblivion.

The most insistent question that has ever fallen from the lips of man, **is the question which fell from the lips of Job:** "If a man die, shall he live again?" The insistent longing of the soul for life after death has manifested itself in every heathen religion. Mo-

hammed envisioned the bliss of a celestial Turkish harem: a place called pardise where beautiful maidens would serve the men. Buddha invented the vague felicities of Nirvana. The Indians conceived of immortality as a happy hunting grounds. Even the atheist has a militant longing for a place beyond this veil of tears, in which the soul may find rest, as this verse from Swineburn will attest:

From too much love of living
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods there be,
That no life lives forever,
That dead men rise up never;
That even the weariest river
Winds somewhere safe to sea.

Akin to this fevered wish of men, is the question of loved ones. What man, who standing beside the open grave of his mother has not asked the question: "Shall I ever see her again?" Who has not lost father, mother, sisters, brothers, sons, daughters, wife or husband, so near and so dear, and not wondered about seeing them again. For those who are outside of Jesus Christ, the only answer that comes back from that regions beyond is the empty echo of their agonizing cry. A horror of great darkness settles down over all Christendom. The clouds that gather are not penetrated by the light of any sun.

But it is at this point that the rainbow appears in the clouds for the Christian. 1900 years ago when the black clouds had gathered over the place of the skull, when the last vestige of hope had fled from the hearts of the disciples; when only an utter defeat stared them in the face, the rainbow appeared. There was a resurrection morn. A few dejected women and weary men came to the grave to anoint a dead body. But they were met by an angel, and a thunderbolt of victory; "He is not here, he is risen as he said; why seek ye the living among the dead?" Midnight became broad noon; death, life; defeat, victory; despair, hope. Is it any wonder that a band of retreating disciples went out to conquer the world? Is it any wonder that the poet wrote:

Death cannot keep his prey
Jesus My Savior,
He tore the bars away
Jesus my Lord.
Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And he lives forever with His saints to reign.
He arose. He arose.
Hallelujah, Christ arose.

The rainbow has appeared in the sky. For the Christian, death has no sting, and the grave has no victory. In the heart of Africa, the first Brethren missionary to yield up her life to the Master was Mary Rollier, a wife, and a mother of two children. The scene at the grave was one of unusual sadness. At high noon they laid to rest all that was mortal of Mrs. Rollier. Mr. Rollier himself spoke in French to the soldiers and others who gathered by the grave. Marguerite, the little daughter of the Gribbles, was the first to burst into tears. She sobbed out the words: "Oh, now, I can't see dear Aunt Mary any more." Julia, the younger daughter of the Rolliers, was standing quietly beside her and said comfortingly. "Don't cry, Marguerite, you shall see your dear Aunt Mary again. We shall see her in Heaven, and we shall see her always, for there is no dying there." Little Julia was not yet six years old, and yet, she saw the rainbow in the clouds. The resurrection of Jesus is the rainbow.

Since the resurrection rainbow has appeared in the clouds men can face death without a tremor. The late Dr. F. B. Meyer, a great preacher and servant of the Lord, was writing to a friend just a few days before his death. The doctor had just previously informed him that he had but a few days to live, and Dr. Meyer mentioned this in his letter. As he closed the little message to his friend, he wrote the words of triumph which only a Christian can write; and that, because He looks upon the rainbow in the clouds of death; "Good night, I'll meet you in the morning." Death has no horrors for the Christian. It is only the gateway to Heaven. And in Heaven

There'll never be crepe on the door knob,
No funeral train in the sky;
No graves on the hillsides of glory,
For there we shall nevermore die.
The old will be young there forever,
Transformed in a moment of time;
Immortal we'll stand in His likeness,
The stars and the sun to outshine.

III. Finally, the Great Cloud of Earthly Chaos Has Overtaken the Entire World.

Crime menaces the future happiness of the world. It stalks abroad in the open day. It sneers at the laws of the land. It laughs at the powers that be. It threatens to engulf all humanity. Degeneration and degradation strike the eye upon every hand. The minds of men are become open sewers. Every phase of activity is becoming infested with the germs of vicious immorality. Business, pleasure and religion are patronizing its infamous haunts, and bartering for its filthy wares. The United States is 100 to 200 per cent more criminal than any other nation on the face of the earth. There were 20,000 suicides in 1932 in the United States alone. One out of every seven marriages is a failure. Eighty per cent of our criminals are boys under 20 years of age. Half of the men in Sing-Sing prison are under 25 years of age. Not one boy out of every hundred has received definite Christian training. Kidnapping is becoming the hobby of the criminal. The moving pictures are contributing their share to the toboggan slide of morals. Scarcely an entertainment is featured today, without some unseemly demonstration of sex. The clouds of immorality and crime are gathering black over the heads of humanity. The last gleam of light is flickering in the wind of judgment. Men have failed.

Besides crime, universal poverty threatens to submerge the world in the raging torrents of disaster. The United States is the greatest nation on the face of the earth. We take pride in our statesmen, in our scientists, in our educators, in our economists, in our commercial geniuses, but it is an appalling fact that almost 50 per cent of the population are living on public charity or private goodness. Democracy has failed. The intellect and wisdom of men has fallen short. Our statesmen, educators, economists, business men, have thrown up their hands in despair. The problem has become a hopeless maze of difficulties and blind paths. All the while, the helpless masses are crying for bread. Their hands are raised in earnest plea for food, but none comes. We call this the golden age of industrialism. It is estimated that there are enough machines that every man, woman and child in the United States could possess and operate 37; that the working hours could be reduced to two or three a day; that every family could live in luxury, without want, knowing no suffering. But instead, two thirds of the population must subsist on a mere existence. Where are the brains of men? Where are genii of civilization? Where are the benefactors of the race? The picture is dark. But it is far darker than it is our privilege to know. This is the evidence of the colossal, stupendous failure of men.

Moreover, world war clouds are pressing down upon us. The nineteenth century hailed the cry of democracy. But scarcely thirty years have passed and the greatest nations on the face of

GOD'S PERFECT WAY

Say not, my soul, "From whence
Can GOD relieve my care?"
Remember that Omnipotence
Has servants everywhere.

GOD'S help is always sure,
His methods seldom guessed;
Delay will make our pleasure pure,
Surprise will give it zest.

HIS Wisdom is sublime,
His heart profoundly kind;
GOD never is before His time
And never is behind.

Hast thou assumed a load
Which few will share with thee,
And art thou carrying it for GOD,
And shall He fail to see?

the earth are held in the iron grip of dictators. Scarcely twenty years have gone by, since "the War to end all war." Its victory was heralded the world around as the dawn of peace, and the foundation of a new brotherhood of man. But what has happened during the ensuing twenty years? The most colossal preparations for war the world has ever known are being perpetuated and promoted by European nations. "Peace, peace, but there is no peace." National hatred has never been so acute. National distrust grows with the passing of days. National enmity is manifesting itself in preparation. Even the United States has been swept into the seething maelstrom of war mania. In 1932 there was 75 per cent more expenditures for war than in 1931. One hesistates to say how much more in 1938 than in 1936. The world is sitting on a bomb shell. Just a recent exerpt from the newspaper, indicates that the world powers are ready at a moment's notice to begin frantic mobilization for the coming war. The present crises in Europe are alarming. It looks like the whole world is moving toward that last great conflict before the coming of the Lord. Men have failed again.

Finally, we observe the internal troubles in the overthrow of orthodox religion. The most surprising apostasy of all time is now sweeping the Christian world. The foundations of the Christian religion are being assailed from every vantage point. The Bible is being displaced by the oracles of men. Reformation is being substituted for regeneration. Missionary activity is being decreased. The church has degenerated into a primarily social institution composed of unregenerate men, instead of growing as a spiritual brotherhood of redeemed souls. The existence of the Church is becoming a problem of no small dimensions. If the apostasy continues to increase, we may expect thousands of churches to close their doors within the near future. The clouds are dark, and the storm that threatens to burst upon the world will be so powerful, and so devastating in its destruction, that the last ray of hope is gone. But what will become of the world? Must all men perish? Is there no hope for even the Christians?

Thank God, there is a rainbow in the clouds of this awful chaos. Men have failed. They have failed to stem the tide of crime. They have failed to reduce the poverty of the world. They have failed to usher in the age of peace. They have failed to destroy the works of Satanic infidelity. But yonder in the clouds is the rainbow. Its colors have all the reassuring hope that is contained in the rainbow's gorgeous grandeur. Yonder appears the sign that the Father of Eternity is just now ready to break through the clouds in glory. When that eternal morning shall break, and the Sun of Righteousness shall rise with healing in His wings, then the nations shall be broken with a rod of iron; then shall peace flow like an unending river; then shall milk and honey be plentiful; then shall the earth be filled with the knowledge of the Lord as the waters cover the sea. But remember this: the clouds are dark and you may not be able to see the sign of the rainbow in the clouds. You may be driven by persecution, famine, hunger, crime, and war to the place of desperation; you may even doubt that God still remembers. But hearken, the rainbow is in the clouds, and He who is the Monarch of the world; He who sits on His throne above the clouds, sees the rainbow and remembers His children among the sons of men.

Glorious truth! The next time you see a rainbow, remember that it is the seal of the grace of God inscribed across the canopy of the heavens. That rainbow is the sign of God. In the cross, it signifies that judgment is done. In the resurrection, it signifies that there is life beyond. In the second coming it signifies that the redemption of the whole universe is at hand. Take courage. Have hope. The rainbow is in the sky.

The clouds may go and come,
And storms may sweep my sky—
This blood-sealed friendship changes not:
The cross is ever nigh.

My love is ofttimes low,
My job still ebbs and flows;
But peace with Him remains the same—
No change Jehovah knows.

I change, He changes not,
The Christ can never die;
His love, not mine, the resting place,
His truth, not mine, the tie.

Men fail, Christ fails us not,
He comes, the time is nigh;
We long for him; for the rainbow
We scan the darkening sky.

Tho dark the clouds of earth,
Tho hidd'n the rainbow's hue,
Ah! He who sits above the clouds
Sees, and remembers you.

TIME EVENTS OF JOHN 13

(Continued from page 13)

himself to be in confusion on this matter. In his Life and Times of Jesus The Messiah, he takes the view that Friday was the fifteenth of Nisan, the first great day of the festival of passover, and was the day of the crucifixion. In his book, In The Days of Christ, p. 77, he says: "It is a curious confirmation of the gospel history that the death of Christ is there (i. e., in the Talmud) described as having taken place "on the eve of the passover," remarkably bearing out not only the date of that event as gathered from the Synoptical gospels, but showing that the Rabbis knew nothing of those Jewish scruples and difficulties, by which modern Gentile writers have tried to prove the impossibility of Christ's condemnation on the Paschal night." This statement from Dr. Edersheim reveals the confusion in his mind as to the date of the crucifixion. Nothing is more obvious in the Talmud than the fact that the "eve of the passover" was the fourteenth of Nisan. Here is one quotation which puts that fact very clearly in few words. "The reason that Chometz must be removed on the fourteenth (of Nisan) (the eve of passover)...." This is quoted exactly from the Talmud, including parentheses (Tract Pesachim p. 19).

Now when Dr. Edersheim says, as he does in his book referred to above, that the crucifixion took place "on the eve of the passover," he involves himself in a contradiction by claiming, as he does, that the supper of that last night was the passover, for the passover never was eaten till the end of the fourteenth of Nisan, at which time, on this occasion, our Lord was in the tomb.

BE FAIR TO THE PREACHER

By Rev. C. V. Fairbairn

There has developed in some quarters the custom of paying bills and incidentals out of the weekly budget first and then giving what they can of what is left to the pastor. Beloved, this is not fair; it is not right; it is not good business policy.

Experience has proven the worth of the leadership of the minister. Churches have said, "Let's go without a preacher this year, take the salary amount and pay it on our church debt." Result: No preacher, no leader, money NOT raised, interest not covered, principal debt as heavy as ever. No good. And that is the way it generally works.

You need your preacher. He is shepherd of the flock. He is leader and director. Officials may advise, but the headship and leadership of the pastor are absolutely essential for the good of the work. Then pay him first. Make him feel he is appreciated. Keep worry off his mind. Let the incidentals worry for a change. And if you worry over the incidentals, then it's your turn to worry; give your pastor a little respite. He will feel better, keep blessed easier, work more cheerfully, do better work in shorter time. These are well-tested, time-proven, business, psychological and spiritual truths. So now, instead of paying up everything else first, then after your pastor worries, groans, weeps in secret a while—would you like to do it?—taking a special to raise his salary, pay your preacher first; if your incidentals drop behind, take your special to bring up the shortage there. This will work wonders.—Free Methodist.

THE DANCE

A dancing master by the name of T. A. Faulkner, who ran a dancing school of his own for a time in Los Angeles a number of years ago and who, through the death of his sister who had been blighted in the ballroom, was led to renounce his business and confess his faith in the Lord Jesus Christ, wrote a book on the subject "From Ballroom To Hell." The following are a few quotations from his book: "It is a startling fact, but a fact nevertheless, that two-thirds of the girls who enter dancing schools are ruined before the year is out! Mark my words; I know this to be true." "The following 200 were cases of girls who are today inmates of houses of ill-repute and whom I talked with personally. They were frank in answering my questions in regard to their downfall, and I gathered that they were ruined by:

Dancing school and ball-rooms	163
Drink given by parents	20
Willful choice	10
Poverty and abuse	7
	200

I know of a select dancing school where in a course of three months eleven of its victims were ruined." Ex.

THE BEST WAY

The best way to rise above others, is to be willing that they should rise above you.

The best way to fight your own battles is to let the Lord do it for you.

The best way to get victory over a besetting sin, is to nip it in the bud.

The best way to preserve uninterrupted peace, is to live in the spirit of prayer and think humbly of yourself.

The best way to answer an unkind letter is, wait at least ten days, better one month. After writing, let it cool off one week and perhaps you will not send it, thus saving a good stamp, also the peace of God in your heart and the good will of the sender.

The best way to avoid snubs, is to mind your own business and be slow to speak.

The best way to argue with one who is contentious, is to keep calm and let him grind his grist. You could not convince him in one thousand years while he is loud-mouthed and excited.

The best way to get "even" with a person is to get **above** him, by showing a better spirit than he manifested. See!—E. E. Shalhamer.

Three Answers to Prayer—There are three answers to prayer. One is, "Yes!" Another is, "No!" The third is, "Wait!"—G. H. Kennedy.

"I UNDERSTAND"

(Ps. 50:15)

Hast thou been hungry, child of Mine?
I, too, have needed bread;
For forty days I tasted naught
Till by the angels fed.
Hast thou been thirsty? On the cross
I suffered thirst for thee;
I've promised to supply thy need,
My child, come unto Me.

Perhaps thy way is weary oft,
Thy feet grow tired and lame;
I wearied when I reached the well,
I suffered just the same:
And when I bore the heavy cross
I fainted 'neath the load;
And so I've promised rest to all
Who walk the weary road.

Doth Satan sometimes buffet thee
And tempt thy soul to sin?
Do faith and hope and love grow weak?
Are doubts and fears within?
Remember I was tempted oft
By this same foe of thine;
But he could not resist the Word
Nor conquer pow'r divine.

When thou art sad and tears fall fast
My heart goes out to thee,
For I wept o'er Jerusalem—
The place so dear to me:
And when I came to Lazarus' tomb
I wept—my heart was sore;
I'll comfort thee when thou dost weep,
Till sorrows all are o'er.

Do hearts prove false when thine is true?
I know the bitter dart;
I was betrayed by one I loved—
I died of broken heart:
I loved My own, they loved Me not,
My heart was lonely, too;
I'll never leave thee, child of Mine,
My loving heart is true.

Art thou discovered in thy work?
Doth ministry seem vain?
I ministered midst unbelief,
Midst those with greed of gain:
They would not hearken to my voice
But scoffed with one accord;
Your labor never is in vain
If done unto the Lord.

Have courage, then, My faithful one,
I suffered all the way;
Thy sensitive and loving heart
I understand today;
Whate'er thy grief, whate'er thy care,
Just bring it unto Me;
Yea, in thy day of trouble, call,
I will deliver thee.

—Susanne C. Umlauf

MY PRAYER

Lord Jesus, make thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie.

WOULD YOU WISH TO LIVE THERE?

Little Hattie had a model village, and she never tired of setting it up. "What kind of village is that, Hattie?" asked her father. "Oh, a Christian town," Hattie answered quickly. "Suppose we make it a heathen town," her father suggested. "What must we take out? "The church," said Hattie, taking it to one side. "Is that all?" "I suppose so." "No, indeed," her father said, "the public school must go. Take the public library out also." "Anything else?" Hattie asked sadly. "Isn't that a hospital over there?" "But, Father, don't they have hospitals? "Not in heathen countries. It was Christ who taught us to care for the sick and the old." "Then I must take out the Old Ladies' Home," said Hattie soberly. "Yes, and that Orphan's Home at the other end of town." "Why, Father," Hattie exclaimed, "then there's not one good thing left! I would not live in such a town for anything." Does having room for Jesus make so much difference?—Moody Monthly.

THE DOLLAR AND THE CENT

A big silver dollar, and a little brown cent,
Rolling along together they went,
Rolling along the smooth sidewalk
When the dollar remarked—for the dollar can talk;
You poor little cent, you cheap little mite,
I'm bigger and more than twice as bright,
I'm worth more than you a hundredfold,
And written on me in letters bold,
Is the motto drawn from the pious creed,
"In God we trust," which all can read.
Yes, I know; said the cent,
I'm a cheap little mite, and I know
I'm not big, nor good, nor bright.
And yet, said the cent, with a meek little sigh—
You don't go to church as often as I.

—Wall Street Journal.

THE TIE THAT BINDS

NIEDOMANSKI-MUNCH.—On the evening of May 2, 1938 at eight o'clock Charles Richard Niedomanski and Reba Frances Munch took the marriage vows which solemnized their wedding. The ceremony took place in the First Brethren Church of Washington which was beautifully decorated for the occasion and filled with relatives and friends. The happy couple are members of the Washington church and will continue to reside in Washington where both are employed. Following the wedding there was a reception at the bride's home. The undersigned performed the ceremony and the double ring ceremony was used. A host of friends wish these young folks happiness and the Lord's blessing.

HOMER A. KENT, pastor.

CULP-SIMLER.—Mr. Howard Culp of Johnstown, Pa. and Mrs. Mary F. Simler of Mapleton, Pa. were united in the vows of matrimony by the bride's pastor in the Conemaugh First Brethren Church the night of June 16th with a simple single ring ceremony. They were accompanied by the bridegroom's father. Mrs. Culp, nee Yocum, was left a widow over two years ago and has since lived with her mother in Mapleton, Pa. Mr. Culp a mail carrier in the Johnstown post office is also the secretary to the First Lutheran Sunday

School of Johnstown. They have established their home at 132 Tillman Ave., Johnstown, Pa. May the Lord's richest blessings follow their new relationship.
W. H. SCHAFFER.

STUTZ-CLAYTON The marriage of Miss Janet Stutz to Mr. Glenn Clayton in the Dayton Brethren Church, solemnized by the undersigned and assisted by Rev. R. Barnard, pastor at Dayton, on the night of June 11th, was a beautiful and imposing service. A large concourse of people from the Dayton church and the New Lebanon church, in addition to many other friends; the altar with its rich floral decorations; fitting musical numbers rendered by Mr. Robert Kline at the pipe organ, interspersed by superb vocal numbers rendered by a rare tenor; the double ring ceremony all in all it was an event free from a single discordant note, and something lovely to remember.

The bride, Miss Janet Stutz, is a highly esteemed member of the Dayton church, richly endowed with musical talent, who has greatly endeared herself to the people of the New Lebanon church and community through her faithful and capable service as directer of music in this congregation for a year. Mr. Clayton is the able, respected superintendent of our New Lebanon Sunday School, moderator of our church, and a member of the teaching staff of our local High School.

Both bride and groom are consecrated, loyal, faithful young people, and it would be difficult to conceive of two young people becoming life partners, starting out on life's journey together, with a greater wealth of good wishes from a multitude of friends than they enjoy. It is easy and joyous to anticipate for them a most happy and useful life. May they be granted many happy years to walk together, and to serve our Lord, and the cause of mankind.
WM. H. BEACHLER.

Into His Marvelous Light

CARROLL Franklin Ellsworth Carroll departed to be with his Lord Sunday morning, May 8th, 1938, at the age of 63 years. For many years he had been a member of the First Brethren Church of Washington and served the Lord faithfully. He is survived by his wife, Katherine Carroll and two brothers, William D. and James O. The funeral service was held in the Washington church, May 10th, conducted by the undersigned and burial took place in Congressional Cemetery. Thank God, we "sorrow not as those who have no hope."
HOMER A. KENT, pastor.

BLOUGH— Ruth Blough of the Smithville, O., Brethren congregation was called to be with her Lord on May 1, 1938, from the Thomas Rest Home in Wooster, O., at the age of 35 years, 8 months and 5 days. She was married to Harry Blough on Dec. 18, 1922. Three children with the husband, her mother, and seven sisters, survive.

Sister Blough united with the Brethren church at fifteen years of age, and from the time that she accepted Christ and became a member of His church she lived a faithful consistent Christian life. She has left to her family and all who knew her a noble heritage—that heritage is the memory of a kind devoted loving Christian mother. A mother that was true to her family and her church and to all the things of life that are of real value.

Sister Blough was confined to her bed for ten years. Through all these years of sickness she was patient and considerate and hopeful. Such patience and explicit trust could never be the portion of any who did not possess a constant fellowship and companionship with the Lord Jesus Christ. At the close of a beautiful Lord's day, just as the sun was losing itself to announce the close of day, her sweet spirit slipped quietly and peacefully away to begin a new day in her home where the sun never goes down, and to join with the great throng of the redeemed in the land that is "fairer than day." May every sorrowing heart be comforted by all the wonderful promises of His Word.

Funeral services were held from East Chippewa Church of the Brethren, conducted by the undersigned, her pastor, assisted by Rev. McFadden and Rev. Delauter.
C. C. GRISSO.

FORTNEY—Retta Lindsey Fortney was born in Pennsylvania on February 27, 1859, and died at months and 3 days. Almost her entire life was spent Friendsville, Ohio, on May 30, 1938; aged 79 years, 3 in Chester Township, Wayne County, Ohio. She was married in 1885 to Hiram C. Fortney, of Friendsville, and her husband preceded her in death in 1926. To this union no children were born, but she was a mother to the step-son Harry Q. Fortney, now of Sterling, Ohio, from infancy. "Aunt Rettie," as she was affectionately known to all, was a life long member of the West Homer Brethren Church, and as long as her health permitted was a faithful attendant and devoted worker. She enjoyed studying her Bible, and was an example to those younger in the faith. Besides the step-son there are several nieces and nephews to mourn their loss, and a host of friends and neighbors.

The funeral services were conducted by her pastor in the Parker Funeral Home, at Lodi, Ohio, on June 1, 1938. Interment was in the Lodi cemetery.
ELIAS D. WHITE, Pastor.

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C. E. Topic for Young People

Topic for July 17, 1938
SIGNS IN THE HEAVENS ABOVE
(Joel 2:1-10; 28-32)
Suggestions for the Leader

The heavens are really three in number. The first heaven is where the birds fly, the second is where the stars are, and the third is where God dwells.

Men have studied the heavens for many years, especially the starry heaven. They were interested in watching the movements of the stars, planets and other bodies as they moved around the sun. Christian people have been equally as interested in the heaven above the stars. We believe that God's throne is there and that some day we too will be in this heaven. We shall pass through the starry heaven into the presence of God.

A lesson to be gained from this topic is to recognize God's power in the creation and freedom to use any of the heavenly bodies to show forth His will. He made the sun and moon and can use these at any time. At the present, they stay in their places because He is still on His throne.

The accuracy of the clock work of the heavens is a marvel. Unbelievers ought to be converted by considering it and believers ought to be strengthened in their faith toward God. The psalmist said, "For ever, O Lord, thy word is settled in heaven." The heavens are not in rebellion against God; only Satan and his followers are in rebellion. In the years to come, God will show many signs to the Gentiles from the heavens they scan. He will use natural things but clothe them with unnatural behavior. We live by faith; but for those who do not, signs will appear.

1. The Heavenly Bodies Are for Signs
Gen. 1:14; 1:2 Jer. 4:23.

The positions of the planets and other large bodies in heaven determine the seasons, temperature, years, months and days. There is a definite relationship between many of the planets. However, there must be more to be found in the word "signs."

Many years ago there was a disturbance in the skies when Joshua fought during the extra long day. The wise men saw a strange star over Bethlehem and were led by it to see the Christ Child. There was a sign in the sky during the crucifixion.

Bible students believe that the world was created perfect and good but something happened to cause a judgment. This occurred between Gen. 1:1 and 1:2. Then the sign in verse 14 is also a reminder of the long darkness of judgment.

2. God Can Shake the Heavens.
Job 9:5-9 Haggai 2:6; 21-22

Only God is able to keep conditions such that people can live on the earth. Scientists have suggested the possibility of the sun burning out and then all life on the earth would perish. Others believe that some day we will get too close to the sun and be scorched. These ideas are worth nothing. We need never fear that anything will happen to harm us. "All things hold together" in Christ (Col. 1:17). He made the heavens and is able to keep each planet in its place. Did you hear of the frequent scares of certain comets coming close to the earth? There is no place in the Bible for such things to happen now. God does have some signs in the heavens that He will use later.

The heavens shall yet roll up and disappear. Darkness shall cover the earth. These things will happen when God shakes the heavens and deals a final blow to sin and all those who are of Satan's kind.

3. The Day of the Lord Will Be Ushered in With Darkness. Isa. 13: 9-11 Rev. 6:12-14.

The Day of the Lord means the judgment for the world. The Lord shall come in wrath to punish evil workers. As He comes in power and glory, there will be many signs in the heavens. The sun will become black. The moon will become as blood. Stars will fall to the earth and the heaven shall roll up as a scroll.

All of these things take place to send men to prayer. The trouble with them is that they do not know how to pray and to whom to pray. Rev. 6:16 indicates that they will pray to objects of nature. They will address the creature rather than the Creator.

Many men who thought that they would be brave and get by in the next world as they did in this, will see their error too late. The question is, "For the great day of His wrath is come; and who shall be able to stand?"

4. The Day of Armageddon Will Be a Day of Darkness. Matt. 24:29.

The nations that oppose God will yet be punished. Jesus believed and mentioned the day following the tribulation. There will be a period of seven years during which the anti-Christ

will presecute the Jews. The church will not be here but in heaven. Armageddon will be fought between the forces of righteousness and the forces of evil.

The signs of darkness will terrify the enemy. However we will not be afraid. It will be the Lord's battle and He will win. Anti-Christ will be destroyed.

5. The Heavens Will Be Rolled Back. Isa. 34:4, 8. Rev. 6:14.

Other speakers have pointed out that the Day of the Lord will come with darkness. There will be signs in the sun, moon and stars. The Bible says that there will be a strange moving of all of these bodies. It probably means that they will be removed from view. Some may object to this saying that they could not be seen any way. We can not be sure of this. It may be a light from the throne of God would make them visible. At any rate there will be great changes in the heaven above.

"There is a later time when the rolled-back heavens will reveal the full glory of our coming Lord....And such an expression might also apply to the rolling back of the heavens when Jesus comes in glory."

6. The Sign of the Son of Man. Isa. 64:1 Matt. 24:30.

The second coming of the Lord Jesus will be through the heavens. His coming will be visible; He will be seen and known by many people. It will be a sign to the Jewish people because He will bring deliverance to Israel. He will prove God's faithfulness and that He keeps His promises.

The world looks everywhere for help and salvation but does not expect the return of the Lord Jesus Christ. Little can we imagine the surprise that will come to men, when He actually comes. Christians look for Him as the Morning Star about to shine out of the East.

Questions

1. How do the heavens indicate changes in weather conditions? Matt. 16:2.
2. What are the "signs of the times?" Matt. 16:3.
3. What will become of the sun, moon and stars in the day of judgment of the world?
4. How will the coming of Christ be a sign to the Jew?
5. What is the difference between living by faith and living by signs? Matt. 16:4, Rom. 1:17.

C. E. Topic for Juniors

July 17, 1938
HOW SIN HINDERS

(Aim: To show that sin hinders one in his own Christian life and prevents the Lord from using him as He would otherwise do).

Leader

Water sometimes runs through a dirty pipe, but the more dirt there is, the less the water runs through, the slower it runs and the more impure it is. So it is with sin. It prevents the Holy Spirit from flowing through us in His fulness. Sin makes us unfit channels of blessing. Sin in our lives prevents the Lord from using us as He otherwise would. Sin not only hinders us in our Christian life but may be the means of keeping some one else from finding the Savior. There are many in the world today who never enter a church door and who never read the Word of God, who are watching you, if you profess to be a Christian, to see if you are living any different from those who are not Christians. Are you measuring up to the standards? Or are you keeping sin in your life? Sin in the life of the Christian keeps him from a close fellowship with his Savior, and prevents him from going forward in his Christian life as God intends him.

For Discussion

1. What are some of the things that sin in our lives does?

a. Impedes progress in the race of life. Heb. 12:1-2.

b. Prevents answer to our prayers. Isa. 59:1-2; Psalms 66:18.

c. Hinders spiritual growth. I Cor. 3:1-3.

d. Partnership with the unsaved hinders fellowship with God. II Cor. 6:14-18.

e. Makes one a stumbling block. I Cor. 8:9.

f. Causes all Christians to suffer for one Christian's sin. I Cor. 12:26.

2. In view of the above what should we do?

a. Abstain from all appearance of evil. I Thess. 5:22.

b. Cleanse selves. II Cor. 7:1.

3. What should be do to avoid becoming smeared with sin and what should we do if we sin?

a. Walk in the light. Confess our sins. I John 1:5-7.

ADDITIONAL PUBLICATION DAY OFFERING GIFT

Thanks to

Art M. Miller $.50

MORE ORDERS

By oversight the following orders for Sunday School supplies for the third quarter were omitted from last week's list:

Pittsburgh, Pa.
*Pleasant Hill, Ohio
Ankenytown, Ohio
Jones Mills, Pa.
*Masontown, Pa.
Los Angeles, Calif. (2nd Church)
Ashland, Ohio (W. 10th St. Breth.)
*Conemaugh, Pa.
*Harrah, Wash.
*Gretna, Ohio
New Lebanon, Ohio
*Altoona, Pa.
*South Bend, Ind. (First Church)
Compton, Calif.
*Nappanee, Ind.
Meadow Mills, Va.
Allentown, Pa.
*Morrill, Kans.
*Harrisonburg, Va.
*Akron, Indiana
Turlock, Calif.
Bryan, Ohio
*Oakville, Ind.
*(Mt. Zion) Logan, Ohio

*indicates that remittance in full accompanied the order.

Further orders are here listed as they reached our office: Thanks to each!

* Johnstown, Pa. (Third Church)
* Peru, Ind.
* Smithville, Ohio.
Whittier, Calif.
* Grafton, W. Va.
* Seven Fountains, Va. (Trinity)
* New Troy, Mich.
* Huntington, Ind.
* Mulvane, Kans.
* Cumberland, Md.
Maurertown, Va.
* Milford, Indiana.
Goshen, Indiana.
* Meyersdale, Pa.
Covington, Va.
* Lathrop, Calif.
North Manchester, Ind.
* Warsaw, Ind.
* Berlin, Pa.
* Pittstown, N. J.
* Clarksville, Mich.
* Tonasket, Wash.
Carleton, Nebr.
* Teegarden, Ind.
Kittanning, Pa.

* indicates that remittance in full accompanied the order.

CONCENTRATED RICHNESS

Views of the richest radium mine in the world, and of the processes of radium extraction are presented in *Life*. This mine is Radium City, 26 miles from the Arctic Circle in Northwest Canada. It now produces three and a half grams a month, and has cut the price of radium from $70,000 a gram in 1933 to its present level of $25,000. This precious metal is extracted from veins of pitchblende at Radium City, then refined at Port Hope 3,500 miles away on Lake Ontario. To get one gram of commercial radium, miners must extract 550 tons of ore and reduce this to eleven tons of uranium concentrates, which contain radium, silver, copper, and uranium. Tedious chemical processes at Port Hope separate these metals. Radium City's 90 miners are snowed in ten months a year, 1,400 miles from the nearest railway station at Waterways, Alberta. The world's greatest example of the most precious value in highest concentration, is the Word of God. One would have to mine more than 550 tons of worldly literature to extract one gram of value equal to the nuggets of truth and wisdom mined from that precious Word. "The law of thy mouth is better to me than thousands of gold and silver." (Ps. 119:72). "It cannot be gotten for gold, neither shall silver be weighed for the price thereof." (Job 28:15).

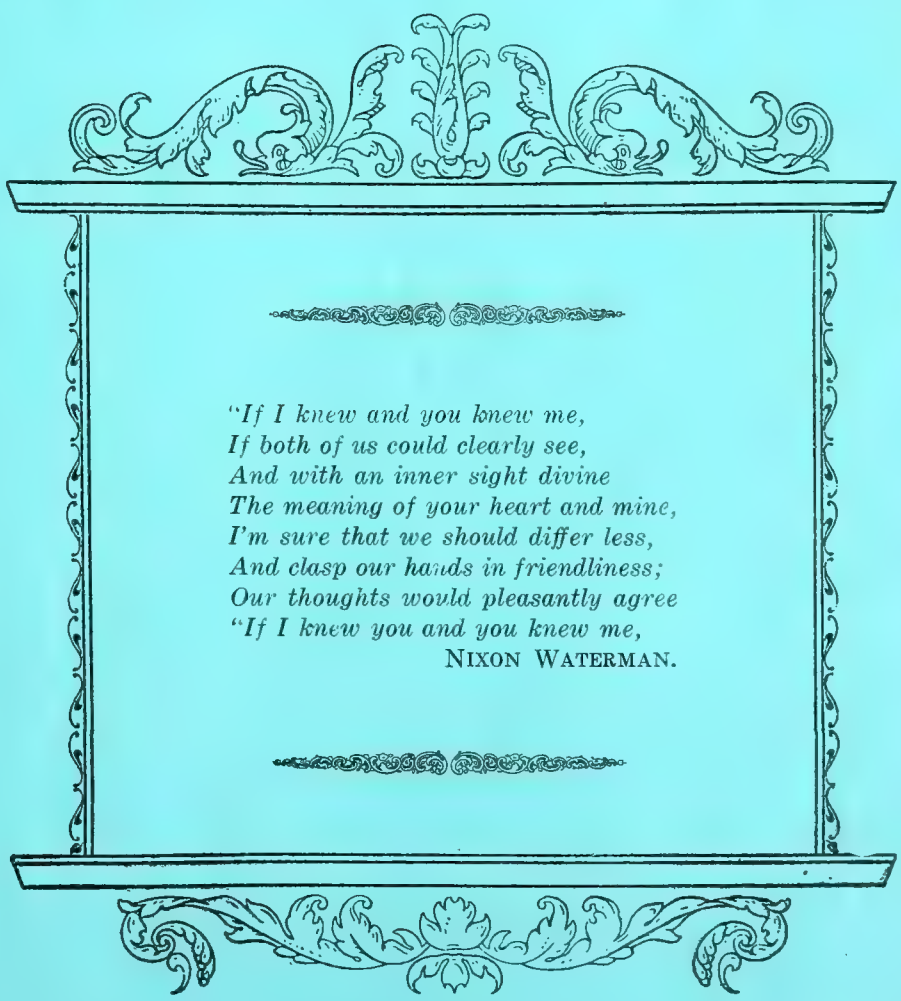
The Evangelical-Messenger.

Vol. LX, No. 28 July 9, 1938

The BRETHREN EVANGELIST

George T Ronk 5-39

WOMAN'S OUTLOOK NUMBER



"If I knew and you knew me,
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we should differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
"If I knew you and you knew me,

NIXON WATERMAN.

DOCTRINES OF DEMONS

"THE POW-WOW"

By F. G. Coleman, Jr.

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1).

The Case

It was four o'clock Saturday afternoon. The writer was confined to his room by the doctor's orders. Without announcement there was ushered in a man in his forties, neatly dressed and intelligent in appearance. He was, he said, in need of counsel, and not wishing to speak to his own pastor had come to our city determined to place his case before the first minister he could find. Being unable to sit up I asked him to seat himself by the bedside and to tell me his problem.

Two years before he had gone to a "spiritualist" for assistance at a time of marital difficulty. The medium, a woman, by means of the art of "pow-wowing" had apparently effected a solution of his difficulty. From this beginning he had come under a strange influence in his life. Prediction after prediction from the lips of the medium had come to pass. Now he was about to lose his position and his home and his little son was dangerously ill. These things, too, she had foretold two years previously. And though the medium had left his city eighteen months before, he attributed to her influence all the predicted disasters that had come upon him. Her malevolent workings, he said, were due to his having refused to pay her a considerable sum of money. He was also gravely concerned she had in her possession certain personal belongings which he had given her for use in her pow-wow, and through which he thought that she exercised control over him and his affairs. Now, he said, he had no peace of mind. He was tormented in spirit constantly, and could not sleep unless his Bible was in his hand. He concluded his statement with a request that I baptize him then and there and so free him from his bondage.

Further questioning revealed that he was a nominal Christian, baptized into the fellowship of an evangelical congregation, though he was somewhat irregular in attendance. However, he knew nothing of the plan of salvation. His wife was a Sunday School teacher. Furthermore, he had been reared in a home that constantly had taken recourse to exorcists for healing in sickness, for solution of agricultural problems and for predictions. The mysterious deaths of his father, mother, and uncle he attributed to the sorceries of various mediums under whose influence they had come. For two years he had kept his own counsel, but now his spiritual anguish compelled him to seek deliverance. He was, he said, through forever with the "pow-wow" and with mediums, and was ready to follow the truth if I would but show it to him. This portion of our conversation consumed over an hour. At no time was the man irrational, although he was manifestly greatly effected by his deep concern.

So much for the case.

The Fact

It would be quite simple and quite in keeping with the spirit of the times to dismiss this man's case by saying that he was unduly concerned, perhaps unbalanced by worry, and that coincidence played a large part in bringing him under a delusion. But I am not so sure.

Man has played for centuries with forces whose source he has never plumbed. From the mountains of Tibet, the bush of Africa, the plains and hills of China, the islands of the West Indies and the jungles of Latin America have come strange tales of voo-doo, witchcraft, sorcery, and pow-wow. I have known of pow-wow mediums in every quarter of civilized America. At least three I knew personally, and though they would not talk of their powers to me, I believe that they were what others claimed for them. One of these "pow-wowed" for the stoppage of the flow of blood. Case after case of interposition on his part had worked seeming miracles. A member of his family once volunteered the information to me that he used as a part of his incantation a passage from Leviticus.

Above the level of the physical, in which he uses his incantations and spells for the healing of man and beast and to induce fertility of soil, the exorist professedly has access to the level of spirit in which he communes with spirit beings. The cries of "Fraud!" "Delusion!" "Ignorant superstitition!" may justly be sounded in the vast majority of cases in which exorcism is employed, but facts authenticated by competent witnesses cannot be denied. Indeed, Harrison Forman, the American explorer, scientist and skeptic, in an article entitled "I See the King of Hell" in Harper's Magazine of December, 1934, reprinted in Reader's Digest of December, 1937, recounts an experience which his own skepticism could not deny. "I did not believe in demons and devils, much less that they could be made visible to the eyes of men," he said. And yet in that dark forest of Tibet, with an old sorcerer named Sherap by his side, and others by his side chanting the invitation to the sinister forces of the dominion of darkness, suddenly, "Yama, King of Hell, was appearing little by little. He did not come in through the trees. He was not a Tibetan, masquerading. One moment he was not there, and the space was empty. Then he began to grow before my very eyes....after him, the hardest to evoke, the lesser devils came willingly enough.... To this day the spectral things I saw in that Sacred Forest, the things I do not believe in—but saw at least with the eyes that were mine while the swaying mob held me—abide with me constantly. There was *something* in that twilight in the high Tibetan forest which I could not and cannot even now explain." This from a scientist who was determined "to remain as much the scientific inquirer as possible through all of this ceremony," and who "was not going to allow myself to be hypnotized into seeing something reason told me could not possibly be there."

The Truth

The Apostle Paul warns us of the existence of spirits of evil: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places"

(Cotinued on page 12)

The Brethren Evangelist

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"A MAD AND CRAZY WORLD"

This is what some one has called the world today. It is a good description. The entire world is in such turmoil that everyone seems to desire to go off on an extended vacation to forget it all. No wonder the President goes fishing! With uncertainty in every department of social life, and with the future a gamble, it is no wonder the people of the world commit suicide, not realizing that suicide will be only the beginning, not the end of their trouble.

Confidence between men and nations is broken down. The present day is somewhat like the period of the judges in sacred history. Then everyone did that which was right in his own eyes. Today, men do not even do that which is *right* in their own eyes. Many do that which they know to be *wrong*, but do it to gain their end. Yes, it's a mad and crazy world!

A SOFT AND SAVORY TERM

It is common to hear some men apply pleasant terms to the world in which we live. They call it "a changing order," or "a new social order." If these terms are fitting for world events, we want to know who "ordered" all these things. Men may talk freely and glibly about the new order of things, but the man who knows the Word of God can offer the only certain explanation. A business man, in speaking to a well known preacher of the gospel some time ago, said something like this: "You preachers who believe the Bible are the only fellows who seem to have a solution for things." He was right! Only those who know and believe the Word of God have any right to talk about the real solution. The real solution is the Lord Jesus Christ, and the gospel is the good news about Him.

NO ARGUMENT OVER TERMS

It is useless to spend our time discussing terms which have been applied to the day in which we live. Let it be called "a changing order." Now the problem comes as to how the church can meet the needs of this changing order. Do we need to change our message? Do we need another gospel? Do we need to lay aside the church with its activities and resort to some other institution to solve our problems? Some worldly religionists are suggesting that the church has outgrown its usefulness. But he who advances such a wild theory demonstrates his ignorance as to what the church really is. It is not a man made institution set here to convert the world into a new society. It is an institution established and maintained by the supernatural power of a risen and living Christ, not to convert the world but to call out of the nations during this age a people who are willing to turn their backs on the philosophy of this world held by the majority, and receive God's revelation believed by the minority. Someone may wonder then if God has a plan for the conversion of the world. Yes, indeed, He has such a plan. It may soon be realized. It will take place when the Lord Jesus Christ comes back to this earth the second time. Then the world will be converted.

God's program is given quite simply in Acts 15: 14-18.

> Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.
>
> And to this agree the words of the prophets; as it is written,
>
> After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:
>
> That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.
>
> Known unto God are all his works from the beginning of the world.

Three outstanding accomplishments are here recorded. God first takes out of the Gentiles a people

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for His name. That work is going on at this very hour. Individuals, through personal salvation in Christ, are being gathered to make up the bride of Christ, the church. Then the Lord will return to build again the tabernacle of David which is fallen. That tabernacle fell when the times of the Gentiles began and Jerusalem was trodden down. After the tabernacle is rebuilt, the remainder of the people of the earth shall seek after the Lord. Then the world will be converted. So these three parts of God's program should be clear. The church must be completed; then the Lord will come to build again the tabernacle of David and to establish His kingdom with Jerusalem as its captial; then the world will be converted. Today, we need not worry about the church outgrowing its usefulness. It will accomplish God's purpose in calling out a people from the nations of the earth. When the church is complete, God's program will move on.

THE "NOW"

How are we to meet the needs of the changing order *now?* Do we need a new gospel? Do we need a new Christ? Emphatically no! We need the old gospel—as old as Christ and as old as Pentecost. The reason that the church is not more powerful today is because too many *have* been preaching a new gospel and a new Christ. As a consequence their churches are dead, the people are staying at home, they have lost their vision, and worldliness has taken hold of the members. We need the old gospel! Salvation, through the blood of Christ, the Son of God, is as powerful to transform men as ever. It never changes. It is the power of God unto salvation to *everyone* who is willing to believe.

A NECESSARY WORK

It seems unnecessary that we should emphasize the need of teaching the Word of God in its entirety, or God's purposes revealed in the past, and in the present, and in the future. Yet, this needs to be done. If we are to explain this changing order we need to see what God has done in the past, and how He has worked His plan under similar circumstances. The history of Israel with its many spiritual applications is a most fruitful study for God's people today. The present happenings in the light of God's Word are also of great importance. What is going on in the world ? These things need to be noted. What is God doing today? Let the true servant of God declare these things. What is shortly to come to pass? The true shepherd of God owes it to his flock to declare these things also. It is impossible to explain the present order, the outcome, and the future which is certain without the aid of prophetic study of God's infallible Word. Wise is the servant, layman or minister, who enlightens the people about the prophetic truth of the Bible. Foolish is the man who fails to do this. Some men have said that they do not know much about prophecy. What a sad confession! But it is not God's fault, for the Bible is " a more sure word of prophecy;whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Pet. 1:19). God has given us His prophetic Word that we may know the significance of this changing order and of every other changing order. One thing is certain; things are going to come out as God has said whether people are enlightened or not. Any servant who does not desire to know and tell God's prophetic program can make small claim to being a faithful servant.

IS THE WORLD GETTING BETTER?

The liquor bill for America, according to the Moody Monthly was about five billion dollars last year. This is almost one half as much as was spent for food, clothing, and residence construction. There is now a saloon (beg pardon, a liquor dispensary) for every 209 of our population. This beats the record of pre-prohibition days. Most of us remember well the talk a few years ago of how liquor should be placed under "control" to prevent so much prohibition boot-legging. Where is control now? We heard that if the country would only get rid of prohibition, most of our troubles would end. Well, prohibition is gone, but our troubles are still with us and our liquor problems are many times worse. The world is not getting any better. It never will for it has never been good yet. A thing cannot get *better* until it is first *good.* The gospel of the Lord Jesus Christ was given to deliver us from this present *evil* world" (Gal. 1:4). Only the salvation in Christ can completely solve the liquor problem. It makes the victim a new creation. He then drinks the water of life instead of liquor.

HARPS OF ISRAEL

By Leona Dawson Cole

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They did not cast their harps aside
When they could no longer sing,
But hung them on the willow trees
As a muted offering.
It was a token of their faith
When everything was gone,
And their captors drank from Temple bowls
The wine of Babylon.

The willows weep alone tonight
On Babylon's desolate shores,
While the Holy Land drops wine and oil,
And returning troubadours
Awake the songs the willow harps
Held in the hostile land.
And Jehovah still has Israel's name
Engraven in His hand.

Evangelism, Imperative Today

By William H. Clough

A message delivered before the Brethren ministers of Northeast Ohio

Evangelism has its origin and its authority in the New Testament Scriptures. Therefore the right to question the place that evangelism should have in the church and also in the individual Christian has been denied. And, only those who for lack of vision, love for Jesus Christ, and love for the souls of men attempt to raise any objection on the subject. Those however, who do object to a program of evangelism, and contend for formality and world conformity substitute carnality for spirituality. They have little appreciation of sacred duty and Christian responsibility. They are not concerned in the souls of men, nor do they regard the words of Jesus Christ "Go ye into all the world and make disciples of all nations"—"Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit." This is still the challenge of evangelism.

It is not my thought to present new truth, nor to give an exhaustive study on the subject of evangelism for three reasons, namely: (a) The subject is as old as the gospel, dating back to the days of Jesus Christ. (b) You have studied the subject and have worked the ground since the beginning of your ministry. (c) The old truths that have worked in the past will work today, and should the Lord tarry, I am sure they will work in the future. The most I desire to do is to refresh your memory, create enthusiasm, stir up the gift you have within.

Both personal and public evangelism are named, defined, and authorized in the New Testament. Obviously the exhortations, instructions, examples and commissions for evangelism must needs be selected and chosen from the New Testament alone. Bear in mind one thing, Christians are saved for a purpose and that purpose is to serve the Lord Jesus Christ. I believe that each believer is divinely chosen, and divinely ordained by the Lord Jesus Christ to render service and bring forth fruit pleasing unto Him.

Personal Evangelism

The importance and value of personal evangelism is called to our special attention, first from the life and the work of the Lord Jesus Christ; second, from the life and work of His apostles and His disciples. The apostles and disciples were each and every one a worker and a personal soul winner. As Christians, are we not taught to be Christ-like?

Solomon said "He that winneth souls is wise" (Prov. 11:30). Daniel the prophet likewise said "And they that turn many to righteousness shall shine as the stars forever and ever" (Dan. 12:3). James the Apostle writes "He which converteth the sinner from the error of His way, shall save a soul from death, and shall hide a multitude of Sins" (James 5:20). And, further, we are told from the Apostle Paul "Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men, And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers" (Eph. 4:8, 11). What better authority than the Word of God could we ask on the question of evangelism.

Go with me to the fourth chapter of the Gospel of John, and visit the well which was Jacob's and see there, the greatest lesson in personal soul winning of all time with Jesus and the Samaritan woman. Jesus while enroute to Galilee must needs go through Samaria. Weary and tired from the journey He sat thus on the well. While resting there a visitor approaches. It's a woman, one of the Samaritan women. She had come to draw water from Jacob's well. We listen carefully for a moment; Jesus engages her in conversation. The conversation is about her soul. And as we follow the conversation, we learn that step by step the Master soul winner convinces and convicts her of her need of the water of life. The result is, a soul is won and as we follow this woman back to the city, we at once hear her summoning the men of the city to "Come, see a man which told me all things that ever I did." We watch that crowd of men, to see what will happen. They too, left the city, and came to Jesus. I take it that Jesus is still at the well. But He has tarried with the men for two days at their own request. And many more believed, becaus of His word. How beautiful to have watched Jesus here! His contact with the one lone woman and the result. Her zeal and her enthusiasm bring a whole city to Christ and many are converted. How valuable then is the effort of personal evangelism.

Go with me again to the Gospel of John, and this

Nothing we do can ever fail
If God direct our way.
Then let us seek His guidance first
Lest we should go astray.
Sel.

time it is the first chapter, where John and two of His disciples are standing. As Jesus passed by, John said "Behold the lamb of God." Both disciples left John and then followed Jesus. One of the disciples who was Andrew, after being with Jesus one day, went immediately after Simon "He first findeth his own brother Simon," and he brought Him to Jesus. Philip seemed to be the next to be won by Jesus. He too, became a great personal soul winner. Philip found Nathaniel and said "Come and see" and thus another was added to the followers of the Lord Jesus Christ.

Philip became a wonderful active missionary for Jesus Christ. In the eighth chapter of Acts we hear Him preaching in a city of Samaria. Philip preached Christ unto them (Acts 8:5). Great results were accomplished. People were healed, unclean spirits were cast out, and great joy was in that city. Philip also gives another beautiful illustration of personal evangelism in this eighth chapter of Acts. He is directed by the Holy Spirit to join himself to the Chariot where an Ethiopian is seated reading the Word of God. "Understandest thou what thou readest," was Philip's question to the man.

"How can I, except some man should guide me," was the man's reply. This was Philip's opportunity, so he opened his mouth and began at the same scripture and preached unto him Jesus. The eunuch believed on the Lord Jesus Christ, and the very next thing we see, Philip is immersing him in the waters of baptism.

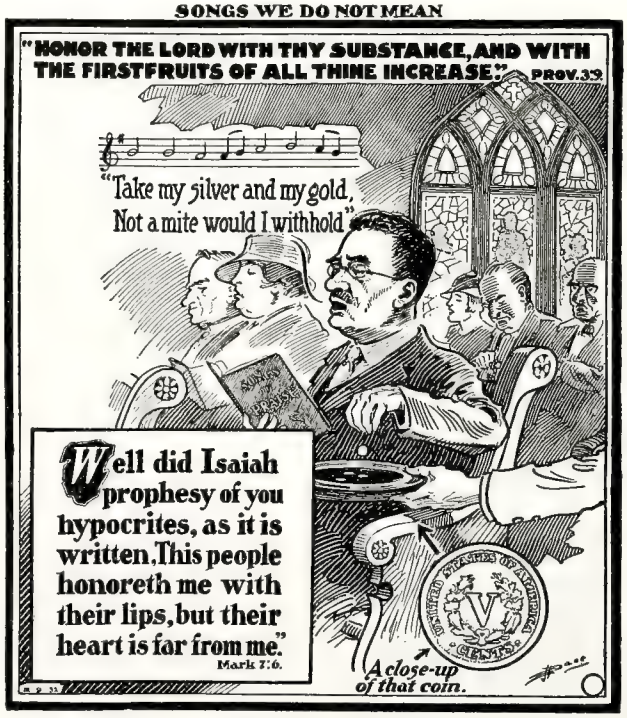
Many other illustrations both from the Word, and from personal experience today tell the importance and value of personal evangelism.

Public Evangelism

The illustrations are furnished from the life of Jesus Christ in Matthew 13 where He enters the boat and preaches and teaches from the boat to the great multitudes that throng the shore. From the mountain side Jesus is seated and preaches that marvelous sermon on the mount as is found in Matthew 5-7. The crowds were so great Jesus resorted to the mountain side to effectively speak to His disciples. And there in the ninth chapter of Luke you will see what a crowd followed Him and how he received them and spake unto them of the kingdom of God, and healed many who were in need of healing. When the day began to wear away, the apostles said "Send the multitudes away that they may go into the towns and country round about and lodge and get something to eat." But Jesus said "Give ye them to eat." The great miracle of the feeding of the five thousand took place. I believe that each of these instances speaks to us of the importance and value of public evangelism and how effectively men may thus be won to Jesus Christ. We remember they said "He taught as one having authority" (Matt. 7:29). "Never man spake like this man" (John 7:46).

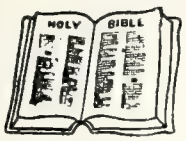
Peter's great sermon there in Acts 3 and his address to the Sanhedrin in Acts 4 were strictly evangelistic. Peter was a strong preacher of the Word. Note his tone in Acts 3! "Ye men of Israel, why marvel ye at this? Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus whom ye delivered up, and denied Him, in the presence of Pilate, when he was determined to let him go. Ye denied the holy one and the Just and desired a murderer to be granted unto you. And, killed the prince of life, whom God hath raised from the dead whereof we are witnesses, and His name through faith in his name, hath made this man strong, whom ye see and know. And now Brethren, I know that through ignorance ye did it, as did your rulers. Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you." And, notice there in Acts 4:12 "Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved."

Listen to the sermon of Stephen in the Acts 7 (powerful and evangelistic) "Men, Brethren and fathers hearken." And He continues. But notice the very height of his message seems to be reached with the charge he makes against them, even at the cost of his life. Hear this charge:



EVANGELISM REQUIRES MORE THAN THE NICKLES

(Continued on page 9)



NEWS FROM THE FIELD



VANDERGRIFT, PA.

The blessing of the Lord has been graciously accorded His work here. For this we thank Him.

Serious losses were suffered by this congregation both collectively and individually in the March 1936 flood from which it has never recovered, but we rejoice that recovery is definitely under way.

For many years this field was the scene of the self-sacrificing labors of Rev. S. H. Buzard who resides here. Soon to be pensioned from the steel mill where he has long worked, Brother Buzard's services will be more freely available than before.

Feb. 28 to Mar. 13 we are engaged in evangelistic endeavor with Brother D. C. White of Mt. Pleasant, Pa. as the evangelist. Two blessed and profitable weeks of public and private testimony and rich personal fellowship ended with six baptisms. Brethren Studebaker and Kinzie and visitors from the Pittsburgh, New Kensington, and Kittanning churches were in during the services.

Following the Kittanning services Brother Kinzie brought a group of candidates to our church for baptism. We rejoiced in this opportunity of service to a fellow minister and neighboring church.

Two prayer meetings are a regular weekly feature of the local work; on Tuesday night a cottage service led by laymen, and on Wednesday night a service at the church where devotions are in charge of laymen and I have the Bible study.

During the winter months the W. M. S. was reorganized and is carrying forward missionary interest.

Also during the winter months an Intermediate and Junior (combined) C. E. work was undertaken in which a Bible study program is followed rather than C. E. topics.

Three weeks ago the Senior C. E. was reorganized and is just now getting started. We expect definite things of the Lord on its behalf.

Recently Rev. G. E. Drushal of Lost Creek, Ky., a treasured friend of Kentucky mountain days, stopped by and spoke one night at the church. Somehow the Kentucky mountains get into your blood and they seem to have an eternal charm to one who knows them, their people and the need of the Word there.

Our Sunday School, under the leadership of Brother B. F. Buzard, is making rapid gains, some of which are reclaiming old territory and some advancement upon new. The flood before referred to marked an epoch in our school's life by scattering many of our people. We praise the Lord both for regains and newly acquired gains. The June 19 attendance of 130 is the largest (I believe) since disaster overtook the group. We confidently expect it to go higher as the people prayerfully set themselves to the Lord's tasks.

Following dismissal of township schools, on May 11 we began a Week Day Bible School. Conducted much after the fashion of the daily schedule of Vacation Bible Schools it meets, however, only on Wednesday mornings, 9 to 11:30. A half hour opening session is followed by a 40 minute Bible story period for the smaller classes (Life and Ministry of Christ for the older pupils). After a 15 minute recess comes another class period of the same length with Bible drill, memory work, etc. for the younger ones (a course in Bible Doctrines for the oldest age group). One of the teachers is giving some work in sacred music appreciation. Practically no handwork is done and that only by the smaller pupils. A half hour closing session is used in various ways. Forms in worship, attitudes and reverence in the house of God and toward the Word of God are instilled in their minds. Sometimes these matters are discussed so that each pupil may have as full benefit as possible of all useful suggestions. The opening session sometimes features outside speakers as this last Wednesday morning when the local Salvation Army officers were in for an informal, but very helpful opening. We hope to have more such special features.

Beginning with pre-school children and going on to and including those 14 years of age, our pupils are divided into four classes. The older class I teach. The others are in charge of consecrated and teacher-trained helpers who certainly deserve a word of praise for their faithfulness. Our average attendance has been 42, though our enrollment is larger. Vacations and carelessness have both lowered attendances. Also three or four Roman Catholic children have disappeared from the school though we pray they may come back; they were as interested as any. We are highly pleased with this school which gives us so much more time for Bible training than the Sunday School does. We hope to put it on a year around basis by changing and shortening hours after public schools begin, but we are not sure how it will be done or whether it can be done inasmuch as our children attend three different schools.

The public schools take much of our children's time and worldly interests are doing everything they can to take our children away from us and they will succeed unless the church awakes to her task, but where the Spirit is there is life. The testimony and the initiative of the church at large has been weakened by the insidious sapping of modernism and apostacy and we must rapidly start building on the firm foundation if we would have our house stand when storms come upon it. Christ's appearing will, before long, determine the true and the false. It is truly thrilling (a properly modern and popular word!) to see the power of the Christ of the Bible in a decaying world of men and affairs. He is not only *our* hope, but the world's hope; too, if only the world knew it. Let us work His works while it is day.

FRANK GEHMAN

LOST CREEK, KY.

After the close of school in May we made a trip to Western Pennsylvania. One of our teachers, Miss Bessie Hooks accompanied us to her home at Mosgrove, Pa. Here we stayed a week, for a one week's revival meeting at the Brush Valley Church, Miss Hook's home church.

The weather for the week was very inclement, making the trip to the church sometimes rather difficult and keeping folks away from the services. But in spite of the weather we had a good meeting. The large room was quite well filled much of the time and for the closing service filled. There were seven confessions, five first time and two reconsecrations. We enjoyed our stay here very much, and especially the unbounded hospitality of the Hooks home.

One encouraging result of the meeting was to see the hands going up the last meeting, promising our God that they would have a definite time for prayer and a definite prayer list. Ten so responded the last night of the meeting, and Chambers Hooks promised to lead the midweek prayer service, which we believe will take on new life. And so we expect to hear of larger things from this congregation, where the pastor, the Rev. H. H. Rowsey of Ashland, Ohio, is very much esteemed.

From Mosgrove we went to Kittanning, where we were so hospitably entertained by the pastor and his wife, the Rev. and Mrs. Geo. Kinzie. We were with this fine group of folks four nights, two with the lantern service, and two evangelistic services. From Kittanning we went to Vandergrift for a one night service with the stereopticon. Here we had the privilege of renewing old acquaintances with the Rev. Frank Gehman and wife, whom we associated with in the work of the Lord here in the mountains. We enjoyed the service there very much, and were so kindly entertained by the pastor and his wife. From Vandergrift we went to Masontown, where we preached on Sunday morning, and gave the slide

service on Monday night. This large congregation seems to be in a very healthy condition, and large audiences greeted us each time. Bro. and Sister Floyd Sibert entertained us in their home the most of the time there and were kind and hospitable. Our next stop with the slide service was at Uniontown Second Brethren Church where we met a fine group of the Brethren with the lantern service. From this section we went to Johnstown Second Brethren Church, Geo. Jones, pastor. This was a very happy time also as Brother Jones and the writer worked Greek together at Ashland College some 35 years ago. From the Second Church we next visited the Third Church and for a one night lantern service, being entertained here by the Rev. Crick and his wife. Here, too, hospitality was unbounded, and the service so much enjoyed. From Johnstown we made a 500 mile trip back home, rested two days and started out with seven in the car for another 500 mile drive to District Conference at the St. James Church, Lydia, Md. Then from this place home via Gratis, Ohio, where we attended the wedding of our oldest son, in the home of the Rev. A. E. Whitted, and then home for a few weeks. We found that the "home fires" had been well kept burning thus finding things all right. We were much comforted and helped by the association of the Brethren that the Lord permitted us to enjoy. Pray for us as we face the future, being only what our God makes it as He leads the way.

G. E. DRUSHAL.

HARRAH BRETHREN CHURCH
HARRAH, WASHINGTON

The following report is for the nine months period of our pastorate here which began October 4, 1937. After the Sunday morning service, October 4, Brother Robert S. Williams and wife left for Akron, Ohio to attend Grace Theological Seminary. Our ministry as pastor began in the evening of the same day. We were first called for a three month's period by the board of deacons; then the church, at the annual business meeting in December, called us to serve for the ensuing year.

The field here is a peculiar one. We are in the center of the Yakima Indian Reservation. The region is thickly populated and ordinarily a prosperous one. The land is almost all owned by Indians who for the most part do not farm their own land, but who rent it to white families. The result is that except for a very few, who may happen to own their land, the population is not stable. This instability of population has its effect upon the church. It has a good effect in that new families are constantly being brought into the sphere of our church's influence. The hard conditions in the Mid-West during the past several years have increased the population by thousands. In fact houses are so scarce that it is not unusual to find several families living in one house and many are temporarily located in tents. The instability of the population has a bad effect in that so many families are no more brought into the church than they move out of the community. In the ten years of the church's history there have been 185 members. We have lost ninety-one members in that period through their moving out of the community. We mail twenty-three bulletins to non-resident families every week. Many of these still hold their membership in the church. There are at present 68 resident members. It will perhaps be interesting to know that we have three Indian children in our Sunday School and three more who attend preaching services quite often. Six have been received into membership by baptism and one by letter in the last 9 months. One more awaits reception.

There is much to give us encouragement. When the church called the present pastor in December, he was called at a fixed salary, a real advance from the haphazard method of supporting a pastor by offerings alone. Several improvements are being made on the church property. Last year's average Sunday School attendance was 57. During the last four months the attendance has ranged between 65 and 108. There are almost invariably more for the morning preaching service than for Sunday School. The Young People's Christian Endeavor group is among the largest in the district. This group between last July and January 1 raised $50. from its members, all used in local, district, and state Christian Endeavor work. Two district officers are among the group. Attendance varies between 25 and 50. A men's Gospel Team was organized in this same group last year. The boys returned from their trip with the report of one soul saved. Sunday evening attendance is good. Last Sunday there were 100—more than in the morning. We regret that more of our own people do not take advantage of the evening service. At least half the evening audience is made up of people who are not members of the Brethren Church. We regret too that prayer meeting is not better attended. We have been gratified recently, however, to see several new faces at prayer meeting. It seems all too evident that too few realize that all the "programs" in the world will not bring the salvation of souls without the power of God obtained by prayer.

Last November, negotiations were begun with Brother Paul R. Bauman, pastor of the Second Brethren Church of Los Angeles, to have him lead us in an evangelistic campaign and revival. At first it seemed that his calendar was already too full to permit his absence from his own church for three weeks. Nevertheless, Brother Bauman was sent by the Lord in response to the prayers of his own church and of us. The meetings were well advertized before he came. The week before the meetings opened the members took their cars and personally went to all the homes for miles around with cards announcing the meetings. The meetings opened March 1 with a good crowd. Attendance ranged between 60 and 125 throughout—the best for years. On the second Friday night a large delegation came from Sunnyside with their pastor, Brother Earl Reed.

The greatest benefit derived from these meetings was a genuine revival of the church membership. The meetings closed upon a congregation that had been made to see its past lack of devotion to our Lord, its past lack of active "watching" for our Lord's return, and its past lack of concern for lost souls. Every one of us was filled with a new resolve to change those conditions, and by the strength of the Lord to "forget those things which are behind and to reach forth to those things which are before." Two made first time confessions of Christ as Savior. We pray that the Word proclaimed then will yet produce more fruit unto eternal life. We praise God for the way Brother Bauman was used; we wish to thank the members of the Second Brethren Church of Los Angeles for permitting him to come to us when he was so much needed at home. Indeed his home work followed him, for he wrote letters by the dozens.

Right now, we are looking forward to the North West District Conference which will be held in our church July 7-10. We especially look forward to having Dr. J. C. Beal with us as the conference speaker. Dr. Beal will also be here for a Bible conference during the second week following conference.

Brethren, pray for us, that the Lord's will may be done in Harrah Brethren Church, in spite of our weakness and lack of experience.

ROBERT D. CULVER.

LIVING AND WRITTEN WORD

By Mrs. Leona D. Cole

I have walked with my Beloved
By the cadenced river of prayer,
Gathered with Him the lilies
That flourish immortal there.
Down by the crimson fountain
Where the pasture is virgin green
The wind of the Holy Spirit
Sustained and washed me clean.
His voice, out beyond the beginning,
Spoke from the written Word,
Lyric as deep-flowing water—
Softer than ever was heard.

GOD'S MEANS OF GRACE
The Book
by
Dr. C. F. Yoder
Now on sale by author
$2.00
Address, Warsaw, Ind.

EVANGELISM

(Continued from page 6)

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit, as your fathers did so do ye. Which of the prophets have not your fathers persecuted, and they have slain them which showed before the coming of the Just One, of whom ye have been the betrayers and murderers. Who have received the law by the disposition of angels and have not kept it." Now compare with Stephen's strong evangelistic sermon and preaching, that of the Apostle Paul and you will note great similarities. Hear Paul in Acts 13, "Be it known unto you therefore men and Brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things."

The fact stated is simply this, the entire book of Acts, is a continuation of the work which the Lord Jesus Christ began both to do and teach in and through those who were His apostles and disciples. You will notice on every hand, the evangelistic appeal, both personal and public and throughout the entire New Testament the note and the appeal is given to and for evangelism. Surely, my brethren our authority for a program of effective evangelism in every church and in every Christian life is found in the Word of God.

We are saved for a purpose, and that purpose is to serve Him, our Lord and Savior Jesus Christ.

The Great Need

Now since the program of evangelism is strictly Biblical, shall we not study its need, and then take the necessary steps in promoting such an effective work to that end that will reach men and women and win them for our Lord Jesus Christ. No matter the direction we look, we see lost dying souls groping their way through the darkness of sin of this world. In so many cases they are indifferent and unconcerned, blinded by the devil and deceived by the god of this age. North, east, south, and west there is a crying need for evangelism today. Jesus said the need was great then. How much greater the need must be today! "The fields are white already unto harvest, but the labourers are few." What a challenge to the soul winner!

We do not need to speak at length here. Everybody knows the need and the general condition and state of affairs as exists today—sin in every form and fashion. Drinking, cursing, adultery, divorcing, kidnapping, killing, and every sore of crime, disgrace, and shame have stolen upon us. A few years ago, it was bad enough to have men drunkards; today we have cigarette smoking, beer drinking, whiskey guzzling drunken women. What a harvest sin is reaping these days! The question is "What are we going to do?" What can we do? We can preach Christ, we can lift the blood stained banner of the Lord Jesus Christ high. With a noble effort, and a desire to glorify God and please the Lord Jesus Christ, we can in the name of God, set up a program of gospel evangelism and win some.

As ministers of the gospel, I believe that in every service of the church, there should be the note and the appeal of evangelism. And, that in every service sinners should be given the opportunity to receive the Lord Jesus Christ as Savior. It is said of a certain woman, who was a member of the church, whose pastor was quite, evangelistically inclined, and who was in the habit of speaking loudly at times, and going through some gestures while preaching, that this refined and dignified lady grew tired of her pastor's loud voice and the gestures from the pulpit, so she proceeded to call his hand one day. She said, "Pastor, why is it you get so excited and shout so loudly and go through so many motions in your preaching? Could you not accomplish as much or more, if you would refrain from these things and be more refined, dignified, and speak in a more gentle tone?"

"Personally," she continued, "I am opposed to your mannerism. You make me very nervous." In collecting himself and his thoughts, he made his reply. "My dear sister, You have a little girl there, and she I suppose is about 3 years old. Now listen, just suppose your little girl would topple into that old open well out there, and drop to its waters edge. What would you do? You would simply go around singing and speak gently and quietly and be unconcerned, and say she will be all right, and we will be able to get her out in time." The lady's eyes sparkled and she shouted, "Why of course not, I'd be concerned. I would be so excited over a thing like that, I would shout to the top of my voice, and do all within my power to attract attention and get someone to help me in rescuing my darling child."

"I see," said the minister, "one child, and because she is your darling is more important than the millions of lost men and women in the world who are drowning in their sin and going to hell. Every sinner in the world is loved by God, and Jesus Christ came to save them. The message of evangelism is the message of Jesus Christ and his outstretched hand and arm of love offering salvation. That's just the issue," said the minister. "When I take one look and see that great multitude of souls going down in sin to hell, I can't help but cry aloud; I just must do all within my power to save them."

A very prominent preacher said to me some months ago, "I certainly admire your congregation up there on the hill, I admire you for being able to preach and extend invitations to your people and invite sinners to accept the Lord Jesus Christ, but he said, "I am not able to do that in my church for two reasons." He said, "the thing worries me." "First," he said, "when I look down over my audience I see no one but my regular members. Very seldom do I see what might look like an unsaved man. I feel that it would embarrass my people to extend invitations to them when there is not an outsider in the whole congregation.

Second he said, "And too, my people would not stand for it. What would you do about it?" I said, "I would give the invitation whether they like it or not. The chances are good that some of your own people need to hear and respond to the call of God. While there may not be any outsiders there the chances are there are some backsliders there. He said "I believe you are right, but I'm afraid to start it." That's just the trouble today; too many preachers are afraid. Afraid of what? Their jobs! About all some men are in the ministry for is a meal ticket. A man who is afraid to give an invitation in his church, will also be afraid to preach the gospel in his church. A man of this type (and there are many) can neither build a work for God, nor can he hold a work for God.

Even in the church, and to the church members, the evangelistic message and the evangelistic appeal needs to be given. Truly there is a great need for evangelism today.

(To be continued).

A SILVER LINING IN THE CLOUDS OVER GERMANY

From S. S. Times

There are signs that Hitler does not have things all his own way in Germany. Evidence has come to light showing that the Roman Catholic Church has even approached Communism, in the hope of enlisting its aid against the Nazi Government. In 1933 three Catholic priests were arrested in Munich, among them Dr. Muehler, leader of Catholic Action in Bavaria. Quantities of Communist literature and the membership books of a Red organization were found. In 1935 leaflets were confiscated in Munich which called for common action between Communism and the Roman Catholic youth unions. One Communist organ said: "Closest relations must be effected with the Catholic youth organizations."

This approach of Rome to Communism, its enemy, for the sake of alliance against the still more hated and feared Nationalism of Germany, has become painful to discerning and patriotic German Catholics, and has given to developments of an unexpected sort. It has brought to the fore again an organization formed about 1870, and which is now called the German National Catholic Church.

Recent events have strengthened this organization. The so-called currency trials exhibited the Roman clergy as systematically breaking the law of the land as regards exchange restrictions. Then followed like a thunderbolt the revelations of immorality in Catholic

monasteries in Germany. Catholic Germany sees what it supposed were its spiritual leaders and moral examples to be of a piece with the corrupt populations of Sodom and Gomorrah.

The first national congress of the National Catholic Church of Germany took place in Mannheim in May of last year. At the close of the opening service the entire assembly recited the Nicene Creed, "I believe in the one, holy, catholic, and apostolic church." "A Catholicism which rests on Christ alone," said the first speaker, "is the real primitive Catholicism. It cannot be exclusive, but embraces the whole breadth of evangelical freedom and so creates the presuppositions for the union of divided Christendom. In opposition to the papal world church we set the Christian people's church."

MORE SUNDAY SCHOOL ORDERS HAVE BEEN RECEIVED

Here they are in the order in which they reached our office. The "*" as usual signifies that remittance was received in full with the order.

* Philadelphia, Pa. (Third Church)
 Roann, Indiana.
* Yellow Creek, Pa.
 Ellet, Ohio.
* McKee, Pa.
* Mathias, W. Va.
* Meyersdale, Pa.
* Homerville, Ohio.
 Lydia, Md.
 North Liberty, Ind.
* McLouth, Kans.
* Hagerstown, Md. (Faith Gospel Mission).
* Danville, Ohio.
* Aleppo, Pa.
* Ft. Scott, Kans.
* Washington Courthouse, Ohio.

WAITING

"And now, Lord, what wait I for? my hope is in thee" (Psa. 39:7).

Waiting! Yes, quietly waiting!
No need for an anxious dread;
Shall He not assuredly guide me,
Who giveth me daily bread?

Waiting! Yes, trustfully waiting!
I know, though I've waited long,
That, while He withholds His purpose,
His waiting cannot be wrong.

Waiting! expectantly waiting!
Perhaps it may be today
The Master will quickly open
The gate to my future way.

J. Danson Smith.

That may be right which is not pleasant, and that pleasant which is not right, but Christ's way is both. There is not only peace in the end of the way, but peace in the way.—Matthew Henry.

Christian Endeavor Department

C. E. Topic for Juniors

LETTING GOD WORK
TOPIC FOR JULY 24

(Aim: To show that God can accomplish much through any life that is surrendered wholly to Him and that if we are not mightily used of Him there is something wrong with us).

Scripture to be read responsively—I Cor. 12:12-27.

Leader

God has a special work for every Christian. It makes no difference how old or how young you may be, he has work for you to do. If you had bought something with your own money, you would not want someone to come and take it and use it, would you? You would at once say, "That's mine, I bought it." That is just what the Lord Jesus Christ says of all who have been redeemed with His precious blood and have put their trust in His finished work. "That boy, and that girl are mine, I bought them with my blood." He sees that some of us have given our hearts to Him but have kept our hands for our own use. When we keep back part of our life for ourselves He is not able to accomplish much with our lives. But the life that is wholly given to Him can be used mightily. Whole families have been led to their Savior just because some boy or girl has given the Lord his whole life.

Some years ago a little boy was given a pig. He fed this pig and finally sold it and gave the money to care for a leper. Today there are many pig banks used to save money for this cause. All because one boy was willing to give all that he had.

The story is told of an old Chinese woman who gave all that she owned to help build a church in China. She asked the Lord what she should give. She said, if I give all that I have, I must depend upon you to supply my needs. He said "give all." She gave and as a result others gave and a church was built where the gospel is proclaimed and many souls are finding a Savior.

God can accomplish much through your life, if it is surrended wholly to Him. If your life is not being used by God, it is time to look into your life and find out what is wrong?

For discussion

What is the first step toward being used of God. Romans 12:1-2.

Human weakness does not hinder God, it gives Him a chance to show His power. II Cor. 12:7-10; II Cor. 4:3-10.

Circumstances do not hinder God, He works in spite of them. Phil. 1:12-14.

God does not need great people to accomplish things. I Cor. 1:28-31.

We must be clean to be of use to God. II Tim. 2:20-21.

Real things are accomplished for God by His Spirit, not by man's ability. I Cor. 4:1-4; I Cor. 2:4-5.

Christian life is possible because Christ lives within. Gal. 2:20.

Without Christ we can do nothing. John 15:5.

We can do all things through Christ. Phil. 4:13.

Illustrations

How God used Elijah. Lessons 67-68, True Stories from the Long Ago, Year 2, Part 2.

How God made Jonah Usable. Lesson 79, True Stories from the Long Ago, Year 2, Part 3.

Cuff

(The story of a negro slave whose life was used to win a soul for Jesus Christ).

Cuff was a negro slave who lived in the South, before the war. He was a joyful Christian and a faithful servant. His master, however, was in need of money, and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon and the Christian slave was sold to the infidel. But in parting with him the master said, "You will find Cuff a good worker, and you can trust him; he will suit you in every respect but one." "And what is that?" asked the master. "He will pray, and you can't break him of it; but that is his only fault." "I'll soon whip that out of him," remarked the infidel. "I fear not," said the former master, "and would not advise you to try it; he would rather die than give it up."

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that he had been praying, and on calling him said, "Cuff, you must not pray any more; we can't have any praying around here; never let me hear any more about this nonsense." Cuff replied, "O Massa, I loves to pray to Jesus, and when I pray, I loves you and Missus all the more, and can work all the harder for you."

But he was sternly forbidden ever to pray any more under penalty of a severe flogging. That evening, when the day's work was done, he talked to his God, like Daniel of old, as he had aforetime. Next morning he was summoned to appear before his master, who demanded of him why he had disobeyed him. "O massa, I has to pray. I can't live without it," said Cuff. At this the master flew into a terrible rage and ordered Cuff be tied to the whipping post. He then applied the rawhide with all the force he possessed, until his young wife ran out in tears and begged him to stop. The man was so angry that he threatened to pnunish her next, if she did not leave him. Then he continued to lash the poor slave, until his strength was exhausted. Then he ordered the bleeding back be washed

with salt water and the poor slave sent out to do his work. Cuff went away singing in a groaning voice: "My suffering will soon be o'er, When I shall sigh and weep no more."

He worked faithfully all that day, though in pain. Meantime God was working on the master. He saw his wickedness and cruelty to that poor slave, whose only fault had been his faithfulness, and conviction seized upon him and by night he was in great distress of mind. He went to bed but could not sleep. That night he awoke his wife and told her he thought he was dying. "Shall I call a doctor?" she said. "No, no, I don't want a doctor, is there anyone on the plantation who can pray for me?" "I don't know of anyone," said the wife, "except the slave you punished this morning." "Do you think he would pray for me?" he anxiously inquired. "Yes, I think he would," she replied. "Well send for him quickly."

On going after Cuff they found him on his knees in prayer, and when called he supposed it was to be punished again. On being taken to his master's room he found him groaning. "O Cuff, can you pray for me." "Yes, bless de Lord, Massa, I'se been praying for you all night," and at this he dropped on his knees and prayed and before the break of day witnessed the conversion of both master and mistress. Cuff was immediately set free. He never worked another day on the plantation. The master took Cuff and went out to preach the Gospel. They traveled all over the South, witnessing to the power of Christ to save to the uttermost. This is what the love of God will do for one person.

C. E. Topic for Young People

Topic for July 24, 1938

SIGNS IN THE EARTH BENEATH

(Revelation 16:1-21)

Suggestions for the Leader

Signs either in the heaven above or earth beneath have very little effect upon those who have rejected God's Word. In the story of the rich man and Lazarus, the rich man was reminded that, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:31). Those people on the earth had many opportunities to do what was right and pleasing before the Lord; but they refused to do it. Undoubtedly they had seen and heard of unusual things and these did not convert them; neither would a special resurrection of one from the dead.

The enemies of Christ mocked Him by saying, "Let Christ the King of Israel descend now from the cross that we may see and believe." This was a taunt and a lie. They had witnessed the great work of Christ and seen miracles.. yet they did not accept Him.

"Signs have a ministry, however, for the faithful, to prepare them for the coming events, to revive their faith, and to make them strong in times of adversity."

The church will have been taken up into heaven when the vials are poured out upon the earth. Nevertheless, there will be some converted during the tribulation. The unconverted will witness the wrath of God upon the sin-cursed earth.

1. *Signs of the Elements, Atmosphere, and Climate.* Is. 29:6; *Ezek.* 38:22...

It is wise to remember that God has control over nature. He is able to send a storm and to quiet it. During the days of Israel's bondage in Egypt, God sent plagues upon the Egyptians because they would not let God's people depart. Most of these plagues were objects of nature.

In a future day of judgment, God will use hail storms to punish the wicked. He will also use these natural things as a rebuke to His own people who will be in Palestine in unbelief.

Some scientists are content to attribute conditions to the laws of nature. Back of these so-called laws "standeth God within the shadow, keeping watch above His own."

2. *Signs in the Vegetable and Animal World. Rev.* 8:7-9.

"God has given us a soil upon the earth which is able to produce much vegetation. Man has sought and found means to keep and even increase the natural fertility of the soil as he has found it depleted by long use and misuses. Great hopes have been raised that we have just begun to utilize the earth and that there is scarcely any end in sight to the increase of the land.

"But man has not counted on his own helplessness. He has thought of himself as able to handle the things in his own way. By many means he has exposed himself to hordes of insect pests which cut down the yield of his acres. He poisons them, and is so doing poisons millions of other insects and birds which preyed upon his enemies. They continue to multiply against him."

God's judgment to the earth will mean that vegetation will burn up through hail and fire mingled with blood. It is a fearful picture of the judgment coming upon those who trusted in things, but not in God. He will prove that he can take their dearest possessions away.

3. *Signs of the Social and Political World. Isa.* 17:12-13; *Luke* 21:25-26

Instead of the nations working out a beautiful program of peace, they shall increase with hatred against each other. Jesus referred to this as the "distress" among nations. Europe must be developing this sign now. Of course it will get much worse at the beginning of the tribulation and during the first part. The war-like nations are arming to the teeth for something. They act like mad dogs and plunge into terrible destruction.

Man must see that he has not been able to work out his own salvation. The surest way for peace and happiness is through the Lord Jesus. The anti-Christ will not be able to bring permanent peace to the world. Only Jesus can do that.

Since we are living in United States, we may not understand the sense of the distress of nations. However, there are plenty of worries for the leaders at Washington. Our own officials have not been able to check the government from going further into debt. They must face an ever increasing crime wave as well as many other unhappy things.

If people were Christian, our problems would be few. The further away the people go from the Lord, the more distress will come to them. Our position is one that means we can rejoice in the Lord and witness for Him concerning the abundant life where there is no distress.

4. *Signs in the Physical Earth. Rev.* 16:18-20; *Matt.* 24:7-8.

Earthquakes will increase in number and greatness during the close of this church age. God uses these to indicate His power and command over the universe. Scientists attempt to explain their presence or cause by saying that there was a slipping of quantities of rock below the earth's surface.

Men who are worshippers of nature will yet see the foundation shake from beneath. There were times in history when an earthquake helped to convert men. Once Paul and Silas were in jail and at mid-night there was an earthquake that shook the jail and opened the doors. When the jailor saw that everything was out of his control and that he stood condemned, he surrendered to the Lord and asked Paul what he must do to be saved. Acts 16:26. Earthquakes have accompanied unusual events. At the time of the crucifixion "the earth did quake" Matt. 27:51.

If men were really concerned about their relation to God, they would see in these unusual disturbances of nature the hand of a powerful God.

5. *The Opening of the Pit. Rev.* 9:1-3; 16:13-14; 17:8.

People have not studied what the Bible says about demons. Accordingly they have gone on with their work without much opposition from those who should hate them. Demons are evil in their nature and work with Satan. They work against God and all that is good. We do not see them because they are spirits without bodies. This ought not be hard to believe because we believe in angels too; yet we have not seen them.

Some time there will be a great increase of demons upon the earth. It will be the time that the church has been taken away and the Holy Spirit, who is the Restrainer, also goes with the church.

We may rejoice that we will not be here during the time that the demons have the great outbreak from the pit. Even now there are demons at work; but greater is He that is in you than he that is in the world. The Holy Spirit is

more powerful than Satan with all his demon host.

Questions

1. Why do signs have very little effect upon unbelievers? Luke 16:31.
2. In what way do signs from heaven prepare believers for the coming events?
3. Name some of the signs that will appear in the heavens during the Tribulation?
4. Name some of the signs that will appear in the vegetable and animal world during the Tribulation?
5. How has God used earthquakes to demonstrate His power. Matt. 27:51.

WASHINGTON, D. C. NEWS

Dear Friends,

Greetings from the *We Choose Christ* Society of the First Brethren Church of Washington, D. C. We intermediates (of junior and senior high school ages) have spent a busy but happy year together and would like you to know some of the things we have accomplished.

Last August just before we left for Camp Bethel our group led prayer meeting and presented a skit, A Day at Camp Bethel, which our parents and friends enjoyed. The following week about 15 of our number left for Camp Bethel, where we spent five delightful days of Christian fellowship and spiritual refreshment. This was the first camp attempted in our district. We sent a delegate to the National Conference at Winona, which immediately followed our camp experience.

In the fall our society sponsored a meeting including all the C. E. Societies with Dr. Yoder as our speaker. In February our church had several programs celebrating C. E. Day and C. E. Week. Several of our members participated in the prayer meeting C. E. week and we were also represented in the church services C. E. Day.

It may be interesting to note the responsibilities of some of our members and the service rendered. In our group we have several Sunday School teachers, 4 regular choir members and the assistant Cradle Roll Superintendent. We have members who participate regularly in services at a hospital each Sunday. At Christmas time we held an alley service for some colored people less fortunate than we.

We really feel a growth in leadership and spirituality. We have been making up and planning our own meetings. Our committee work is handled nicely, the older ones acting as advisors to the younger members. Among our group, there are six who have offered themselves for full time Christian service. In the early spring, a large group from the society went by bus to the District C. E. Rally at Winchester, Virginia.

Our Society enjoys the social get-togethers with Christian fellowship. We have experienced such times with a baseball game, a swimming party, a social with the Intermediate Department of the Sunday School, Christmas Eve supper, caroling and a party afterwards, and a hike.

We have enjoyed a sweet Christian fellowship under the capable and faithful guidance of our superintendent and advisor, Mrs. Paul N. Brumbaugh. The twelve of our group who will be graduated in June to the Senior C. E. wish to express their sorrow in leaving the society.

Faithfully yours in Christ,
ESTHER M. PORTE,
1617 25th St. S.E.
Washington, D. C.
Corresponding Secretary.

DOCTRINES OF DEMONS

(Continued from page 2)

(Eph. 6:12 ARV). Again he attests their existence when, in I Cor. 10:20 ARV, he says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I would not that ye should have communion with demons." And the Lord Jesus Christ recognized the existence of disembodied evil spirits to which many passages in the gospels testify

In Galatians 5:20 witchcraft is classed as one of the works of the flesh. Sorcerers are mentioned in Rev. 21:8 and 22:15 in the lists of those who shall suffer the second death. Again and again the Word speaks of men whose power is at once supernatural and devilish. Satan's man shall come with "all power and signs and lying wonders." Luke mentions in Acts 16 the case of a demon possessed damsel whose spirit was one of divination.

Granting the existence of demons and the possibility of the mediumistic use of their powers, it is not difficult to account for the phenomena evidenced in the experience before us. Perhaps coincidence may have had a large place in the accomplishment of the predicted disasters. But this we know, there are malignant spirits under the headship of Satan himself who are the possessors of angelic powers over nature. One need but study the workings of Satan in the life of Job, demon possession in the gospels, the power and workings of both good angels and evil in the Old Testament and New Testament to note that they retain the ability to use the forces of nature, and to visit disease and disability upon man.

Nor is it difficult to account for the uncanny ability to read the past. With the premise of a demon controlled medium, the logical conclusion is that necessary information in the life of any man, living or dead, may be procured with lightning speed from those spirits who have watched the life of that person.

But how shall we account for the still more wonderful, though at times wholly unreliable, predictions of the future? As to the unreliable predictions, Sir Arthur Conan Doyle had this to say: "We have, unhappily, to deal with absolute cold-blooded lying on the part of wicked or mischievous intelligences. There is nothing more puzzling than the fact that one may get a long connected description with every detail given, and that it may prove to be entirely a 'concoction.' Of a kin with these false influences are all the Miltons who cannot scan, the Shelleys who cannot rhyme, and Shakespeares who cannot think, and all the other impersonations which make our cause ridiculous." These are the "lying spirits."

The reliable predictions of the future may perhaps be accounted for in this way: The dealings of God with man through the centuries have followed a pattern, repeated over and over and adjusted to man's progress in experience. Human probation has been both systematic and consequential. Evil spirits are acquainted with principles hidden to us, and with the background of six thousand years of observation are quite likely to have a general prescience of coming events. But they can by no means search the deep counsels of the Almighty, hence their calculations must at times be in error through an unexpected fiat of His will. Perhaps this is the reason why their predictions are often strikingly verified, while at times they as signally fail.

The Remedy

Woe to him who continues to traffic with the forces of hell! He shall have his part in the lake which burneth with fire and brimstone: which is the second death (Rev. 21:8). Entrance into the Eternal City shall be denied the sorcerer (Rev. 22:15). "And the soul that turneth unto them that have familiar spirits....I will set my face against that soul and cut him off" (Lev. 20:6). He who turns to the powwow, the seance and the medium is in danger of being handed over to Satan himself.

All this the Lord laid on our heart to set before our visitor. He admitted its truth. He desired to be set free. The remedy that we prescribed was a full and complete surrender to the Lord Jesus Christ, who in His earthly life exhibited His supreme power over all the spirits of evil, who in His resurrection glory said that all power in heaven and in earth had been given to Him, who by His death and resurrection "destroyed him that had the power of death, that is the devil." We presented to our caller the One Who cares, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And as our harassed visitor began to read for himself of all that Christ could do for him, his trembling hands steadied and the lines began to leave his face. In a prayer of confession he gave his heart to Him who shall one day be confessed as Lord even by the unwilling intelligences "under the earth." And as he left the room after four hours of searching out of things of God it was with shoulders erect, clothed with "the whole armor of God....able to stand against the wiles of the devil.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Our Command—"Forward With Christ"

The Gardens of the Bible

Mrs. J. Allen Miller

WHEN PRIMITIVE MAN went into agriculture, he found certain areas better than others for the production of crops and the pasturing of his flocks, and he laid claim to these areas and fought to protect his occupation of them. Thus the herdsmen of Abraham's cattle and the herdsmen of Lot fought because, their cattle being many, "the land was not able to bear them."

Agriculture made possible the feeding of a larger population. The Agricultural tribe not only gains in numbers, strength and security, but finds it possible to remain in one locality, to build permanent shelters and to establish settled communities.

The Euphrates Valley with its delta was supporting a pastoral and agricultural people in 3500 B. C. These Sumerians must have had carefully irrigated fields, for they planted onions and in the meadows between they raised barley. They also had extensive date orchards. Land was donated to temples. The king and the ruling classes improved their estates. Outlying farms and the tracts set aside for ex-soldiers were cultivated under strict laws. Local values were reckoned in measures of barley.

The average inhabitant's diet was vegetarian. Although these Sumerians were doubtless the first systematic agriculturalists, of the gardens they made around their cities on the Chaldean plain five thousand years ago we know very little.

The most important fact about this Sumerian culture was that it bred others. It spread up the Euphrates and Tigris valleys, it obtained a foothold in Syria and penetrated eastward into Asia.

To that civilization which grew up through various results of Babylonian and Assyrian conquest we are indebted, we gardeners, for their contributions, —the private park, the formally irrigated gardens and the garden of terraces.

The Garden of Eden is the first mentioned in the Bible. In Genesis 2 and in Hebrew scriptures we read that a fountain went up out of the earth and watered all the face of the ground. Then out of the dust of the earth, moistened by this water, Jahwah Elohim, like a potter, made man, and having made him, breathed into his nostrils the breath of life, whereupon man became a living creature. And because he was made out of the ground he was called man (Adam). And Jahwah Elohim planted a garden in Eden, far away to the East, and caused all sorts of beautiful trees and goodly fruit to grow there and the tree of life and the tree of the knowledge of good and evil. Through the garden, coming from the fountain which connected with the waters beneath the earth, flowed a great stream watering the garden and dividing, as it left it into the four great rivers of the world (Babylonian rivers). Jahwah Elohim put man in His garden to till it and guard it, and permitted him to eat of all the trees in the garden, except only of the tree of the knowledge of good and evil.

The name Eden is a Babylonian word meaning plain. The garden was not in Babylonia, yet it lay in the region out of which the rivers of Babylonia take their origin. Eden is the most familiar example of a sacred plantation.

We can also begin to trace woman's role and influence in gardening. The tree is an object of veneration and its culture is an essential part of the education of youth and the diversion of manhood. The worst punishment that can be visited on a foe is to cut down his trees, and to the Assyrian mind the ultimate symbol of eternal life was a tree growing beside a stream. To them the tree above all others was the palm, and rightly so, for none is more generous in its services to man. The ancient Arabs used to say that the palm has as many uses as there are days in the year. Its wood furnishes building timber. From its fruit-juice a milk was made, wine from its sap and sugar from its syrup. Its tender tips were boiled for a vegetable, and its fruit was a necessary part of the national diet. The earliest

gardens were probably nothing more than a grove of date palms near the house. Later vegetables were introduced and finally exotic trees and shrubs and fragrant flowers.

Flower gardens, such as they were, were planted near the house and appear to have been the particular care of women. Due to their domestic influence and the need for a shady and cool spot, families soon began using their house gardens and vine arbors for dining. The Book of Esther describes the feast given by King Ahasuerus to his princes "in the court of the gardens of the King's palace." A spot gaudy with white, green and blue hangings.

It was also to a woman (if legend be true) that history is indebted for the Hanging Gardens of Babylon. Piecing together the tales we infer these gardens were built by a Babylonian king, possibly Nebuchadnezzar, to please his wife, a Median girl from the hill country, who wept for the green mountains of her native land. They covered three acres, not a very large estate in comparison with many a garden since, but sufficiently large and unusual to impress the people of the time. The garden was like a stadium with stepped-back terraces supported by arches. The pillars of the arches were four feet thick and the outside wall twenty-two. Over the arches were first laid wood blocks or planks sixteen feet long, so that the terraces were sixteen feet wide and over these a sheet of lead and over the lead tiles, pretty solid water-proofing. Finally came the soil in which bushes and flowers were planted. Trees also were set out on these terraces, and they managed to grow because the garden makers hit on a simple device. The columns of sun-baked brick, these terraced gardens being mainly of that material, were hollow and filled with soil like a deep box, into which the tree roots could penetrate until they reached the earth beneath.

Under the terraces were royal chambers, like a series of rooms facing roof-gardens in a skyscraper apartment house. Steps led from terrace to terrace. Water for the plants were drawn up from the Euphrates by spiral pumps manned by slaves. Thus the king made a green mountain for his home-sick bride. Eventually the taste for terraced gardens filtered down from the king to the nobles and hanging gardens became quite the fad. Their descendants are still to be found in Persia.

Among the kingly gardeners was Sennacherib (706-681 B. C.), ruler of Assyria, who laid out parks and gardens around Nineveh and introduced the cotton tree. Another was Merodachbaladan II, king of Babylon (721-710 B. C.) who took pride in his herb garden. The clay tablets record that he grew some 70 different plants in it, many of them cultivated especially for their fragrance. One of the amazing products of this civilization was the "Assyrian Herbal," complied in the 17th century B. C. It contains the names of between 900 and 1000 plants and specifies some 250 vegetable drugs.

Ultimately the Assyrian and Babylonian lands passed into the hands of the Persians, who raised the gardening customs of their predecessors to a magnificent luxury. Cyrus once held a review of 11,000 troops in a park. Gardening became a part of the culture of the people. Even the Persian youth was obliged to learn how to plant and care for trees.

The palace and villa gardens developed into symmetrical courtyards with regular beds set into an orderly pattern. When Lysander the Spartan visited the younger Cyrus at Sardis he admired the regularity with which the trees were planted, "how straight the rows were and how elegantly the rows formed angles with one another." What surprised him most was that the king told him he had measured the ground, arranged the planting and set out many of the trees with his own hand. (Cicero). These early monarchs were "dirt gardeners."

In the 17th chapter of Isaiah we find this, "Because thou hast forgotten the God of thy salvation and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants and shall set it with strange slips." This gives a clue to the gardening of those two Semitic peoples, the Phoenicians and the Jews, the one a stay-at-home race whose country proved a convenient corridor for the passage of warring peoples, the other a tribe of travellers. The Phoenicians brought home those "strange slips," so annoying to the Jews, who were apt to be self-centered and satisfied in their horticulture, and could think of nothing in such bad taste as cultivating a lot of exotics.

The Old Testament furnishes us with a fairly complete picture of agriculture and horticulture as practiced by the Jews. Abraham planted a grove in Beersheba and used its shade for worship. Sacrificial groves, however, were soon forbidden. "Thou shalt not plant thee a grove of trees near unto the altar of the Lord thy God."

Immediately after the flood Noah deserted his ark of gopher-wood or cypress and proceeded to plant a vineyard, and in a short time discovered what to do with the produce thereof. Jacob cultivated the grape-vine, the fig and the almond, three plants which, together with a well of water, seemed complete for a home. At least they completed a primitive arbour and the Jews were partial to arbours and garden pavilions.

When Jacob sent a present to his son Joseph, then governor of Egypt, he chose almonds and pistachio nuts, honey, spices and myrrh. Olives, leeks, onions, lentils, garlic, cucumbers and melons were raised, and in their exile these were the fruits and vegetables the Jews longed for with bitter tears, and with good reason, for most of these are quenchers of thirst. Wheat and rye were also among their crops.

At least 100 or more different plants, mentioned in the Bible, can be accurately identified. Of these 94 are Hebrew and 9 Greek names.

The riches of the flora of the Holy Land, limiting it to the Bible definition of "from Dan to Beersheba," is shown by the 2100 species found. Some bear deceiving names, however. The mulberry of the Old Testament seems to have been our trembling aspen, and the chestnut the original plane or sycamore. Solomon's nuts were probably the almond, pistachio, walnut, hazel and chestnut. The shittah tree is the acacia.

The greatest of all Old Testament gardeners appear to have been Solomon, who had orchards, herb-gardens and vineyards. Josephus said that Solomon "was not unacquainted with any of the natures of plants nor did he omit to make inquiries about them but described them all like a philosopher and demonstrated his exquisite knowledge of their several properties." Among his flowers he placed statuary. The plants he grew included camphire, cinnamon, frankincense, cedar, pine, sweet flag, aloes, lillies, grapes, saffron, figs and apples.

His gardens were rectangular and surrounded by a high wall. In it were aviaries and many other buildings. These were gardens both for utility and pleasure, for the orchard had its fountain and the herbs were grown for both their beauty and their use. Josephus states that one of the chambers of King Solomon's Temple was decorated as a garden room. The Song of Solomon in which many of these facts are revealed is one of the most beautiful garden poems ever written. Solomon, being a good business man, considered that a fair rental for his vineyard was 1000 pieces of silver.

Within the walls of Jerusalem itself there appear to have been rose gardens, but without the walls lay the more extensive and diverse plantations which were enclosed and had turrets for guards. An ancient law prohibited, with a few exceptions, gardens within the city limits.

Jesus referred to the flowers and the gardens in His parables and truths He wanted to teach.

Gethsemane was a place beyond the Kedron, at the foot of Olivet, to the northwest and nearly a mile from the walls of Jerusalem. Attached to it was a garden or orchard of olive trees. The name means "oil press." The garden was a nearly square plot of ground, enclosed by a wall, which contained very ancient olive trees. Today there are formal gardens in this enclosure.

Throughout the Old Testament we find references to water gardens. From these evidences and their poetry we gather that the ancient Jews loved and tended flowers, but there is little proof that they contributed to the development of garden form or practice. Though the introduction of cedar into Judea is attributed to King Solomon, the Jew seems always to have been wary of these "strange slips." In recent years Jerusalem appears to have revived its gardening reputation. It now has a flourishing garden club which gives an annual flower show.

Ashland, Ohio.

Worship Program

August Topic:

Christianity in the Home, the School and the Church

CALL TO WORSHIP: Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, Oh Lord, my strength and my Redeemer. Psalm 19:14.

SONG: "Abide With Me."

Abide with me: Fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, Oh Abide with me.

I need Thy presence every passing hour:
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, Oh Abide with me.

Hold Thou Thy cross before my closing eyes:
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee:
In life, in death, Oh Lord, Abide with me.

SCRIPTURE: II Tim. 2:1 & 2

PRAYER.

BUSINESS.

SONG: "I Choose Jesus."

When I need someone in time of grief,
Someone my cheer to be,
Jesus I choose for He gives relief,
He is the best for me.

CHORUS:
I choose Jesus when I need a friend;
What I need I know that he will send;
I have proved Him, good and true is he;
I choose Jesus, He is the best for me.

When I need someone to guide my soul
Over the stormy sea,
Always to Jesus I give control,
He is the best for me.

When I need help to defeat the foe,
Someone my shield to be,
Always to Jesus in faith I go,
He is the best for me.

PRAYER.

BIBLE STUDY: "The Gardens of the Bible."

DUET: "There is a Home Eternal."

TOPIC: "The Things Which Thou Hast Heard—Teach — By A Mother"

POEM: "The Heart Of Home."

TOPIC: "The Things Which Thou Hast Heard—Teach—By A Public School Teacher."

SONG: "I Would Be True."

I would be true, for there are those who trust me:
I would be pure for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

TOPIC: "The Things Which Thou Hast Heard—Teach—By a S. S. Teacher."

TOPIC: "The Things Which Thou Hast Heard—Teach—By a Pastor's Wife."

SONG: "Oh, Jesus I Have Promised."

Oh Jesus, I have promised to serve Thee to the end;
Be Thou forever near me, my master and my friend:
I shall not fear the battle if Thou art by my side,
Nor wander from the pathway if Thou wilt be my guide.

Oh let me feel thee near me, the world is ever near:
I see the sights that dazzle, the tempting sounds I hear:
My foes are ever near me, around me and within;
But, Jesus, draw Thou nearer, and shield my soul from sin.

Oh Jesus, Thou Hast promised to all who follow thee
That where Thou art in glory there shall Thy servant be;
And, Jesus, I have promised to serve Thee to the end;
Oh give me grace to follow my master and my friend.

BENEDICTION: The Lord bless thee and keep thee;
The Lord make His face to shine upon thee,
And be gracious unto thee;
The Lord lift up his countenance upon thee and give thee peace. Amen. Num. 6:24-26.

The Things Which Thou Hast Heard--Teach

A MOTHER'S VIEW-POINT

Mrs. Leslie E. Lindower

"THE THINGS which thou hast heard, Teach!" To what individual of the Christian faith could this admonition be more applicable than to a Christian Mother? Certainly we will all agree that Blessings are more sweet and precious as we share them with others. So the sharing of Christian truth and God's Word with one's children should be joy supreme.

Because the most impressionable years of a child's life are spent with his mother as his constant companion, and because early impressions are so enduring, a Mother's contribution increases with compound interest. We might turn, for an example of this training in the home to the early Jewish home. Jewish education had its beginning with the mother; her teachings were not soon forgotten. She told her little ones thrilling stories of patriarchs, prophets and princes. Women of today who would teach their children could learn great lessons from the mothers of Israel.

The Colonial home might likewise be pointed to as one in which Christian instruction was paramount. Children were taught to respect God's Word. In fact, most historians agree that it was the universal child's book of that day.

Compare with that condition the one which exists in the modern home. How prominent a place does the Bible occupy in the average home? It is not prominent at all and children are woefully ignorant of all Christian truth, in the average family. But, Thank God, there are some homes where mothers are availing themselves of their priceless privileges of teaching God's Word to their children. And so, although family worship is so rare as to be almost phenomenal in these days, may we treasure it as a precious gem that will make our lives and our homes beautiful in God's sight. Let us make this spiritual food as indispensable a part of our family life as is physical food.

In considering her opportunities for teaching God's Word in the home, almost every mother will recall those times when her children begged to have a story told or read to them. The Bible presents a wealth of stories to be read or told in one's own words that will hold any child's attention. Also, these stories will show the providence of God, His love and how He dealt with His people. These stories lead to a much clearer understanding of His Word and Plan than one could attain by teaching in abstract terms.

Bible stories create a profound interest in children and are often preferred above other books, if they are wisely chosen and well presented. The story of Daniel in the Lion's Den never ceases to fascinate young listeners. Also the story of the young men in the fiery furnace bears much repetition. Each retelling impresses more indelibly on the young mind the wonder of God's care for His children and the importance of obedience to Him.

Surely He was expressing a wonderful commandment of great importance for all ages and peoples when He says of His Words: "And thou shalt teach them diligently unto Thy Children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up."

Gradually as these stories begin to take root in the minds of children they will begin to question their own relationship to the Father and the Lord about

whom they have heard. Then indeed, arrives the greatest opportunity which no mother should lose: that of showing the way of salvation to her own child. And what could be more appropriate than for the mother who gives her child physical birth to bring him to the place where he experiences spiritual birth! This privilege may be hers if she will "teach those things which she has heard."

During these days of lowered moral standards the problem facing parents is almost staggering. Young and old alike have forgotten, if they ever knew, the standards of moral conduct God gave to his people, and those upon which our laws are based. In the frantic search for thrills young people will endanger their future lives and happiness. Very often a Mother's appeal for her children to consider their own future, their influence on others will avail nothing, in their mad search for pleasure. But there is something arresting in the truth contained in I Cor. 6:19, 20—"What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your Spirit, which are Gods."

If the individual does belong to the Lord and is living a carnal life, this verse will have more appeal than any reference to his own well-being or influence on others. The child of God does not wilfully degrade His indwelling Spirit. To the Christian Mother God's Word may be a powerful and useful weapon in the combat with Satan.

There are so many ways of teaching the things that are contained in God's Word, but one of the best ways is by living that which we teach. James says, "Be ye doers of the Word, and not hearers only."

John says, "My little children, let us not love in word, neither in tongue; but in deed and in truth." Truly the home is the best place to teach Christian living. Here the fruit of the Spirit, Love, Joy, Peace, etc. may be manifested more than any other place. If there is a discrepancy between profession and practice it will show up more quickly and more clearly in the home. It is useless for us to say we love the Lord and then prove by our lives or words that we hate our fellow-Christian. For does not God's Word tell us that "he who hateth his brother is in darkness?"

The mother in the Christian home should be like a mirror reflecting the blessed sunshine of God's love and the light of His Word.

Are our lives overlaid with hatred, distrust, impatience and worry like cold, heavy drifts of snow on a hillside where the sun never reaches them? Or are they like the side which is turned to the sun where the cold snow is quickly melted and life-giving warmth soon felt?

As Christian mothers we may teach those about us both by practice and by precept but we must ever be mindful of the admonition which the Apostle Paul gave to Timothy: "The things which thou hast heard—teach."

So many blessings great and small my Lord has given me;
Such happiness within my heart, and beauty I can see.
He gave me friends and loved ones, and then He kindly smiled;
For crowning all my joys supreme He gave me a dear child.
His Word within my heart I hold; It keeps me from harm's reach.
And to this child He's given me, His Word I'll gladly teach.

Ashland, Ohio.

"Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart
Unto a life of sympathy,
For heavy is the weight of ill in every heart;
And comforters are needed much
Of Christlike touch."

The Heart of Home

Her face is all freckled—this girl whom I know—
And her nose has a tilt in the air;
And not even her mother, with mother-love blind
Can truthfully say she is fair;
Her hair is the color that may be called red,
And straight as a ruler hangs down;
Her eyes are pale blue, and her forehead is low—
Though it never is drawn in a frown.

Her sisters are graceful, bonny young things,
And her brother is handsome and bright,
And all of them think in their innermost hearts,
That their sister is truly a sight,
But the soul of this girl is a beautiful thing,
And her voice is as sweet as a bird's,
And her goodness of heart and her wisdom of mind
Are seen in kind actions and words.

And the mother has ever a fond word and smile,
For this child of her daily delight.
And the father's eyes glisten with tenderest love,
As he kisses and bids her good night.
And, oh! they would miss, and miss her full sore,
If out in the world she would roam,
For the girl with no beauty of face or of form
Is most truly the heart of this home.

—Author Unknown.

The Things Which Thou Hast Heard--Teach

BY A PUBLIC SCHOOL TEACHER

Miss Viola Knoll

"THE THINGS that thou hast heard—teach!" That in brief is the commission of every public school teacher. That in fact becomes her very life. Perhaps they come to her with the big new pencils and tablets (with a big red apple too) of the tiny folks on their first day; perhaps with the " 'rithmetics 'n jographies" of those a little older! Or perchance they have algebras, goemetries, French or Latin books tucked under their arms (no apples now) as they enter the "halls of knowledge." Or it may be they come with hammer and saw or with needle and thread to learn to do the work of the world. Whenever they come, for the teacher it is—"The things which thou hast heard—teach!" Whether the feet come eagerly and the faces are expectant, or they come as "the whining school boy, creeping like a snail, unwillingly to school"—however they come and every time they come—it is always—"The things which thou hast heard—teach!"

And what does this mean—teach? Let us say—to teach is to cause to know a new fact, to understand a new process, to think a new thought, to do a new task. Whatever method employed, project or problem, drill or reasoning, lecture or questioning, if consciously or unconsciously some new accomplishment has been added to their lives—then teaching has been done. Much that is learned is not the result of teaching, just directed effort and guided thought. For after all it is the pupil who must do the learning. Also much that is learned is taught indirectly, even unconsciously. What the teacher is that the pupils, especially the smaller ones, tend to become. The talkative teacher has a talkative school, she who speaks but little has a quieter room and she who cannot control herself keeps her group in turmoil. The vivacious teacher adds zest and enthusiasm to her pupils—and so one could go on indefinitely.

But what has all this to do with Christianity in the home, the school, the church? Especially with Christianity in the school? Church and state are forever separated but Christianity does not survive in an individual that does not function in every phase of her life. No more can Christianity be removed from any of these—home, church, or school and continue to be a vital factor in life than can physical life be removed from any part of the body and that body continue to function normally.

Christianity has to be lived in the school; its precepts must be practiced there rather than taught directly. It is not a religious system to be taught as are reading, writing and arithmetic. It is not something to be learned and forgotten as perhaps is much of geography and history. It is not a skill to be acquired not even a very useful achievement. It *contains* a code of ethics but it *is* a living, vitalizing faith. It is imparted to the individual by personal contact and acceptance of Jesus Christ through the work of the Holy Spirit.

From day to day, from hour to hour, the teacher's actions, thoughts and emotions are put to the test. Trying situations arise again and again. Perhaps the pupils are indolent and inclined to mischief, maybe the lessons are difficult or perhaps it is just that the day is dark and dreary! Patience and love! These are not so easy, in fact are almost impossible save through the grace of Jesus Christ. Here is the Christian teacher's opportunity to indirectly "preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." What need there is for patience! Perhaps she has labored so hard, done all she knew to do and yet the results seem so small and insignificant! How easy it is to grow impatient and to indulge in despair. But beware, for that will ruin any good effort. Indeed patience is needed, patience and kindness but never indifference. When a child has a particularly difficult problem, let no unconcern and lack of prayerful understanding make his downfall easier and swifter. Faith in his good qualities has helped many a wayward and discouraged child.

In writing to Timothy, Paul admonishes him that the "end of the commandment is love out of a pure heart, and of a good conscience and of faith unfeigned." What splendid advice for teachers today! "Faith unfeigned" is especially important, for in the school-room pretense has no place. Children are very quick to detect any insincerity, to recognize an attempted deception or duplicity. It is useless to pretend the presence of that which is not there. Whether or not pupils study and know their lessons, they do study and do know their teachers, much more accurately than many suspect. Again as Paul instructs Timothy, the teacher must be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

Without the school room likewise are the teacher's activities of great importance. And do the children know of these things? Indeed they do! It seems the activities of no one group are so closely scrutinized

by a large interested group as are these. All things may be lawful, but surely not all things are expedient. Things harmless in themselves may cause the downfall of another. Such voluntary sacrifices are in the sight of God of great price, molding the individual in loving obedience to Him.

If the teacher's life is "centered in Christ and every thought is brought into captivity to the obedience of Christ," she need have no fear for the influence she wields. If His presence amid all the toil and struggle is a vivid and new reality from day to day, she need have no fear. Opal Lenore Gibbs has written:

I bought a book, and lest some friend should doubt my right of property, I wrote upon the clean new page, the address and the name of me. So Christ has bought me with his blood and written on my heart the same—His place, The New Jerusalem, Jehovah God, His glorious name!

And so if His name is written upon her heart and life so that even those who run may read, she can go forth courageously, knowing that the things which she has heard, she has taught.

Lebanon, Ohio.

What Thou Hast Heard--Teach

FROM THE VIEW-POINT OF A SUNDAY SCHOOL TEACHER

Mrs. Carl E. Mohler

THE FIRST CONSIDERATION of all Sunday School Teachers should be the command of our Lord "Go make disciples of all nations***TEACHING them to observe all things whatsoever I have commanded you." As Sunday School teachers we should remember that it is our duty to teach and not to preach. Teaching is very necessary in order that preaching might be better understood.

But there are some things that are necessary for each one of us before we can teach. First, we must hear ourselves before we can tell others. So our first requisite is the entire and full consecration of self. Intellectuality in a Sunday School teacher is not nearly as important as spirituality. However, the combination of the two is ideal.

Then we must feel a personal call and responsibility to the office of teaching. If we do not have a keen interest in each one of our pupils we are missing the mark. If we do not make the right kind of preparation of our lessons we are neglecting to do the thing that God has called us to do. If we do not instill in each one of our pupils the desire for attendance at church, prayer meeting, Christian Endeavor and all other church functions we are missing the biggest chance of a life time to influence our pupils in the building of their Christian character. But all this brings us back to ourselves as teachers. We cannot plant this love of the church services in the hearts of our pupils if we are not filled with that love ourselves.

It is our duty to hear all we can possibly hear in order that we can teach intelligently. We should take advantage of every opportunity the church offers, being present at every Bible study class that is offered and by entering into the discussions and really absorbing the messages that are there for us. Then too, we should always be found in the intercessory prayer groups and mid-week prayer meetings. Here we get the strength that enables us to teach more forcibly. What we hear in the sermons our pastor preaches each Sunday helps us a great deal in being able to give the message we are called to give. Here we get the spiritual uplift and new insight into the scriptures so we can TEACH WHAT WE HAVE HEARD.

Then we must remember that our lives must live up to the things we teach. It goes without saying that inconsistency in the life and conduct of a teacher almost entirely annuls the best and wisest instruction. We dare not stop with the pointing out of right to those who sit before us to be taught and guided but we must ourselves walk in THE WAY. There is no use in a miserly man commending the Master's teaching "It is more blessed to give than to receive" for his conduct shows that he does not believe what he commends. One who is untruthful will have little influence in urging ever so eloquently the grace of truthfulness. An uncharitable and resentful teacher cannot teach lessons of charity and forgiveness for he himself has never learned the lesson. On the other hand, beautiful character always impresses itself on the life of others. It is like a gospel which silently and continuously preaches its own message.

The teacher must know the truths he is to teach. He may not expect the Holy Spirit to reveal them to him without any effort of his own. There is no promise of this. No teacher has a right to omit Bible study and the preparation of his lesson, and then expect the spirit to supply the lack, to teach him what he has not taken the pains to learn for himself. Sometimes one hears a teacher or a preach-

er quote a word of Jesus which says, "Be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak," as if it were a discouragement or a forbidding of preparation beforehand for speaking God's message. But this is a perversion of scripture. We must get the meaning of the words of Christ in their connection, and not tear out fragments and interpret them as if they were independent sayings. It was of their defense before rulers, and not of their preaching that Jesus was then speaking to his disciples. We must learn of Christ and know his teachings, and then we have a right to expect the Holy Spirit to come and fill us, and kindle our knowledge of Christ into a glowing fire.

Nor again, must we expect that the spirit will make the training of the teacher unnecessary. An educated ministry is not unscriptural. Sometimes we hear it said, as an argument against careful training of ministers, and teachers, that the apostles were ignorant, unlearned men, that Jesus passed by the educated classes and took for his first disciples a company of rude fisherman who had never been in the schools of the rabbis. But those who use this as a reason against the educating of ministers and teachers for their work, overlook the fact that for two or three years these men were under Christ's own personal training. He was their teacher, and never was there another such an instructor as he. No class of students in any theological seminary ever had such training as had the apostles of Christ.

It will not do therefore to claim that teachers need no training to be ready for their work in the Sunday School: that all they require is to be filled with the Holy Spirit, and that then they will be ready to do skillful teaching. There is not a word in the New Testament to support such a claim. It is not promised that the spirit will take a man who has no education, no mental discipline, and at once transform him into an eloquent preacher. Now and then something like this may seem to be done—an unlettered untrained man may be brought to Christ and almost immediately may become a successful soul-winner but this is not the usual divine method. Men need to be educated and trained to prepare them for their work as teachers of the gospel. We need for this work not only good men and women, filled with the spirit, but men and women who have been prepared for their Holy Ministry in the wisest and most skillful way.

We should be sure we have heard the right things before we teach. We should make sure of the Spirit in ourselves before we begin our work, going directly from our knees to our classes. Then we should be in our places with our Bibles open, and our dependance in the Holy Spirit and then—WHAT WE HAVE HEARD, TEACH.

Fremont, Ohio

Things Which Thou Hast Heard--Teach

THE VIEW-POINT OF A PASTOR'S WIFE

(These Thoughts are gleaned from the writings of Rev. P. S. Henson)

Selected by Mrs. S. C. Henderson

THE FIRST RECORDED word of God is "Let there be light." He covereth himself with light as with a garment. He dwelleth in light which no man can approach unto. He is the Father of lights, and "in Him is no darkness at all." Heaven is all ablaze with the light of his countenance. The celestial city "hath no need of the sun, neither of the moon to shine upon it, for the glory of the lord doth lighten it." And that makes heaven.

"In his presence there is fullness of joy." Removal from that presence means utter darkness, and that makes hell.

What am I? Whence am I? and hither am I bound? and What is my duty? My danger? My destiny? These are questions before which all the oracles of earth are dumb. In the innermost chamber of the human soul, a faint and flickering light is shining, and we call it conscience, but it is like the smoking lamp in a miserable Lapland hut.

God has in great mercy provided an infallible standard by which to rectify our private judgments. That standard is his holy Word—which is the standard for all men and for all time, for this century no less than the first, for the world has not outgrown it and never will outgrow it while the ages roll. No code of ethics that the world ever saw, is for a moment comparable to this. "A lamp to our feet is this indeed." Our pathway lies amid bogs and pitfalls and we are strangers and pilgrims on earth.

"Know ye not that your bodies are the temples of the Holy Ghost?" "Keep thyself pure." "I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." A man upon whose heart these scriptures are engraven, will be likely to make the most of his life.

"Children obey your parents in the Lord for this is right." "Honor thy father and thy mother, (which is the first commandment with promise) that it may be well with thee, and thou mayest live

long on the earth." "And ye fathers provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord." This summarizes the whole parental and filial code, and obedience to this law would make every home a little heaven below.

We maintain that the Bible was not made simply for old times, but for the new as well, and that no better business manual has ever been devised, or will be till the world shall end. Of the man "whose delight is in the law of the Lord," and who meditates with delight upon it day and night, it is written, "whatsoever he doeth shall prosper."

"Trust in the Lord and do good, and so shalt thou dwell in the land, and verily thou shalt be fed." That is the most stable business house in which God is a silent partner "Happy is the man that getteth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." What we are here for is not, to gather a heap of decaying matter, with a muck rake, but to develop manhood of the noblest type, that shall worthily wear the crown of glory, that the Judge of all earth will place upon the brow, when the conflicts of life are happily over. Well may we join with the Psalmist in saying, "Blessed are the undefiled in the way, who walk in the *law of the Lord.*" In every earthly relation, it is indeed "a lamp to our feet and a light to our path."

These things which we have heard, let us teach.
Roanoke, Indiana.

The Children's Hour

[Signal Lights]

Program for August 1938

Mrs. H. L. Briscoe

SONG: "Onward Christian Soldiers."

PRAYER: By the Leader.

SCRIPTURE READING: The Rich Young Ruler. Matt. 19:16-26.

MEMORIZE: Matt. 16:26.

OBJECT LESSON: Selling The Soul.

(Objects: Four vases, with openings just large enough to admit the open hand, a coin, a card, a small bottle of vinegar, and a fishing reel).

When Jesus was here on earth He said, "What shall it profit a man if he gain the whole world and lose his own soul?" He knew that earthly gain would last for a short time, at best only a life time, and that the soul of man would live forever, through all eternity.

I have here four vases. In the first there is a silver coin. I am going to place my hand in the vase and grasp the coin firmly and see if my hand can be removed. No, it cannot as long as it is grasping the coin. Many people are just this way today. Jesus is standing with outstretched hand to lift them from sin, but their hands are so filled with money that they cannot reach Him. Jesus wanted the rich young ruler to follow Him, but his hands and heart were so filled with riches that he refused. When my hand lets go of the coin, it easily slips out. "What shall it profit a man if he gain the whole world and lose his own soul?"

In the second vase there is a card. (an imitation of a playing card can be made by gluing little red hearts in each corner of a card). This card represents pleasure. The hearts of many are filled with pleasure and they do not care to let go and let Christ save them. Pleasure lasts for a short time, but the soul lives forever. When the hand lets go of the card it can be removed from the vase.

This third vase has a small bottle in it filled with something which looks like whiskey, but it is only vinegar. Can you imagine any one choosing whiskey and the sorrow which comes with it in preference to Christ? It is not always whiskey which keeps people from lifting the hand of faith to Christ for salvation; often it is a little cigarette. "What shall it profit a man if he gains the whole world and loses his own soul?"

Yes, this is a fishing reel. When I place my hand in the vase and firmly clasp this reel, it cannot be removed. I enjoy fishing, but I am sure I should not go fishing on Sunday, or let fishing in anyway stand in my way of accepting Jesus Christ as my Saviour. "What shall it profit a man if he should catch all of the fish in the ocean and rivers, and lose his own soul? Fish will feed the body which lasts for a short time, but Jesus Christ, the Bread of Heaven, will satisfy the soul for eternity.

We need to say with the apostle Paul, "I have suffered the loss of all things and do count them but refuse that I may win Christ. Forgetting the things that are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus."

BIBLE LESSON: The Holy Spirit. (concluded) Lesson 12.

68. When the Spirit leads us to forsake sin and love God, what do we become?

Ans. We become the sons of God. "As many as are led by the Spirit of God they are the sons of God." Rom. 8:14.

69. How may we know that we are the children of God?

Ans. "The Spirit himself beareth witness with our spirit, that we are the children of God." Rom. 8:16.

70. Will the Spirit help us to do right and to resist evil?

Ans. Yes, if we will let Him. "The Spirit also helpeth our infirmities." (Rom. 8:26).

71. How may we obtain the help of the Holy Spirit?

Ans. If earthly parents give good gifts to their children, "Much more shall your heavenly Father give the Holy Spirit to them that ask Him." Luke 11:13.

72. What fruit will the Spirit enable us to bring forth?

Ans. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

73. How are we cautioned against grieving the Holy Spirit?

Ans. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

SONG: "Jesus Calls Us, O'er the Tumult."

From the Postman's Mail Bag: A Letter from Kenneth Sheldon, and one from Roger Jobson.

Bassai, A. E. F. March 25, 1938

Dear Signal Lights:

You may be surprised that I am writing to you, but I want to tell you about what I do and play.

I live at Bellevue but I have come here to go to school. We have been in school two months and I have gained four and a half pounds since I've been here; that's the most I've gained in a long time.

At Bellevue there is a big river and there are crocodiles and hippopotamus in it too. I have a crocodile tooth and a hypo tooth.

I have two native playmates, Ndoulou and David with which I play.

I have fifteen ducks and three chickens and five goats. I have a scooter too.

We have lots of fun playing with the bicycles and the scooter.

From,
KENNETH SHELDON.

Bassai, March 27, 1938

Dear Signal Lights:

Yesterday after school I asked my mother if I could buy a native pot and cook a meal in it. The guard's wife said I could have one of hers for a franc so we bought it. Then Kenneth, Charles and I made a fire out in the chicken yard, put three stones to hold the pot then put native flour with some guina corn, and potatoes in the pot and boiled them all together, of course we had to stir it while it cooked and after it was done we all enjoyed sitting around the pot and eating like the natives. It was lots of fun and we want to try it again sometime.

My rabbit has seven little rabbits and they look like little rats but a few are getting white hair like their mother. The guina pig lives with the rabbits and he has a funny little squeak and eats as much as the rabbits.

Last week I was jumping from a tree and sprained my ankle and had to stay in bed two days, but it is O. K. now.

Please boys and girls write me sometime.

ROGER JOBSON.

SONG: "I Love to Tell the Story."

PRAYER: "Heavenly Father, bless our little missionaries who are telling of Thy love to the little black children across the sea. Grant that we may always remember to pray and give so we may help them to tell the Jesus story. Amen."

LIKE HIM

O God, so big, so great, so all,
And little me, so very small;
It seems so strange that you should care
And send your Son from way up there!

But since you are so very kind,
I'll try, like him, to always mind
And like that Child of Galilee,
I'll be the child you'd have me be.

By BERNICE POWELL PEABODY.

ROLL CALL: Answer with a memory verse.
REPORT of New Members.
REPORT of "Doing Without Boxes."
OFFERING.
SECRETARY'S REPORT.
ANNOUNCEMENTS.
SIGNAL LIGHTS' BENEDICTION: "Dear Saviour, help us to be Signal Lights, shining for Thee in the dark places of the world." Amen.
Madison, Indiana.

If we look for Christ, He will not disappoint us.

Dr. J. Wilbur Chapman once said: "God always answers prayer, but he does it just as earthly parents answer the requests of their children. Sometimes he says 'Yes'; sometimes he says 'No'; sometimes he says 'Wait.' "

The individual who seeks the ordered, poised life is the individual who provides periods of quiet meditation to give a foundation for the more hectic hours that comes to us all. In periods of quiet a life is directed and seen in a more just relation to God and the world. The sense of serenity comes to lives that gain the peace of quiet spaces.

Pope says, "To err is human; to forgive, divine." "To forgive an offense in another is more sublime than to be faultless one's self," wrote George Sand. Lord Herbert points out danger in the failure to forgive: "He that cannot forgive others breaks the bridge over which he himself must pass; for every man has need to be forgiven." Longfellow adds, " 'Tis sweet to stammer one letter of the Eternal's language; on earth it is called forgiveness."

Southeastern District W. M. S. President's Report

June 8, 1938

Another year of our W.M.S. work has passed, and once more we are gathered together for our District Conference. As we look back over the year, we again realize God's goodness to us, and thank Him for His loving care and guidance during the year. May we continue to seek His direction in all that we attempt!

Conference time is the time for checking up on ourselves. As I look back over the year, I feel we have made progress in many ways. We have gained one new society, Covington having completed its organization, since last District Conference. We also discovered that one society we have been counting does not exist, having been disbanded. Efforts have been made, through the help of a nearby W. M. S., to organize this society, but the women felt they were too small in number to belong to our District and National organizations. They are meeting when they can, working for their church and community. In looking over the list of Brethren Churches in our District, I found that there are only four without W. M. S. One is the one already mentioned; two of the others are without pastors, and regular services are not being held. As yet, the women in the fourth church do not feel that they are ready to organize a W.M.S. However, the pastor and wife are interested, and we hope that an organization may be effected before another year passes. Pray that we may continue these efforts;—that we may have societies in every Brethren Church in the Southeastern District.

While we have not had a net gain in societies, we have grown in other ways, and I feel that we have followed the command of the National W. M.S. and gone "Forward with Christ." It has helped me to have reports of the work accomplished each quarter, and I appreciate the cooperation of the society president. I have also been glad when you have asked for helps in your work. In comparing your reports for the first three quarters of this year with those sent in at the close of last year, I find that sixteen societies (the full number) have reported as against nine in 1937. I hope you will do as well when you send in your statistical reports! I notice an increase in membership of twenty-two, equal to that of the entire year of 1937. More money has been given for Mission Support than during the past year, and more societies have paid the National Apportionment.

Spiritual growth is also indicated by the increase in the number using the Prayer Band cards and following the specified Bible reading. Certainly as W.M.S. members, we need to spend much time in prayer for the Lord's work. More Mission Study classes were held, showing our interest in mission work, even though the study is not of our own Brethren work. I'm sure our vision of mission work has been enlarged, and we realize more than ever the need of supporting our own work. Let's keep before our women the special projects of W.M.S.,—namely, the support of the Bassai Station in Africa, and of Mr. and Mrs. Dowdy in South America.

Six more societies stressed tithing, and we hope many more new tithers were gained, others realizing that the Lord's way of giving is best. More public W. M. S. services were reported. While only a few have taken their Thank Offerings at this time, we surely have much for which to give thanks. We will expect an increase in the number of Thank Offerings as well as in the amount of money given.

One of the things attempted this year was the holding of three District Rallies during the month of October. I believe we all derived benefit from these rallies. As your president, it helped me greatly to meet and get acquainted with more women of the District, and I have been able to work more intelligently with you. Probably the reason a greater interest has been shown in sending in reports, answering letters, and contributing more money is because, as a result of the rallies, we are better acquainted with our goals and know how our money is used, and the need for it. Besides receiving spiritual uplift and inspiration for our work, I'm sure all enjoyed the fellowship with women from other societies. I trust that we will want to continue District Rallies. Approximately one hundred and eighty-five women attended one or the other of the three rallies, many more than are privileged to attend District or National Conference.

Besides contacting you through District Rallies, your president has written approximately one hundred and twenty letters and thirty postals. Goal sheets and a program to help you in meeting these goals were sent to every society president. A message from the District Sisterhood Patroness was also sent to each society. A report of the rallies was sent for the "Outlook" number of the "Evangelist." Endeavor has been made to get in a quarterly report from each society in the District. All but two sent them in each time. These two sent in only the second quarter's report.

For this next year, I would recommend that we put more stress on tithing; that we stress our goals OFTEN, and follow the District W.M.S. program as closely as possible; that we keep our women informed about our work, especially as to how our money is used; that we pray definitely for our missionaries; that more use of the "Outlook number of the "Evangelist" be made; and lastly, that we have District Rallies again, (a program committee to be appointed for each rally, plans to be made at District Conference).

In all our efforts, let us "Pray without ceasing," for we realize our own inadequateness and inefficiency, but with His help, we can go "Forward with Christ."

Respectfully submitted,

MARIETTA N. BRUMBAUGH.
President Southeastern District W.M.S.

CONFERENCE REPORT

The Southeastern District W.M.S. met in Annual Conference, June 8, 9, 1938 at the St. James Brethren Church, Lydia, Maryland.

The general theme "Ourselves, our time, and our money" was followed throughout the sessions, special emphasis being put upon Christ's Lordship over all life and possession. Several beautiful solos and duets added much interest and beauty to the various sessions. The theme of the conference was handled in a very fine and meaningful way by Mrs. Bernard Schneider, Covington Virginia, Mrs. J. L. Carnochan, Hagerstown, Maryland, and Mrs. Irene Crowe, Cumberland, Maryland.

Mrs. Schneider's "A Dedicated Life" and Mrs. Carnochan's "Christ's Lordship Of Our Time" will appear in the "Outlook" in the future.

Mrs. Crowe in presenting "Christ's Lordship in the sharing of our money" brought the subject of Tithing to the minds of the W.M.S. in a very forceful and convincing way "We can never truthfully say our money is our own", said Mrs. Crowe. "Our money is not our own even though we work for it. Does not God give us the strength and the talent to do the work?" She based all her remarks upon the direct teaching of the Word of God regarding an individual's responsibility to God in the use he makes of his money, making frequent reference to Malachi 3:8, "Will a man rob God?" "If we are keeping back part of the tithe, we are robbing God and so become no less than thieves and robbers," stated Mrs. Crowe. Think on this statement. Is it too harsh? We think not. The Bible is our guide book —our road map, so to speak. Let's begin today to use the Bible when trying to solve our money problems. Statistics show that 44.8 percent of the world's wealth is in America, and since the American woman handles 90 percent of the wealth, let us as W.M.S. women try to "Show ourselves approved under God" in the use of our money.

John Wesley gave 2 lbs. to God when he received 30 lbs. salary. Later in life he received 300 lbs. salary, giving 272 lbs. of this to God. Of every American dollar only two cents is given to God

today. Is this fair to God and to the Christ who gave his all for us?

During the Wednesday afternoon session, Dr. Charles F. Yoder, pioneer missionary to South America, brought a very fine message on "Christ's Lordship and Missions." It was a very great privilege to have this soldier of the cross, who has given some thirty years of his life on the mission field, in our midst. Dr. Yoder made it quite clear that pastors and missionaries are under-shepherds, subject to the Great Shepherd. "We are bought with a price, the blood of Jesus. He is Lord over all. Mission work, the Church, each individual life. Ask God's guidance in every detail in your life. He's never unable to attend to each," Dr. Yoder said. He stated that of the thirty years of his missionary work, twenty of those years he had been separated from his family; but God had given the recompense a hundred fold. He closed his message with this thought. "Give your life complete to the Master. He will take care of it. Never be discouraged at home or abroad."

Credential committee reported eleven societies represented with twenty-eight delegates. There are sixteen societies in the District. This representation is good, but never let *good* rest until it is *better*, and the *better-best*. Therefore, we shall expect sixteen societies represented at Mt. Olive Brethren Church, near Harrisonburg, Virginia, first full week in June, 1939. Now don't disappoint us. Remember, we want representatives from all our W.M.S. family together at Mt. Olive.

Program Committee for 1939:

Mrs. K. R. Alexander, Harrisonburg, Va., chairman.

Mrs. T. C. Lyon, Washington, D. C.

Miss Bertha Drach, Linwood, Maryland.

Southeastern district officers for 1939, unanimously elected:

Mrs. P. N. Brumbaugh, Washington, D. C., President.

Mrs. H. A. Kent, Washington, D. C., Vice-President.

Mrs. H. E. Bowman, Harrisonburg, Va., Secretary-Treasurer.

Secretary-Treasurer reported considerable increase in funds for our mission work at Bassai and for Mr. and Mrs. Paul Dowdy, South America. This is most gratifying, for, after all, what is our chief purpose for existing as a Missionary Society? Is it not for Christian fellowship and the furthering of the Kingdom of God at home and abroad?

Those societies that failed to get their mission support money of $1.00 per member per year in, in April, can still send the money to the District Secretary-Treasurer any time before August 10, 1938.

The district dues of ten cents per member per year is being used to strengthen the work of the District. Every cent of it being used as carefully and systematically as possible. However, this money seems to be sadly lacking in elasticity. It will stretch only so far. If any society has failed to get this money in, we shall appreciate having it as soon as possible. Sometimes money seems so scarce and the journey through life seems so hard, but let's take courage in the words:

"Be strong,
We are not here to play, to dream, to drift:
We have hard work to do, and loads to lift:
Shun not the struggle-face it:
'Tis God's gift."

(Mrs.) H. E. BOWMAN, Sec'y.-Treas. W.M.S. Southeastern District.

Woman's Missionary Conference of Ohio District

JUNE 14-17, 1938

The Woman's Missionary Society met in Dayton, Ohio, June 14th for their first session of the conference. Mrs. A. E. Whitted, our State President, presided. The meeting opened with the song "Saviour Like a Shepherd Lead Us." Devotions were led by Mrs. Merl Long of Pleasant Hill, using for her scripture reading Romans 12, followed by prayer. We were favored by a duet "Wonderful Unfailing Friend," sung by Mrs. Adams and Mrs. Shellhouse. An offering was taken amounting to $10.88. Mrs. Whitted then appointed the following committees: Credential Committee: Mrs. Mahon, Canton; Mrs. Kimmel, Gratis; Mrs. Fellers, Fremont; Nominating committee: Mrs. Theodore Henning, Middlebranch, Mrs. L. E. Lindower, Ashland, Mrs. Eckert, Dayton; Resolutions Committee: Mrs. E. M. Riddle, Louisville, Mrs. John Eck, New Lebanon, Mrs. John Dintaman, Smithville. The question was placed before the society of changing the time of our conference sessions from morning to afternoon. The question was left for further discussion. A missionary reading entitled "Is it nothing to you?" was given by Mrs. E. M. Riddle. In this poem we were given the thought, that we as Christians should heed the pleading cry of the heathen for salvation.

Miss Estella Myers, our missionary from Africa, gave an interesting and inspiring talk on the medical work in Africa, basing her remarks on the fourth chapter of Matthew. She emphasized the fact that God used the medical work in Africa to open up the doors for Brethren missionary work there. The session closed with the W. M. S. benediction.

On Thursday morning at eight A. M. Mrs. Whitted opened the second session. The chosen hymn was "More Like the Master." Devotions were led by Mrs. Ruth Waymire. She read Phil. 2: 1-11. The credential committee reported 44 delegates and $13.00 delegate fees. It was moved that we accept the report.

The nominating committee presented the following names for election: President, Mrs. A. E. Whitted and Mrs. Harlie Lehman; Vice-president, Mrs. R. E. Gingrich and Mrs. J. Allen Miller; Secretary-Treasurer, Miss Emma Kimmel and Mrs. E. M. Riddle. A ladies trio from Clayton favored us with a number in song. An offering was taken amounting to $3.80.

It was decided to confer with the conference officers and place the W.M.S. meetings at one o'clock for next years' conference.

The report of the resolutions committee was given and accepted. Miss Myers gave her second talk on Africa, dealing with the lives of the women and girls picturing the changes that had come into their lives during her service on the field. In appreciation for her services the society gave her a gift of $5.00.

The nominating committee reported the election as follows: President, Mrs. A. E. Whitted, of Gratis, Ohio; Vice-president, Mrs. J. Allen Miller, of Ashland, Ohio; Secretary-Treasurer, Miss Emma Kimmel, Bryan, Ohio.

The session closed with the W. M. S. benediction.

MISS EMMA KIMMEL, Secretary.

Cycle of Prayer

AUGUST

LET US THANK GOD:

1. For minds that are able to comprehend the meaning of His Word.
2. For our church and its full Gospel message.
3. For our opportunities and obligations as they come to us day by day.
4. For the advances made on our Foreign Mission fields and the souls that have been saved.

LET US PETITION GOD:

1. For a great spiritual revival, not only within our own denomination, but throughout all Christendom.
2. For more missionaries and more money to carry on His work.
3. In behalf of our Woman's Missionary work for the coming year, that those who shall formulate the plans may be led entirely by the Spirit of the Christ.

"Giving to God is no loss; it is putting your substance into the best bank."

"Stewardship of material resources is best taken care of by a regular program of Tithing."

Progress Abroad

A MESSAGE FROM MRS. C. F. YODER

Dear Sisters in the Homeland:

It has been a long time since I have written to you and it has been suggested that I send you a little message. My husband's weekly letters from the Homeland tell of his visits in the homes of many of you and that brings me closer to you in spirit.

It is needless to say I should like to be with him visiting in your homes, enjoying sweet fellowship. But the traveling about would not be so pleasant. I would have no difficulty in finding a traveling companion. In fact, several offered to accompany me as they know I needed one who could look after me.

I wish it were possible for you to see some of the lovely young people here in Argentina. A few of our girls knew English well enough to correspond with North American girls and they enjoy it. Children up there especially like to get letters from here when they are studying about South America in school. Not long ago a letter came to Robert from a young person who had a rather uncommon name. The writer was anxious to correspond with someone in this country. Robert wrote "the young lady" and yesterday received reply from "the young man." We all had a good laugh at the joke.

Today is ten months since my husband left for the Homeland. Now we are looking forward to his return. That will not be until after conference I believe.

Robert and I live with Grace and her family about seven blocks from Eleanors so I see my children often. It is not given to every mother the privilege of living near her children, once they are grown up and have homes of their own. While I have not been to Alma Fuerte since I left about a year ago, I often see dear friends from there. When they come to the city it is usually for medical attention or surgery. I visited a girl recently in the hospital here. She was the third one of the same family to be operated on for appendicitis. A little girl I know had symptoms of appendicitis. The doctor suggested an operation before another attack. In the meantime her tonsils had to be removed and since then all symptoms of appendicitis have disappeared. There are good hospitals and many good doctors. Just a few blocks from here there is a German clinic with a good Christian doctor at the head of it.

A number of doctors study English at the modern English school. It is to their advantage to read good English medical journals. Many young people study English as it affords them the opportunity of getting better positions. One prominent family who sends two little girls to the kindergarten asked to have them taught Bible stories. That is of course encouraging.

Just now little blue and white flags are much in evidence. Next week on May 25th the Argentines will celebrate their Declaration of Independence.

It seems strange to me to be in Cordova for this is the place to which my husband felt called twenty nine years ago when we first came to Argentina. But when we arrived we were led to Rio Quarto where we lived over twenty years. Six years were spent in Alma Fuerte and this last year in Cordova. While there are other denominations, Plymouth Brethren, Baptists, and Methodists, there are districts where there seem to be no gospel work at all. Surely the field is great. How we long to say and do the things that will bring others to Him.

Yours in His Service,

PEARL L. YODER.

Official Affairs

REPORT OF FINANCIAL SECRETARY FOR APRIL, 1938

Apportionment Fund

South Bend, Ind.	$.75
Oakville Jr. W.M.S., Ind.	19.95
South Gate, Calif.	5.25
Uniontown, Penna.	.75
Ghent (Roanoke, Va.)	26.00
Philadelphia, 1st B. Pennsylvania	32.25
Total	$84.95

Ashland Seminary Fund

Oakville Jr. W.M.S., Ind.	$ 7.37
Oakville, Ind.	7.60
Dutchtown, Ind.	5.00
Linwood, Md.	14.36
Waynesboro, Penna.	33.50
Pleasant Hill, Ohio	4.34
Bryan, Ohio	5.61
	$77.78

Brethren Home Fund

Mountain View, Va.	$ 7.70
Philadelphia, 3rd B., Penna.	8.00
Lanark, Ill.	9.30
Pleasant Hill, Ohio	4.34
Total	$29.34

Foreign Mission Fund

Dayton, Ohio	$12.50

Outlook Subscription Fund

Dallas Center, Iowa	$19.50

Cleveland Building Fund

Pike, Penna.	$12.33

Mission Support Fund

West Alexandria, Ohio	$19.00
Total of all funds	$255.40

Respectfully submitted,

MRS. N. G. KIMMEL.

"The men and women that are lifting the world upward and onward are those who encourage more than criticize."

Workers' Exchange

INDIANA DISTRICT RALLY

The group Rally in this district met at South Bend, Indiana, March 17th. The morning session opened at 10 o'clock and Mrs. R. G. Croft played a piano prelude. All joined in singing "Oh, Zion Haste." Mrs. Wayne Phillips, Vice-president of the South Bend W.M.S., brought words of greeting. The Ladies Octette of Elkhart sang "Rock of Ages" and Mrs. Ray Klingensmith, wife of the Elkhart pastor, lead the devotions over the same subject, reading the 40th Psalm. A musical reading entitled "A Missionary Dream" was given by Mrs. Bertha Gibson. A piano solo by Miss Lillian Holdeman, of North Liberty, was followed by a reading by Mrs. C. E. Hevel also of North Liberty. The roll call of societies showed Elkhart, 35; Ardmore, 17; North Liberty, 21; South Bend, 29; Osceola, 9; making a total of 116. The business session was presided over by Mrs. C. D. Whitmer who brought a letter from the district president. It was decided to continue the South American work. The new project voted on was to set aside money for a living room suite to be placed in the Flora Home.

The time and place of next year's Rally was set for Ardmore on the third Thursday in March.

An offering was received from each society for South American work. After singing "Jesus Saves" the meeting closed with the Benediction and the "Our Father."

A splendid fellowship hour followed and a bountiful carry-in dinner was served in the church dining room.

The afternoon session was also opened by a piano prelude by Mrs. Croft. All sang together "We've a Story to Tell to The Nations" Mrs. William Byron and Mrs. Paul Whitmer sang a duet. The devotions were led by Mrs. Phillip using the scriptures, John 10: 7-19; Psalm 102. A poem was read entitled "Got to Fit." Mrs. Byron and Mrs. Whitmer favored us with a second duet. Mrs. Shumacker and Mrs. Witter of Osceola sang a duet and Mrs. Raybuck of Ardmore sang a solo. By request the Elkhart Octette sang "Thy Will Be Done." The secretary reported $21.66 for the South American work.

After singing "My Saviour's Love" the Ardmore Society presented the playlet "Aunt Elizabeth's Missionary Plea," The Rally was closed with the W.M.S. Benediction.

MRS. J. F. BOTTORFF, Secy. of South Bend W.M.S.

ROANN, INDIANA

I do not believe there has been a report from the Roann W. M. S. for quite some time and I feel that I owe an apology for this neglect.

Our W.M.S. here has an active en-

rollment of 38 members and we meet the first Wednesday of each month in the various homes. We have lost one member this year but have gained eight.

We have a very active prayer band under the leadership of Mrs. Yocum who is a charter member of the W.M.S.

Our pastor, Rev. W. R. Deeter, gave a very interesting and instructive talk on tithing at our January meeting but, so far, we have yet to gain an increase in our tither's league.

Our Bible reading is progressing very nicely thus far and we have no fear of losing this goal.

The thank offering secretary has given out the mite boxes and we hope to reach this goal by conference time.

We are studying the book "Mecca and Beyond." The mission study class is in charge of our vice-president, Mrs. Anderson, who presents a portion of it to us each month along with our devotional meetings.

In order to place our W. M. S. work before the public, our program committee decided to give a regular W.M.S. devotional meeting. This was held on Feb. 20th. The pulpit platform was changed into a cozy living room where our women gathered and presented the lesson. "The Reasonableness of Regeneration" was the subject. The entire program was carried out including the thank offering playlet put on by our thank-offering secretary, Mrs. Sausaman. The program closed with a pantomine, "The Ninety and Nine," and the W.M.S. Benediction.

Our offering we used to buy some necessary articles for the members of the Brethren Home.

Our National Apportionment was sent in in January and will be sent in July and the missionary support fund of $1.00 per member was paid in and sent with our district dues in April. This concludes the report of our work on the goals. Pray for us that we may meet them 100 percent by conference time.

God has been very good to us and blessed our labor together to the extent that we have been able to do quite a few things that we pray may extend His Cause and His kingdom. A goodly representation attended the District Rally at Roanoke where a splendid program was enjoyed and the fellowship was an inspiration to all. Here we gave our offering for the South American work.

We did not hold our Mother and Daughter meeting in May as we had planned owing to the death of one of our beloved sisters, Mrs. Ellen Yarian, but used the regular June Program instead. In June we will have our banquet.

Just now our W.M.S. has planned to paint the parsonage, occupied by our beloved pastor, Rev. W. R. Deeter and wife.

We are unitedly pressing toward the mark of the high calling in Christ Jesus and we earnestly pray that our labors may not be in vain but that they may meet with the approval of our Master whose cause we are in our small way trying to promote.

We extend sincere greetings to all our W.M.S. sisters and ask an interest in your prayers that we may stand true to the Christ of the Cross who died that we might live again.

MRS. EDITH W. POTTENGER, Cor. Sec.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 213 West Clinton St., Goshen, Indiana.
Second Vice President — Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
General Secretary — Mrs. Gertrude Leedy Briscoe, Sidney, Indiana.
Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.
Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio;
Miss Bernice Berkheiser, Mexico, Ind.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

President—Mrs. D. C. White, Mt. Pleasant.
Vice President — Mrs. F. J. Sibert, Masontown.
Secretary - Treasurer — Mrs. W. H. Schaffer Jr., 115 Oak St., Conemaugh

Ohio

President—Mrs. A. E. Whitted, Gratis.
Vice President—Mrs. J. Allen Miller, 807 Grant St., Ashland.
Secretary - Treasurer — Miss Emma Kimmel, 223 S. Beech St., Bryan.

Mid-West

President—Mrs. L. G. Wood, 624 Heylman St., Fort Scott, Kansas.
Vice President—Mrs. L. A. Myers, Morrill, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

President—Mrs. Laura Rager Manges, Crawfordsville.
Vice President — Mrs. Arthur Baer, 1209 South Meeker St., Muncie.
Secretary-Treasurer — Mrs. F. Emerson Reed, 705 Wayne St., North Manchester.

Southeastern

President — Mrs. P. N. Brumbaugh, 3016 Channing St., N. E., Washington, D. C.
Vice President—Mrs. H. A. Kent, 1420 G St., S. E., Washington, D. C.
Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

President — Mrs. W. Stover, Wapato, Washington.
Vice President—Miss Lillian Bowers, 318 West Cleveland Ave., Spokane, Washington.
Secretary-Treasurer—Mrs. F. E. Lacey Box 192, Sunnyside, Washington.

Illiokota

President—Mrs. Wm. Gray, Garwin, Ia.
Vice President—Mrs. Miller, Lanark, Illinois.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

President — Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.
Vice President—Mrs. Miles Taber, Fillmore.
Secretary—Mrs. John Gnagey, Brea.
Treasurer—Mrs. S. C. Robertson, 342 Grand, Bellflower.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of $1.50 per member, payable 75 cents in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 820 South St., Fremont, Ohio.

1. All material for publication in the W.M.S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W.M.S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision at least once each year.

Send to Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of $1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

My Walk

Mrs. Romayne Flora

IN THIS ARTICLE we shall deal with the first part of the Sisterhood Covenant: "Grateful that I know the Christ and trusting in His help—I will endeavor to be a living testimony unto Him; to serve others; to do unto others as I would have others do unto me." How often we repeat this covenant, and yet, what does it mean in and to our daily lives?

"Grateful"—Those who make this covenant have a saving knowledge of Christ; and how thankful we are that He was willing to be the Savior of the world. Since we know Christ, we have a peace and joy that others who do not know Him do not experience. Cyrus, in one of his wars, captured an Armenian princess, and according to the cruel laws of ancient warfare, condemned her to death. Her husband, hearing of her peril came at once into the camp of the conqueror, and offered to redeem her life with his own. Cyrus was so struck with the man's magnanimity that he released them both, and declared his purpose to reinstate them, with great power and riches, in their own country. And now, while all the courtiers and captains are praising the generosity of the great king, the woman stand silent and weeping. And when the question was asked of her, "And what do *you* think of Cyrus?" "I was not thinking of him at all," she replied. "Of whom were you thinking?" "I was thinking," said she, fixing her eyes all lustrous with love, shining through her tears, upon her husband, "of the noble man who redeemed my life by offering to sacrifice his own." Is not this the true attitude of a Christian? Amid the adulation of the world, should we not think most tearfully and tenderly of the Divine Man who redeemed our lives, not by the offer, but by the actual sacrifice of Himself? "Thanks be unto God for His unspeakable gift." Knowing Christ, there is work to be done for Him while we are here upon the earth, and each S.M.M. girl has her tasks.

As we go about our daily life, "my walk," we need strength, so we must be always "trusting in His help." So many times the task seems too great, the way too long, and the ridicule and scorn of the girls of the world too much to bear. The words of the apostle Paul ring in our ears, "I can do all things through Christ which strengtheneth me." There is strength for every step of the way, if we trust Him. "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14). "Be of good courage, and He shall strengthen thine heart, all ye that hope in the Lord" (Psalm 31:24). "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of

SENIOR COVENANT
of the
SISTERHOOD OF MARY AND MARTHA

Grateful that I know the Christ and
trusting in His help ——
I will endeavor to be a living testimony unto Him;
to serve others; to do unto others as I would have others do
unto me. I will be mindful that vast millions of girls and women have
not heard the tidings of great joy, and for these I will not
cease to make offerings of prayer, time, money that
they may know the love of Jesus.
In loving rememberance of my Master,
I gladly enter this covenant.

Name

God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10, 11).

"I will endeavor to be a living testimony unto Him." "And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17). Our daily walk is a testimony either for or against Christ. The world will see Him exalted or denied in our lives. What is your testimony? One thing that is necessary if we are to be living testimonies is to humble self. Humility has been called the cradle of graces. Christ cannot be exalted in the scornful look, the contemptuous expression, the constant talking about one's self. Does your walk show that Christ is first in your life? Let Him be first in your intellectual life. Let Him decide what books you are to read, what studies you are to pursue. Put Christ first in your emotional life, love what He loves and hate what He hates. Your conscience is not a safe guide unless it has been educated by Christ. Let Christ be first in your home. Erect a family altar; never eat a meal without acknowledging Christ's kingship by asking His blessing upon what you receive. Do not crowd your Lord into the cellar of your home, but give Him the best room. Then put Christ first in your social walk. Ask Him where you are to go; you need not ask your minister. Do not make the fatal mistake of imagining that it is your privilege to go anywhere that you can take Christ; it is not your prerogative to lead Christ around with you, but your blessed privilege to follow Him. If He cannot be invited to preside over your social pleasures, they are not suitable for your participation. Whatever you do or say will witness for or against Him. Girls of today, you have a great opportunity for testifying for your Lord in your daily walk of life. Perhaps a dear friend may learn to know Christ as a personal Savior through studying your walk. The supreme task of every Christian is that of saving souls. Can men see in you the heavenward way?

"To serve others"—When our Lord was here upon the earth, He was constantly doing something for others; healing the sick, restoring sight to the blind and hearing to the deaf, and giving physical life to the dead. As we must walk among our fellowmen day after day, there are things for us to do to lighten another's load. Idleness is a crime against the Christian conscience. Love for those about us will impel us to a life of service. Love perishes in inactivity; it cannot be love and not be busy, for love is the energy of service; it exists only in ministering. Love must go out of itself in labor for others. In Proverbs 31 we read how the virtuous woman encourages kindness and helpfulness to the unfortunate. She also cries against injustices. The needy love her and the poor regard her as their friend. May this be said of every S.M.M. girl!

"To do unto others as I would have others do unto me." This is the Golden Rule, which will serve as a rule of conduct for all the life. Legitimately applied, it would serve all social life family life, commercial life, political life, church life, and national life. Have not others the same rights as ourselves, be their condition or position what it may? It is for all lands and times. It is not only easy to be remembered, but it is the handiest, readiest, and best of all moral maxims. "It is the 'two-foot rule' which the skillful artisan always carries with him ready to take the measurement of any work to which he is called." It is more than a moral maxim, it is an evangelical principle; for it teaches us that in order to be able to act it thoroughly, truly, sincerely, we need the grace of God in a large degree. It is a complete sum of all the rules set down in the Holy scriptures concerning our duty to our "neighbor."

"Take Christ as your Savior,
He died for you;
Live Christ among others,
He'll keep you true;
Give Christ your best service,
Loyal and true;
Take Christ, live Christ, give Christ
And the best will come back to you."

ALICE S. HEINZ.

Muncie, Indiana.

My Responsibility

Mrs. J. Ray Klingensmith

"I WILL BE MINDFUL that vast millions of girls and women have not heard the tidings of great joy, and for these I will not cease to make offerings of prayer, time and money that they may know the love of Jesus."

A great responsibility has been placed upon Sisterhood girls when they have signed a covenant, and yet it should not be counted as such but rather a privilege; for to me it was always a privilege and honor to belong to so great an organization as the Sisterhood of Mary and Martha. Girls, you could belong to no other organization where your time, prayer, and money could be so far-reaching. If you will consider for but a moment just what your National dues promote: first of all a memorial has been established for one who has given her life because she was interested in the vast millions of women and girls who had never heard the tidings of

great joy, and went to darkest Africa, there to lay down her life. In her memory your National dues helped to establish a scholarship. Secondly, not only your National dues, but your sacrifice offerings have made it possible to establish a $5,000 fund for the education of our Missionary's children, and a Rest Home for those who labor for the Master in the fields of service. Then too, we remember those who have been out preaching and teaching for the Master and have given the best years of their lives for the greatest call given to man—the preaching of the gospel. And for those who are just starting in so great a work, the privilege has been yours through your time, money and prayers to help establish new churches. Each year through the earnest effort of the Sisterhood girls, the dispensaries on the African stations have been able to function, for with the bandages many are the wounds that are bound, and through this the Missionary is able to heal the broken hearts by telling the story of His wonderful love and salvation which is offered to all those who will but accept it.

Not only has your money been used of the Master, but your prayers which have been offered through the months and years have been a great source of strength to our Missionaries, Ministers and Evangelists in their work of spreading the tidings of great joy. Without prayer nothing could be accomplished. And this alone is what has made the Sisterhood of Mary and Martha go forward. For God has been leading.

Sisterhood has reached to the far corners of the earth for has not the Master called Sisterhood girls into active service for Himself, both in Africa and South America, as well as in the homeland.

You have not shirked your responsibility in the years agone, and great has been the work the Master has been able to accomplish through you; but greater is your responsibility for the future. More work to be done, more souls to be won and more prayer to be offered, for God has a larger work yet for you to accomplish in the years to come. And Sisterhood girls are able. I know you will carry on the RESPONSIBILITY that has been placed upon each one. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abound in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The World's great heart is aching,
Aching fiercely in the night,
And God alone can heal it,
And God alone give light.

And the ones to bear the message
And to preach the living Word,
Are you and I, my brothers,
And all others that have heard.

Can we shut up our compassion,
Can we leave one prayer unsaid,
Ere the soul that sin has ruined
Has awakened from the dead?

O voice of God we hear thee,
Amidst the wreck of time,
Thine echoes roll around us,
Thy message is sublime.

No power of man shall thwart us,
No stronghold us dismay,
For God demands Obedience,
And love has led the way.

Elkhart, Indiana.

Senior Devotional Program

Topic for August: Our Covenant

HYMN: Sweeter as the Years Go By.

Of Jesus' love that sought me,
When I was lost in sin;
Of wondrous grace that brought me
Back to His fold again;
Of heights and depths of mercy,
Far deeper than the sea,
And higher than the heavens,
My theme shall ever be.

CHORUS:

Sweeter as the years go by,
Sweeter as the years go by;
Richer, fuller, deeper,
Jesus' love is sweeter,
Sweeter as the years go by.

He trod in old Judea
Life's pathway long ago;
The people thronged about Him,
His saving grace to know;
He healed the broken hearted,
And caused the blind to see;
And still His great heart yearneth
In love for even me.

'Twas wondrous love which led Him
For us to suffer loss—
To bear without a murmur,
The anguish of the cross;
With saints redeemed in glory,
Let us our voices raise,
Till heaven and earth reecho
With our Redeemer's praise.

HYMN: It Pays to Serve Jesus.

The service of Jesus true pleasure affords,
In Him there is joy without an alloy;
'Tis heaven to trust Him and rest on His words;
It pays to serve Jesus each day.

CHORUS:
It pays to serve Jesus,
It pays every day,
It pays every step of the way;
Tho' the pathway to glory may sometimes be drear
You'll be happy each step of the way.

It pays to serve Jesus whate'er may betide,
It pays to be true what'er you may do;
'Tis riches of mercy in Him to abide;
It pays to serve Jesus each day.

'Tho' sometimes the shadows may hang o'er the way,
And sorrows may come to beckon us home,
Our precious Redeemer each toil will repay;
It pays to serve Jesus each day.

BIBLE LESSON: Psalm 145:1-19.

POEM FOR MEDITATION:

MINISTRY

Dear Lord, in my appointed place
Teach me to serve with winning grace,
As in Thy holy sight.
Cause me to speak the word that cheers
That helps to banish grief and tears,—
The ministry of light.

Dear Lord, in my appointed place
Teach me to serve with winning grace
And sanctify the hours,
Brightening the lives of those depressed
In loneliness or sore distress,—
The ministry of flowers.

Dear Lord, in my appointed place
Teach me to serve with winning grace
And joy in love unfold.
Move me with thine own charity
That I may give to poverty
The ministry of gold.

Dear Lord, in my appointed place
Teach me to serve with winning grace
The needs of others bear.
Give me the intercessor's plea,
The ministry of prayer.

Dear Lord, in my appointed place
Teach me to serve with winning grace
Through power from Thee above.
Make me to feel another's woe
With helpful sympathy o'erflow,—
The ministry of love.

DWIGHT F. MARVIN.

HYMN: Somebody

Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Bright'ning the sky the whole day long,—
Was that somebody you?
Was that somebody you?

Somebody tho't 'tis sweet to live,
Willingly said, "I'm glad to give;"
Somebody fought a valiant fight,
Bravely he lived to shield the right,—
Was that somebody you?
Was that somebody you?

Somebody made a loving gift,
Cheerfully tried a load to lift;
Somebody told the love of Christ,
Told how His will was sacrificed,—
Was that somebody you?
Was that somebody you?

Somebody filled the days with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely his life shall never cease,—
Was that somebody you?
Was that somebody you?

SISTERHOOD COVENANT repeated in unison

PRAYER: Praise God for those who in the past were given the vision to lead us in the paths of Sisterhood; pray for your Sisterhood leaders today that they may exercise His wisdom in all things; pray a special blessing upon this meeting, and the following minutes, that there may come to each one a new vision of Sisterhood, and that we may see anew our responsibility as Sisterhood girls, as we study together our covenant and its meaning. Pray for the coming Sisterhood conference, that all things might serve to glorify His name.

TOPIC: My Walk

SPECIAL NUMBER: Follow the Gleam

TOPIC: My Responsibility

HYMN: Spirit of Sisterhood

Spirit of Sisterhood, Spirit of prayer.
Filling completely the life in God's care.

REFRAIN:
Spirit of Sisterhood, Keep evermore
Close to the Savior, Him to adore.

Spirit of Sisterhood, Spirit of love,
Giving so freely to Jesus above.

Spirit of Sisterhood, Loyalty too,
Faithful in service, ever so true.

Spirit of Sisterhood, Spirit of light,
Gleaming in darkness, Dispelling the night.

BUSINESS: Installation of new officers; plan for delegates to National Conference August 29—Sept. 4; Remember that this month starts the first month for the new year in the payment of dues.

BENEDICTION: Psalm 145:1, 2.

Anger is an expensive luxury.

LIFE

Life is a gift to be used every day,
Not to be smothered and hidden away;
It isn't a thing to be stored in the chest
Where you gather your keepsakes and treasure your best;
It isn't joy to be sipped now and then
And promptly put back in a dark place again.

Life is a gift that the humblest may boast of
And one that the humblest may well make the most of.
Get out and live it each hour of the day,
Wear it and use it as much as you may;
Don't keep it in niches and corners and grooves,
You'll find that in service its beauty improves.

EDGAR A. GUEST.

Junior Devotional Program

Topic for August: Our Covenant

HYMN: Jesus Bids Us Shine

Jesus bids us shine, With a clear, pure light,
Like a little candle Burning in the night;
In this world of darkness, We must shine,
You in your small corner, And I in mine.

Jesus bids us shine, First of all for Him;
Well He sees and knows it If our light is dim;
He looks down from heaven, Sees us shine,
You in your small corner, And I in mine.

Jesus bids us shine, Then for all around,
Many kinds of darkness In this world abound,
Sin and want and sorrow; We must shine,
You in your small corner, And I in mine.

HYMN: Give of Your Best to the Master

Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have.

REFRAIN:
Give of your best to the Master;
Give of the strength of your youth;
Clad in salvation's full armor,
Join in the battle for truth.

Give of your best to the Master;
Give Him first place in your heart;
Give Him first place in your service,
Consecrate ev'ry part.
Give, and to you shall be given;
God His beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that you have.

Give of your best to the Master;
Naught else is worthy His love;
He gave Himself for your ransom,
Gave up His glory above:
Laid down His life without murmur,
You from sin's ruin to save;
Give Him your heart's adoration,
Give Him the best that you have.

BIBLE LESSON read responsively

Leader: In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

Group: And he called to him a little child, and set him in the midst of them and said,

Leader: Verily I say unto you, Except ye be converted, and become as little children,

Group: Ye shall not enter into the kingdom of heaven.

Leader: Whosoever therefore shall humble himself as this little child,

Group: The same is the greatest in the kingdom of heaven.

Leader: Take heed that we despise not one of these little ones;

Group: For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Leader: Then there were brought unto Him little children, that he should lay his hands on them, and pray; and the disciples rebuked them.

Group: But Jesus said, Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.

Leader: Remember also thy Creator in the days of thy youth,

Group: Before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.

MEDITATION POEM:

"MY LIFE'S ONE AIM"

No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Then hold my hand, most gracious God
Guide all my goings still;
And let it be my life's one aim,
To know and do thy will.

TOPIC: My Responsibility as a Junior S.M.M. Girl
SISTERHOOD COVENANT repeated in unison
HYMN: Spirit of Sisterhood

Spirit of Sisterhood, Spirit of prayer,
Filling completely the life in God's care.

REFRAIN:
Spirit of Sisterhood, Keep evermore
Close to the Savior, Him to adore.

Spirit of Sisterhood, Spirit of love,
Giving so freely to Jesus above.

Spirit of Sisterhood, Loyalty too,
Faithful in service, ever so true.

Spirit of Sisterhood, Spirit of light,
Gleaming in darkness, dispelling the night.

PRAYER: Join hands in a circle and have a chain of prayer remembering your Sisterhood work, and each Sisterhood girl that she may do her part in the service of Christ; pray for this study today that we may see anew our responsibility as Sisterhood girls, and that we may come to a new understanding of what our covenant means to us in our work and in our lives.

BUSINESS: Installation of new officers: plan for your delegates to national conference; remember that this month is the beginning of a new Sisterhood year in regard to the payment of dues.

BENEDICTION: Psalm 145:1, 2.

My Responsibility as a Junior S. M. M. Girl

Mrs. S. J. Adams

I AM WONDERING as we begin this little study of "Our Covenant," if we all know what the word "covenant" means. Well, let's just take a peek and see, and we find the word "covenant" means a solemn agreement or a promise.

So we as Sisterhood girls have agreed or promised to do certain things when we signed our Sisterhood covenant.

We each one are grateful for the love that God has shown toward us through Christ, and so we have promised to study the Bible regularly, to try to be kind and loving, and to try to help the missionaries and those in need.

It is a very solemn agreement, and yet a very wonderful one, when we keep our promise and assume our responsibility.

First of all we promised to try to study the Bible regularly. I wonder if we have forgotten that promise, and perhaps we are not reading or studying our Bible regularly—maybe we just glance at its pages once a week, or perhaps when we think about it, we read a verse or two, and I am sorry to say that sometimes we neglect to read it at all. My, we promised to try to study God's Word regularly, and many times we read other things, such as newspapers, our favorite magazines, the "funnies" or a popular story book, and we forget to read and study God's Word—the most important book in all the world. The Bible tells us in II Timothy 2:15 that we should "study to show thyself approved unto God—a workman that needeth not to be ashamed, rightly dividing the word of truth." We see in this verse that when we study His word it makes us better workers for Him, yes, better Marys and Marthas. So, because we are grateful to God for all His blessings let us remember to study His word and put it first in our lives every day.

Our second promise—I will try to be kind and loving to the girls with whom I associate.

Sometimes we fail to be kind and loving because we are selfish and proud. Jesus wants us to be like Him. He always thought first of all of others. There are many girls today, even in our own circle of friends who do not have the opportunities that we have. Perhaps there is a girl in your class room or Sunday School class who does not have pretty dresses, or a nice home, or many of the nice things you are privileged to have to make you happy. Isn't it wonderful when you have the opportunity to be kind and loving to a girl who really needs some one who understands, and wants to be her friend. Love and kindness have won many souls to Christ and we want others to know Him, too, because we are grateful for all He has done for us. There is always someone who needs our love and kindness.

Someone needs you to speak a word of cheer
To help some soul along life's rugged way
To lend a hand when life seems dark and dear
To those whose feet might wander far astray.
Someone needs you, though small the need may be
God from is heaven the loving thought will see.
Give of yourself in service good and true
Do not forget—someone needs you—just you.

Let us look carefully at the last part of our covenant. "I will gladly help the missionaries, and those in need in every way I can." Here indeed we have a wonderful opportunity to be real workers for the

JUNIOR COVENANT
of the
SISTERHOOD OF MARY AND MARTHA

Grateful for the love that God has shown towards me through Christ, I will try to study the Bible regularly; I will try to be kind and loving to the girls with whom I associate; and I will gladly help the missionaries and those in need in every way I can.

Name

Lord Jesus Christ. We are grateful for the love that God has shown toward us, and so we are going to pray each day for the missionaries who are preaching and teaching the love of God to others who have never heard the gospel story of Jesus and His love.

Then, too, we can give of our money—for we do have money to spend for ourselves. We can do without some of the things we feel we just must have, such as candy, ice cream, gum, and the many other luxuries, if we just say to ourselves, "it is my responsibility" to help the missionaries—and I will give this dime or nickel because I am grateful for the love of God and the Lord Jesus, and also because I promised I would *gladly* help the missionaries. Our time also can be given in our local Sisterhood work, so that our local societies will each one be doing their best for the Master. Let us be faithful Marys and Marthas.

The last eight words in our covenant are these—"and, those in need in every way I can." There are so many in need today. There are the shut-ins who need our visits and songs of cheer and our prayers. There are those who are aged and sick, and we did promise to help in every way we can. Are we keeping our promise,—our covenant? God is watching us. He knows our hearts and our thoughts and deep down in our hearts we have hidden those promises we made when we signed our Sisterhood covenant. Let us keep before us all these things we can do for Him and then do them with all our might. Let us say like the apostle Paul—"I can do ALL THINGS through Christ who strengthenth me."

FAITHFUL IN LITTLE THINGS

I cannot do great things for Him
Who did so much for me
But I would like to show my love
Dear Jesus, unto Thee.
Faithful in the little things
O Savior, may I be.

There are small crosses I may take
Small burdens I may bear
Small acts of faith and deeds of love,
Small sorrows I may share.
And little bits of work for thee
I may do everywhere.

So I ask, Thee, Lord, to give me grace
My little place to fill
That I may ever walk with Thee,
And ever do Thy will:
And in each duty great and small
I may be faithful still.

Pleasant Hill, Ohio.

Installation Service

Officers-elect standing in front of audience.

Scripture reading Matthew 25:31-40.

Dear Sisters: Your sisters have recognized in you a loyal devotion and that you are possessed of intellectual foresight and heart culture which will make it possible for you to perform the duties to which they have called you.

We rejoice with you that in the providence of God, you have the honor of being chosen to these official positions of trust in the Sisterhood of Mary and Martha of the Brethren Church. We need not remind you that with this honor there are also grave responsibilities.

You are now to be placed in command. Upon your faithfulness to the trust will depend largely the result. Your efficiency and leadership will in no small way measure the success of the work.

We cannot too strongly emphasize the need of careful and prayerful preparation in all that you attempt to do. The duties which you are about to assume will make demands upon your time and will require your best thought; but remembering that this is the Master's call, and that it is done for Him "whose we are and whom we serve" will blessedly lighten the task and will lift the duties into a service of pleasure. "Sacrifice is gold in heaven."

You will remember that your sisters engaged in earnest prayer for divine guidance in the election of you as officers, and you may assume the obligations with the same strong faith, confidently expecting His gracious aid and Heaven's blessings to be with you. With this assurance we ask you the following questions:

Question: Do you believe in the work of the Sisterhood of Mary and Martha of the Brethren Church, and that it is one of the agencies our Lord is using for His cause?

Answer: I do.

Question: Will you assume the duties of the office to which you have been called, "the Lord being your helper?"

Answer: I will.

Question: Will you in the presence of God and this audience, promise, to the best of your ability to perform the duties required of an officer in the Sisterhood of Mary and Martha of the Brethren Church?

Answer: I will.

(Members standing).

Question: Girls of the Sisterhood of Mary and Martha, you have heard the response given by the officers whom you have elected for the coming year; will you also pledge to them your hearty co-operation and earnest prayer?

Answer: We will.

Prayer of Consecration.

National Conference of the Sisterhood of Mary and Martha

Winona Lake, Indiana *August 29, - Sept. 4, 1938*

HEADQUARTERS — HILLSIDE
PROGRAM

THEME: "But one thing is needful."

TUESDAY

FORENOON

8:00—8:40 Morning Worship—praise service.
Songs of praise
Testimonies of praise by S. M. M. girls for the completion of twenty-five years of service
Responsive reading of praise Psalm

8:40—9:00 Greetings:
Honorary Patroness—Mrs. G. T. Ronk
Patroness—Mrs. F. B. Frank
President—Dorothy Whitted Drushal
Vice-president—Leah Robinson
Necessary business and announcements

AFTERNOON

1:30—2:30 Devotional period—Philadelphia Senior S.M.M.
Business
Our Finances—Katherine Sampson
Our Treasury—Louise Kimmel
Our Accomplishments—Bernice Berkheiser
District reports
Yearly awards
Appointment of committees

WEDNESDAY

FORENOON

8:00—8:30 Morning Worship
Committee Reports

8:30—9:00 Devotional Address—"Know the Word"—The Hathaways

AFTERNOON

1:30—2:30 Devotional period—Roanoke, Va., Senior S.M.M.
Business
Past recognition of societies
Group Sessions
Patronesses—Mrs. G. T. Ronk
Officers—Bernice Berkheiser
Juniors—Mabel Donaldson
Better Membership—Leah Robinson

9:30 Annual S.M.M. Party

THURSDAY

FORENOON

8:00—8:30 Morning Worship
Committee Reports

8:30—9:00 Devotional Address—"Lord, teach us to pray"—Miss Florence Bickel

12:00 Noon S.M.M. Luncheon

FRIDAY

FORENOON

8:00—8:30 Morning Worship
Committee Reports

8:30—9:00 Devotional Address—"Consecrated, Lord to Thee"—Rev. Archie L. Lynn

AFTERNOON

1:30—2:30 Devotional period—Sidney, Ind., Senior S.M.M.
Business
Election of Officers
Introduction of Mission Study for 1938-1939
Plans and policies for 1938-1939
Round Table Discussion

9:30 S.M.M. Outdoor Candle lighting Service

SATURDAY

FORENOON

8:00—8:15 Morning Worship

8:15—8:30 Installation of officers
Final reports

8:30—9:00 Devotional Adress—"Fling Out the Banner"—Prof. M. A. Stuckey

Report of Southeastern District S. M. M. Conference

A record breaking number of S.M.M. girls gathered at St. James, Md. June 7-9 to plan and discuss how we as members of our missionary society may continue "Walking in Christ" to greater achievements than those accomplished since the birth of our organization twenty-five years ago.

On Wednesday morning we talked over the problems of the local societies and we feel certain each girl went away with a new understanding of S. M. M. work. Miss Mabel Donaldson, district patroness, conducted this discussion.

Sixty-one girls gathered for the annual S. M. M. dinner which was served Wednesday evening in the United Brethren Church in Williamsport. This was the largest group to ever attend any meeting in our district. The food held out but the favor and program booklets had only been provided for fifty. Miss Katherine Sampson, president, was toastmistress and led the group in singing several hymns and choruses. A history of S. M. M. work in the Southeastern district was given by Ruth Sensenbaugh Metz, a former Secretary-Treasurer. Her report showed a steady increase in the work of our district. Miss Donaldson conducted the devotions using as her text the conference verse "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. Mrs. P. N. Brumbaugh, district president of the W. M. S. was our guest and brought greetings from our Mother society. The yearly business was transacted at the close of the dinner. A roll call of societies showed that all societies in the district, except two, were represented. The delegates gave interesting reports of the work accomplished in their

societies. Miss Veda Liskey, registrar, reported thirteen delegates and fifty-five registrations. The secretary-treasurer reported a balance of $33.18 the majority of which will be used as a payment on the Bethany Home Fund. During the discussion of a district project for next year it was voted to ask if we might contribute our funds toward the support of the Dowdy baby in South America. The following girls were nominated for office, to meet the approval of the national board: Patroness: Miss Mabel Donaldson, Washington, D. C.; President—Miss Thelma Baker, St. James, Md.; Sec.-Treas.—Miss Lois Hamblin, Hollins, Va. The meeting was dismissed by singing our hymn, Spirit of Sisterhood.

Thursday morning we were the guests of the W. M. S. at their session. Miss Sampson explained to the group the work and aims of the S.M.M. while in turn the women discussed their projects and interests. Through such meetings we hope to build up a better understanding between the two groups so that the girls as they graduate from S.M.M. will naturally step into their places in the W.M.S., for which their training in the S.M.M. has fitted them.

The S.M.M. of the Southeastern district has finished a successful year of work and we can be a banner district if all the statistical reports are in on time. Don't fail your S.M.M. and the work the Master left for you to do.

Respectfully submitted,

BERNICE BAKER LOWERY, Dist. Secy-Treas.

From the Mail Bag

BRYAN, OHIO, JUNIOR S. M. M.

Dear Friends,

We have not sent in a letter for some time to be put in our paper. A few have asked us why we never write, so we are sending in a letter to be written for other Junior Sisterhood girls, which we hope may prove profitable to them, as much as theirs to us.

This letter comes from the Junior Sisterhood of Byran, Ohio, with Evelyn Helf as corresponding secretary.

We have had 28 members in the last half year. We were grateful that four of our girls took the first step toward Christian life, very likely through the influence of their school teacher who daily reads the Bible and has prayer daily with them. The Sisterhood attended in a body the Missionary Alliance Church, where a Polish girl, converted stage dancer, was holding meetings. Their teacher is neither a member of Alliance or Brethren churches, but devoted entirely in leading young people to Christ.

We have eleven girls from homes whose parents are not Christians, and yet we find they prove very faithful to the cause of Sisterhood, and we hope someday will be led by their daughters to be Christian families.

The girls were favored by being asked by the pastor to present an Easter morning service. With the assistance of their patronesses they presented John 19 and 20. At the close of the program one young man of high school age accepted the invitation.

We have tried to disband the old method of selling things to raise our money. We have trusted upon free-will offerings. The foster parent plan has given much. These foster parents are members of the church who have no children of their own.

The girls assisted in the Mother's and Daughter's program by presenting a "Fragrant-Flower" poster to Mother. Two readings and a song were given in tribute, and roses were presented to the mother with the largest family and the oldest mother also.

The missionary study has been enjoyed much with one special speaker, a returned missionary from Persia, at which time we also entertained the girls from the Missionary Alliance Church.

The girls respond splendidly to prayer in Sisterhood and also report that they have daily prayer in homes, but we regret to say that many of our younger girls do not measure up in Bible reading. They say there are many hard words they cannot pronounce. Patronesses have tried to make Bible reading more enjoyable by giving catchy outlines before hand.

For fear this letter is getting too long, we will just mention a few other interesting affairs: candle lighting service, talk by one of the public school teachers, talk by our evangelist, Brother E. L. Miller, bandage making, sending clothing to Kentucky, Christmas cards to shut-ins, and remembering two invalid children regularly.

Our next meeting we are planning on a hike to the home of our assistant patroness in the country, at which our members in the country will have charge of the program, and we are expecting a fine time.

We feel our Juniors would not want to do without Sisterhood in Bryan. We will be promoting at least 6 girls into Senior Sisterhood at the end of the year. We are glad to help the Senior work along with our good members but we know we will miss them terribly.

We hope we may hear from other Sisterhoods now.

EVELYN HELF, Cor. Secy.

By the Way

WEDDING BELLS!!!

Have you heard our president changed her name. If you haven't, then allow us to introduce to you Mrs. J. Garber Drushal, formerly Miss Dorothy Whitted. Dorothy and Garber were married June 12th at 8:00 A. M. at Dorothy's home in Gratis, Ohio. They are now living at 2159 Tuller St., Columbus, Ohio. Congratulations, best wishes, and God's choicest blessings from our Sisterhood family.

Miss Elizabeth Miller of Johnstown, Pennsylvania, district secretary of that district became the bride of Leslie Moore, June 19th. We do not know any other details, except that she will be living at 323 Wood Street, Johnstown, Penna.

In a recent letter from our district secretary of the Southeastern District, formerly Bernice Baker, we learn that she is now Bernice Lowrey of Clear Springs, Md.

Someone said once "Sisterhood is a constantly changing organization." It

Important Notice

Meet Other Jubilee Sisterhood Girls at
THE HILLSIDE
During National Conference

$6.50 — Room and Board for the week
25 cents extra for laundry

The same splendid accomodations as last year.

FINE MEALS *FINE TIME*
FINE FELLOWSHIP

Send reservations with 50c to Mrs. J. Garber Drushal 2159 Tuller St., Columbus, Ohio as soon as possible.

does seem that way, doesn't it? We will miss all of these girls in our Sisterhood work, but we do rejoice in the fellowship of the past and give thanks for their faithfullness and service to Sisterhood. Yes, we will miss these girls, but we are happy for them—happy for the circumstances which necessitate these changes. To each and all, Sisterhood wishes all the happiness that living may bring.

Then we wonder—"Who will be the next?"

All Sisterhood officers will please note the changes of names and addresses of the above mentioned girls. Note carefully the change as listed on the back of this paper under "Useful Information."

Reminding you again that now is the time to check your MEMBERSHIP FOR NEXT YEAR. Determine those who will be your members for next year and place this number in the proper place on the statistical blank.

Remember to place NAMES AND ADDRESSES of *newly elected* officers on the statistical blank.

You have worked hard all year to meet all goals, so do not fail now in this last one— that is, be sure to get your statistical blank in ON TIME. Mail it as soon as you can give the information required. Even though you may have been unable to meet all goals, we want your report anyway. It must be post marked not later than August 10th, and sent to your district secretary.

In this issue you will find the program for the annual Sisterhood conference to be held at Winona Lake. Read it over and note all the good things in store. This is the annual conference but just a bit different in that this is the twenty-fifth anniversary of Sisterhood as a national organization, and so a jubilee celebration. Sisterhood headquarters will again be at the Hillside. We want your society to be represented. Your Sisterhood needs a delegate. Your delegate needs Sisterhood fellowship.

As this material goes to print, your general secretary is in the midst of the visitation in the Indiana district. A full and complete report of all places visited will be given in the next issue.

We are publishing in this issue a form of installation service that may be used by your local society in installing the new officers. We have had a few requests for such a service and so we trust you will find this helpful.

"Careful with fire" is good advice we know;
"Careful with word" is ten times doubly so.

THE KING'S OWN.

Sisterhood Goals for 1937-38

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. ½ members covered assigned Bible reading: Book of Psalms for Seniors; Ruth and Judges for Juniors; with study in connection with each.
4. Membership project.
5. Annual cabinet meeting.
6. Bandages sent to District Secretary.
7. Benevolent work other than bandages.
8. Statistical report sent to District Secretary by August 10.
9. National dues of 50 cents per member sent to the Financial Secretary in both January and July.
10. Thank offering received in April and sent to Financial Secretary by July 31.
11. Gift to Bethany Home Fund sent by July 31.
12. District dues of 15 cents per member sent to District secretary by May 31.

JUNIOR GOALS

All goals but No. 12.

HONOR GOALS

1. A delegate to either District or National conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Available district funds sent to the Bethany Home Fund by July 31.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

President — Mrs. J. Garber Drushal, 2159 Tuller St., Columbus, Ohio.

Vice President—Miss Leah Robinson, 2145 Tuscarawas East, Canton, O.

General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.

Financial Secretary—Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literature Secretary—Miss Mary Elizabeth King, Oakville, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President — Miss Thelma Baker, St. James, Maryland.

Secretary-Treasurer —Miss Lois Hamblin, Hollins, Virginia.

Patroness—Miss Mabel Donaldson, 531 Fourteenth St., S. E., Washington, D. C.

Pennsylvania

Secretary-Treasurer — Mrs. Leslie Moore, 323 Wood St., Johnstown.

Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.

Patroness — Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer — Allegra Richmond, 504 E. Walnut St., Nappanee.

Patroness — Mrs. R. J. Klingensmith, 1101 Middlebury St., Elkhart.

Illiokota

Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.

Patroness — Mrs. W. S. Bell, Milledgeville, Illinois.

Mid-West

Secretary-Treasurer — Erma Seeger, 719 E. Fourteenth St., Falls City, Nebraska.

Patroness—Mrs. Amanda Lemon, Portis, Kansas.

Southern California

Secretary-Treasurer — Ruth Fuqua, 2500 East 113th St., Los Angeles.

Patroness — Mrs. Pearl McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer — Nellie Stover, Wapato, Washington, Rt. 1.

Patroness — Lena Kortemier, Sunnyside, Washington.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above

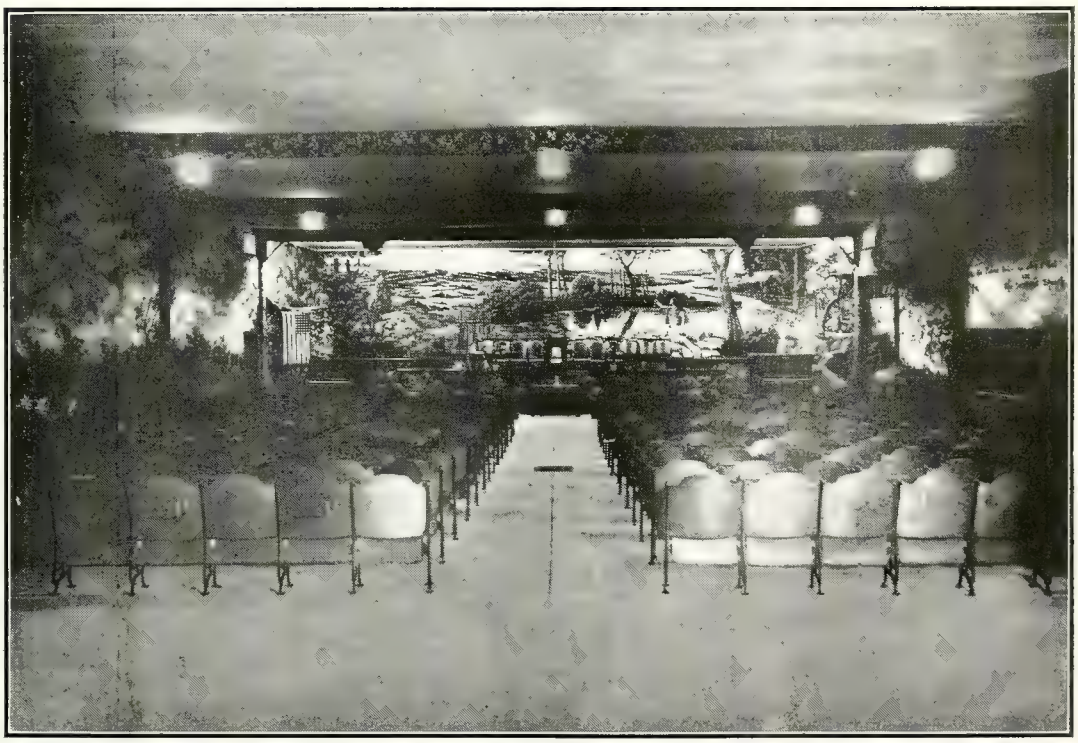
Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The subscription price of the Woman's Outlook number of the Brethren Evangelist is 50 cents per year. Send orders to Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

Vol. LX, No. 29 July 16, 1938

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



The beautiful interior of the new Fort Wayne church is only dimly seen in the above picture.

Conditions in Russia

Russia Today

presents a sad picture. The daily press describes the "purge" that has already cost the lives of thousands. Evidences show that our brethren are suffering from it also. Direct news is becoming very scarce; that is a sign in itself. The atmosphere is heated with suspicion, and nobody seems to be spared. Accusations of imaginary crimes are hurled upon their heads, and hardly anyone, except in show cases, is given a chance for a trial. Personal grievances are thus settled, and since religion had been from the beginning of communism pronounced as "opium to the nation," a report concerning a believer is easily believed. It is a nightmare which only a cruel, godless heart can create.

To some who do not know, or know superficially, communism is not necessarily irreligious. Let its proponents speak for themselves. The following is quoted from a monthly "A. L." for March, 1938. Lunatcharski, (not a Russian) Federal Commissar of Education of the Soviet Republic, wrote:

"We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor. What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We have done with the kings of the earth; let us now deal with the kings of the skies. All religions are poison. They intoxicate and design the mind, the will, and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality."

Early in 1937, Stalin, the Soviet dictator, issued the following manifesto:

"We regard religion as one of the greatest enemies of Communism and Sovietism. The fight will be carried on further and with great energy. We want no compromise with the religious world; for the religious aims and our aims are fundamentally hostile to each other. For the moment, we will change our fighting tactics against the church. During the past twenty years we have used every sort of force in our fight against religion. That period is at an end. The new period will witness a spiritual fight against religion. This fight will call for even greater efforts than violence. Above all we shall need a large number of highly trained and cultured propagandists. When this second period shall be closed, then the third and last period will be entered upon, in which religion in the Soviet Union will exist only as a historical memory. This, in short, is the goal set for our party, for the godless, for the Young Communists, and for the Soviet Government."

Because all the extreme measures do not help the rulers to create the desired situation, they get even more enraged. While studying their publications, one naturally asks a question, "Is this the beginning of the end?" The evidences are that it may be.

It has been an established custom among the believers in Russia not to become mixed up with politics, but to pursue the higher course of influencing the world, according to the prescription of Apostle Paul, in Phil. 2: 15, "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world."

Spiritual Vision

Prayers of the faithful ones are needed more and more, prayers of faith and vision that come from above. The increasing difficulties in this land, and the gathering of dark clouds in Europe and throughout the world, can easily press the spirit down. The direct influence of the Holy Spirit, through the marvelous revelations of God's Book concerning the future, can lift God's people higher, and help them to see beyond the horizon of the common human mind. The yardstick is changed when we see the events from God's viewpoint."

We see more in Russia than simply murder, hatred, fighting, blasphemy, horrors of an unspeakable type, which are visible to the superficial observer; not only suffering Christians, who, in great danger, try to follow their Lord and succeed frequently in overcoming obstacles. The vision goes farther, higher, into the sphere where God's mind rules and His plans are fulfilled regardless of anything the human being on this earth may do. Only faith in God and in His Book can create such a vision, and uphold it in spite of any changes contrary to its fulfillment.

Such is the state of the soul of the believers in Russia. The horrors they have been passing through all these years physically, and the tortures their souls have to endure, while they crush some, only help God's children to come closer into fellowship with the Eternal Father through His only begotten Son. The Holy Spirit is more active in Russia than the devil's spirit although not so visible to the sons of this world, who see only what is on the surface, and regard the visible experiences as of primary importance. The loving admonition to the Christian is given in 2 Cor. 4:18, "Look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

A Typical Experience

Barbara, a former member of the Society of Militant Godless, a strong communistic government organization for fighting religion, was marvelously brought to Christ.....With such, communists have no mercy....Barbara was seized and exiled. Although she writes little of her sufferings, one easily can imagine them. They only brought her closer to the Lord, and her zeal for Him increased. For this "stubborness" she was exiled further to a place we do not dare to mention. How her letters were smuggled out of Russia is a miracle that is beyond ordinary understanding.....*She lives as though in a fiery furnace, heated seven times more than for usual criminals* (Dan. 3:18, 19). The Son of God is with her. In Him she placed her trust, and experiences no harm in that heated furnace, but rather rejoices more and glorifies her Savior.....She is being forced to do the hardest possible work, but is

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The Brethren Evangelist

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GOD IS IN THIS THING

Human necessities are always accompanied by the provisions of divine grace. The Christian need not fear for what is ahead. We never know **what** is in the future, but we know **Who** is in the future. Ours is the God of power over all circumstances. If there is a rock ahead of us, God can melt it into a river. If there is a Red Sea ahead of us, God can divide it. A careful study of the Word of God will reveal that God is infinitely more interested in our circumstances than we are ourselves. He knows all about us. "He knoweth our frame: he remembereth that we are dust" (Ps. 103:14). God delights to meet the needs of human frailty. One of the sad facts of present day Christianity is that so many of God's people have missed the supernatural which belongs in every day living. Christianity is not a common thing. It is supernatural. The real Christian life is a fellowship with the risen and powerful Christ. In spite of adversity, or in prosperity, God is in the affairs of His people.

NEED OF HELP

The story is told of a little girl who went out walking with her mother. Stumbling over something, the little girl cried out, "Mother, why don't you watch where I'm going?" The attitude of the little girl is most human. It is true of all of us. We need someone to watch where we are going. But that is exactly God's business. He watches His children with divine interest beyond the possibility of human imagination. With tenderness infinitely more exact than that of a human mother, He is ready to carry our burdens. In fact, we are exhorted to cast our care upon Him. If we fail, we have no one to blame but ourselves. "Casting all your care upon Him, for He careth for you" (I Pet. 5:7). To see human limitations and divine sufficiency is easy. To depend upon that divine sufficiency is another matter. It is one great sin of Christians that we unload our burdens on the Lord and forthwith take them again to carry them ourselves.

A MODERN NEED

There is great need today for Christians to study the principles of the Christ life. True Christianity is not living by a mere code of ethics, no matter how high the ideals may be in the code. Christianity is "Christ in you the hope of glory." One of the most neglected subjects among Christians today is the truth which Paul expressed thus: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me" (Gal. 2:20). It needs to be emphasized that the Christian life is not a life of self effort, but a life of yieldedness to the will and Spirit of God. There are plenty of religionists today who tell us that we need to gather our courage, do good and be good. Good advice! The Apostle Paul showed the futility of this human effort when he said, "To will is present with me, but how to perform that which is good I find not" (Rom. 7:19). And Paul is not the only man who has found this out! It is easy enough to know what we ought to do. But how can we do these things? The Christian wins by surrender. He receives Christ's power when he turns his life over to the living Christ. The Christian wins by yielding. He wins when he voluntarily yields his life to Christ. The Christian wins by losing. Knowing his own loss, he appropriates the victory in Christ. These precious truths are too often omited in the twentieth century. A series of meetings in every church for the purpose of making these things precious to every believer without special emphasis on the salvation of the outsiders would do many churches untold good. When the church is right with God, God will send the sinners in.

HAVE YOU NEGLECTED THIS?

From personal observation, we have noticed that there is a disgraceful lack of systematic Bible reading on the part of many Christians. We are not speaking of the people who have their name on the church roll and attend once a year—the Easter Christians. We are talking about the prominent workers and leaders in our churches. Many who claim to be the pillars in the church (perhaps the pillows) pass entire weeks without reading a single chapter of the Holy Scriptures. Let it be said that

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an official board made up of such, will never get far in discovering the Lord's will for a church. Many teachers and officers and deacons read only two or three chapters a month, or even less than this. And to make it still worse, check on the preachers themselves. It is a tragedy that the work of the Lord has to be carried on by men and women whose souls are starved and who very seldom read the Word of God, and less often study it. We need a revival of Bible reading. Start it in your church.

MISSIONARY ZEAL

Not long ago, we observed a congregation of a constituency of about three hundred people which for twenty years has been receiving about three hundred dollars a year from the mission board of that large denomination of which the congregation is a part. Year after year, with little or no vision the people have gone on in a little town receiving the "aid" and raising disgracefully small sums within the congregation for the support of the Lord's work. Perhaps it is the spirit of the world in which we live. Most people think it is more blessed to receive than to give. But we are not to have the spirit of the world. We are to "be not conformed to this world." We are convinced that in present day Christianity there is too much "tread mill" missionary work. We are too often spending our energy to keep the machinery running instead of building churches. Where did this theory of supporting a mission church in a civilized land for twenty years originate? Certainly not with the Apostle Paul. We are convinced that in modern Christianity there are too many churches which are either in poor locations and should be closed up or else they are manned by leaders who are without vision. It certainly takes a great amount of "nerve" for any church to expect aid from a mission board for ten or twenty years without showing any signs of self support. The churches which have real possibilities and are controlled by leaders with real vision do not need twenty years to get started or even half that long. Five years is long enough to help churches in most cases. After that length of time they should either become self supporting, or close their doors and admit failure. Thus the money used to carry such churches along could be used to build in more favorable fields.

It is little short of a crime against heaven to pour money into any church which after years of opportunity makes no progress. The home mission program of every wide awake mission board should be to really build churches instead of merely keeping the machinery running. In this issue we carry the good news of a church which in three years has made a real success. If you want to know the secret of success at the Fort Wayne church or any other thriving work, it is a mixture of prevailing prayer, vision, and hard work. We have no sympathy for the cry of "too many preachers." We have a great scarcity of preachers who are willing to throw their lives into a work that it may be a success at any cost. Too many preachers are looking for a church which will give them a meal ticket. What could one hundred young men in the Brethren church do in the next five years if they actually had the power of prevailing prayer, far reaching vision and willingness to work and never quit? This is doubtless what Henry Martin, the missionary, meant when he said, "Now let me burn out for God."

WORKERS TOGETHER

Too much energy is spent in the missionary work of the Brethren Church in tearing down or working against what others build up. Brethren, we need to stop and ask ourselves what our motives really are. Are we trying to build churches for the glory of the Lord, or are we trying to build up a political machine? For years while pastor, the editor told the world that in the Brethren Church, there was no fight with modernism and she had a real vision of building a testimony for God in home and foreign lands. We were sincere in these contentions. The conditions in the Brethren Church today remind us of the story of the old deacon who thought he was much more important than others did. On one occasion he said, "Well, Brethren, I want you to know that I have been in the harness in this church for thirty years."

"Yes," said another, "and during that time you have worn out thirty sets of hold back straps and only one set of tugs." We always knew that a good harness needs good hold back straps, but in the work of the church they at least ought not be used all the time.

William Carey, the great pioneer missionary to India once said, "Yonder in India is a gold mine. I will descend and dig, but you at home must hold the ropes." Today the Brethren Church ought to be proud of her many young men who are willing to throw their lives into the work of mining out the precious souls of this world. Do we have others who are willing to hold the ropes?

THINGS HAVE CHANGED

We remember well a remark which was made fifteen years ago concerning a ministerial student, who was in no wise noted for his brilliance. Said one, "I don't think he will ever amount to much, but perhaps he can take a mission church somewhere some day." We never did like that attitude. A few years later things took a change and it was said, "We need the best, strongest and hardest working men to run our mission points." It became an honor to be a mission pastor and slighting remarks were seldom if ever heard about pastors of small and new churches. This change was wholesome and should be welcomed. There is no reason in the world why a

(Continued on page 12)

WHAT SHALL WE DO ABOUT IT?

THE CHRISTIAN'S ATTITUDE TOWARD THE PRESENT WORLD SITUATION

L. L. Grubb, Pastor, Rittman, Ohio

"Chaos" is perhaps the briefest, most concise, and accurate description of the present world situation that can be given. Men's hearts are failing them for fear, and for lack of confidence in somebody, or something. In the world of religion there is a state of spiritual coma. The leaven and the influence of apostasy are doing their deadly work. The back of industry has been broken, and men are unionized to distraction. At this writing there are 10,166,000 men without jobs in our country alone. The governments and politicians of the world have apparently conspired together to make men nothing more than "non-thinking automatons," until the fancies and whims of puppet dictators literally rule the consciences of the human race. We have never experienced a worse era socially. Crimes, sex murders, immorality, social diseases, divorces bulge our newspapers until it costs us three cents a day to read all the filth of the land. Economic standards have tottered and fallen. The devil's brew of racial animosity has been heated to the boiling point. The situation is one of nerve-wrecking tenseness, and befogged minds. The world is "sitting on the edge of its seat," as it were. Yes, this is the world of our habitation.

The picture is, without a doubt, a black and forbidding one, and certainly nothing to brag about as some of our college professors, intelligentsia, and even preachers are fond of doing.

The natural man cries, "Give us more education; social equality; down with the capitalist; boost the C.I.O.; Communism is what the world needs; give the sick man a Nazi pill and watch him recuperate; etc., etc.". These, and scores of other God-contradicting remedies have been tried, but, lo, the old earth still writhes in its death agonies.

Does the Christian, i.e. the truly born-again man, have any place in this dilemma? Is he to sit idly by with clasped hands, and smug, silent countenance? In short, just **What should be the Christian's attitude toward the present world situation?** It becomes plain immediately that our answer must be found reflected in the mirror of Holy Writ.

First, his attitude should be that of **perception.**

Hear the writer to the Hebrew Christians, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (5:14). The wide-awake, intelligent man of God should have his senses sharpened by constant diagnosis of world



L. L. Grubb

conditions, good and evil, in the light of the prophetic Word. The body decays and becomes stagnant without proper exercise. So it is with the spiritual senses of men. Here is the reason why even members of the elect are being deluded by modernistic wolves parading under a false fundamentalist veneer in our denominations and schools. Who could be better equipped to understand world conditions rightly than the man who has not only in his head, but also in his heart, the unerring revelation of the God Who has planned all these things?

Jesus Christ, while speaking history in advance to His disciples said, "Behold, I have told you before" (Mt. 24:25). These things spake Jesus before they came to pass, that when they did come to pass the disciples might rightly perceive their significance, and assume an understanding attitude. Listen to the Lord again in Luke 21:9, "But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by." Be not terrified? Why? Because Christ has vouchsafed the information and assurance in advance. It only remains for us to perceive and understand these things, and thus be comforted.

Wake up, Christian, pull out your spiritual telescope, and take a spiritually discerning look at the

world. Then act accordingly as it behooves the informed man of God.

A second aspect of the Christian's attitude is **prayer.**

The "signs of the times" are many. Manifold temptations confront the clean living man and woman of God. Persecutions and tribulations almost overwhelm the soul. Our problems and perplexities seem to be multiplied daily. So, the admonition in the words of our blessed Lord, "Watch ye, therefore, and **pray always,** that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36). Again He says in Mt. 18:1, "Men ought **always to pray,** and not to faint." Prayer is the powerhouse of the soul. Even the blessed God-Man found it essential to keep in constant contact with His Father while performing His earthly ministry. It is thus plain that finite men professing His name in such an evil day as this need His fellowship infinitely more.

The apostles, patriarchs, and great men of God who lived in the past were all men of prayer. We must meet the present world situation with the same weapon, or be defeated.

In the third place **patience** must also figure prominently in the Christian's attitude toward present world problems.

How we love to speak of the "blessed hope," the rapture of the church, and kindred things. "We know that, when he shall appear, we shall be like him, for we shall see him as he is" (I Jn. 3:2). Sometimes when sickness, death, or bewildering problems face us our first thought is to avoid the issue and become impatient for the return of our Lord. Oh, that we might be delivered from it all by His appearance. War threatens across the sea, and conspires to entangle the whole world in its deadly grip. Then we cry, "Oh, Lord Jesus, come quickly." There are at least two thoughts which should search our hearts on such an occasion. First, Jesus Christ has never promised His sojourning children upon this earth anything but persecution, tribulation, and suffering. We are living in a foreign country with our citizenship in heaven. We must expect to be treated like foreigners (Jn. 16:33). Secondly, the Lord Jesus clearly enjoins His disciples to be patient concerning His return. In Luke 21 the Lord has just finished giving His disciples a graphic, and startling picture of end-time conditions. He concludes with these words, "In your patience possess ye your souls" (vs. 19). Surely great suffering and manifold tribulations will come, but meet them all with a dogged and persistent patience. James exhorts his brethren who are undergoing cruel persecution, "Be patient, therefore brethren, unto the coming of the Lord." Again, "Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh" (5:7, 8). Listen to the writer to the Hebrews, "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (10:36, 37). John, the Revelator, has a word on patience for the church at Philadelphia no less striking, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (3:10). Judging from this array of passages it is crystal clear that no Christian has any right, in the face of direct suffering and difficulty, to become impatient and score the Lord for His long tarrying. This, of course, does not mean that it is wrong to pray for the return of the Lord, for even John did that. Such a prayer should grow, not out of a selfish ambition to escape suffering, but out of a deep-seated, heart yearning to see the lovely face of our Bridegroom.

Does a patient attitude signify at the same time a lazy attitude? Decidedly not!! This is a wrong and flesh-gratifying conception of patience. Godly patience is an **operative** thing which always glorifies the Lord.

This brings us to our last thought of **persistence.** It practically always accompanies patience in the eschatological teaching of the Lord. One outstanding passage will suffice to convince our hearts. As the Lord sat teaching His disciples on the Mount of Olives, that marvelous Word of Matthew 25 gripped and filled their very souls. First, the illustration of the ten virgins, five wise, and five foolish, perfectly portraying Israel. Then, in vs. 13 comes the ominous warning in view of what has been said, and what shall yet fall from His lips. "Watch ye, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Next comes that keenly pointed illustration of the talents. Regardless of how ultra-dispensational we may be in our interpretations, we will still all agree that here is a magnificient picture of present day stewardship **in view of the coming of the Lord.** The two-fold attitude of **waiting** and **working** is aptly taught. The unfaithful servant was **waiting** for his Lord's re-

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THE SIGN POST

They thanked the Pilgrim when he said,
"Take care the bridge is out,
And if you would escape from death
You'd better turn about."

But at the sign-post of the cross,
They turned without a word.
And hurried down the thoroughfare
As if they had not heard.

THE AXE---

Where Shall We Lay It, At Root or Branch?

(A Study of the Doctrine of Regeneration)
By Don Carter, Pastor, Glendale, Calif.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil" (Jer. 13:23).

Wise was the heart of that weeping prophet of old when he hurled this dictum of Godly wisdom into the teeth of that unregenerate generation, whose very hearts, black with sin, prevented them from possessing the virtues of goodness and purity manifest in the lives of men with whom God is pleased. Whenever the natural provision of skin and spots can be changed, then will dawn that marvellous day when men can "do good that are accustomed to do evil." The consuming passion of the natural man is to over-ride the manifest order of God in a futile attempt to bleach the Ethiopian and unspot the leopard. In short, contrary to God's revealed Word, efforts are made on every hand to substitute the Satanic travesties of **alteration**, **re-invigoration**, and **reformation** for the God given truths of **regeneration** and **new birth.**

What does God's Word reveal about the treatment of that soul-searing, damning thing called sin? It is foolish to attempt to deny its existence for it has taken complete control of this world and even now holds it in its deathlike embrace. The scripture, without question, commands the believer to cease from sin, to "come out from among them, and be ye separate," and "be not conformed to this world, new creatures, free, not only from the guilt, but from the practice of sin.

I. The Question:

Now, what shall be the attitude of the child of God regarding the cure for this universal malady of sin? **Just where shall we lay the axe?** In considering this problem of spoiling the power and presence of sin there are two courses open: one miserably and hopelessly futile, the other grandly and gloriously successful; one the plaything and folly of man, the other the instrument and power of God. This first course, proclaimed by Cleric and Bishop, nurtured by the so-called church of Jesus Christ, and received by the great multitudes of unthinking people, is the authorized instrument of Satan for the damning of the soul. This is the process of laying the axe upon the branches of the tree. It is the operation of local surgery upon the individual so that whenever sin shows itself it is treated by the method of lopping off the injured part, cutting out the infected places, amputating the diseased branches, trimming, pruning, changing. **It is the treating of the results of sin rather than the cause of sin.** It is the process of reformation, taking man as he is and patching, smoothing, polishing, and cleaning in a great effort to prepare him that he might be acceptable in God's sight. In his great effort to re-habilitate himself, man has forgotten that "God looketh upon the heart," and that underneath all the polish of reformation the Ethiopian has never changed his skin nor the leopard his spots. Even Immanuel Kant, who himself had no doctrine of regeneration, recognized the fallacy of this method of doing away with sin when he said these words: "If a good will is to appear in us, this cannot happen through partial improvement, nor through any reform, but only through a revolution, a total overturn within us, that is to be compared to a new creation."

The other course is diametrically opposed in its method to this one and consists in laying the axe at the very roots of this sinful nature of the human life. This demands a miracle of God. It is the doing away with the old life and the creating of a new man with new hopes, new ambitions, a new heart. It is replacing of the old Godless nature with a new nature, a new creation of God.

II. The situation examined:

How shall a man be changed from one desiring to serve Satan to an individual following after righteousness? The greatness of that problem is understood when we consider the threefold bonds of sin that hold unregenerate men in the clutch of Satan. A plant or a tree receives its characteristics and life from three sources, soil, seed, and environment. So

the natural man has a three fold source from which he gains his carnal nature. These conditions so mould and govern his life that a miracle of grace is necessary to bring about the work of regeneration in his life.

I. The natural man grows in the corrupt soil of a cursed earth.

What hope may there be for reformation when the very cosmos, order of things, is sinful and wicked. God's Word is shot through and through with the teaching that because of Adam's sin the very earth came under the curse of sin. In the fifth chapter of Romans we discover that through Adam's transgression sin, judgment, and death, the Satanic triad, were brought on all men. What folly then to think that man, planted in ground saturated with the curse of sin, with the mark and indictment of sin and death already upon him, could be able to be reformed without being regenerated. Satan has become the God of this age, the source of all worldly wisdom, the one who nurtures the natural man in this world. Therefore, there must be the making of a new life, a tearing of the man from the old soil of a cursed world and placing him in the care of the Lord Jesus Christ.

2. The natural man springs from corrupt seed in a cursed earth.

Not only does the natural man receive his sustenance from an earth cursed with the sin of Adam, but the very seed from which he springs is corrupt. Natural man is unregenerate. God's Word says: "The natural man cannot receive the things of the Spirit for they are foolishness to him." "The heart is deceitful above all things, and desperately wicked: who can know it?" Given the finest soil and environment, poor fallen unregenerate man, apart from the curse of the world, would fall in sin because it is his very nature to be unregenerate. Paul says that once we were "by nature the children of wrath." How foolish to attempt to amputate the sin in the branches, to prune off the vices of the flesh, to train the man in righteousness when underneath the polish of reformation lies the stinking morass of sin, the hidden sore of deceit, the black putrid heart of unregenerate humanity ready to burst forth with a gush of hellish iniquity. Truly our Lord spoke wisdom when He said: "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit." Either the entire being of a man is good, because he has become regenerate or his entire being will be sinful. "Out of the abundance of the heart the mouth speaketh." There must be a making of a new life, death to the old man, old things must pass away. The holiness of God cannot be satisfied until from the funeral pyre of the old man the new creature in Christ arises to be seated with Christ in the heavenlies. This is God's only cure for the sinful heart of man. "If any man be in Christ, he is a new creature, old things have passed away, behold all things become new."

3. The natural man lives in the corrupt environment of a cursed earth.

As the plant secures a part of its nourishment from the atmosphere about it, so the natural man is guided and nurtured by Satan, the prince and power of the air. "The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." The very atmosphere of Satan's domain is anti-God, anti-Christ, anti-Holy Spirit. God must reach down into a world governed by Satanic power and by a miracle of grace save those who would be His children. How foolish to disregard the power of Satan and suppose that in this realm of sin, with only the help of good resolutions, natural un-born-again men would have the power to aspire to holiness unto the Lord.

These three conditions render it impossible for sin to be defeated and render it imperative for God through His grace to provide a way. We cannot lay the axe at the branches, we must go deeper, down to the very roots of life itself. There must be performed the operation unto **death.** The old man **must** be crucified with his affections and lusts. There must be actual death before there can be new life. The "body of sin" must be destroyed, "that henceforth we should not serve sin." This is God's way, not man's; it is the only way to a new life. Our Lord himself, said, "Ye **must** be born again."

III. The Provision.

The axe then, instead of being a pruning instrument, becomes one of death. Not until the instrument has been applied will God give the new life. Every believer must come to the place where he will say: "I am crucified with Christ." Every man must fall on his face before God, ready to receive that new life in Christ. The Apostle Paul very fitly describes this death and new life in the book of Romans: "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." When death comes to the old man and only then will God pour in the new regenerated life. This is the fulfillment of the verse in Galations 2:20. "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me." God's provision of regeneration is to make the believer one with Christ, with Christ's love, Christ's nature, and Christ's passion for souls. What a wonderful provision!

No, the Ethiopian cannot change his skin; neither can the leopard remove his spots, but the "blood of Jesus Christ, His Son, cleanses us from all unrighteousness." Praise His name!

DEDICATION

Of the New Fort Wayne Church

All Brethren will rejoice at the splendid victory in Fort Wayne. For years the church had been slipping steadily, largely due to the influence of the depression, when, because of the closing down of factories, many families were forced to leave the city. It finally became the case of putting forth a great effort with progress and victory, or close up the work. In 1935, our National Mission Board decided on the three year program under a successful and experienced pastor, a pastor who had had peculiar success in establishing new fields. It was recognized at the time that growth involved a change of location, and larger quarters, for the present location had always been a serious handicap. If in three years this could not be brought about, the work was to be discontinued.

On scheduled time, in the midst of the third year, the Sunday School and congregation had grown so that there had to be more room at once or the work would begin to go back. The problem of providing larger quarters was not easy. The congregation had just finished paying the last of their debts on their original building, consequently, they had no money on hand. Property is high in the city of Fort Wayne. However, when the need arose, God had a way prepared to meet that need. In February there came a proposition from Dr. DeWitt Johnson of the Fort Wayne People's Church, an independent work. Dr. Johnson's health was slipping to the point where he would have to give up, and there was none to take his place. His congregation had a commodious structure on South Calhoun Street, the main street of the city. It consisted of ground, 175 feet on Calhoun, and extending 125 feet to a paved alley. It was situated directly across the street from the South Side High School, which has three thousand students in attendance. It is in a fine community of people, easily reachable by our gospel. No better location could be found. The city is building south, and this property is right in the path of growth. Calhoun is a wide street, paved, with all improvements and with a car line. The building is designed after the tabernacle type of structure, but is in every respect a finished type of permanent building. Some of the most beautiful art work we have ever seen is to be found in the auditorium, a picture of which is found on the front page of this magazine. It is fully equipped with seating and will accommodate six hundred to capacity. Musical instruments and rest room furniture are included. A Sunday School of five hundred can be cared for by the use of all facilities. Just a week ago a real estate operator estimated the value of the lots alone, at $8000.00. The purchase price for all was but $6,700.00, including the building just a few years old. There is little wonder that the congregation felt that all this was of the Lord. How to get it, was the question.

The congregation is united on the move, and decided without a dissenting vote to obtain it and move



Leo Polman

over, if arrangements could possibly be made. They sought the help and advice of the National Mission Board. The matter was placed before the Executive Committee of the National Mission Board at their Spring meeting, March 29th. At that time, the Executive Committee passed the following resolution: Moved by Wolf and Grisso, "That the Indiana District Board be contacted at once regarding the Fort Wayne proposal, and, if they have no objections, the final decision will be left to our Investment Committee. A copy of the reply from the Indiana District Mission Board is to be sent to each member of the Executive Committee." The Indiana District Mission Board was contacted at once but replied that they had no power to act in any capacity except on matters specifically directed by the Indiana District Conference. Then, at the suggestion of Brother A. G. Carpenter, President of the Indiana District Board, a meeting of the two boards was sought, for the purpose of preparing them to present the matter to the District Conference. While waiting for confirmation of the above meeting, it developed that

Dr. DeWitt Johnson's health grew rapidly worse, so that he could no longer carry on. An immediate sale of the property became necessary. While he preferred that our people should purchase his plant, yet other groups with cash in hand stood ready to buy In order to prevent the loss of this opportunity prompt action was needed. Since the District Mission Board was unable either to approve or disapprove, the matter was placed before the Investment Committee of the National Board. The Committee had funds for investment, aside from Annuity funds. From these, a temporary loan was made to the local congregation to handle the deal.

On May 29th the first service was held in the newly purchased building. The Sunday School attendance was the same as it would have been in the former location, and the church attendance was almost doubled. On this day Brethren W. I. Duker, C. G. Wolfe, and A. Glenn Carpenter, members of the Indiana District Board met with the Secretary of the National Mission Board, at the old Church building, and, after considering all angles of the situation, went over to see the new property. The Indiana District Board, while not being asked for financial assistance, is requested to recommend to the Indiana District Conference in June, to transfer the deed of the old church property to the local congregation, so that it might be sold and the proceeds used to help defray the cost of the new property.

On June the 5th, the new Church building was dedicated. An excellent program had been arranged. Dr .J. C. Beal spoke at the morning session. Dr. L. S. Bauman spoke at the dedication service in the afternoon, and had charge of the offering. Nearly every seat in the large auditorium was taken. At the close of Dr. Bauman's strong appeal, $800.00 in cash and pledges was given.

At this service many ministers from near by Brethren Churches were present, some of whom took part. Rev. George Pontius from Warsaw, Indiana gave the opening prayer. Robert Ashman, pastor of our Peru Brethren Church read the Scripture. R. Paul Miller, Secretary of the Mission Board gave the dedicatory prayer. Dr. J. C. Beal, Secretary of Publications, gave the benediction.

It might be of interest to note that we had Brethren from the many cities at the dedication service, and their enthusiasm brought a splendid response with some fine gifts. There were Brethren from Berne, Sidney, Huntington, Geneva, Roann, Roanoke, Denver, Peru, Warsaw, Shipshewana, North Manchester, Wabash, Columbia City, Clay City, Decatur, Flora, and Oakville, all these being in Indiana. Others were present from Ashland, Willshire and Rockford, Ohio. Still others came from Peoria, Illinois, Long Beach, California, Remick, West Virginia and Akron, Ohio.

Musical numbers were rendered by members of various churches. There was a duet from Peru, Indiana, a ladies trio from Berne, Indiana, a solo by Mrs. Grace Rambo, Peoria, Illinois, and a solo by Mrs. Leila Polman. Mrs. Polman and Mrs. Springer of the local Fort Wayne church played a beautiful selection on the marvelous triple Octave Chimes for the offertory. These chimes are a regular item of the musical part of the Fort Wayne services.

Telegrams and special messages of congratulation came from many sections. Here is a sample of some of them: From Cleveland, Ohio, "The money order paid you herewith is from the First Brethren Church, of Cleveland, Ohio. Cleveland Brethren are happy to share their prayers and gifts with Fort Wayne." Another: "Greetings in the Lord's name to you and to all who are enjoying the Lord's blessings during this day," Paul A. Davis, pastor, Clay City,

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The New Fort Wayne church



DOWN IN OLD KENTUCKY For a long time we had promised our Kentucky mission points that we would come down and help them with some special meetings at our first opportunity. It had been four years since we had held any meetings at Lost Creek, and two years since we had been to Krypton. We had spent two weeks the last time we were at Lost Creek, and the Lord gave us about thirty souls. At that time the conditions surrounding the work were quite strained, and the meetings had many difficult and unusual situations to overcome. However, this time the attitude of those who came was greatly changed. There was a very fine attention compared with previously, and the attendance was much better.

The truck that we have at the Lost Creek Mission church is a great blessing. It makes it possible for many to attend who live several miles from the church, and who could not get to the meetings in any other way. It was a fine day for this field when the truck was provided, and the people are grateful for it. They take care of the operating expenses of the truck and small repairs. On some nights toward the close of the meetings, the truck had to make two trips to get all those who had come down the creeks to the road to go to the meetings. If buses are needed in our larger churches in their work where there are street cars and other types of conveyance, how much more are they needed in this country where there are no other means of getting to church.

Brother Sewell Landrum, who has done such a fine piece of work in this field since 1933 when Mr. Drushal left the work, stands high in the esteem of all the people. His tact and patience under most trying circumstances during these years have won for him a real admiration in the hearts of the community. He not only has built up the congregation, but he has worked untiringly to get the buildings renovated and in good condition, a task which was tremendous when he began. Today the buildings are a pleasure to look at, and a credit to the church and community. Aside from all this, Brother Landrum has been teaching in several day schools, giving out the Word of God to the children daily. He conducted Chapel services for the Lost Creek public school daily. He has done a great work and brought much credit to His Lord.

It was a pleasure to visit once again with Brother Mize Landrum, whose faithfulness and loyalty to our work in its dark days, made it possible for us to carry on the work without a break in services. He is still as loyal and faithful as ever, and his heart is as keen as when he began. The Brethren Church will never realize on earth how much the Kentucky mission work has depended upon his aid and counsel in the past.

We greatly enjoyed the preaching at these services, and the privilege of seeing one man come to Christ who had been under conviction since we were there four years ago. It is not our custom to do any baptizing when there is a pastor on hand, but by special request, and pastor's consent, we baptized several in Troublesome Creek the last Sunday of the meetings. It was raining, as it had been doing for several days, but that did not stop the baptizing. Rain doesn't bother folks in that country. We were glad that we had this privilege.

We were indeed surprised to hear the announcement while there, that C. C. Grisso, pastor of Smithville, Ohio, Brethren Church, and also second Vice President of the Home Mission Board, was due to hold a series of meetings for G. E. Drushal the week after our meetings closed.

Our home, while at Lost Creek was with Brother and Sister Sewell Landrum, and, as always, it was a happy time indeed. It is always a pleasure to have a part in their home life with its family altar. May we soon find it possible to return to them again.

THE MEETING AT KRYPTON From Lost Creek we took the train to Krypton, there being no safe auto road. We had thought of trying to drive through and take chances on the road, but we are glad now we did not try it, for another car, bearing a group of young men representing a gospel team from the Philadelphia School of the Bible, did try to drive in, and not only did not arrive, but they broke their car in the attempt. Folks in the north may think that they have bad roads, but they don't know what bad roads are till they try to negotiate some of these roads in Kentucky that the folks who live in the mountains have to use all the time. For instance, when we went up to Leatherwood to speak to the Sunday School up there on one Sunday afternoon, we bumped and jumped along over a supposedly good road till we reached the mouth of Leatherwood Creek. Then we had to fol-

low the creek bed all the rest of the way. It was only a mile and a half, but it seemed like five miles. As I told Sewell, I travelled farther up and down than I did straight ahead!

But this paragraph is about Kryton. We began here on Tuesday evening and had one week of meetings, closing on the following Sunday night. We found that the interest in the Lord's work here has grown in a fine way during the last year or so, and we had a larger attendance and a much more attentive audience. We believe that there is an awakening due in this section of Kentucky and that a wave of salvation is about to break out. It was certainly a pleasure to speak to this congregation, and to feel their response to the Word of God even though there was no great harvest of souls during the days we were there.

One outstanding thing that is now being manifested at both Lost Creek and Krypton is a new sense of responsibility for the work of the Lord. The responsibilities and privileges of giving, are beginning to be realized by these folks. They are just finding that it is more blessed to give than to receive. It is a pleasure to see them grow in this ministry of grace and get so much joy of it. One of the leading Christian men at Krypton said to me, "It used to be hard for me to give anything to the Lord's work, but now the more I can give, the happier I am." That means a lot in any Christian's life. We received the largest offerings from these meetings that we have ever received from this field. When people learn to give to the Lord Who gave His life blood for them, they are really beginning to feel the reality of spiritual life.

Here at Krypton also, a tremendous change has been taking place in the appearance of the buildings. Repairs which have been needed for years, have been made. New roofing, new rain gutters and spouting, and a new coat of paint for all the buildings, have been added during this last few months. Things are beginning to look like we cared what our mission buildings look like.

Mrs. Raymond Gingrich, who has written our Home Mission playlet for this year was at Krypton during these days writing the manuscript. She was also a real help in the special music for the meetings, and in other ways helped along. The playlet this year will be based on the Kentucky Mission field, and it is going to be a great blessing wherever given. When given at National Conference, it will be rendered by an All-Kentucky cast, using all of our missionaries, and some of the members of the congregations. They had started work on it during the meetings.

Our two missionaries here, Fred Walter and Lyda Carter, have done some very fine work during the last year in this field, and the conditions show the fact of it. Not only do they care for the many duties about the mission, but are teaching the Bible in the day schools of the vicinity, and conducting Summer Bible Schools in each place where a Sunday School has been held during the winter season. A large number of conversions has resulted from these schools.

WHAT SHALL WE DO ABOUT IT

(Continued from page 6)

turn, but not **working.** Five talents were given to one, two to another, and one to the third. We fully believe that there is no normal child of God who can truthfully say that the Lord has given him no talent whatsoever. The servants of the story had the dual opportunity of either **using** the talents or **burying** them. The same opportunity is accorded every true Christian today in the absence of the Master of the house. The first and second traded with the Master's money, and were accorded the degree, "True and Faithful" upon His return. The third buried the money in the earth and received that richly merited rebuke from His Master, unprofitable.

"The coming of the Lord draweth nigh." There is no part of His plan yet unfulfilled to hinder His immediate return. The Master of the house has been in a "far country," yea these 1900 years, but God's time-table indicates that it cannot be long until He returns. Awake, thou that sleepest, arise from the dead, and remember the Master's commission. In the very teeth of the blackest, and most woeful of world conditions, let us be spiritually discerning, instant in prayer, patient in tribulation, yet persistently preaching by lip and life the greatest message in the universe, "Christ, crucified, risen, ascended, and coming again, for a world of depraved and lost human hearts."

EDITORIALS

(Continued from page 4)

pastor should be thought third rate because he is pastor of a struggling mission church. Through the aggressive program of the last few years in the Brethren church a large group of young men have given themselves to her service. They are ready for the hard jobs. They are willing to be pioneers. With this precious advantage which the Brethren Church has over so many decaying denominations, we should get busy, quit expending our energy to hold back those whom we do not appreciate, and dot this nation with new Brethren Churches which will bring tens of thousands of souls to Christ and build up a body of believers who will believe, teach, and defend, the Bible, the whole Bible and nothing but the Bible.



LOST CREEK, KENTUCKY

During the week of June 14-19 the Brethren Mission at Lost Creek enjoyed a wonderful time of Spiritual blessings. During these six days Brother R. Paul Miller, secretary of the Home Mission Board held evangelistic meetings for us. During the past four years our people have been praying that God would again send Brother Miller our way. Our people love him and respect him as a mighty man of God.

The Spirit of God was present in these meetings. Eleven took their stand for Christ for the first time and three rededicated their lives to Christ. Many others realized that they should accept Christ. We are praying that they soon will take their stand for Christ as these others have done. There is a large group of high school age who realize their need but do not have the courage to take a definite stand for Christ.

Sunday morning after the church service we had the privilege of seeing Brother Miller baptize two young fathers and one young wife. These two young men have become greatly attached to Brother Miller. They asked that they be granted the privilege of having Brother Miller baptize them. It brought joy to the hearts of the Christian people who were standing on the banks of the creek to see a wife standing by the waters edge with tears in her eyes waiting for her husband as he came out of the water. She threw her arms around him and kissed him and said, "This is the happiest day of my life." She realized what it means for her to have a Christian husband and for her children to have a Christian father. Next Sunday morning we expect to baptize at least three more young people. I am reminded of a chorus we sing in our Sunday School,

Since Jesus came into our town,
The devil's been wearing a frown;
Many hearts have been changed,
Many homes rearranged,
Since Jesus, came into our town.

SEWELL S. LANDRUM.

KRYPTON, KY.

The Krypton Brethren Church has been blessed with two very fine meetings this year. The first of these was at Easter when we enjoyed eight wonderful days with the gospel team. The Lord blessed our meetings then but each meeting seems to get better. On Tuesday, June 21, we began the second great meeting, this time with Brother R. Paul Miller as our evangelist.

The people here enjoyed the very fine messages that Brother Miller brought us. The attendance was the highest of any meetings held here in years, averaging about seventy-five per service. The last service held was on Sunday night when it rained hard about the time for the service but about seventy-five people came through the rain to hear Brother Miller's final message. The attentiveness and reverent attitude on the part of the people was most encouraging. On the last night a free will offering was taken for Brother Miller and although the amount was small, compared to other churches, yet it showed a real spirit of appreciation. More people are beginning to see the joy of giving to the Lord's work.

We have been praying and working for these meetings for some time and although there was only one who confessed Christ, Praise the Lord for her, the people here have been helped by these meetings. However we feel sure that if they could have continued a week or two longer there would have been a large number of souls seeking the Lord. We are looking forward to the time when Brother Miller will return to Krypton to hold a meeting not merely for six days but for two weeks or even three weeks.

In the meantime we must go forward in the strength of the impetus thus created. The public schools will open soon when we will be kept busy teaching Bible classes in at least six of these schools. The meetings in the homes, Tuesday and Friday nights also gives us an opportunity to bring the gospel message to these people.

The buildings here are looking like new and with their new coat of paint and some other repairs the place is becoming very attractive. There is still some repairing and alterations needed but we hope to have these things all taken care of soon and then be able to give all of our time to a definite program of evangelistic work. If the Lord tarries we believe that we will see great things accomplished by the Lord in the Krypton church. Pray for us to this end.

FRED WM. WALTER.

A Visit to Kentucky Missions

It was indeed a blessed privilege that God granted us in visiting the Kentucky missions again this year. One can better see if there is any progress after having seen the work a year ago. And we were greatly impressed with the deepening of the spiritual life of the work. There was more quiet and reverence in the services and the response of scripture memory verses shows how the Word is being hid and planted deeply into the hearts of these people.

The attendance was very good in spite of the fact that a mountain cemetery meeting was being held only a half mile away from Lost Creek. We were able to attend a part of this cemetery meeting which was out of the ordinary for us. It is here on the mountain top, seated over and among the graves that people gather from many miles away for preaching and repreaching of funerals of the departed for many years past. But we could only stay long enough to hear a part of two sermons but all of Rev. Drushals. Following this service we again were blessed with going five miles up the Creek and "in the Creek" to a really, true mountain mission in its fullest meaning. And I would suggest to any who visit Lost Creek Mission, not to miss going to Leatherwood with Brother Landrum if you want to fully appreciate real mountain mission work. Here too, we saw real spiritual growth and larger attendance. More parents attend here with their children. The audience drinks in every word and seems reluctant to leave. What a shame they cannot have longer services, but Brother Landrum has to make haste to care for both services as those five miles are not ten or fifteen minute drives. He only goes in truck when visitors are there, otherwise it is on foot or mule back. Before we had arrived we tender-footed Hoosiers began to wonder if we really had much faith after all and if we had ever had any hardships in getting to services. But the Lord is marvelously working through this consecrated young man and his wife. The same battle is on the Kentucky work and the same devil is busy trying to hinder and destroy the work there, as he is everywhere, because he knows his time is short. "But in all these things we are more than conquerors through Him that loved us." Praise God!

Brother Landrum is faithfully sowing the seed (Word) as he speaks in a number of schools each week and if the Lord tarries and the Brethren Church will send more workers to help carry on and establish Sunday Schools where the call is so urgent, there will surely be a quick growth and strengthening of the work. The foundation has been laid, we should build upon it. There was so much inspiration received that there is hardly a stopping place, but many Brethren should take a few days vacation that will bring honor and glory to the Lord and see the work (our work).

Mr. and Mrs. Dalta Myer and family were also in the party and although they have always loved missions, they love and believe in them more than ever now.

May God open our eyes, our hearts and our purses to the saving of souls in the Kentucky mountains. To God be the glory.

MRS. MABEL FLORA, Flora, Indiana.



Our Flora friends on their way to Leatherwood Sunday School

DEDICATION OF FORT WAYNE CHURCH

(Continued from Page 10)

Brethren Church. Here is another: "The Dayton Brethren congratulate you on your great forward step. May your experiences be happy and your ministry most fruitful. May God bless you." R. D. Barnard. And here is another: "I rejoice with you in the victory won," Alva J. McClain. Another reads, "I certainly rejoice with you people that the Lord has made possible the procuring of the property. That will mean a real step forward in your work," Dr. J. C. Beal. And still another: "Congratulations," Dr. Louis S. Bauman. Another: "Glad to hear that you have the new property. I have had several hours of fellowship with Dr. Kelford, and he has described location and condition of building. It is certainly superior to your present set-up." Kenneth M. Monroe. And yet another: "Greetings! Congratulations upon the dedication of your church property," Alan S. Pearce. Another reads: "Was surely tickled pink to see how wonderfully the work is coming there at Fort Wayne," Robert E. Miller. One more: "Congratulations on your launching out on a larger program in purchasing a new place of worship. It appears to me as a very wise move. I'm sure it will please God because you can contact more people and spread His glorious Word," the "Hunters." Lastly: "Dr. V. C. Kelford, of Waterloo, Iowa, tells me that he has been in the tabernacle at Fort Wayne, and he thinks we are very fortunate in securing the property," Dr. Henry V. Wall.

Robert E. Miller, a recent graduate of Grace Theological Seminary, Akron, Ohio, who has offered himself with his wife for mission work in Africa, spoke at the 6:30 service. R. Paul Miller, gave the message at the evangelistic service at the 7:30 hour. Rev. Leo Polman, that master of programs and special services, directed the services for the entire day. All in all it was a great day and gives every indication of a fine future for this work.

Three years ago, when Brother Leo Polman was called from his very successful work in South Gate, California, to take over the Ft. Wayne field, we were confident that he was the man God could use to bring a new day to the work there. The solving of the many problems, and the steady growth of the work at Fort Wayne, has been due mainly, so far as the human element is concerned, to the untiring efforts of this pastor. To him, this is a day of real rejoicing as a fine reward for the faithful labors through the dark days in which he began the work. But when we speak of him, we could not fail to declare the wonderful help that Mrs. Polman has been in all his labors. Without her constant and valuable aid, much of the progress would not have been made. Nor is it fair to forget the faithfulness of the fine men and women among the membership who have stood their ground and fought on and on, when it was so dark that they could hardly see what they were fighting for. Those who have been recently added to the work could not know the sacrifices of the past, but a few who have been with the work since the beginning know, and there is book of remembrance written down in heaven, and all of their sacrifices are recorded for the great day that is coming.

The Brethren Church can well rejoice at this example of success in a most difficult field. It should encourage the entire brotherhood to pray and give more earnestly to our great Home Mission work as never before, and to believe that no field is too hard for our gospel. The Brethren Church has a gospel that the hearts of men of America crave for, and will accept, if it is presented in the right way. We are doing that very thing in Fort Wayne today by God's help. Pray for the Brethren testimony in Fort Wayne.

A VISIT TO THE LOST CREEK, KENTUCKY MISSION

While preparing this small letter to The Brethren Evangelist telling about my trip to Kentucky, and what I think of Home Missions, there are so many things to tell about. First of all, I want to tell every child that it is a fine trip to take and the expenses are so small that any one can make the trip to see the little children down in the mission field. The mountains are so beautiful that we wonder how God could make things as beautiful as the mountains. Then there are little children that love to hear the Word of God, that we wonder sometimes how the people up here who have good ways to go to Sunday School and church do not want to go. While we were going to Sunday School in the truck, we picked up several children. One little boy could not hear or talk, and could not read. But when he was looking at the Bible and when he came to the name of "Jesus," he knew that was the word "Jesus." How wonderful that little children know that precious name. If you could only see these things your heart would be filled with pity for the little children down in the mission fields. This is my last word to every body that reads this letter, that you will be in prayer for the missions and give to them your offering and to the work of God.

A Little Friend,
WILLIADEAN MYER.

SATAN'S JOKE

By Leona Dawson Cole

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He is behind the biblical joke,
He is its author and loves to provoke
A titter by twisting the HOLY WORD
Into a story a bit absurd.

The Gospel for Israel

By David L. Cooper, Th.M., Ph.D.

The Lord is a God of order and system. Before the foundation of the world, God had His plan for all eternity. During this period which we designate as "time," He has revealed some aspects of His "eternal purpose which He purposed in Christ Jesus our Lord" (Eph. 3:11). Though He has not disclosed all of the various phases of this sublime plan which He at the present is unfolding, nevertheless He has shown us certain elements of it.

Israel the Divine Channel of World Blessing

In Genesis 12:1-3 appears the record of the sevenfold covenant into which God entered with Abraham. A casual study of this passage immediately reveals the fact that the Lord has not fulfilled any of the items of this covenant in the manner and to the degree contemplated in the promise. Since, however, the Lord is faithful, we may be certain that He will redeem every promise that He has made and will fulfill each one to the very letter.

The last item of this sevenfold covenant is couched in the following language: "And in thee shall all the families of the earth be blessed." These words are freighted with meaning. They constitute the germinal thought of all blessings, not only for Israel but for all nations. This fact becomes more apparent as one traces the development of this promise upon its being renewed to Isaac and reaffirmed to Jacob. Especially does it begin to unfold itself, like the flower in the warm sunshine, as we see in the promises which the Lord made to Abraham after he attempted to offer Isaac, his son, upon the altar (cf. Gen. 22:16-18). From these and related passages it is evident that the promise of blessing the world through Abraham is to be accomplished through the seed of Abraham. From the verses just cited in Genesis 22 it is evident that "the seed" has a twofold signification: first, it refers to the literal seed of Abraham; second, to the seed **par excellence**—namely, King Messiah. In the lights of these facts, we may be certain that it is the plan of God to bless all families of the earth both in and through the Messiah and also Abraham's literal seed, the Jews.

That this interpretation is correct may be confirmed by Psalm 67. Study of this passage reveals the fact that this hymn is one which gives us an insight into the Great Tribulation which immediately precedes the establishment of the kngdom of God upon the earth. In the first two verses, we read the petition which the faithful remnant of Israel at that time will utter as they plead with God for deliverance. We see that they will implore God to be merciful to them and to spare them in order that His way might become known upon earth and His salvation among all nations. Since this poem was inspired by the infallible Spirit of God, we see clearly the plan of God for blessing the world. At the time forseen in this psalm, the eyes of the faithful remnant of Israel will have been opened; and they will realize the plan of God for blessing the world and will see that they are the chosen vessels to bear His name before all nations. The position is confirmed by Psalm 118:17. When this passage is studied in the entire connection; it will be seen that the faithful remnant of Israel toward the close of the Great Tribulation will have learned that Israel's divine mission is to "declare the works of Jehovah" to the world.

As the Channels in the Early Christian Era

When one has seen in the Old Testament the plan of God to bless the world through the seed of Abraham, he has a right to expect that such should be the case when he turns to the New Testament. What do we find there? According to the great commission, as is recorded in Matthew 28:19, 20, our Lord instructed His disciples to preach the gospel to all nations. At the last meeting, when He ascended to heaven (Acts 1:6-11), the Lord Jesus Christ outlined the program of world evangelization: they were to be His witnesses and to preach the gospel first in Jerusalem, next in Judea, then in Samaria, and finally to branch out to the ends of the earth. A casual perusal of the book of Acts shows that this plan was carried out implicitly. It is true, however, that we do not have a complete account of the activity carried on by the disciples of the Lord during the first generation of the church's existence, but we have sufficient data to justify our coming to the conclusion that the apostles carried out these instructions to the very letter.

In the spring of A. D. 58, the Apostle Paul wrote the letter to the Roman church. In Romans 10:16-18 he declared that the gospel had gone out to the ends of the world. In setting forth this position he quoted from Psalm 19: 4 and applied the passage to the gospel record. In the light of this fact we may be certain that the gospel had flowed out to all the world in the first twenty-eight years of the Christian era. In A. D. 63, Paul wrote by inspiration the Colossian letter. In chapter 1, verses 6 and 23, we see statements that the gospel had been preached in all creation under heaven and was bearing fruit in all the world. Thus in one generation the apostolic church was faithful to our Lord's instructions and gave the gospel to the entire world. Bits of confirmatory evidence are found imbedded in beliefs and superstitions of the various nations. Additional testimony in the form of traditions comes to us from the first century.

What nationality constituted the major part of the church of God during the first generation of its existence? Every well-informed person will immediately answer, "Jews." Thus the Hebrew Christian church gave the gospel to the world in the first century. In A. D. 70 came the collapse of the Jewish nation when Jerusalem fell and the people were dispersed among the nations. Misunderstanding that calamity, the Jews interpreted it as evidence of divine disfavor upon the nation because it had not exterminated the sect of the Nazarene, pulling it up root and branch. Incensed by this misunderstanding, the Jews from that time onward bitterly opposed Christ and His religion. The church quickly changed its complexion from that of a Hebrew institution to a Gentile organism. During the subsequent centuries, the Gentiles have predominated in the church. The gospel has never one time during these nineteen hundred years been given to all nations. Let not the reader think that in making this statement I am launching a criticism against any one, for such is not the case. Noble work has been accomplished by faithful missionaries who have laid all upon the altar of sacrifice and have abandoned everything for Christ and the gospel. Nevertheless the fact remains that the gospel since A. D. 70 has never been given in any one generation to every nation upon the face of the globe. Such a situation was to be expected in view of the Old Testament forecast.

As the Channel in the Tribulation

Since the gifts and the calling of God are not repented of, we may be certain that God will yet bring Israel back into line with His program. Then the chosen people will become the channel of world blessing. Confirmation of this position is found in the seventh chapter of Revelation. The first vision there recorded is that of one hundred forty-four thousand Hebrew servants of God who in the midst of Tribulation are serving God faithfully. Immediately after this vision appears another which shows us the result of their labors—namely, the conversion of an innumerable host of people from every nation, tribe, tongue, and language. That these people are blood-bought and are saved during the time of the Great Tribulation is evident

from a glance at this passage. In the light of these facts, we are driven to the conclusion that Israel will yet carry out the plan announced to Abraham. When we study the Old Testament forecasts of the great millennial age, we see that the saved remnant at that time will become the great missionaries of the world.

The Gospel For The Jew First

In Romans 1:16, Paul declared that the gospel is to the Jew first. What does this passage mean? Two interpretations are placed upon it: first, that it was God's will for the gospel to be given to the Jewish nation at the beginning of the dispensation, and that since the accomplishment of that task He no longer is interested in its being given to them while He is taking from among the Gentiles a people for His name; second, that God wishes the gospel to be given to the Jew of every generation and of every community before giving it to the Gentiles of the same locality. In order that we may ascertain which position is correct, it becomes necessary for us to understand the circumstances under which the apostle's statement was made. As has already been stated, Paul wrote the Roman letter in A. D. 58. At that time he declared that the gospel had already been given to the entire world. About that fact there can be no question. According to our Lord's instructions and the record found in the Acts of the Apostles, the gospel was first preached to the Jews and then later to the Gentiles. In the light of these facts, we conclude that the gospel had already been given to the Jewish nation by A. D. 58. Nevertheless, Paul in this epistle declared that the gospel is to the Jew first. A glance at this passage shows that he was not talking about something in the past, but rather of the situation which lay before him. In order that we may confirm this position, let us look at the context in which this statement occurs. He told this church that he had oftentimes purposed to come to them but had been hindered. The reason which he assigned for desiring to visit them was that he might have some fruit among them, for he realized that he was indebted both to the Greeks and to the barbarians. Feeling very keenly his responsibility, he declared that he was at that time (A.D. 58) ready to preach the gospel to those who were at Rome. The context here shows that Paul was looking into the future when he wrote these words. Let us remember clearly that the gospel had already been given to the Jewish nation when Paul penned these words; therefore his statement that the gospel is to the Jew first applies not to the past, but to the entire dispensation.

This interpretation is confirmed by Paul's practice. If one will read the latter half of the Acts of the Apostles, he will see that Paul invariably upon reaching a community where there were Jews went to his brethren first. After having given the gospel to them, he turned to the Gentiles of that community; therefore we must interpret Paul's language in Romans in the light of his practice. The conclusion to which these facts bring us is that in every generation and in every place it is the will of God that the gospel should be given to the Jews first, then to the Gentiles. It is my firm conviction that if one desires to be in the center of God's holy, directive will, he must place the Jew in his program where God located him. When one follows this divine plan, he will find that the blessings of God will rest upon him.

On every hand we see evidence that this age is closing. Among prophetic students there is unanimity of opinion on this point. While no sane, sound Bible student will set a date for the coming of the Lord, all prophetic teachers are of the firm conviction that the coming of the Lord draweth nigh. It may be nearer than most of us begin to realize.

It is my conviction that the true church of Jesus Christ will be taken out of the world prior to the Great Tribulation. When that event occurs, the work of God will be brought to a standstill, but during the dark days of the Great Tribulation this work of God must be revived. How will that blessed result be brought about? The only Scriptural answer which occurs to me is that it will be accomplished by Israel. To illustrate the point, I turn to an example from nature. When one wishes to reap wheat, he sows the same; this is true of any crop. The Word of God is the seed of the kingdom. If there is to be a spiritual harvest during the Great Tribulation, the church of the present time must sow the seed of the kingdom. The gospel now must be given to the Jews from whom will come the Tribulation evangelists. We are to sow this seed in all Israel at the present time. Some of this seed will fall upon moist spots of earnest, honest hearts and will germinate and produce fruit, but the bulk of the seed will fall upon the dry, barren soil of impenitent, indifferent hearts. The seed will remain there until it is watered by the rains of the Great Tribulation judgments; then there will arise the mighty army of one hundred forty-four thousand Jewish Pauls who will herald the gospel of Christ to every creature upon the face of the globe. Then will come the great harvest and ingathering of souls. We who desire a mighty revival and who are praying for the same should do all that we can to answer our own prayers by giving the gospel to Israel at the present time. In the light of these facts, let us echo the burden of the Apostle Paul: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." In tract form from Biblical Research Society, 4417 Berenice Street, Los Angeles, California.

FORTY FOURTH ANNUAL WINONA LAKE BIBLE CONFERENCE

A new day has dawned for Winona. With indebtedness amounting to almost $100,000 all paid and many improvements under way, she looks forward to the 44th Annual Bible Conference, anticipating one of the largest gatherings in the history of this justly famed religious assembly. The dates for the Bible Conference this year are from Wednesday, August 17 through Sunday August 28, and the number and prominence of the preachers and Bible teachers who are to appear on the program bid fair to make the Conference memorable in spiritual power and blessing.

McGinlay, the unique London, Ontario pastor; McCune, the missionary statesman from Korea; Massee, the evangelist and old time favorite; Bieber, the constantly called for; Bauman, the prophetic preacher from Long Beach; Rimmer, the inimitable scientific preacher, Rees, who stirred the Conference last year; Smith, the Peloubet Notes writer, just back from Palestine; Rogers, successor to the famous Haldeman; Roddy, just called to the Baptist Temple of Brooklyn; McComb, the mighty and yet gentle defender of the Faith, minister of the Broadway Presbyterian Church of New York City; Johnson, ex-president of the Northern Baptist Convention, whose big St. Louis Church is filled to overflowing morning and evening; Helms, the noted preacher from Los Angeles; Muntz, beloved of all who hear him; Cohn, the amazing apostle to the Jew; Kingston, the young Irish evangelist, with his miles of miracles, just arriving in the United States—all these will be speakers on the forthcoming Bible Conference, which will be under the direction of Dr. W. E. Biederwolf, and the music will be in charge of Prof. Rodeheaver. Send to the Winona Lake Bible Conference, Winona Lake, Indiana, for a detailed preliminary program. Expenses of entertainment are most modest.

"FOR BY GRACE ARE YE SAVED"

'Twas grace, God's grace, His grace alone,
That shed Christ's blood on Calvary,
'Twas grace, God's grace, His grace alone,
That called and chose and ransomed me.

His grace, His love, His blood, His power,
Doth save and keep me every hour.
Oh how I long to see His face,
And praise Him for His matchless grace.

—Gus McKey.

Evangelism, Imperative Today

By William H. Clough

(Continued from last week)

The Real Worth of Evangelism

Personal evangelism reaches those folks on the outside who will never attend a religious service, therefore we ought to educate our people in personal evangelism. Public evangelism reaches and wins those who perhaps could never be won in any other way, therefore we ought to have special evangelistic campaigns. And along with these two, I firmly believe that the evangelistic spirit should pervade every service of the church as stated heretofor.

Personal evangelism carries a great appeal. It enables the personal worker to deal with the exact needs of the individual. It offers opportunity for the sinner to ask questions which he often desires to do. And, then affords an ample opportunity for the personal worker to answer the question from the Word of God. Nothing cuts the heart like the Word of God. Compare Heb. 4:12. This method has been the means of saving scores and scores of souls.

On the other hand the evangelistic service has its appeal, the spirit of the service, the crowd, the message, its appeal, the special effort, the music, and even the curiosity along with other things are often blessed and largely used to the Lord's glory. Many of the great outstanding conversions have come from the mass evangelistic movement. There could be offered many personal testimonies substantiating the personal effort and also the public effort.

The Dying Churches

Dying churches are a reality. There is a reason. No church should be allowed to die and then close its door. I contend a spirit-filled, spirit-led and spirit-controlled man, called of God can open and keep open and alive any church where there is a field in which to work. Similar fields offer a challenge to our noble young men everywhere today. Whenever and wherever the Evangelistic effort is put forth, and a real program of gospel evangelism is put into effect, you will see a flourishing church, alive and awake spiritual people. Evangelism keeps alive both the church and the church members. In such a program, and with such a gospel message, the pre-millenial return of Jesus Christ will be declared, and this in itself is the blessed hope for the church (Titus 2:13).

A church cannot possibly die, if and when this program is set in order. "My word shall not return unto me void, but it shall accomplish the thing whereunto or that which I please, and it shall prosper in the thing whereto I sent it," declared the prophet (Isaiah 55:11). The gospel of Jesus Christ convicts by the Holy Spirit and sinners are saved. We need to remind ourselves that prayer always accompanies evangelism and the preaching of the Word. A man is powerless in His ministry if His prayer life is below par. This explains the real condition in many places today. Oh God, give us more praying men. God's promise is "I will answer prayer." Prayer actually changes things. Souls are prayed for and souls are saved. The Lord Jesus Christ is the same. The gospel is declared to be the power of God unto salvation to every one that believeth (Romans 1:16). If Christ is the same, if the gospel is the same, if the power is the same, and that power is in the Word, then what's wrong? Where is the trouble? Brethren, the fault cannot be blamed to God. The time has come when as ministers, we need a new filling of the Word, and a re-filling of the Holy Spirit. When souls are saved, new members are added to the church. New members always add new life, and new spirit to the church. Evangelism accomplishes this very thing. "The Lord added unto the church daily such as were being saved" (Acts 2:47).

Nothing keeps alive and active the members of the church like sound gospel preaching. We need it. We must have it. And when we get it, the gospel will work and it will work wonders. Churches die when the leadership and the spirit of the church dies. I say without fear of contradiction that nothing can take the place of gospel evangelism, and the evangelistic program of the church. When this program is in operation the church thrives, but when it is not in operation the church grows cold, formal, and eventually dies. No worldly program, no amount of fleshly activity, no man made and man operated plans can substitute for the gospel and the preaching of the Word of God. Men may not like it. Church members may chafe under it, but like the old colored group who said *amen* at their preacher's preaching and shouted back, "Preach it preacher!" God help every one of us as ministers of the gospel of Jesus Christ to preach the Word.

Why I Am Of This Opinion

The Apostle Peter said "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason for the hope that is in you" (I Pet. 3:15). I am of the opinion which I have stated heretofore for the following reasons namely: (a) I am absolutely sure that Evangelism is the plain teaching of the Word of God; (b) The fact stated is proven by the great prevailing need everywhere today; (c) Through this great need, every Christian worker has been given a glorious opportunity for the service of Christ; (d) Since Evangelism is authorized by the Word of God, I believe it is the work for this dispensation. (e) The Lord's coming is so near at hand, that what is to be done certainly must be done quickly.

The great millions of unsaved men and women the world over is the challenge to evangelism and soul winning today. What an opportunity! What a harvest sin is reaping today! Christian, "what is that in thine hand?" What a task! Jesus Christ said, "Go." Who will go today? "Go ye into all the world and preach the gospel to every creature," and as ye go, remember Jesus said "Lo, I am with you unto the end of the age." And in answer to the call, shall we not in the words of another say, "I heard the voice of the Lord saying, whom shall I send and who will go for us? Then said I here am I, send me" Oh Lord, help all of us today to be evangelistic for Thyself and for Thy Son our Savior Jesus Christ, to the end that many shall yet be converted. Amen.

CONDITIONS IN RUSSIA

(Continued from page 2)

happy, well, sings, consoles those who grieve, growing more and more in faith." It takes sanctified imagination to visualize how much those three words—"happy, well, sings" mean, and how much of God's grace is required to keep her on such a high level. Barbara was sent to that place for five years of hard labor. Usually only those are returned at the termination of their sentence who either deny their Lord or are broken down in body completely and are of no danger to the rulers any more, as they think. What a glorious spiritual life she lives in that physical misery! Even if she is called to lay down her life, she will enter heaven not empty handed. How she will praise the Father for counting her worthy of suffering for Christ's sake, Who gave His all for her, as she herself wrote.

May her experiences also "fill up that which is behind of the afflictions of Christ" in the life of our readers who are members of the Body of Christ, as they did in our lives.

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We can all be transfigured, and in our homes where people know us best they will see the radiance.—J. H. Jowett.

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C. E. Topic for Young People

Topic for July 31, 1938
THE GOSPEL FOR A GROPING WORLD
(Acts 4:1-12)
Suggestions for the Leader

Mankind is confused by its many inventions; by the problems arising from evil thinking; and by the tragic consequences of its vain and selfish waywardness. Despite increasing knowledge, the old evils continue. Even though men have tried reform movements, wickedness persists. The world has tried many things in an attempt to work out its own salvation but they have failed. Education, inventions, reforms and politics have not been able to do for us what we claim for the gospel.

The gospel for the groping world is the good news of salvation. When Jesus came to earth, "the people which sat in darkness saw great light; and to them that sat in the region and shadow of death light is sprung up" (Matt. 4:16).

Peter addressed a group of educated Jews saying, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." He admitted that his work was done in the name of Jesus Christ. It was by Him and through Him that salvation was offered to the groping world of men.

In our topic tonight we shall see how Jesus answers all of the problems of the missionary. Where Jesus is taught and accepted, happiness and joy enters. We have found it so and ought to realize our great and solemn responsibility in sending out missionaries to preach Christ to the lost.

1. *Shall Missions Go On?*

We have inherited a great opportunity and responsibility. For centuries the need of the world for the true religion, and our responsibility for sharing Christianity with the people of other lands, has been felt by Christian leaders.

During the past generation more nations have come to take a part in world affairs. As new duties and tasks come to these people, the need for leadership is even greater. We ought to have missionaries everywhere bearing witness to the Lord Jesus and grow up with nations to have a place of influence with them. This factor certainly is true of China today. The pity of it all is that Japan is ruthlessly destroying much of the work of our missionaries.

As never before the pagan world cries for a religion that satisfies. Men are religious but rebel against superstition. They want the real thing.

2. *An Unparalleled Opportunity.*

Perhaps at no time in the history of Christian missions has so great an opportunity presented itself as that arising from the present unrest among the depressed classes of the world. The number of enquirers from these groups has increased during the past few years and the movement is toward Christianity. In India alone many are coming to Christ. "While this is described as a mass movement, yet they must enter the Christian church one by one." The careful training needed here means work for more missionaries.

Our part in missionary work, as Christians in western lands, is clear. We ought to strengthen our missionary board by an increase in the number of missionary workers and in funds placed at their disposal. Today the great need is more money to support the missionaries that we have and send out those waiting to go.

3. *The Real Test of Christianity.*

Christianity is facing one of its clearest tests of all its history. In some nations it is outlawed and in others merely tolerated. Many missionary boards have withdrawn their workers and refuse to send out others. Hence the real test for Christianity today is its ability to face the missionary question. A challenge comes to every believer to put God first and not only regain lost territory but make new conquests.

The place for us to center the attack on forces of evil must be the mission field. "The lands that once were Christian will doubtless see their folly and turn again to the old paths. But if we abandon the mission fields, the blame will be on us." The seriousness of the situation calls us to new consecration.

4. *The Wider Range of World Missions.*

Missions have changed society in all lands where the gospel has been carried. We are what we are because of a missionary program that reached our ancestors. Fifty generations ago they were barbarians in northern Europe. Some of the things we have received are: human uplift, health and better living, education, good will, translations of the Bible and Christian cooperation. These alone would not fire a missionary to go to a far away land but more than all mentioned, missions bring the gospel of good news of salvation. Many things come along with salvation but the passion to win the lost for Christ and to live for Him, must be greater.

5. *A Program for the Immediate Future for Missions.*

1. Fill the gaps in the depleted missionary ranks.
2. Make more provisions for the needs of missionaries.
3. Strengthen the work of evangelism on every field.
4. Increase the ways of Christian leadership among natives. (native preachers).
5. Emphasize the distinctive contribution of Christian helpers on the field.
6. Continue to stress for volunteer workers in our churches at home and abroad.
7. Give of our money and time cheerfully and freely.
8. Pray without ceasing for the victory

Quotations

"I believe in Christian missions — both foreign missions and home missions. Every sensible layman must believe in the great importance of the world mission of Christianity."—Roger W. Babson.

"The terrific need in China for what a doctor has to give almost overwhelms one."—Dr. Walter H. Judd.

"It takes a person with Christ's principles to have the love for one's fellow men that drives one into service and into sacrificial living."—Madame Chiang Kai-shek.

"Christianity when demonstrated is attractive" (John 12:32)—Hubbard of China.

Questions

1. In your mind, what is the preeminent business of the missionary?
2. Why do we have a special opportunity to do mission work today?
3. Do you think a person can be a real Christian without being missionary minded?
4. What part can Christian endeavorers have in the program of missions?
5. How can I determine what God wants me to do for our missionaries?

C. E. Topic for Juniors

Topic for July 31, 1938
BECOMING CARELESS
Leader

Becoming careless. These two words should be a warning to the Christian to stop, look and listen. Are we guilty of this sin of carelessness, which leads so many away from God? When we see these two words we should stop and examine our own hearts to see if we are guilty of carelessness. We should look into God's Word and see what He expects of us, and finally we should listen for His voice as He speaks to us. If we do this we will cease being careless and will draw near to Him.

Let us each day examine our hearts, read and study His Word, and pray. These three things will keep us close to our Lord and Savior who will keep us from carelessness.

For Discussion

1. *What does God expect of us?*
I Thess. 4:1-8 (To please God who has called us unto holiness).
Col. 1:10-13 (To walk worthy of His calling).
2. *Carelessness in the following things may lead us away from God.*
Phil. 2:14-16 (complaining and quarreling).
Matt. 7:1-5; James 4:11-12 (criticism).
I Tim. 6:6-11 (love of money).
Eph. 6:1-4 (obedience).
James 1:22-25 (in not doing God's Word).
Heb. 10:25 (assembling of ourselves together).
3. *Some things to avoid and some things* to do. Col. 3:1-17; I Peter 4: 13-19.
4. *Results of carelessness in our lives.*
I Cor. 3:10-15 (carelessness in spiritual things will rob one of his reward).
Heb. 12:5-11 (results in punishment).
5. *Safeguards against carelessness.*
Phil. 2:1-13 (Imitating Christ).
II Tim. 2:15 (study of God's Word).

Illustrations

Samson's carelessness ended in tragedy (Lesson 47, True stories from the Long Ago, Year 1, Part 4).

What Saul lost by becoming careless (Lesson 52, Year 1, Part 4).

How carelessness brought Solomon's downfall (Lesson 63, Year 2, Part 1).

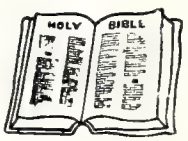
Men God honored because nothing could persuade them to become careless (Lesson 89, Year 2, Part 3; Lesson 92, 94, Year 2, Part 4).

BABY KILLERS

From "Progress"

Eugenical News of April, 1938, reports from an authoritative source the effect of nicotine and alcohol poisoning on infants. Case 1. A mother after imbibing a bottle of port wine, nursed her 8-day old infant. The child became unconscious and hardly reacted to any stimuli. Blood tests of both mother and child showed a high alcohol content. Case 2. The mother of a 6 weeks old child indulged in smoking 20 cigarettes in one day. The child was tired, sleepless, vomited frequently, had dysentery, and accelerated pulse and circulative disturbances. Tests showed the mother's milk to contain nicotine. Science has demonstrated that the heart beat of an unborn child is increased seven to eight beats per minute by the expectant mother smoking one cigarette. Nicotine in the blood stream of the mother poisons the blood stream of a nursing infant both before and after birth.

How many of them die as the result of such inoculation where the habit is permanent will never be known. How many who survive suffer permanent disabilities and physical impairment which handicap them through life is unknown. How many infants are suffocated from drunken overlaying in the night, how many from lack of nourishment and neglect, how many who inherit the appetite that leads to their own bondage? Children who are literally damned into the world by drunken conception on the part of the father and cigarette slavery on the part of the mother...."Whoso shall offend one of these little ones it were better for him that a millstone were hanged about his neck and that he was drowned in the depth of the sea." Better cut out the bombs, the nicotine and the alcohol, lest judgment come upon the world. We are against the baby killers, whether by Japanese bombs or American nicotine.



NEWS FROM THE FIELD



PITTSBURGH AND NEW KENSINGTON, PA.

We read the church news with great interest and know very well that if it is not written it cannot be read. However we find it very easy to defer, with many things needing attention.

New Kensington

These last months we have been helping out with the New Kensington work. This is a good field for a substantial Brethren church and we have a group of faithful Brethren there who are carrying on without any assistance from the mission boards, in a very commendable way. We have several fine new families interested and a splendid nucleus for a good church. However it has taken our Sunday afternoons and a Thursday evening Bible class, with some extra calling. This is only a temporary arrangement and probably this fall a pastor can be supplied that will give this fine field his time and faithful pastoral work that will build a strong Brethren church. New Kensington is worthy of every consideration and we can well afford to give our mission money to develop a strong church here in this industrial center of 40,000 people. We are started in a good location and a fine type of faithful Brethren to begin with. Pray for this mission church and remember her with your gifts.

Pittsburgh

The past year has been our most pleasant one of nine years of labor. There is a most commendable harmony prevalent in the various activities and work of the church. I am convinced this is as it should be. This continual bickering and strife in a church is not the evidence of the Holy Spirit or the love of Christ, and without these the work of the Lord cannot be accomplished. Our various auxiliaries are doing a very definite and splendid work for the church. We never accomplish any very spectacular work, but we are continually finding new families and a number of them have been added to the church. There is considerable tendency these days toward noise, and an appeal to emotional people with sensational preaching, either on prophecy or experience, which is so different from the former Brethren emphasis on obedience and Christian conduct, that our sturdy fathers of the faith would hardly recognize it. I believe they placed the emphasis properly and seek to carry on. The past year has been one of continual improvements to our building and equipment. Late in the summer we painted the outside, new floor coverings on the first floor, new furnace, various remodeling and repairs, in early spring the inside of the church from kitchen to belfry was redecorated, new lighting fixtures and a rearrangement of the same. Well, it has cost quite a sum but it is worth it, and certainly makes our church more beautiful for man to behold and we believe is pleasing to God.

Rev. M. A. Stuckey was our guest preacher from Palm Sunday over Easter. His messages were very wonderful and extremely well received by our people. We thank him very much for his fine services to our church and hope he may return again. Certainly our seminary is in good hands with such men teaching our future preachers and missionaries.

Our communion service on Easter Sunday evening was the largest by 20 of any similar service. Even so we had only 62½ per cent of our active membership roll.

The A Capella Choir of Ashland College visited our church in its tour. The program was well received by our congregation. The compliments of praise were very extravagant for Prof. Pete and the choir and their lovely sacred concert. Ashland College and seminary have the loyal support of the Pittsburgh and New Kensington churches.

I am sure the Pittsburgh church is in the best condition to do the Lord's work that she has been within my knowledge. She has a difficult field, but people everywhere who need salvation and the tender ministry of the church. We anticipate greater things for the next year, if the Lord wills, and ask an interest in your prayers.

CLAUD STUDEBAKER.

Vol. LX, No. 30 July 23, 1938

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

THE FILLED SOUL

GOD fills the soul that it may pour
The fulness on another heart:
Not that the filled with good may store
The good God giveth to impart.

God fills the sails with heavenly breath
That we may trade to other shores;
Speed from the calms of sloth and death,
And carry far the heavenly stores.

God fills us with the finest wheat,
That, strengthened in the inner man,
We may attempt some noble feat,
The starved and hungry never can.

He fills us that our souls may rise
Above the lower earthly things:
Mount upward to the cloudless skies,
Arising as on eagles' wings.

Hast thou this filling? Give thy store!
Speed onward! hoist thy every sail!
Made strong, put forth thy strength the more,
Rise high above earth's misty vale.

—William Luff.

Gleanings From Missionary Letters

WALLS TORN DOWN TO LET IN THE CROWDS!

Mrs. Minnie Kennedy writes from the Be-Miller Station, Paoua, under date of April 18, as follows:

We had a lovely Easter service yesterday, the different classes taking part. Something entirely new to them but they enjoyed immensely. The last few weeks we have been having such large crowds they can't get into the chapel. So Mr. Morrill has had the walls torn down, so that those sitting outside could see and hear too. We've been praying for the Easter offering and trust that it will be exceeding abundantly above that which we asked or thot. All things are possible if we only believe."

Wouldn't it really be wonderful if our churches in the homeland could have such crowds as that! Think of having to tear down the walls of the church "so that those sitting outside could see and hear!"

If America shall close her ears to the gospel of the grace of God, then Africa will open her ears, that all seats at the marriage supper of the Lamb shall be filled at that day!

At this writing we have received sufficient returns from our Easter offering to believe with you, Sister Kennedy, that **"all things are possible if we only believe!"**

MRS. KLIEVER'S FATHER PASSES OVER "TO BE WITH CHRIST"

"Jake, Freda and Anne," in other words, **the Kliever's** in France, certainly are interesting correspondents. How we wish that we could share their letters with every member of the Foreign Missionary Society.

Just recently the sad news of the death of Sister Kliever's father reached them. How consoling it was that the telegram should read: "Father passed away in perfect peace!" So passes the Christian into the homeland. These good people will soon be due to pass on to their life's work under Africa's equatorial sun. They are looking forward with great joy toward their work in seeking black diamonds for the Master's crown.

BIBLE SCHOOL BUILDING AT BOZOUM UNDER COVER

O. D. Jobson, from Bozoum, Department de l 'Ouham-Pende, French Equatorial Africa, under date of April 22, writes:

"The building at Bozoum will be under cover, the Lord willing, next week. We are expecting to begin the first semester of Bible School July 4th. Our most devoted Christian workers are looking forward eagerly to their first opportunity to have a complete Bible School course. May the Lord use us to lead them into a knowledge of His Word that will enable them to better serve among their own people."

AFRICA A NATURAL CHICKEN HATCHERY

Miss Grace Byron writes from Bassai, F.E.A., and in a very interesting letter is this paragraph:

"I just heard a 'good one' from Mrs. Jobson. She had a hen setting and it died nine days ago. The eggs were left in the nest and began hatching today. No, they were not put under another hen to hatch."

Well, now, French Equatorial Africa must be a paradise for old hens. We always did pity a hen that had to sit, and sat to set on eggs for twenty-one long days! Africa may be a blessed release from irksome tasks for old hens; but, ye editor prefers the climate of Southern California.

BLUSHING BRIDES IN GREEN, BLUE AND YELLOW —"NOT JUST LEAVES"

Miss Byron writes from Bassai concerning the wedding described on another page in Miss Crawford's article:

"Mr. Jobson married two evangelists. The brides were blushing and timid. One wore a green, I should have said, a blue and yellow combination dress that gave the appearance of its being green, and other had a green dress—O, no, it was not just leaves."

GREAT DAYS AT THE NEW STATION—BOUCA

The Foster's write from their new station at Bouca. Their address is now Bouca, par Bangui, Oubangui-Chari, French Equatorial Africa. Here is a bit of very encouraging news from them as to the new station:

"Sunday morning we had 518 to the morning service and 560 to the evening. The offering for the day amounted to $2.00. (A goodly offering indeed for the impoverished Africans.) There is a very large population here, and the people seem to enjoy coming to church. They sing better and with more enthusiasm than we have heard elsewhere in our mission. We brought 50 New Testaments with us from Bellevue, and they are all sold but three. Yesterday we started our reading classes. They, the children, women, as well as the men, respond very well, but not as well as we hope they will after their gardens are planted. It is one grand and glorious feeling to feel that we can stay here for awhile without moving; unless the Lord comes; then we are all ready to make the last final move."

What a marvelous thing it is to open up a new station and almost immediately have between five and six hundred people gather for the services on Sunday. What a wonderful thing it is going to be to see that "great multitude which no man could number, of all nations, and kindreds, and people and tongues," which the Revelator saw, standing "before the throne and before the Lamb, clothed with white robes and palms in their hands" (Rev. 7:9).

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EASTER OFFERING REPORT In this issue we are presenting the balance of the Easter Offering, that is; the money that came into our hands during the month of May up until June 15th, at which time the Easter Offering closed.

The March and April receipts for the Easter Offering have been previously reported.

We give, in connection with the Easter Offering report herewith, a summary of the entire amount from each church in the brotherhood that came to us designated as "Easter Offering."

In our next Missionary Number of the Brethren Evangelist we will give a complete report of all offerings received from the churches of the brotherhood for the fiscal year, beginning July 1, 1937, and closing June 30, 1938. We are able at this time, however, to report the total amount of the money received by The Foreign Missionary Society for the fiscal year. The Annual Offering totals, cash received, from all sources, $49,864. This is the second largest Annual Offering for Foreign Missions in the history of the Brethren Church. It was exceeded last year only. The special offering we had last year was boosted materially, however, by the single gift of $5,000 by the Sisterhood of Mary and Martha, which was paid out, also, last year to build the missionaries' home at Ashland.

On behalf of The Foreign Missionary Society of the Brethren Church we wish to thank all the pastors who have so loyally supported the work again this year, as well as through the years, so that the story of our Society has been one of continued advancement and never one of recession. The offering assures us that we can go forward, increasing our forces upon the field. If our work is the work of God, and it is, He will never fail to care for His own. Churches only fail and go backward when they get out of touch with God, or work contrary to His own great purpose and plan in the world.

The First Church of Long Beach is rejoicing in the largest offering in its history. The offering for the fiscal year will show a gift of $9,255.24; and, we are already beginning to pray that if our Lord shall tarry, the fiscal year 1938-1939 will compel us to write our total Annual Offering with seven figures; that is, we hope to reach the $10,000 mark. It is fair and right that a church of this size should divide a portion of its bread to the extent that it does with those who have none. It is hardly fair and right, however, for this church to be contributing in the neighborhood of one-fifth of the entire Foreign Missionary Offering of the Brethren Church. We should not do less. Some others, at least, should do more. However, as splendid as is the gift of the members of the First Brethren Church of Long Beach, its gift is not the largest in the sight of God. Some of the smaller churches have given even larger gifts **per capita**. We are not able to say at this time which congregation in the brotherhood has made the largest **per capita** offering, but in our next issue we hope to furnish the names of the first few churches that have done this, if it is possible for us to get those figures.

All in all, the gifts from the various churches afford an interesting study; and, a careful study of the figures, we believe, will reveal the fact that God is richly blessing any group of believers that are not selfishly eating their bread alone, but are dividing a portion with those who have none. Such surely is the spirit of the Master Whose heart was so greatly moved when He witnessed the famishing, breadless multitudes.

Any Brethrenism that boasts of its loyalty to church ordinances, and then settles down in the midst of its ordinances to feast alone on the bread of heaven, has certainly failed to catch the spirit of the Master.

It is true that Jesus said that we are to baptize "in the name of the Father, and of the Son, and of the Holy Ghost," which can only be by trine immersion;

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but, let us not forget that the more important part of the Great Commission was set forth in the following words: "Go ye therefore and make disciples of all the nations." For, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent" (Rom. 10:14, 15).

The special offering, not only this year but in years preceding, certainly attests the confidence that the Brethren Church has in the fine band of missionaries that are today carrying the testimony of Jesus Christ into regions which, without our faithfulness, would be utterly destitute of the gospel of the grace of God. Could there be a greater crime in the sight of God than to withhold the words of eternal life from human beings that Christ loved and for whom He died as much as for us. God has placed the bread of eternal life within our hands and has commanded us to give it to every creature. God forbid that any of us should be content to pass into the great beyond and stand before Him in judgment before we have done our utmost to give the message of salvation to every human creature.—B.

"I SHALL BE FAT WHEN HE COMES" The letter from Yaloke, F. E. Africa, written by Miss Emmert, and which appears in this issue, is of unusual interest. Don't fail to read it. Letters like this should greatly encourage everyone who has made a sacrificial offering for Foreign Missions. Your gifts of love are not in vain.

To think that out of darkest heathenism such precious "black diamonds" as Volongou and Laoko can be found and cut to reflect the glory of the Lord! The consecration of many of these African natives must fill thousands of Christians in the homeland with a sense of shame as to their own shortcomings and lack of devotion.

We wonder how many members of The Brethren Church in the homeland would turn away from all excuses and refuse to "plant their peanuts on Sunday." We have known of a good many folks at home who find excuses for putting up hay on Sunday. And what an example Volongou is to a lot of preachers at home who sit around grumbling and get thick with lazy fat instead of growing "thin in the Lord's work." How many of us are willing to get out and hustle even when "food is hard to get," saying, **"What matters it if I do get thin in the Lord's work? I shall be fat when He comes!"**

Is it possible that anyone can read a letter such as this that comes to us from the pen of Miss Emmert, and ever again be so unjust as to say: "The heathen are not worth saving?" If men like Volongou are not worth saving, then what about a lot of folks whose skins are white?—B.

SUFFERING FOR CHRIST IN CHINA The editor is in receipt of a letter from a missionary in one of the cities that has been captured by the Japanese. It would not do for us to put into print all that this letter contains, as it would be dangerous to the missionary himself. However we quote from this letter:—

"We are still trying to carry on our work as nearly as usual as circumstances permit....We feel like the Israelites in bondage, when they hanged their harps upon the willows.

"We have had, and are still having, a terrible time. We can never be able to tell you what we have suffered—would not be wise to tell you if we could, for we know not through whose hands our letters may pass. Sufficient to say that God knows and will hear your prayers for us all. Prayer changes things. Bear us up daily, remembering our church, our Christians, and all the suffering ones. We know that all things work together for good to those who love God. Yes we suffer; but how much more do the Chinese suffer—those who know not our Comforter! So many commit suicide in heartache and desperation and sorrow for their country's terrible ordeal.

"Much of my mission work for the interior of China is at a standstill, for the Chinese Post Office is disjointed in many places; and, so it is hard to send books and tracts into the interior.....I keep hard at work where I can, preparing gospel sermons, Christian literature of various kinds, marrying people, baptizing those who ask for it, seeing people who wish to talk with me; but, it is not as it was formerly when we were all free and happy and untrammeled in our movements. It is difficult, too, to keep in good health when we are surrounded by a city full of refugees and where fresh food is difficult to procure."

Our sadly disjointed world is making missionary work hard in every part of the earth. In many places the days of martyrdom have returned; and, as time goes on, and the days become darker, we know from the Word of God itself that the suffering will continue to increase until Jesus comes. The only hope for this poor old world is the "roar from Zion" (Joel 3:16), of the Lion of the tribe of Judah; and the day when that "roar" will send a shudder through an unregenerate world is not many years ahead, unless all the signs that God has given us shall fail.—B.

MRS. NICHOLSON'S POEMS BEING PUBLISHED The editor has encouraged Mrs. Martha Snell Nicholson of Wilmington, California, to publish her poems which have become so familiar to our readers. Her poems are attaining world-wide recognition among Christian peoples. Magazines from every direction reach our desk containing them, and many times they are

given "front page" recognition. A collection of her poems are already in type, and are being published by our own publishing house at Ashland. A full announcement will be made later. One of her poems just written has been sent to us for its first publication. It is entitled "His Hands" and appears on page 7 in this issue. Those who sincerely love our Lord—those whose hearts are bridal—will revel in the sweetness of this little poem.—B.

THE BRETHREN CHURCH VERSUS THE CHURCH OF THE BRETHREN: A FUNDAMENTAL DIFFERENCE

Several years ago, when the editor was on a "Committee of 10" appointed by the National Conference of the Brethren Church to confer with a "Committee of 10" appointed by the Annual Meeting of the Church of the Brethren for the consideration of the relation existing between these two churches, he stated before the Committee that the forms of government within the two denominations constitute a fundamental difference that would be extremely hard to be overcome, should a union of the two bodies be contemplated. A member on the Committee from the Church of the Brethren expressed surprise, and declared that he was ignorant of the fact that the Brethren Church is thoroughly committed to the congregational form of government. Doubtless there are members of the Brethren Church who are equally ignorant of the form of government that maintains in the Church of the Brethren. However, anyone who is cognizant of the real causes that created the division fifty-five years ago, cannot be ignorant; and, here is some light that ought to be interesting to all members of the Brethren Church.

We quote from a "Report of General Ministerial Board on Ministerial Placement and Policy" (page 10):

"Minutes of Annual Conference (1936)
of the Church Of The Brethren
held at Hershey, Pa.
June 10 & 16
Page 11

"II. Procedure in Vacancies and Appointments.
"I. Pastoral Nominations.

"Congregations desiring to call a pastor or change pastors, and ministers desiring to enter pastoral service, transfer to a different field, or consider a call which has been received from a new field, shall notify the general Ministerial Board, Elgin, Illinois, and the District Ministerial Board concerned. Upon receipt of such notices the General Board shall be prepared to submit nominations as promptly as is consistent with a careful analysis of the needs of the church and the qualifications of available candidates. One or more nominations should be submitted at a time, and this procedure continued until a minister acceptable to both the district and local boards has been discovered. **It shall be understood that the Pastoral Board of the Local church has the right, provided it shall first confer with the District and General and Ministerial Boards, to submit as a nomination** (black face ours) the name of any particular minister in whom the congregation is especially interested."

It isn't necessary for us to comment upon this action by the Church of the Brethren. For many years it has been, and will continue to be, the policy of that church. And this action constitutes a very fundamental difference between the two denominations.

We feel sure that there are few Brethren churches that could ever be persuaded to yield up their right and liberty in the selection of their pastors, or to continue a pastor's services, without interference from a Board selected by the National Conference. The action on the part of the Church of the Brethren condescends only to allow "the Pastoral Board of the local church the right.....**to submit as a nomination** the name of any particular minister in whom the congregation is especially interested." And then, even the nomination can only be submitted "**provided it** (the local Pastoral Board) **shall first confer with the District and General Ministerial Boards.**"

There is a vast difference, indeed, between the right to merely submit a nomination and the right to elect. The principle involved is the principle that lies today at the bottom of a very unhappy situation existing in the Brethren Church. It has created enough sorrow within our denomination when it was applied to an institution **professedly** "owned and controlled by the Church." It would create immense-

(Continued on page 7)

Interesting Notes and News

ALL SECRETARIES of the various organizations who have reports to be included in the annual financial report for national conference should send in these reports at once. Do not delay as this will hold back the printing of the national conference booklet.

SUPERINTENDENTS AND TEACHERS should get busy now to select Junior and Junior High quarterlies which are worthy to be displayed at national conference. We should have quarterlies from scores of our churches. Do not put this off. Select the best and send them to us at once. Send postage if quarterlies are to be returned.

THE CHURCH OF NAPPANEE, IND. has called Brother J. Milton Bowman to be its pastor. Brother Bowman has recently taken unto himself a wife and begins his work about the middle of July.

WE REGRET TO ANNOUNCE that although 500 more adult Brethren Bible Class quarterlies were printed than last quarter we are completely sold out and a few orders could not be filled. We regret that this has inconvenienced some of our churches which have ordered late.

Before and After

The Tale Of A Sunday Leopard Hunt In Africa

By Mrs. Joseph H. Foster, Bouca, F. E. Africa

"Fire, fire, fire, burning grass and killing animals." This has been the cry of the natives, and the main subject of conversation in the villages, during the past month. Every day some chief or other is burning his grass. Usually all the other chiefs and their people are invited to the burning. Consequently about every other day the children expect a holiday. No school, no class, no work, no nothing but burning grass and hunting animals. They are blood thirsty and meat hungry.

Early last Sunday morning the hunting horns were being blown, thus announcing the day's program for the villagers. They were expecting to burn the big patch of grass north of the church, but quite some distance away. All the near by villagers took part, including some former professing Christians, who are no longer walking the way of God, but are loving "the pleasures of sin for a season."

The church bell rang forth in appealing tones at the usual hour. Reminding all of the Lord's day, and inviting them to the house of God. But not many responded that day. Other interests were of more importance. The lure of burning grass and running animals outweighed the call to worship.

However at the appointed hour *a faithful three hundred* had gathered in the church. We had had the opening exercises, and the classes were ready to assemble for the Sunday School lesson, when we heard the wild mob coming up the road. On the lead was the big medicine man. He was followed by the crowd. Each man was carrying his spears and knives over his shoulder, and in unison they were singing their hunting song. Some danced around and staged a mock hunt making attacks on some imaginary animals. Close behind the men were the children, all sizes and ages. They seemed to make all the noise possible, purposely disturbing the services.

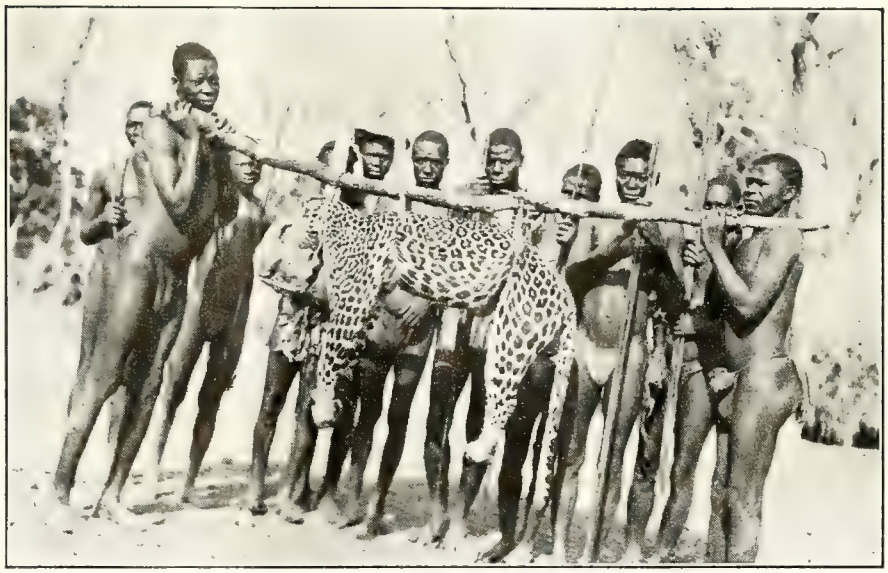
About eleven o'clock we saw clouds of black smoke ascending skyward, and we knew the "burning" had begun. It seems that all went well until the fire burned into the lair of a family of leopards. Then the song of the morning changed into cries of fright and distress. The animals were furious and pounced upon those nearest to them. The first man was clawed and mangled almost beyond recognition. Others quickly came to his rescue; but, one after another fell under the sharp claws of the leopards. One man tried to climb a tree, but the leopard sunk his claws into his back and pulled him to the ground. In descending, the man's face hit the trunk of the tree with such force that his jaw was fractured, and most of his front teeth loosened, besides other painful wounds. The accompanying picture will show what they looked like after their great struggle.

Toward evening we heard them returning, but it was not the same gay, hilarous, bold crowd that had passed by the church that morning. True they were carrying the cadaver of the dead leopard, that in life had caused such havoc; but they were also carrying in three of their comrades that were more dead than alive. Blood was dripping from their manifold wounds, and they were a sight to behold.



THE VICTIMS OF THE LEOPARD
"They were a sight to behold."

When the news of the tragedy reached us, we all walked to the village to see those that had been injured. However the sorcerer had preceded us, and had already worked his magical musical instrument, which is a sure cure for leopard's wounds, because it draws out the leopard's hairs that happen to be imbedded in the human flesh. The instrument is somewhat like a Miramba. It is made of different size oblong gourds which are held together by strips of wood. These strips are over the opening in the gourd, thus permitting the player to pound on them with small sticks with round knobs on the end. The sound or music is not at all unpleasant, and naturally has great power, for marvelous things are made possible by it! (?) Such as pulling the leopard's hair out of a fresh wound! (?)



CONQUERED—BUT AT TERRIBLE COST!

When the missionaries arrived, they saw three very dejected men sitting in different parts of the village. Even though the instrument may have power to pull out the leopard's hair, yet it did not seem to have the strength to alleviate the dreadful pain. Shame was killing them; therefore they did not come to the dispensary. They knew only too well that they had done wrong. Inside information was not lacking. But the moment it was suggested that Miss Bickel would take care of them, they were ready to accept her generous offer. It took just about three hours to get all the wounds cleaned and dressed. The one who had bled most, nearly succumbed while he was being treated; but, afterwards he rallied, and seems to be doing nicely now.

We pray that all may have learned their lesson. One cannot trample under foot the things of God and escape chastening. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

EDITORIALS

(Continued from page 5)

ly more of sorrow should it ever be applied to the selection of pastors by our churches.

We doubt that even a small minority within the Brethren Church, when thoroughly understanding the working of this principle, would ever submit to its becoming a rule with The Brethren Church. If we have any understanding whatever of the hearts and minds of the vast majority of members in the Brethren Church, we are right in saying that it will be a day in the far more distant future when the Brethren Church surrenders its freedom so dearly bought by our fathers to the extent that the local churches will be at the mercy of a Board of dictators in the selection of their pastors, even though they should be chosen by a National Conference. Insistence upon any such principle is the most divisive thing that the missionary editor of this magazine can imagine. God keep us from a further application of it in our beloved denomination.—B.

HIS HANDS

"In whose hand is the soul of every living thing" (Job. 12:10)

By Martha Snell Nicholson

I am so safe in His gentle hands,
Nor would I ask to be free.
The hands that were laid on the children's heads
Will tenderly deal with me.

Hands that succoured and hands that served,
That fed the hungry with bread,
Hands that gave to the blind their sight,
Hands that raised from the dead.

O beautiful hands of my living Lord!
I shall see in eternity,—
Incredible love,—my name engraved
In those hands that were pierced for me!

Easter Sunday at Bassai

By Miss Mabel Crawford, Bassai, French Equatorial Africa

Easter Sunday, at Bassai, came as a beautiful climax to a week that had been filled with blessings and heart-searchings which had made us feel the nearness of our Lord. I'm sure that all the missionaries felt this nearness, and I believe that many of our native Christians were also conscious of it.

Wednesday morning we had a very blessed Communion service with about two hundred in attendance. Then, on Friday, we had our regular monthly day of prayer. Perhaps you all know that for a number of years the fifteenth of each month has been set apart throughout our entire mission as a day of prayer. It was so lovely to have that day come on Good Friday this month so that we need not let the duties of a regular day rob us of time we desired to spend in contemplation of Calvary. It was a day of real blessing to us all as we met together in praise and intercession.

Sunday morning dawned bright and clear. As the morning bell rang its invitation down from Bassai mountain over the valley below, people began to wend their way slowly up the hill. Someone has said that it is one mile from here down to the nearest village and six miles back again. Sometimes I think many people do not come to the services because it takes too much energy to climb the hill. The congregation gradually assembled, taking their places quietly as Mrs. Jobson played some of the beautiful resurrection hymns, until we had a well-filled church when the service started. We had a three-fold service, all of which was very fitting to the day. After the singing of some hymns and the reading of one of the resurrection accounts, the first part of the service was devoted to a bicycle dedication. Did you ever hear of such a dedication before? If not, then live and learn from Africa.



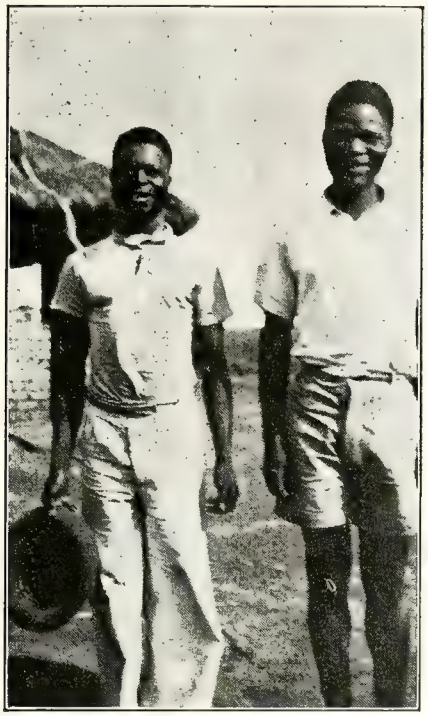
"The first part of the service was devoted to a bicycle dedication."

Bassai field has a very large territory to cover which divides itself quite conveniently into three districts....the Karre villages around Bassai, the Tali tribe in the Baindi-Paoua district, and the Baya tribe around Bozoum.

In addition to having evangelists out in the various chapels, we have three of our outstanding evangelists to "make the rounds" of these districts and act as overseers. These three men are John Noatemo, who is the native pastor here at Bassai; Pierre Person, who is in the Bainde-Paoua district; and Noel Gaiwaka of the Bozoum district. By the way, these men all had letters in the pre-Easter literature.

Sometime ago it was felt that the Lord would honor the investing of some of His Money in bicycles to enable these men to cover their fields with less expenditure of time and strength, thereby permitting more frequent and effective oversight. Consequently, the three bicycles were ordered from home and arrived quite recently. The native church was asked to help a little in the financing of this project in order that they might feel a deeper prayer responsibility. They did so to the extent of two hundred and fifty francs, or approximately one tenth of the total expenditure.

On Sunday morning the three locked bicycles were brought to the front of the church. Mr. Jobson reminded the church of the amount of time, consecrated to the Lord, which was wasted by these evangelists in going about on foot. He showed how much more effectively and quickly they could reach the people with the aid of the bicycles. Of course, all realize that the bicycles are not given outright to them, but are the property of the church to be held in trust by them. The men were then called to the front where the keys to the bicycles were presented to them as they pledged themselves anew in service to the Lord.



Salaomichi (left) and Kalaomichi (right)—Evangelists at Bossembele Chapel.

Perhaps you would like to hear what was said in this presentation service. Mr. Jobson's presentation speech was the same for each one, with the necessary adaptations. We will take that of Noel Gaiwaka because of the fine way in which he voiced his acceptance.

Presentation of Bicycle to Noel Gaiwaka

"Noel Gaiwaka, servant of Jesus Christ, in the name of Jesus Christ, Head of the church which He purchased with His own Blood,

And in the name of the Christians in our home beyond the sea, who give offerings to aid the preaching of the Gospel in your land,

And in the name of the missionaries who have the oversight of the church in your midst,

And in the name of the churches of Bozoum, in Karreland, Taliland, and Paoua, who gave of their substance to further the Gospel of Jesus Christ,

I present you with this bicycle, that you may visit the villages around Bozoum to preach the gospel of Jesus Christ that men may be saved, and that those who are His may be strengthened in His grace."

The keys to the bicycle were then presented to him after which he replied thus, in essence:

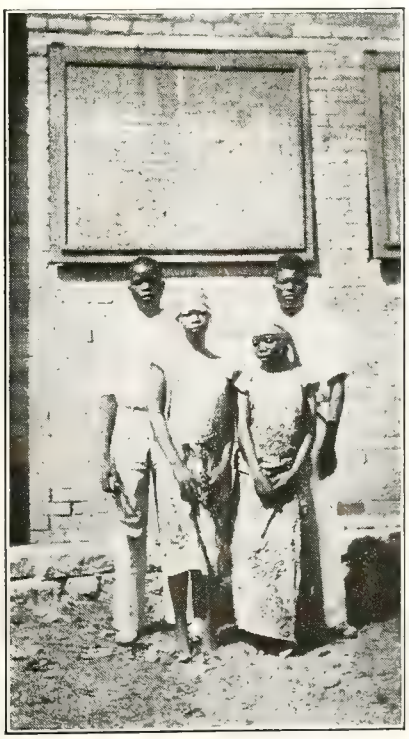
"I thank the Lord Jesus Christ, my Savior, for this bicycle. Also I thank those Christians over the sea and those missionaries who have made it possible. And to you (addressing the native church) who have come with your humble offerings (literal trans. *garden offerings*) to help pay for the same, I greatly thank you.

I shall use this bicycle to preach the gospel of Jesus Christ and serve Him as He gives me strength."

After this dedication service and the singing of a hymn, we had our Easter sermon which was preached by this same young man. He used as the basis for his message, the first part of Rom. 6; and gave us a powerful message. It would have been worthy of the young men in the seminary at home. The part that most interested me, was the parallel he drew between the physical man and the natural man. He took the illustration of how a man when he died physically left everything behind. He went further to point out that no matter how much a man loved his family he could not come back to say anything to them, to walk with them, to be entertained by them etc. And so, he said, it was with the "old man" of our life. So long as he could come back and walk with us, talk to us, or tempt us into any form of sin he was not dead. It was wonderful to hear him, a young man in his early twenties, and so few years out of heathenism, link his own death and resurrection up with that of our Lord.

At the close of his heart-searching message and the offering, the third part of the service was a double wedding. It was enough to bring tears to my eyes as I saw those two young men (both as-

(Continued on Page 11)



"The third part of the service was a double wedding—both assistant evangelists."

LETTERS FROM OUR MISSIONARIES

"I SHALL BE FAT WHEN HE COMES"!

Yaloke, Oubangui Chari,
April 8, 1938

Dear Friends,

We trust that you are continuing steadfast in prayer for the African work. When the storm clouds threaten, and the powers of darkness gather to do their utmost in every part of the world, it is certainly not the time to cease praying nor laboring for Him Who is our Lord and Master.

We hear the fore-rumblings of a war which seems certain to effect Africa greatly. What will the next year bring forth? We hear of grave economic disorders which no one on earth knows how to cure. We hear of dissension among brethren. Surely Satan knows that his time is short. Instead of being discouraged as difficulties multiply, we feel our hearts quicken within us, for we hear His foot-steps approaching.

We are thankful to report that the work at the Patterson chapel at Bossembele continues to bring results. An audience of 360 was present this last Sunday when Mr. Hathaway and Dr. Taber went to visit them. We hear that there were 39 new confessions and a large number of others who wanted to get right with the Lord.

Volongou's report of his stay at another chapel near Bossembele was also interesting. He and the evangelist, Laoko, had spent all the week visiting the people, and all had promised to come to church on Sunday. But when the day arrived only twenty were there. So he went back to the nearby villages the next day, and preached to them about Ananias. He said, "The thing that is spoiling the way of the black man is his lying. You said you were coming to church, but you did not come. See how lying killed Ananias and Sapphira."

"You are right," the people replied. "We did lie! We'll come next Sunday."

Volongou went to the next chapel point, but he saw that the two evangelists there were able to carry on very well, and he was still thinking about Laoko alone at the last place. So he returned to spend another week with him. Daily they preached in the villages around about. On Sunday he said to Laoko, "You canvass one village and I'll take four, as I have the bicycle." When they got to the villages they found the people already headed toward the chapel. Together they brought in 126 to the service. We are glad to say that another native evangelist has been found to stay with Laoko permanently, as he needs assistance.

Upon his return from this trip, Volongou made plans to start almost at once for Boda, which is 90 miles away. He was told that he looked thin.

"Yes, food was hard to get at Bossembele," he admitted, "but I feel well. What matters it if I do get thin in the Lord's work? I shall be fat when He comes."

Mr. Hathaway and Dr. Taber visited Boda also, as a new automobile road has just been completed between here and there. Hitherto it was necessary to go to Bangui and then to Boda, a distance of 250 miles for this work 90 miles away.

You may remember that Yama started the work there some years ago independent of the Mission. He did a real work for several years, but eventually fell into sin. The Mission then took it over and has reaped a considerable harvest from it. Yama has sent away his superfluous wife, but is not yet reconciled with his real one. The little band of Christians there, however, seem exceedingly zealous for the truth and have remained faithful.

A recent wind storm had blown down the chapel and small rest house for missionaries. A call for volunteers to rebuild it resulted in the gathering together of a hundred people. The two buildings were rebuilt in one day, and a well-earned supper was greatly enjoyed by all.

We praise the Lord for what He is doing at Boda, and for the new road which makes supervision easier. Three men and their families have been brought to the station from that place to learn to read the Word and to preach it. The Boda Christians are undertaking to support them while here. Please remember Jean, Timothee, and Jacques from Boda.

We are glad to report a baptismal service on the station in February of thirty candidates, most of whom were school children. There have been several conversions since. Two for whom we solicit your prayers especially, are Guenggou, Yaloke's second son, and his old mother. He came forward one Sunday evidently deeply moved, putting his hand on his mother's shoulder in passing, telling her to come on. But, unfortunately, a desire to be saved and a willingness to go the whole way with the Lord are not always synonomous. Guenggou is not willing to put away his extra wives. He says he is willing to give up his other sins, but yet he has not done so. We know that the Lord is able to make him willing for this, too, and we covet your prayers for him. He is a man with many good characteristics, although a heathen.

All the missionaries are well, comparatively speaking. This is the last month that Mr. and Mrs. Hathaway and Miss Bickel will be with us before leaving for furlough. It always leaves a big vacancy when we must part with our fellow missionaries for furlough. We commit them into the Lord's hands for their homeward trip.

The vast herds of cattle brought into our district by the Hausa in recent years have become the source of a disease which threatens our little herd also. We have lost several milk cows lately, and are praying that the Lord will spare the remainder unto us.

We are grateful for some much needed showers of rain after an unusually hot, dry spell. Some of the unconverted villagers asked the

SONGS WE DO NOT MEAN



And—some folks, fat before Jesus comes, will be terribly lean afterwards!

Christians to pray for rain, as they were afraid for their crops. The Lord is merciful even to the ungrateful and unbelieving. The prayed-for-rain came Saturday night, and a number of people were sorely tempted to plant their peanuts on Sunday, as they always plant after the first good rain in March. But we believe that most of them resisted the temptation, as there were 437 out to Sunday School, which is an average attendance.

We ask your prayers also for the calling out of those whom the Lord would have go to Bozoum Bible School for more Bible training.

Yours in Him,
MARY L. EMMERT.

THE "FRAGMENT GATHERER" REVIEWS THE WORK IN AFRICA

Dear Evangelist Readers:

I have just a brief March account to send you concerning the Lord's dealings with us during the few weeks past.

Our Brother Jobson has been kept busy indeed, coming and going from Bozoum, and in the care of multitudinous labor there and here. The construction at Bozoum is going up nicely, and the Jobsons hope to move there in July to begin their new work in the establishment of the Central Bible School.

Miss Byron re-opened her vernacular school February 28th. Her pupils are bright and happy and full of gratitude for their exceptional opportunities.

Miss Crawford has now been teaching in the Central French School for seven weeks. She has an able assistant in Marc Oulou, who has trained here in the Karre schools. Her boys too are bright and happy and making good progress. Those from other stations seem to have good "sticking" properties, and none have yet had to be returned to their homes on account of homesickness.

One of the Kaba boys, however, Pierre Bougra, developed leprosy suddenly and had to be returned to his village. He is under the able and faithful treatment of our capable nurse, Mrs. Curtis Morrill. It is the story of this little boy that I hope eventually to write for the readers of the **Outlook.** He is a brother of Daniel Dotar, who has been in school previously at Yaloke. It means a great deal in this land of polygamy to be an **"own brother,"** that is, having the same mother; and, Daniel is heart broken over Pierre's great misfortune. He is finding consolation in translating the Sunday school lessons into the Kaba language, for the other Kabba boys who are here in school, and whom he has the privilege of teaching on Sundays. Would that we might all find consolation for our earthly sorrows, in their bringing joy to the heart of our Lord!

Miss Byron, whom we have seen teaching the boys in the morning, also teaches the girls in the afternoons. They are a happy, healthy lot, and rejoice as greatly as do the boys in the privilege of being in the school.

Mrs. Jobson has the privilege of teaching the adult women on Wednesday afternoons, and they are truly fortunate to receive her loving instruction. She is a busy lady, for not only is she her husband's help-meet, accompanying him on occasional afternoon or weekend trips to Bozoum, or to Paoua and Bekoro, caring for many details at Bassai during his somewhat prolonged absences at Bozoum, looking after her own home and household of whom nine-year old Roger is an important part; but, she teaches the missionaries' children as well. These four children form three different classes in as many different grades. Having made my own debut as a public school teacher in a county school, I realize to some extent what it means to handle numerous grades even in a school which registers a small attendance.

There is one worker at Bassai station at present who has not been mentioned, the writer of this little letter. It seems to be her place to "gather up the fragments that nothing be lost." Some of these fragments are: the care of the hospital and dispensary where she reigns supreme over two native assistants, who under her instructions treat various diseases, including everything from itch without to cardiac troubles within.

How these young Karre gentlemen rejoice in their labor! Whether making solutions, or compounding powders, whether looking at strange new shapes under the microscope, or giving "piqures" (injections) for various diseases, they rejoice and are faithful in every part of their work.

Another of the interesting occupations of the "fragment gather" is the care of the missionary children, Kenneth, Charles, and Marguerte in her home. For the accomplishment of these labors she has a small regiment, consisting of a boy who carries water and who does the laundry; another who furnishes wood and charcoal; another who presides in the outside kitchen; and a fourth who is the household steward. He is assisted by Daniel Dotar in the afternoons only, as this lad's mornings are happily spent in school. The chauffeur and his wife do countless odd jobs when not otherwise employed! Thus letters are written and typed in French, and the week's mending is done sometime before Sunday!

Sunday, by the way, is a wonderful day. Miss Byron teaches the women. There are various native teachers for the men and boys. Miss Crawford teaches the Gbea students in their own language. Daniel, likewise, the Kaba; Victor teaches a Sango class; and the "fragment gatherer" teaches the missionaries' children in English.

Each day brings new and varied duties for us all, in the midst of which we praise Him. The "fragment gatherer" will only be three weeks longer at Bassai and must hereafter be addressed at Bellevue, par Bossongoa, par Bangui, A. E. F., where she goes to gather up the fragments of the Bellevue hospital, which will be greatly shattered by Miss Bickel's departure for her approaching furlough.

The Sheldon's are faithfully caring for the Bellevue station; the Fosters are on the eve of their departure for Bouca. The Morrills and Mrs. Kennedy are laboring happily at Bekoro. As we have not yet had an opportunity to visit Bekoro since our return (the care of the dear children precluding any weekend trips), we can only trust that in the midst of their multitudinous duties they shall find time to write you fully about them.

At Yaloke, too, many things are transpiring. During the absence of Dr. Taber at the Coast, whither he expects to accompany the Hathaways and Miss Bickel, hoping to return in due time with the Kliever's and Miss Myers, the gap at Yaloke will be filled in by three ladies,—the Misses Tyson and Emmert and Mrs. Taber. Charles and Marguerte will soon be enjoying their vacation there, while Kenneth is counting the days until he shall be again with his own dear parents at Bellevue.

Great things are in store for us all, as for Jesus' sake we labor on. May God bless you as colaborers in intercession, and thrust forth volunteers speedily.

Faithfully yours,
FLORENCE N. GRIBBLE.

EASTER SUNDAY AT BASSAI

(Continued from page 9)

sistant evangelists) pledge their troth to their young wives and kneel in prayer, when I thought of the terrible heathen rites which mark so many of our young people's weddings.

A very fitting climax to our lovely Easter day was our little devotional meeting in the evening as we missionaries and the children gathered together to praise Him for His resurrection and to look forward to His coming. As we sang "Christ Arose," and, then "Christ Returneth," I could not help but say over and over to myself: "Even so, come quickly, Lord Jesus!" What a "blessed hope" that He, "the first-fruits from among the dead," will some day return to gather all His from both the dead and the living, unto Himself; and, "so shall we ever be with the Lord."

PRAYER MEETING

"O, ye who sigh and languish
And mourn your lack of power,
Hear ye this gentle whisper:
'Could ye not watch one hour?'
For fruitfulness and blessing
There is no royal road;
The power for holy service
Is intercourse with God."

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

FINANCIAL REPORT — MAY & JUNE, 1938

(Including Final Summary of the 1938 Easter Offering)

The letters used throughout this report indicate to what special funds money has been given, as follows:

ah—African Hospital.
al—African Leper.
an—African Native Evangelist.
as—African Special.
b—Bickel.
by—Byron.
c—Crawford.
d—Dowdy.
e—Emmert.
f—Foster.
g—Gribble.
h—Hathaway.
j—Jobson.
k—Kennedy.
kl—Kliever.
mac—Maconaghy.
m—Myers.
mo—Morrill.
rm—R. Miller.
s—Sheldon.
sb—South American Bldg.
sp—South American Special.
sa—South American Students' Aid.
tb—Taber.
t—Tyson.
wms—W. M. S.

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Bouca, par Bangui, Oubangui-Chari, French Eq. Africa

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ADDRESS: Bekoro par Paoua-Bangui, Obangui-Chari, French Equatorial Africa.

Rev. Curtis G. Morrill.
Mrs. Curtis G. Morrill.
Mrs. Wilhelmina Kennedy,

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Miss Estella Myers, Williamsburg, Iowa.
Miss Florence Bickel.
Rev. John W. Hathaway, Supt.
Mrs. John W. Hathaway.

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Rev. and Mrs. J. P. Kliever, 28 rue Bobillot Paris XIII e France

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—First Brethren Church, Long Beach, Calif.
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—National Woman's Missionary Society.
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—National Woman's Missionary Society.
Rev. John W. Hathaway (Africa)
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Mrs. Orville D. Jobson (Africa)
—National Woman's Missionary Society.
Miss Grace Byron (Africa)
—National Woman's Missionary Society.
Rev. Chauncey B. Sheldon (Africa)
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—First Brethren Church, Elkhart, Ind.
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—Ghent Brethren Church, Roanoke, Va.
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—First Brethren Church, Whittier, Calif.
Mrs. Joseph H. Foster (Africa)
—First Brethren Church, Whittier, Calif.
Rev. Curtis G. Morrill (Africa)
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—partially by West Tenth St. Brethren Church, Ashland, Ohio.
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Mrs. J. P. Kliever (Africa)
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Contributing Church	General	S. A.	Africa	Total
PENNSYLVANIA DISTRICT				
Philadelphia, Pa. (1st)				
Balderston, Laura	10.00	10.00	10.00 t 11.35	41.35
Ballentine, James	5.00			5.00
Ballentine, Mrs. Margaret			rm 5.10	5.10
Banzhaf, Ida	15.00			15.00
Banzhaf, Mr. and Mrs. Morris	28.00			28.00
Bauers, Winfield	13.55			13.55
Baumgarten, Mrs. Anna	20.00			20.00
Bennett, Mrs. Paul			rm 5.00	5.00
Boardman, Mrs. Clara	6.10			6.10
Borneman, M. Ida	5.00			5.00
Brandeberger, Miss	5.00			5.00
Brant, Mrs. Anna	10.00			10.00
Cassel, Dora	6.00			6.00
Cassel, H. C.	5.00			5.00
Cassel, Mrs. Sara	7.05			7.05
Christiansen, Mrs. A.	8.00			8.00
Clark, Ethlyn	5.00			5.00
Conner, Frank	7.20			7.20
Cooper, Mrs. Susan	15.25			15.25
Cooper, Sue	15.00			15.00
Craig, Mr. and Mrs. David S.	26.00			26.00
Craig, Paul & Jean.	14.10			14.10
Crist, Mr. and Mrs. Ralph	26.00		rm 25.00	51.00
Croker, Mr. and Mrs. Charles H.			38.00	38.00
Croker, Ruth	6.00			6.00
Davis, Mrs. Mary	8.00			8.00
Davis, Alma & Doris	6.10			6.10
Eberwein, Marie	5.75		rm 20.00	25.75
Eberwein, Ralph	10.00			10.00
Eckes, Mr. and Mrs. Harry E.	41.00			41.00
E. P. L.	50.00		al 10.00	60.00
Fletcher, Rev. Geo. B.	10.00			10.00
Frank, Mrs. Laura	10.00			10.00
Frank, Gordon R.	15.01			15.01
Fritz, Mrs. Florence	10.00			10.00
Fry, Caroline E.	5.00		10.00 t 10.00 k 10.00	35.00
Ginader, Mrs. Mary	15.00			15.00
Ginader, Hazel			t 5.05	5.05
Grace, Mr. & Mrs. Wm. J.			ah 50.00	50.00
Grace, Elizabeth			ah 10.00	10.00
Graham, Edward	17.29			17.29
Graham, Mrs. Mary	15.35			15.35
Graham, Edward, Jr.	6.00			6.00
Graham, Walter	6.00			6.00
Greaves, Mrs. Ellen C.	30.15			30.15
Hain, Alice	11.35			11.35
Haines, Mrs. Esther			al 5.00 rm 3.50	8.50
Harkness, William	5.30			5.30
Harkness, Mrs. I.	17.00			17.00
Harkness, James	7.25			7.25
Harrington, Mrs. P.	5.10		j 5.00) f 5.00) t 5.00) br 3.00) b 2.00)	25.10
Hearn, Maurice	55.00			55.00
Hearn, Mrs. Gladys	6.00			6.00
Hearn, Hazel	14.00			14.00
Hendley, Clara J.	35.00			35.00
Herb, Mrs. Edna			rm 10.00	10.00
Hetrick, Mr. and Mrs Wm.	7.20			7.20
Hewlett, Rose	5.00			5.00
Hodgens, Dr. Helen W.	5.00			5.00
Hoffman, Cora			d 2.90 tb 1.10 mac 1.00 rm 3.00	8.00
Hooker, Violet			rm 15.00	15.00
Hutt, Madge	20.00			20.00
Jaquith, Dorothy	5.00			5.00
Jefford Herman	10.00			10.00
Jefford, Mrs. Catherine			rm 5.00 t 5.15	10.15
Johnson, Milton	5.00			5.00
Johnson, Mrs. Anna	5.40			5.40
Jones, Mrs. Agnes	7.95			7.95
Jones, Mr. and Mrs. Raymond	9.75			9.75
Keator, Mrs. Anna W. S.			k 5.00	5.00
Kennedy, Lester			k 5.00	5.00
Kennedy, Paul			k 5.00	5.00
Kimmell, Rev. A. V.	26.50			26.50
Kimmell, Mrs. A. V.	15.60			15.60
Kimmell, Ella	10.30			10.30
Kingsmill, Mrs. Olivia	5.00			5.00
Kolb, Harry	8.50			8.50
Kolb, Mrs. Bessie			rm 13.00	13.00
Kolb, Harry, Jr.	14.00			14.00
Kolb, Mrs. Iva M.	6.00			6.00

Contributing Church	General	S. A.	Africa	Total
Lamb, Betty		5.00	t 5.00	
			c 5.00	15.00
Lewis, Edward	8.00			8.00
Lewis, Mrs. Ruth	8.00			8.00
Livezey, Mr. and Mrs. B. M.	23.05			23.05
Loesch, Mrs. Minna	25.00			25.00
Loesch, Evelyn	30.00			30.00
Lovelidge, Mrs. Edna			rm 15.00	15.00
McCabe, Mrs. Clara	7.00			7.00
McDowell, Robert J.	32.00			32.00
McDowell, Mrs. Emma	30.00			30.00
McDowell, R. Alvin	12.00			12.00
McDowell, Mrs. Gladys			t 14.30	14.30
McKeefery, Mrs. Anna	15.00			15.00
McKeefery, Miriam	15.00			15.00
McKeefery, William			t 10.05	10.05
Maconaghy, Rev. and Mrs. Hill	3.00	3.50	kl 3.50	10.00
Malick, Dorothy M.	26.95			26.95
Marquart, Victor	13.00			13.00
Marsden, Ida	8.00			8.00
Maust, Mrs. Susan I.	5.20			5.20
Meyers, Stanley	7.25			7.25
Miller, Rev. and Mrs. R. O.			rm 15.00	15.00
Mills, Mrs. Mary	12.00			12.00
Mills, Warner	9.75			9.75
Oliver, Mrs. Anna	9.50			9.50
Oliver Children	15.27			15.27
Overpeck, Harvey	9.25			9.25
Palmer, Mrs. Jessie			t 3.00	
			rm 3.00	6.00
Patterson, Minnie			mac 4.00 rm 4.05)	
			t 3.00)	
			b 2.00)	
			m 2.00)	15.65
Potts, James E.	5.00			5.00
Pracht, Anna	5.00			5.00
Pritchard, Mrs. Frances			rm 20.25	20.25
Pritchard, Jean	6.85			6.85
Raudenbush, Mrs. Harry			t 6.55	6.55
Reichelt, Elizabeth			t 5.00	5.00
Roberts, Mrs. Sallie W.	5.00	2.50	2.50	10.00
Ross, William H.	15.00			15.00
Ruby, Mrs. Edith M.			15.00	15.00
Schill, Mrs. Emma	5.00			5.00
Schrepple, Anne			rm 5.00	5.00
Schwab, Mrs. & Louise			k 6.00	6.00
Schwab, Anna C.	25.00		k 25.00	50.00
Schwartz, Mrs. Ada	10.00			10.00
Schwartz, Ashton and Charles	5.00			5.00
Schwartz, Clara E.	10.00			10.00
Schwartz, Wm. G.			rm 15.00	15.00
Schwartz, Mrs. Dorothy			rm 15.00	15.00
Seitz, Mr. and Mrs. Carl H.		12.00	j 10.00)	
			f 10.00)	
			tb 10.00)	
			h 10.00)	
			t 5.00)	
			k 5.00)	
			mo 5.00)	
			s 5.00)	72.00
Seitz, Marion			g 5.00)	
			b 5.00)	10.00
Seitz, Anna Mae			e 5.00	5.00
Seitz, Lois			c 5.00	5.00
Seitz, John C.			j 5.00	5.00
Seitz, Carl D.			k 5.00	5.00
Seitz, Pauline V.	55.00			55.00
Seitz, Mrs. Anna F. (In Memory of)			j 10.00	10.00
Shver, Harry	6.00			6.00
Shver, Mrs. Edna			rm 10.50	10.50
Shver, Esther			t 8.75	8.75
Shyer, Bertram	5.00			5.00
Smith, Dorothy	5.10			5.10
Smith, Jean	5.70			5.70
Smith, Thelma	6.00			6.00
Soubirou, Mrs Ada P.	10.00			10.00
Steele, Mrs. Edna G.	5.00			5.00
Stevens, Edward	10.00			10.00
Stevens, Mrs. Elizabeth	5.05			5.05
Stevens, Jean and Peggy	6.00			6.00
Thurman, Mr. and Mrs John	6.85			6.85
Updegrave, Earl	13.00			13.00
Updegrave, Mrs. Reba			rm 13.50	13.50
Updegrave, Lyda	13.00			13.00
Updegrave, Samuel	13.00			13.00
Wheitsel, Dora	42.45			42.45
Williams, Mr. and Mrs. H. C. & Mrs. Gertrude Bowers	10.00			10.00
Wilson, Mrs. Jos. D.	5.00			5.00
Wolf, Mrs. Edith	25.00			25.00
Choir	18.00			18.00
Ushers' Ass'n.	16.00			16.00
Senior C. E.			kl 25.00	25.00
Intermediate C. E.	12.25			12.25
Junior C. E.			3.50)	
			t 5.00)	8.50
W. M. S.	10.00			10.00
Sisterhood of M & M			rm 15.00)	
			al 7.00)	22.00
Iva M. Kolb Auxiliary	10.00			10.00
King's Daughters	20.00			20.00
Home Dept. S. S.			t 15.10	15.10

Contributing Church	General	S. A.	Africa	Total
S. S. & Church Misc			t 256.70)	
			rm 19.50)	276.20
	1590.57	40.90	995.60	2627.07
W.M.S. for Mrs. F. Couser	5.00			
" for Mrs. M. Rohrbaugh	5.00			
Church & S. S. for Mrs. Couser	10.00	20.00		20.00
Total				$2647.07
Johnstown, Pa.				
Noon, Byron R.	25.00			25.00
Stump, Mr. and Mrs. C. E.	50.00			50.00
Redinger, Mr. & Mrs. R. V.		12.50	12.50	25.00
Ringler, Harry D. & family		10.00	10.00	20.00
Hallwell, Mr. and Mrs. Ernest	20.00			20.00
Lynn, Rev. & Mrs. A. L.	15.00			15.00
Struckman, Mr and Mrs. S. D.	15.00			15.00
Evans, Mrs. Berwyn	12.00			12.00
Benshoff, J. W. & family	10.00			10.00
Benshoff, Mr. & Mrs. Earl D.	10.00			10.00
Fitt, Mr. & Mrs. J. W	10.00			10.00
Furry, Mildred	10.00			10.00
Fyock, S. H.	10.00			10.00
Fitt, Mr. & Mrs. J. W.	10.00			10.00
Furry, Mildred	10.00			10.00
Fyock, S. H.	10.00			10.00
Gunter, Mr. and Mrs. I. B. and Son	10.00			10.00
Horner, Mr. and Mrs. Geo. L.		5.00	5.00	10.00
Hostetler, Rhoda	10.00			10.00
Hostetler, Esther S.	10.00			10.00
Houston, Janet	10.00			10.00
Kyler, Mr. & Mrs. T. H.	10.00			10.00
Sigg, Mr. & Mrs. Robert	10.00			10.00
Uphouse, Mr. and Mrs Carl	10.00			10.00
Frank, Mr. & Mrs. Fred K.	8.00			8.00
Gindelsberger, Lula			kl 7.00	7.00
Albert, Mr. & Mrs C. E		5.00		5.00
Benshoff, Bobbi	5.00			5.00
Benshoff, Mr. and Mrs James	5.00			5.00
Bifano, Mr. and Mrs. James M.	10.00			10.00
Brant, Mary E.			kl 5.00	5.00
Byers, Mrs. Cora S. and Mary Eva	5.00			5.00
Byers, Charles B.		2.00	3.00	5.00
Corle, Mr. & Mrs. Otto	5.00			5.00
Custer, Mr. & Mrs. Stanley	5.00			5.00
Darr, Mr. & Mrs. H. W.		5.00		5.00
Devlin, Mrs. Rachel	5.00			5.00
Fritz, Mrs. W. S	5.00			5.00
Goughnour, Gladys	5.00			5.00
Gardner, J. R.	5.00			5.00
Goughnour, Grace	5.00			5.00
Heilman, Mrs. C. J. and Lottie	6.00			6.00
Horner, Mr. & Mrs. Ralph	5.00			5.00
Jones, Mr & Mrs. Kenneth L.		2.50	2.50	5.00
Kepple, Robert K	5.00			5.00
Lake, Gertrude	5.00			5.00
Leckey, Mr. & Mrs. J. C.	5.00			5.00
Lehman Mr. and Mrs. E. R.	5.00			5.00
E. R.	5.00			5.00
Miller, Mr & Mrs Jesrow	5.00			5.00
Miller, Wm. R.	5.00			5.00
Miller, Marion and Elizabeth	5.00			5.00
Miller, Arvilla	5.00			5.00
Moore, Edna	5.00			5.00
Mitchell, Mrs. L. H. & Sons	5.00			5.00
McClain, Evelyn	5.00			5.00
Noon, Ona	5.00			5.00
Powell, Mr. & Mrs. Samuel F.	5.00			5.00
Probst, Mr and Mrs. Max	5.00			5.00
Poorvcie, Mr. & Mrs. W. S.	5.00			5.00
Reighard, Mr. & Mrs. Vincent	5.00			5.00
Schmucker, H. A.	5.00			5.00
StrayerMr. & Mrs. Forest	5.00			5.00
Stutzman, Mr. & Mrs. Benjamin	5.00			5.00
Tester, Essie	5.00			5.00
Trent, Marion	5.00			5.00
White, Edward	5.00			5.00
Mackall, Mr. & Mrs. Clay F.	5.00			5.00
Adult C. E.	25.00			25.00
Brotherhood of Alexander Mack	60.00			60.00
W. M. S.	200.00			200.00
Gleaners' S. S. Class	113.30			113.30
Dorcas S. S. Class	100.00			100.00
Helping Hand S. S. Class	45.00			45.00
Loyal Women's S. S. Class	50.00			50.00
Work & Win S. S. Class	34.17			34.17

Contributing Church	General	S. A.	Africa	Total
Sunday School	157.53			157.53
Y. P. S. C. E.	50.00			50.00
Senior S. M. & M.	15.00			15.00
Junior S. M. & M.	10.00			10.00
Missionary Kettle	14.00			14.00
Junior C. E.			kl 12.00	12.00
Church Misc.	91.00	3.50)	g 4.11	
		sp 50.80)		
			m 22.71	172.13
Total	1421.00	96.30	83.83	1601.13
Conemaugh, Pa.				
Amigh, Erma	5.00			5.00
Anthony, Mr and Mrs. Raymond	30.00			30.00
Aurandt, Mr. and Mrs. Earl	11.00			11.00
Baker, Mrs. J. J.	10.00			10.00
Brillier, Mr. and Mrs. E. J.	6.00			6.00
Byers, Mr. and Mrs. S. L.	5.00			5.00
Byers, Mr & Mrs. Don	6.00			6.00
Custer, Mr & Mrs Harry	20.00			20.00
Duck, Blair	5.00			5.00
Fisher, Mr. & Mrs. Herman	5.00			5.00
Good, Mr. and Mrs. J. C.	10.00			10.00
Grove, Mrs. Ellen	25.00			25.00
Hamel, Mrs. Dan	6.00			6.00
Hostetler, Mr. & Mrs. Allen	5.00	20.00		25.00
Hunt, Mr & Mrs Ross	5.00			5.00
Knavel, Mr. & Mrs. W. G.	14.00			14.00
Leckey, Mr and Mrs Don	30.00			30.00
Lenman, Mr. & Mrs Dorsey	5.00			5.00
Leidy, Mr & Mrs Harry	5.00			5.00
Leidy, Mr. & Mrs. John	15.00			15.00
Leidy, Mr. & Mrs. Lester	10.00			10.00
Mackall, Mr & Mrs. James I.	20.00			20.00
Page, Mr & Mrs. Cloyd H.			5.00	5.00
Page, Wilda Belle	25.00			25.00
Rager, Don & Bob	5.00			5.00
Rager, Mr & Mrs. Howard	5.00			5.00
Reighard, Mrs. Joe	5.00			5.00
Reighard, Mr. & Mrs. Robert	5.00			5.00
Rodgers, Mr & Mrs Ray		2.50	2.50	5.00
Rorabaugh, Mrs. S. E.	5.00			5.00
Schaffer, Rev. & Mrs. Wm H			20.00) kl 2.00)	22.00
Sigg, Mrs Charles			g 5.00	5.00
Simmons, Mr. and Mrs. Charles	5.00			5.00
Smith, George W	10.00			10.00
Smith, Mr. & Mrs Theo	5.00			5.00
Snyder, Blaine	11.45			11.45
Snyder, Mr. & Mrs. Grover	32.00			32.00
Snyder, Rose	30.00		kl 5.00	35.00
Snyder, Ruth	30.00		kl 5.00	35.00
Varner, Mrs. Mabel & Family	5.00			5.00
Wertz, Mr. & Mrs. C. D.	10.00			10.00
Wertz, Mr & Mrs Walter C.			kl 15.00	
			h 10.00	25.00
Wike, Mrs Isabella (Memorial)	5.00			5.00
Yeager, Mr. & Mrs. Sr.	11.00			11.00
A Friend	50.00			50.00
A Friend	25.00			25.00
Intermediate C. E.			kl 5.00	5.00
Adult C. E.			kl 10.00	10.00
Junior C. E.			kl 10.00	10.00
Work to Win Class	50.00			50.00
Florence Gribble Class			g 25.00	25.00
Men's Bible Class	10.00			10.00
Daughters of Ruth	5.21			5.21
Simmon's Class	5.00			5.00
Young Men's Class	10.00			10.00
Sunday School	50.00			50.00
W M S Jr No 2	10.00			10.00
Misc	95.39	16.00	2.00	
			rm 18.46	
			g 18.25	150.04
	768.05	38.50	158.15	964.70
To Hebrew Christian Alliance of America				8.00
Total				$972.70
Philadelphia (3d)				
Adams, Mr & Mrs R.	100.00			100.00
Vessey, Mr & Mrs. P.	40.00			40.00
Kolb, Mr & Mrs. Louis S.	13.00		f 10.00	
			j 10.00	33.00
Muller, Jacob	30.00			30.00
Pfaff, Mr. & Mrs. P.	25.00			25.00
Pfaff, Mr. & Mrs. Phillip T.	10.00			10.00
Bauers, Mr. & Mrs. J.	25.00			25.00
Emhart, Mr. & Mrs. H.	25.00			25.00
Butcher, Mr. & Mrs. C.	25.00			25.00
Bauers, Mr. & Mrs. W.	22.40			22.40
Kalesse, Mr. & Mrs. F.	20.00			20.00

Contributing Church	General	S. A.	Africa	Total
Kalesse, Fred H.	5.00			5.00
Steffler, Rev. & Mrs. Wm. A.	15.00			15.00
Henry, Mr. & Mrs. J.	10.05			10.05
Dunyan, Chrissie	10.00			10.00
Horst, Mr. & Mrs. J. & Mildred	10.00			10.00
McKay, Miss E.	10.00			10.00
Haines, Mr & Mrs. F.	10.00			10.00
Romig, Mr. & Mrs. G. & Sarah	6.00	mac 2.00	ty 2.00	10.00
Welte, Mr. & Mrs. G.	8.00			8.00
Upright Children	7.50			7.50
Greenhalgh, Mrs. Mona	5.00			5.00
Struth, Mr. & Mrs. G.	5.00			5.00
Glessner, Mrs. Anna	5.00			5.00
Wilkey, Mr. & Mrs. J.	5.00			5.00
Kessler, Mrs. Louise	5.00			5.00
McNeil, Robert	5.00			5.00
Sprang, Mrs. Hannah			ah 5.00	5.00
Botwell, Mr. & Mrs. T.	5.00			5.00
Gault, Mrs.	5.00			5.00
Ellis, Mr. & Mrs. R.	5.00			5.00
Cassel, H. C.	5.00			5.00
Intermediate C. E.	15.00			15.00
Junior C. E.	16.23		kl 2.00) al 7.28)	25.51
W. M. S.	30.00			30.00
Senior Sisterhood of M & M	5.00			5.00
Sunday School	25.00			25.00
Young Ladies' Bible Class			30.00	30.00
Beginners' Dept.	26.00			26.00
Primary Dept.	11.00			11.00
Women's Friendly Bible Class	10.00			10.00
S. S. Class No. 12	8.00			8.00
S. O. S. Class No. 1	10.00			10.00
L. O. S. Class No. 3	6.00			6.00
S. S. Class No. 2			ah 6.00	6.00
S. S. Class No. 10	5.00			5.00
Serving & Waiting Class	6.00			6.00
Misc.	29.54			29.54
Totals	679.72	2.00	72.28	754.00
Adams, Mr. and Mrs. R. (for J. H. Cohn, Jewish work)				25.00
Intermediate C. E. (for J. H. Cohn, Jewish work)				5.00
Total				$784.00

Waynesboro, Pa.				
Martin, Charles E.	10.00			10.00
Crees, Rev. R. D.			tb 10.00	10.00
Crees, Mrs. R. D.			kl 10.00	10.00
Crees, Dorothy			kl 5.00	5.00
Crees, Rosemary			kl 5.00	5.00
Crees, Mrs. Jennie	5.00			5.00
Bearringer, Mr. & Mrs. Ernest	10.00			10.00
Cordell, Mr. & Mrs. J. Ed	10.00			10.00
Kriner, Mr. & Mrs. Wm.		6.00		6.00
Stins, B. T.	5.00			5.00
Wollard, John	1.00	2.00	2.00	5.00
Wollard, Mrs. Helen	1.00	2.00	2.00	5.00
Alter, Mr. & Mrs. C. W.		2.50	2.50	5.00
Bearringer, Mr. & Mrs. W. E.	5.00			5.00
Hess, Ruby & Pauline	5.00			5.00
Hess, Mrs. Verda	5.00			5.00
Stouffer, F. D. & Gail	5.00			5.00
Sweeney, Mr. & Mrs. Geo. H.	5.00			5.00
Slich, Mr. & Mrs. Joseph H.		2.50	2.50	5.00
Good, Elsie	5.00			5.00
Weigle, Mrs. J. D.	5.50			5.50
Rock, Melvin	5.00			5.00
Kriner, Gertie	5.00			5.00
Heefner, Mr. & Mrs. W. B.	5.00			5.00
Rosenberger, Mr. & Mrs. H. G.	5.00			5.00
Latshaw, Lydia	5.00			5.00
Sheeley, Mr. & Mrs D. C.	5.00			5.00
Matthews, Mr & Mrs. J.	5.00			5.00
A Friend	12.00			12.00
A Friend	6.00	5.00		11.00
A Friend	8.00			8.00
A Friend	10.00			10.00
A Friend	6.00			6.00
A Friend	6.00			6.00
A Friend	6.00			6.00
A Friend	6.00			6.00
A Friend	5.00			5.00
A Friend	5.00			5.00
A Friend	5.00			5.00
A Friend	5.00			5.00
A Friend	5.00			5.00
Men's Bible Class	25.00			25.00
Friendship Bible Class	25.00			25.00
Junior C. E.			kl 15.00	15.00
Sr. C. E.			kl 15.00	15.00
Sr. Sisterhood	13.56			13.56
Philathea Bible Class	10.00			10.00
Junior Dept. S. S.	10.00			10.00
W. C. Bearringer S. S. Class	10.00			10.00
2d Primary Class	6.00			6.00
Intermediate C. E.			kl 5.00	5.00
Signal Lights			al 5.00	5.00
1st Primary Class	5.00			5.00
3d Primary Class	5.00			5.00
Misc.	24.94			24.94
Totals	402.00	20.00	79.00	501.00

Allentown, Pa.					
Silberman Family			tb 33.00	33.00	
Silberman, Eileen			tb 5.00	5.00	
Silberman, Elsie			tb 14.00	14.00	
Deifer, Mrs. George			tb 20.00	20.00	
Parks, Mr. & Mrs. C. G.			tb 5.00	5.00	
Beige, Mrs.			tb 5.00	5.00	
Kline, Anson			tb 10.00	10.00	
Musselman, Mr. & Mrs. Wm.			tb 5.00	5.00	
Schaffer, Mr. & Mrs. W. H.			tb 25.00	25.00	
Orcurto, Mr. & Mrs. D. P.			tb 10.00	10.00	
Seagreaves, Mr. & Mrs. G. F			tb 10.00	10.00	
Fehnel Family			tb 13.00	13.00	
Coleman, Rev. and Mrs. F. G., Jr.			tb 25.00	25.00	
Jacoby, Mr. & Mrs. Edwin			tb 5.00	5.00	
Lawler, Mrs M.			tb 5.00	5.00	
Men's Brotherhood			tb 7.00	7.00	
Sisterhood of M & M			tb 18.00	18.00	
W. M. S.			tb 12.00	12.00	
Choir			tb 5.00	5.00	
C. E. Societies			kl 24.12	24.12	
Sunday School			tb 83.45	83.45	
Misc.			tb 62.43	62.43	
Total				402.00	402.00

Listie, Pa.				
Blough, Mr. & Mrs. Ira			50.00	50.00
Will, Mrs. Idella			25.00	25.00
Larmon, Mr. & Mrs. C. J.	10.00			10.00
Trent, Dorothy			5.00	5.00
Swanson, Mr. & Mrs. O. W.		2.50	2.50	5.00
Hamer, Mrs. Mary			5.00	5.00
Mostoller, Rebecca			5.00	5.00
Urban, Mr. & Mrs. Henry		2.50	2.50	5.00
Mostoller, Mr. & Mrs. F. B.			10.00	10.00
Zeigler, Mr. & Mrs. Charles			5.00	5.00
Schrock, Mr. & Mrs. Ed. Sr.			10.00	10.00
Maurer, Mr. & Mrs. D. E. & Family			10.60	10.60
Schrock, Grace			5.00	5.00
Nowag, Dorothy			5.00	5.00
Noweg, Rev. & Mrs. H. W.			50.00	50.00
Blough, Evelyn			5.00	5.00
Larmon, Leland	8.00			8.00
Paxton, Mrs. Melda and Family		3.20	8.00	11.20
Shaulis, Mr. & Mrs. F. F.	6.00			6.00
Kregar, Mrs. D. E.			5.00	5.00
Mission Class			11.02	11.02
Friendly Bible Class			5.00	5.00
Busy Bee Class			11.00	11.00
Church	32.25	1.25	55.71	71.41
Totals	56 25	9.45	291.33	357.03

Terra Alta, W. Va. (White Dale):				
Whitehair, Mr. & Mrs. F. A.	5.00			5.00
Church	4.15			4.15
				9.15

Masontown, Pa.					
Honsaker, Mrs. Belle			s 101.00	101.00	
Berkshire, Mr. & Mrs. Harry			s 30.00	30.00	
Sibert, Rev. & Mrs. Floyd			s 20.00	20.00	
Sangston, Mrs. Charles			s 10.00	10.00	
Lewis, Dorothy			s 10.00	10.00	
Brown, Mr. & Mrs. James			s 10.00	10.00	
Yanchus, Mary			s 10.00	10.00	
King, Mr. & Mrs. J. W.			s 10.08	10.08	
Yauger, Edna			s 5.00	5.00	
Wilson, Pearle			s 5.00	5.00	
Wagner, Genevieve			s 5.00	5.00	
Crawford, Orville			s 5.00	5.00	
Hixon, Mr. & Mrs. Richard			s 5.00	5.00	
McManus, Clark			s 5.00	5.00	
Loyal Women's Class			s 5.00	5.00	
Loyal Men's Class			s 10.00	10.00	
Delta Sigma Class			s 10.00	10.00	
Sisterhood of M & M			s 10.00	10.00	
C. E.			kl 5.00	5.00	
Sunday School			s 25.00	25.00	
Misc.			s 58.92	58.92	
Total				355.00	355.00

Juniata, Pa.				
Miller, Mr. & Mrs. I. E.	5 00			5.00
Shaw, Mr. & Mrs. J. G.	5.00			5.00
Pine, Rev. & Mrs E. P.	15.00			15.00
S. S. & Church	31.69			31.69
Total	56.69			56.69

Mundy's Corner, Pa.				
Ashman Rev. Kenneth			rm 7.00	7.00
Burkhart, Mr. & Mrs. H. L.	5.00			5.00
Cunningham, Mr. & Mrs. S. C.			rm 10.00	10.00
Commons, Mrs. Lillian			rm 5.00	5.00
Devis, Mr. & Mrs. Evan	10.00			10.00
Griffith, Mr. & Mrs. John			10.00	10.00
Helsel, Mrs. Gertrude	5.00			5.00
Kirkpatrick, Mr. & Mrs. Morgan			20.00	20.00
Kerr, Mrs. Josephine	5.00			5.00
Kerr, George O.			rm 5.00	5.00
Kerr, Mr. & Mrs. Tim	6.53			6.53
Leidy, Clara M.		5.00	5.00	10.00
Leonard, Mr. & Mrs. James			rm 25.00	25.00
Leonard, Loy	5.00			5.00
Leonard, Daniel	5.00			5.00
Rose, Mr. & Mrs. Harold			rm 10.00	10.00
Miller, Isaac & Family			7.00	7.00
Rose, Mrs. Margaret		2.50	2.50	5.00
Rose, Mr. & Mrs. George	15.00			15.00
Rose, Verna			kl 5.00	5.00
Rager, Mr & Mrs. Adam H.			kl 5.00	5.00
White, Mary & Mildred			kl 6.00) 6.00)	12.00
Sunday School	50.00			50.00
Christian Endeavor			kl 5.00	5.00
W. M. S.			m 10.00	10.00
True Blue Junior Girls			kl 7.63	7.63
Junior Boys			kl 6.10	6.10
Church	60.84	y 7.00	g 7.29	75.09
Totals	$167.37	14.50	164.52	346.39

Meyersdale, Pa. (1st)				
Baer, C. P.			mo 5.00	5.00
Barber, Mr. & Mrs. M. L.			mo 5.00	5.00
Beal, Gertrude			mo 10.00	10.00
Bowser, Mr. &Mrs. M. H.			mo 10.00	10.00
Fike, Mr. & Mrs. Harvey			mo 13.00	13.00
Fogle, Mrs. Emma			mo 100.00	100.00
Livengood, W. S.			mo 15.00	15.00
Lorentz, Mrs. Ada			mo 50.00	50.00
Lorenz, Rev. & Mrs. Orville			mo 25.00	25.00
Meyers, Mrs. Orpha			mo 25.00	25.00
Meyers, Joy & Leon			mo 10.00	10.00
Berean Bible Class			mo 20.00	20.00
Men's Bible Class			mo 10.00	10.00
C. E.			mo 5.00	5.00
Church		16.35	mo 72.12	88.47
Totals	228.77	5.00	25.00	258.77

Uniontown, Pa.				
Petrosky, Frank	2.00	5.00	10.00	17.00
Walters, Mrs. Idella			5.00	5.00
Hibbs, Lucetta A.	5.00			5.00
McCann, George B.	5.00			5.00
Hobaugh, Mr. & Mrs. H. R.	5.00			5.00
Stacy, Mrs. Cora & Mary	12.00			12.00
Lucas, Mrs. Margaret & Pauline	8.00			8.00
Burnworth, Mr. & Mrs. Harry	5.00			5.00
Hileman, Clyde	5.00			5.00
Clough, Rev. Wm. H.	5.00			5.00
Sunday School	25.00			25.00
Truth Seekers' Class	10.00			10.00
Women's Bible Class	5.00			5.00
Men's Bible Class	15.00			15.00
W. M. S.	18.00			18.00
Young People's C. E.			kl 5.00	5.00
Adult C. E.			kl 5.00	5.00
Misc.	103.77			103.77
Totals	228.77	5.00	25.00	258.77

Cameron, W. Va.				
Sunday School	5.00			5.00

McKee, Pa.				
Shoop, Mr. & Mrs. C. R.		2.50	2.50	5.00
Replogle, H. K.			10.00	10.00
Dively, Jacob			10.00	10.00
Wineland, W. S.			5.00	5.00
Wineland, H. W.			5.00	5.00
Dick, Mrs. Ray			5.00	5.00
DeLozier, Samuel	5.00			5.00
Campbell, Seth R.			5.00	5.00
Beginners' Class		5.60		5.60
Junior Girls			8.68	8.68
Junior Boys			5.76	5.76
Sunshine Class			53.00	53.00
Young Men's Class			45.00	45.00
King's Daughters' Class	10.00	2.50	50.11	62.61
Church	4.21		3.21	7.42
Total	19.21	10.60	208.26	238.07

Martinsburg, Pa.				
Brother & Sister	100.00			100.00
Black, Mrs. C. M.	5.00			5.00
Dilling, Mr. & Mrs. J. E.	10.00			10.00
Beach, Mr. & Mrs. Robert	5.00			5.00
Hampton, Mrs. J. L. & Ruth	6.00			6.00
Keim, Mrs. W. H. & Leroy	10.00			10.00
Wisler, Mrs. Alice	5.00			5.00
Rose Circle Class	12.00			12.00
Ladies' Bible Class	10.00			10.00
Willing Workers' Class	10.00			10.00
Young Men's Class	5.00			5.00
Junior Class	5.00			5.00

Contributing Church	General	S. A.	Africa	Total
Sunday School Misc.	11.18			11.18
Misc.	13.82			13.82
Total	208.00			208.00
Vinco, Pa.				
Ford, Charles E.			8.00	8.00
Burns, Mrs. W. C.	6.00			6.00
Walk, E. G.			5.00	5.00
Mackall, W. S.			5.00	5.00
Wissinger, E. B.	5.00			5.00
Leidy, Geo. A.			5.00	5.00
Rorabaugh, Mrs. Daniel		8.00	8.00	16.00
Gehman, Rev. & Mrs. Ord	10.00			10.00
Mackall, Mr. & Mrs. M. F.	10.00			10.00
Mackall, Helen	5.00			5.00
Mackall, Jake	5.00			5.00
C. E.			kl 5.00	5.00
Sunday School	25.00			25.00
Adult Bible Classes	10.00			10.00
Mary & Martha Class		5.00	5.00	10.00
Rowers Class	5.00			5.00
Ladies' Aid	10.00			10.00
Misc.	42.71			42.71
Totals	123.71	13.00	41.00	187.71
Aleppo, Pa.				
Clark Mrs. Anna M.	5.00			5.00
Altoona, Pa.				
Fyock, Mr. & Mrs. A. J.		5.00	5.00	10.00
Berkeybile, Clara ..		5.00	5.00	10.00
Brety, Mr. & Mrs. W. W.			5.00	5.00
Deaner, Mrs. Savilla ..	5.00			5.00
Hammond, H. C. and Family	11.00			11.00
Davis, Mr. & Mrs. S. J.	7.00			7.00
Rossman, Rev. R. and Family	5.00			5.00
Sorge, P. E. & Family	5.00			5.00
Stifffler, Mr. & Mrs. H. Roy	5.00			5.00
Hetrick, Mrs. John	5.00			5.00
Hetrick, Marjorie	5.00			5.00
Beach, C. & Family ...	4.00		k 2.00	6.00
Golden Rule Bible Class ..	10.00			10.00
W. M. S.	5.00			5.00
Senior Sisterhood of M. & M.	5.00			5.00
C. E.	5.06			5.00
Misc.	68.86	.75	2.00	71.61
Totals 145.86		10.75	19.00	175.61
Yellow Creek, Pa.				
Misc.	6.40			6.40
Berlin, Pa.				
Shultz, Mrs. Harry	5.00			5.00
Musser, Mrs. J. M.	5.00			5.00
Meyers, Mary Jane	5.00			5.00
Meyers, Mr. & Mrs. F. H.	5.00			5.00
Kimmel, Blanche			10.00	10.00
Hanger, Mrs. S. M	5.00			5.00
Cober, A. B.		5.00		5.00
Cober, Mrs. A. B.	5.00			5.00
Brant, Mr. & Mrs. Fred W.	10.00			10.00
Barkley, Mr. & Mrs. M. O.	5.00			5.00
Deitz, Mildred			kl 5.00	5.00
Altfather, Geneva			kl 5.00	5.00
Menges, Clara		y 5.00		5.00
Leatherman, Rev. N. V. & Family		y 5.50		5.50
Glessner, Mr. & Mrs. J. H.		y 5.00		5.00
Boyer, Mr. & Mrs. Frank W.		y 10.00		10.00
Fritz, Mrs. Homer Y. ..	5.00			5.00
Walker, Mrs. J. B.	5.00			5.00
Landis, Mrs. Harry E ..	5.00			5.00
Primary Dept. of S. S. ..	5.00			5.00
Misc.	58.63			58.63
Totals	122.63	30.50	20.00	174.13
Leamersville, Pa.				
Church	11.50			11.50
Mt. Pleasant, Pa.				
Mullen, Mrs. John	5.00			5.00
Broadwater, Mrs. C. R.	5.00			5.00
White, Mrs. D. C.	5.00			5.00
Misc.	9.34			9.34
Totals	24.34			24.34
Pittstown, N. J. (Calvary)				
Race, Mrs. Ella	10.00			10.00
Race, Mrs. Jennie	5.00			5.00
Race, Mrs. Edna	5.00			5.00
Hooven, Mrs. Mary	5.00			5.00
Hackett, Mr. &Mrs. E. C.			20.00	20.00
Hackett, Vianna			10.00	10.00
Weber, Mr. & Mrs. S. F.			25.00	25.00
Barrack, Mrs. Anna	5.00			5.00
C. E.	5.00			5.00
Misc.	5.00			5.00
Totals	40.00		55.00	95.00
West Kittanning, Pa.				
Kinzie, Rev. G. W.		2.50	2.50	5.00

Contributing Church	General	S. A.	Africa	Total
Hooks, Mrs. Chauncey D.	5.00			5.00
Hooks, Mrs. Jennie	5.00			5.00
Richael, Scott	7.00			7.00
Hooks, Chauncey	10.00			10.00
Toy, James S. & Family	5.00			5.00
Lemmon, Mr. & Mrs. James	3.00	3.00		6.00
Wray, Mrs. Wm. & Family	5.00			5.00
McMillen, Mrs. G. A. ..	5.00			5.00
Sunday School	31.71			31.71
Church	4.53			4.53
Totals	81.24	5.50	2.50	89.24
Johnstown, Pa. (3d)				
Keifer, Mrs. Catherine ..	5.00			5.00
Link, Mr. & Mrs. H. H.	5.00			5.00
Walk, Mr. & Mrs. Harry ..	5.00			5.00
Benshoff, Mr & Mrs. D. F.	5.00			5.00
Benshoff, Catherine	5.00			5.00
Onward Circle Class	7.00			7.00
Cheerful Workers' Class	5.00			5.00
Sunday School	19.16			19.16
Church	6.40	y 7.50	g 3.20	17.10
Totals	62.56	7.50	3.20	73.26
Accident, Md.				
Church	12.05			12.05
Sergeantsville, N. J.				
Bowman, Rev. J. Milton ..		2.50	2.50	5.00
Wallace, Mrs. Leona ..		2.50	2.50	5.00
Leigh, Ida S.		2.50	2.50	5.00
Fisher Bessie E. ...		2.50	2.50	5.00
Gable, Mrs. Curtis			6.00	6.00
Johnson, Mrs. Charles W.		2.50	2.50	5.00
Dilts, Hughla		2.50	2.50	5.00
Misc.		11.00	11.00	22.00
Totals		26.00	32.00	58.00
New Kensington, Pa.				
Link, Mr. & Mrs. S. W.	75.00			75.00
Steudebaker, Rev. Claud		5.00		5.00
Misc.	3.50		.50	4.00
Totals	78.50	5.00	.50	84.00
Brush Valley, Pa.				
Misc.	59.70		8.50 kl 2.50	70.70
Johnstown, Pa. (2d)				
Misc.		y 2.15		2.15
Jones Mills, Pa.				
Misc.	4.93	10.00		14.93
Grafton, W. Va.				
Church		14.00	m 31.00	45.00
Summit Mills, Pa.				
Miller, Mr. & Mrs. W. J.			10.00	10.00
Fike, F. J.		2.50	2.50	5.00
Fike, Mrs. I. H. ...		2.50	2.50	5.00
Young People's Meeting ..	5.00			5.00
Misc.	29.13			29.13
Totals	34.13	5.00	15.00	54.13
Misc. Contributions (Pa. Dist.)				
Latsha, Mrs Reuben .			f 5.00	5.00

SOUTHEASTERN DISTRICT

Contributing Church	General	S. A.	Africa	Total
Washington, D. C.				
Anderson, Mrs. Helen ..	6.00			6.00
Baker, Miss A. A.	6.00			6.00
Brumbaugh, Mr. & Mrs. P. N.	20.00			20.00
Campbell, Mr. & Mrs. Frank			kl 13.00	13.00
Chappell, Mr. & Mrs. T. A.	10.00			10.00
Charles, Wm. T. & Family	5.00			5.00
Cleaver, Miss S. L.	5.00			5.00
Coffman, Mrs. Grace	2.50		2.50	5.00
Collins, Miss A. R.			kl 5.00	5.00
Donaldson, Mabel E.			kl 30.00	30.00
Donaldson, R. E.	60.00			60.00
Dooley, Mr. & Mrs. H. C.	25.00			25.00
Downs, Mrs. May	12.00			12.00
Dyer, Mrs. R. C.	10.00			10.00
Fogle, S. C.	7.00			7.00
Gardner, Mr & Mrs. F. H.	10.00			10.00
Gilbert, Mr. & Mrs. Brook	5.00			5.00
Gilbert, Miss M. P. ..	5.00			5.00
Hale Mr. & Mrs. O. D.	10.00			10.00
Harrison, M. C.	5.00			5.00
Hart, Mr. & Mrs. Innis H.	10.00			10.00
Hart, Howard H.	5.00			5.00
Hostetler, Ruth N.			kl 10.00	10.00
Jones, Mr. & Mrs George	10.00			10.00
Kent, Rev. & Mrs. Homer A.	15.00			15.00
Kent, Homer A., Jr.	5.00			5.00
LaFrance, Mr. & Mrs. Louis	5.00			5.00
Lindsay, Mr. & Mrs. James	10.00			10.00
Lindsay, Catherine	5.00			5.00
Lyon, Rev. & Mrs. T. C. & Family	25.00			25.00
Manherz, Mr. & Mrs W. B.	5.00			5.00
May, Mrs. S. H.	5.00			5.00
McCartney, Mrs. A.	5.00			5.00
Merrick, Mrs. Elsie T. & Miss Margaret	5.00		kl 3.00	8.00
Merrick, Mr. & Mrs Robert	15.00		kl 5.00	20.00
Munch, Mr. & Mrs. A. C.	35.00			35.00
Munch, Mr. & Mrs. Ivan	5.00			5.00
Murray, Mrs. & Palma ..	10.00			10.00
Myers, Mr. & Mrs. R. F.	15.00			15.00
Newcomer, Mr. & Mrs. B. F.	6.00			6.00
Raum, Mr. and Mrs. Lee	25.00			25.00
Rowland, Mrs. Virginia L.	5.00			5.00
Sampson, Mrs. D. B. & Family	28.00			28.00
Saunders, Mr. & Mrs R. T.			kl 15.00	15.00
Shomber, Mrs. Lilas	5.00			5.00
Simmons, Patricia & Barbara	10.00			10.00
Simmons, Mr. & Mrs. F. E.	100.00			100.00
Smith, Mr. & Mrs. Wayne	25.00			25.00
Stillwell, Mr. & Mrs. J. M.	5.00			5.00
Tamkin, Mr & Mrs. Elmer	35.00			35.00
Taylor, Mr. & Mrs. O. H.	25.00			25.00
Vickery, Mr. and Mrs. Hailey	7.00			7.00
West, Fred	5.00			5.00
Wiles, Mr. & Mrs. O. R.	5.00			5.00
Wood, Mr. & Mrs Willis			kl 30.00	30.00
Senior Sisterhood of M & M	5.00			5.00
Junior C. E.			kl 5.00	5.00
Intermediate C. E.			kl 5.00	5.00
Senior C. E.			kl 13.00	13.00
W. M. S	20.00			20.00
"I Will" Class	5.00			5.00
Junior Dept. of S. S. .	7.21			7.21
Sunday School	103.37			103.37
Church	72.10		kl 3.00	75.10
Totals	892.18		139.50	1031.68
Blomberg, R. D. (Belgian Gospel Mission)				4.00
Laymen's League (To American Mission to Lepers)				30.00
Total				1065.68
Roanoke, Va. (Ghent)				
Koontz, Rev & Mrs. H. W.			26.00	26.00
Koontz, Hollis . ..			c 5.00	5.00
Koontz, Kenneth			c 5.00	5.00
Putt, Mr and Mrs. J. H. & Nadine			c 15.50	15.50
Conner, Mr. & Mrs. B. H.			26.00	26.00
Perdue, Mr. & Mrs K. G.			c 8.00	8.00
Murray, Mr & Mrs Dewey			17.00	17.00
Dangerfield, Mr. & Mrs. Wm.			c 20.00	20.00
Kingery, Ollie			6.00	6.00
Hale, Goldie			c 5.19	5.19
Wheeler, G. W.			c 10.30	10.30
Kingery, Mr. & Mrs Elwood			c 12.00	12.00
Huffman, Mr & Mrs. J. B.			9.61	9.61
Richardson, K. E			c 66.00	66.00
Greenwood, Mr. & Mrs. W. H.			c 12.00	12.00
Brumbaugh, Mrs. F. L.			31.00	31.00
Findley, W. V.			c 21.00	21.00
Simmons, Mr & Mrs. Henry			5.00	5.00
Dangerfield, Mr. & Mrs. J. E.			c 10.00	10.00
Richardson, Ruth			c 45.75	45.75
Mills, Mr. & Mrs. Harry ..			c 26.00	26.00
Murphy, Mrs. E. B.			c 5.00	5.00
Moore, Mr & Mrs S. A . .			c 16.00	16.00
Rumberg, Gertrude			c 10.00	10.00
Brumbaugh, Virginia			c 31.00	31.00
Lloyd, Mrs. J. Lewis			c 6.26	6.26
Wright, Mrs Luther			c 5.00	5.00
Greig, Mr & Mrs. R. A.			16.15	16.15
Ratliffe, Rusha			c 10.00	10.00
Coffey, Mr. & Mrs. Moda			7.15	7.15
Bandy, Mrs. G. W.			c 5.00	5.00
Misc.			64.73	64.73
Totals			558.64	558.64
Mountain View, Va.				
Michael, Mr. & Mrs. Jas. W.	50.00			50.00
Richardson, Mrs. J. L.	20.00			20.00
Patterson, Rev. J. E. ..	10.00			10.00
Carter, Mrs D. L.	10.00			10.00
Legg, Lawrence . ..	10.00			10.00
Hamblin, F. N	5.00			5.00
Church	55.00			55.00
Totals	160.00			160.00
Hagerstown, Md.				
Funk, Mrs. J. K.			f 5.00	5.00
Rohrer, Mrs. Georgia		2.00	3.00	5.00
Tombaugh, Mrs. J. M.	5.00			5.00

Contributing Church	General	S. A.	Africa	Total
Beachley, Mrs. W. H. ..			5.00	5.00
Gahrney, Mrs. N. E. ..	5.00			5.00
Bovey, Mrs. Ella V. .. .	10.00			10.00
Downey, Mrs. Ira		5.00	5.00	10.00
Shank, Mr. & Mrs. John C.	5.00			5.00
Ridenour, Mr. & Mrs. M. Brayden		10.00		10.00
Keplinger, Mr. & Mrs. H. C.	20.00			20.00
Stoffer, Mrs. Olive M. ..	5.00			5.00
Keplinger, Ruby	5.00			5.00
Smith, Mr. & Mrs. John G.	5.00			5.00
Spedden, Mr. & Mrs. J. P.	10.00			10.00
Long, Allen	5.00			5.00
Williams, Mr. & Mrs. H. H.			kl 5.00	5.00
Baumgardner, Mr. & Mrs. Frank			6.00	6.00
Yessler, Mr. & Mrs. W. P.	5.00			5.00
Rinehart, Mrs. Ethel	5.00			5.00
Church & S. S.	69.95			69.95
Totals	154.95	17.00	29.00	200.95
Lydia, Md. (St. James)				
Baker, Thelma	5.00			5.00
Baker, J. J.	10.00			10.00
Bloom, M. L.	5.00			5.00
Suman, Mrs. Bessie	5.00			5.00
Mongan, Bessie	5.00			5.00
Women's Bible Class ...	8.75			8.75
Misc.	25.65			25.65
Totals	64.40			64.40
Baltimore, Md.				
Wiles, Charles & Family	12.00			12.00
Grimm, Walter & Family	5.00			5.00
Engle, Mrs. C. D ...	5.00			5.00
Williams, Mrs. Nellie ..	5.00			5.00
Uphouse, Rev. Norman H.	5.00			5.00
Church	8.00	5.00	5.00	18.00
Totals	40.00	5.00	5.00	50.00
Maurertown, Va. (Shiloh)				
Sunday School & W.M.S.		53.57	53.57	107.14
Boyer, Mrs. Daisy C.		50.00		50.00
Church		13.82	3.81	17.63
Totals		117.39	57.38	174.77
Those giving $5.00 or more in the above offering are: Mrs. T. H. Long, Mrs. Cecil Stultz, Mrs. T. Glenn Locke, Rev. E. L. Miller, Mrs. H. O. Beydler, Mrs. Wm. Keller, Mrs. E L. Miller, Margaret Miller, Mr. & Mrs. W. H. Robinson, J. Homer Copp, Mr. & Mrs Romeo Finks.				
Krypton, Ky.				
Walter, Rev. Fred Wm.	25.00			25.00
Carter, Lyda			an 25.00	25.00
Stout, Ethel		5.00		5.00
Church & C. E. ..	3.00		kl 2.86	
			3.00	
			s 1.50	10.36
Totals	28.00	5.00	33.36	66.36
Winchester, Va.				
Hausenfluck, Simon	5.00			5.00
Rohart, Mr. & Mrs. E J	5.00			5.00
Uphouse, Rev. Norman H.			kl 25.00	25.00
Lockhart, Mrs. Orpha ..	5.00			5.00
Rogers, Mr. & Mrs. M.	5.00			5.00
Anderson, Mr. & Mrs. W. O.	5.00			5.00
Frye, Mr. & Mrs. A. C.			15.00	15.00
Copp, Mary	1000			10.00
Anderson, Mr. & Mrs. Garland	5.00			5.00
Coffett, Mr. & Mrs. Guy E.	5.00			5.00
Middleton, Mr. & Mrs. G. W.		5.00		5.00
Spitzer, Mr. & Mrs. F. M & Brownie Lee	18.60			18.00
Adult C. E.			kl 5.00	5.00
Young People's C. E.			kl 5.00	5.00
Church Offering	25.45			25.45
Totals	88.45	5.00	50.00	143.45
Dayton, Va.				
Raish, Mary & Anna ..	10.00			10.00
Goode, Mrs. E. G.	7.00			7.00
Totals	17.00			17.00
Limestone, Tenn.				
Armentrout, Mr. & Mrs. J. R.		mc 5.00	5.00	10.00
Arnold, Lelia	10.00	mc 2.00		12.00
Arnold, M. D.	15.00			15.00
Brobeck, Mr. & Mrs. J. F.	5.00			5.00
Cartwright, Edith	5.00			5.00
Henry Saunders	5.00			5.00
McCracken, Mr. & Mrs. O A.		5.00	5.00	10.00
Pence, Mary	45.00			45.00
Yeager, Mrs. O. G.	5.00			5.00
W. M. S.		mc 11.00		11.00
C. E.			kl 10.00	10.00

Contributing Church	General	S. A.	Africa	Total
Church	14.00	2.50	2.50	19.00
Totals	104.00	25.50	22.50	152.00
Pence, Mary (Hebrew-Christian Alliance, Argentine)				5.00
				157.00
Covington, Va.				
Persinger, Lloyd		2.50	2.50	5.00
Roberts, Mrs. Lena	5.00			5.00
Bowling, Mr. & Mrs. J. R.	10.00			10.00
Perdue, Mr. & Mrs. C. A.	10.00			10.00
Key, Earl	5.00			5.00
Simmons, Elizabeth	2.50		kl 2.50	5.00
DeHart, Mr. & Mrs. G. C.	5.00			5.00
Perdue, S. E.	5.00			5.00
Hawkins, Mr & Mrs. I. B.	10.00			10.00
Persinger, Lottie	5.00			5.00
Humphries, Ina	2.50		kl 2.50	5.00
Gross, Mr. & Mrs. Charles	5.00			5.00
Sorrells, Mr. & Mrs. C. W.	5.00			5.00
Schneider, Rev. & Mrs. Bernard N.	17.00			17.00
Terry, Mrs. Herbert	5.00			5.00
Craghead, Mr. & Mrs. B. V.	6.00			6.00
Pearman, Mr. & Mrs. Paul	5.00			5.00
Misc.	28.81			28.81
Totals	131.81	2.50	7.50	141.81
Harrisonburg, Va. (Bethlehem)				
Thompson, Tracy	5.00			5.00
Payne, Mrs. Oleta S.			g 10.00	10.00
Shiplett, Mrs. M. W. ..	5.00			5.00
Swartz, Jacob S.	8.00			8.00
Wenger, Mrs. P. G.	10.00			10.00
"I Will Class"	26.30			26.30
Misc.	2.03			2.03
Total	56.33		10.00	66.33
Lost Creek, Ky.				
Landrum, Lucinda	5.00			5.00
Misc.	11.15			11.15
Total	16.15			16.15

OHIO DISTRICT

Sterling, Ohio.				
Amstutz, Mr. & Mrs. Delbert		mo 5.00		5.00
Beery, Mr. & Mrs. Ernest		mo 25.00		25.00
Berry, Neil & Dale . ..		mo 5.00		5.00
Close, Truman		mo 5.00		5.00
Close, Mr. & Mrs. Isaiah		mo 15.00		15.00
Crawford, C. C. & Family		mo 15.00		15.00
Berry, Mrs. Mary		mo 5.00		5.00
Flory, Rev. Albert L. ..		mo 15.00		15.00
Hartzler, Roscoe		mo 5.00		5.00
Hartzler, June		mo 5.00		5.00
Hartzler, Mr. & Mrs H. J.		mo 15.00		15.00
Hubacher, Mr. & Mrs. John		mo 5.00		5.00
Haight, Mr. & Mrs. Fred		mo 5.00		5.00
Johanson, Mr & Mrs. Wm.		mo. 25.00		25.00
Kuhn, Ruby, ...		mo 5.00		5.00
Kuhn, Bertha		mo 20.00		20.00
Kuhn, Geneva		mo 10.00		10.00
Mast, Mr. & Mrs. Clifford		mo 10.00		
		f 25.00		35.00
Moine, Mr. & Mrs. Ed		mo 25.00		25.00
Moine, Mr. & Mrs. F. E.		mo 50.00		50.00
Norton, Mrs Ruth		mo 5.00		5.00
Peck, Mr. & Mrs. George		10.00 kl	10.00	20.00
Steiner, Betty		mo 5.00		5.00
Steiner, Mr. & Mrs. R. K.		mo 10.00		10.00
Shook, Mr. & Mrs. Warren	15.00			15.00
Winter, Mr. & Mrs. I. B.		mo 10 00		10.00
Winter, Amanda	3.50	mo 3.50		7.00
Wheeler, Mr. & Mrs. N. L.	10.00			10.00
W. M. S.		mo 10.00		10.00
Sunbeam S. S. Class		mo 6.00		6.00
Sunday School		mo 60.51		60.51
Sunday School Birthday Offering	20.73			20.73
Y. P. C. E.		kl 5.00		5.00
Misc.	23.62			23.63
Totals	72.86	10.00	420.01	502.87
Ashland Ohio (West Tenth St. Brethren)				
Garber, Mr. & Mrs. Ruskin		rm 20.00		20.00
Greenlun, Mr. & Mrs. R N.		rm 25.00)		
		al 5.00)		30.00
Reed, Lucile		ah 30.00		30.00
Allshouse, Grace		ah 60.00		60.00
Mayes, Rev. & Mrs. C. W.		rm 30.00		30.00
Mayes, John & Vivian		rm 5.00		5.00
Sisters' Class		rm 10.00		10.00
Travellers' Class		rm 10.00		10.00
Philathia Class		rm 5.00		5.00
Church & Bible School		rm 30.00		30.00
Total		230.00		230.00..

Contributing Church	General	S. A.	Africa	Total
Dayton, Ohio				
Brumbaugh, G. W. & Daughter Mary E			5.00	5.00
Junior High C. E.			kl 5.00	5.00
Beeghly, Mrs. Anna	15.00			15.00
Home Builders' Class ..	10.23			10.23
Kem, George F.	10.00			10.00
Golden Rule Class	17.91			17.91
Long, Dewey P.	5 00			5.00
Bosthian Class	14.15			14.15
Cradle Roll	4.75			4.75
Agarean Class	13.29			13.29
Junior Dept.	32.00			32.00
Primary Dept.	16.00			16.00
Beginners' Dept.	2.00			2.00
General S. S.	21.42			21.42
Misc. Church Offering ...	143.40			143.40
Totals	305.15		10.00	315.15
Danville, Ohio				
Conrad, Mr. & Mrs. Ray	25.00			25.00
Pore, Ruth	5.00			5.00
Magers, Mr. & Mrs. Ross ..	5.00			5.00
Magers, Wilma & Nellie	5.00			5.00
Sunday School	5.00			5.00
Misc.	3.00			3.00
Totals	48.00			48.00
Williamstown, Ohio				
Church	27.66			27.66
Glenford, Ohio				
Church	12.00			12.00
Washington Court House, Ohio				
Himiller, Ida	2.00			2.00
Ellet, Ohio				
Hoyt, Mr. & Mrs H. A.	25.00			25.00
Long, Mr. & Mrs. C. A.	10.00			10.00
Hancock, Mr. & Mrs. K. E.	10.00			10.00
McClintic, Mrs. E. J. ..	8.50			8.50
Hayes, Mr. & Mrs. R. H.	6.50			6.50
Malles, Mr. & Mrs. A.		5.00		5.00
Flatten, Mildred	5.00			5.00
Smith, Mary	5.00			5.00
Smith, Mr. & Mrs. H. W.	5.00			5.00
Smith, Mrs. Mary			5.00	5.00
Slichter, Mr. & Mrs. Wm.	5.00			5.00
Arkney, Mr. & Mrs. Wm. Jr	5.00			5.00
Carrol, Mr. & Mrs. T. ..	5.00			5.00
Bry, Mr. & Mrs. J.	5.00			5.00
Adult C. E.			kl 15.00	15.00
Junior C. E.			kl 5.00	5.00
Y. P. C. E.			kl 5.00	5.00
Intermediate C. E.			kl 3.00	3.00
Sunday School	15.00			15.00
Adult Bible Class	5.00			5.00
W. M. S.	5.00			5.00
Easter Banks	47.82			47.82
Misc.	16 71	5.00	6.30	28.01
Totals	184.53	10.00	39.30	233.83
Cleveland, Ohio				
Miller, Mr. & Mrs. F. B.			50.00	50.00
Johanson, Mr. & Mrs. W.	25.00			25.00
Hammers, Rev. & Mrs. Tom			kl 5.00	
			mo 10.00	15.00
Feathers, Mr. & Mrs. George	10.00			10.00
Peer, Earle	10.00			10.00
Scofield, Jack			kl 7.00	7.00
Moyers, Mr. & Mrs. C. B.	6.06			6.06
Scofield, Marie			kl 6.00	6.00
Garber, Alice	5.00			5.00
Miller, Jean			kl 5.00	5.00
Miller, Marjorie			kl 5.00	5.00
Miller, Edlie			kl 5.00	5.00
Miller Phyllis			kl 5 00	5.00
Miller, Suzanna			kl 5.00	5.00
Burdge, Mr. & Mrs. J. C.	5.00			5.00
Such, Mr. & Mrs. Harry	5.00			5.00
Such, Douglas & Marilyn	5.00			5.00
Hultgren, Carl	5.00			5.00
Wyke, Mrs. Isabel	5.00			5.00
Peer, Mr. & Mrs. Geo.	5.00			5.00
Berkebile, Mr. & Mrs. L. S.	5.00			5.00
Men's Bible Class	6.10			6.10
Young People's Class	5.10			5.10
W. M. S.	3.50			3.50
Bible School	20.46			20.46
Misc.	23.98			23.98
Total	150.20		103.00	253.20
Rittman, Ohio				
Armstrong, Mr. & Mrs. Virgil	10.50	2.50	2.50	15.50
Beery, Mr. & Mrs. Gus .	5.00			5.00
Blatter, Mr. & Mrs. A. J.	5.00			5.00
Blatter, Mr. & Mrs. M. J.	5.00			5.00

Contributing Church	General	S. A.	Africa	Total
Blatter, Mr. & Mrs. F. V.	20.00			20.00
Blatter, Mr. & Mrs. J. A.	13.50			13.50
Blatter, Eula M.	14.00			14.00
Grubb, Rev. & Mrs. L. L.	25.00			25.00
Hoover, Mr. & Mrs. Floyd	8.00			8.00
Hoover, Mr & Mrs. Lloyd	5.00			5.00
Hoover, Floy	10.00			10.00
Houck, Mr. & Mrs. H. B.	5.00			5.00
Moine, Mr. & Mrs. A. C.	10.00			10.00
Moomaw, Mr. & Mrs. C. C.	20.00			20.00
Walter, Genevieve	5.53			5.53
Slaybaugh, Mrs. T. E.	6.34			6.34
Adams, Mr. & Mrs. Clyde	5 00			5.00
Young People's C. E.		d 8.12	kl 7.70	15.82
Junior-Intermediate C. E.			kl 2.50	2.50
Misc.	25.79			25.79
Totals	198.66	10.62	12.70	221.98
Middlebranch, Ohio				
Henning, Mr. & Mrs. T. R.			kl 10.00	10.00
Aeby, Mrs. R. H	15.00			15.00
Aeby, J. M.	20.50			20.50
Brown, Mrs T. M.	5.00			5 00
Wise, Mrs. Mary	10.00			10.00
Boettler, Mrs Lorin			kl 5.00	5.00
Royer, Mr. & Mrs. J. C.			kl 10.00	10.00
Correll, Mrs. Wilbur			kl 5.00) g 5.00	10.00
Gibson, Mrs. R. E.	5.00			5.00
Gibson, Lafaye	5.24			5.24
Royer, D. H.			kl 6.00	6.00
Sunday School	10.66			10.66
Church	23.00	1.00	4.00 kl 4.00	32.00
C E. Society			kl 5.60	5.60
Totals	94.40	1.00	54.60	150.00
Canton, Ohio				
Beal, Dr. J. C.	100.00			100.00
Clapper, Mr. & Mrs. F. E.	10.00			10.00
Heaston, Mr. & Mrs. H. A.	5.00			5.00
Robinson, Mr. & Mrs. A. Y.	20.00			20.00
Robinson, Mr. & Mrs. T. A.	5.00			5.00
Robinson, Leah			kl 10 00	10.00
Niswonger, Rev. E. B.			kl 5.00	5.00
Marsh, June	5.00			5.00
Lindower, Mr. & Mrs. F. B.	25.00			25.00
Bokart, Mr. Mrs. A.	5.00			5.00
Clapper, Mr. & Mrs. H. R.	10.00			10.00
Lape, Mr. & Mrs. Ralph	5.00			5.00
Senior C. E.			kl 5 00	5.00
Senior W. M. S.	10.00			10.00
Junior W. M. S.	10.00			10.00
Misc.	12.09			12.09
Totals	222.09		20.00	242.09
Smithville, Ohio				
Dintaman, Marjorie	5.00			5.00
Dintaman, Mr. & Mrs. J. O.	5.00			5.00
Amstutz, Mr. & Mrs. H. J.	25.00			25.00
Steiner, E. L.	5.00			5 00
Fetter, Anna	5.00			5.00
Steiner, Mrs. Emma	5.00			5.00
Crider, Mr. & Mrs. E. C.	5.00		5.00	10.00
Rutt, Mrs. Maude		50.00	50.00	100 00
Hostettler, Mr. & Mrs. Boyd		3.00	3.00	6.00
Graber, Mr. & Mrs. Christie	10.00			10 00
Franks, Mr. & Mrs. E. O.		5.00	5.00	10.00
Weigley, Eulalia			5.00	5.00
Weigley, Mr. & Mrs. J. C.			5 00	5 00
Ebert, Mrs. Clara	5 00			5 00
Swinehart, Mrs. Nora	25 00			25 00
King, Mr. & Mrs. R. B.		8 00		8.00
Hartzler, Odessa M	5.00			5.00
Burkholder, Mr. & Mrs. P. E.	5.00			5.00
Junior C. E.			kl 5.00	5.00
Sunday School	20.60			20.60
A Friend			6.00	6.00
Church	37.40			37.40
Totals	153.00	76 00	84.00	313.00
Homerville, Ohio (West Homer)				
Kissel, Mrs. Lelah	7.00			7.00
Trapp, Mr. & Mrs. O. C.	20.00		mo 10 00	30 00
Trapp, Mary & Mildred			kl 5.00	5.00
White, Rev. & Mrs. Elias D.	20.00			20.00
Palmer, Mr. & Mrs. Harry	10.00			10.00
Hastings, Mr. & Mrs. Edmund	25.00			25 00
Correll, Mrs. Sarah	10.00			10.00
Keyser, Mr. & Mrs. Lester	7 00			7 00
Correl, Mr. & Mrs. John	10.00			10.00
Hopkins, Mr. & Mrs. Roy	20 00			20.00
A Friend			15.00	15.00
Misc.	12.90	1.00	kl 3.00	
Totals	150 62		30.00	190.62
West Salem, Ohio (Fair Haven)				
Arnold, Paul	10 00			10.00
Beegle, Clara		5.00	10.00	15.00
Swanson, S. A.	7.00			7.00
Martin, W. C.		5.00	5.00	10.00
Weaver, Mrs. Daisy	5 00			5.00
W. M. S.	5.00			5.00
Misc.	12.90	1.00	ky 3.00 mo 3.00 5.00	24.90
Totals	39.90	11.00	26.00	76.90
New Lebanon, Ohio				
Anderson, Mrs. Susie	5.00			5.00
Blosser, Mrs. D. S.	5.00			5.00
Eck, Nora	10.00			10.00
Eck, Mr. & Mrs. John C.	5.00			5.00
Beachler, Rev. Wm. H.	5.00			5.00
Church	48.15		g .50) 1.00)	49.65
Totals	73.15		1.50	79.65
Fremont, Ohio				
Campbell, Mr. & Mrs. D. W		5.00	5.00	10.00
Smith, Mr. & Mrs. Chester			5.00	5.00
Baringer, Mr. & Mrs. E. W.		5 00		5.00
Baringer Mrs John		v 5 00		5.00
Gonawein, Mrs. Gordon		d 10.00	ah 5.00	15 00
Price, Mrs. W. T	5.00			5.00
Winters Kenneth	5.00			5.00
Winters, Mrs. Oliver	10 00			10.00
Hague, Mr & Mrs. Fred	5.00			5.00
Vanator, Rev. & Mrs. Fred C.		v 5.00		5.00
Church & S. S. & C. E.	21.39		kl 2.62	24.01
Philotas Class	5.00			5.00
Philathea Class	5 00			5.00
Reapers Class	5.00			5 00
Totals	61 39	30.00	17.62	109.01
Logan, Ohio (Mt. Zion)				
Hoover G. A.	15.00			15.00
Ankenytown, Ohio				
Moses, Walter	5.00			5.00
McMillan, Rilla	6.00			6 00
Brubaker, Retta	5.00			5.00
Beal, C. A.			rm 10.00	10.00
Richardson, A.	30.00			30.00
Bechtel, H. M.	10.00			10.00
Kriegbaum, Rev. Arnold			rm 10.00	10.00
Birthday Offerings	15.26			15.26
Church	44.38			44 38
Totals	115.64		20.00	135 64
West Alexandria, Ohio				
Ashton, Mrs. Bonnie E.	5.00		1 00	6.00
Misc.	30.35			30 35
Totals	35.35		1.00	36.35
Clayton, Ohio				
Shank, Ira	5.00			5 00
Royer, Lawrence	5.00			5 00
Shank, W. P. R.	5.00			5.00
Hepner, Jacob	5.00			5.00
Loffman, Charles	5.00			5.00
Waymire, Mrs. Ruth	5.00			5 00
Whiting, Mrs. Pervl	5 00			5.00
Siefer, William	5 00			5 00
Women's Class	5.00			5 00
W M S	5.00			5 00
Misc.	24.10			24.10
Total	74.10			74.10
Pleasant Hill, Ohio				
McBride, Mr. & Mrs. Robert	20.00			20.00
Class, Mrs. S. F.			6.00	6.00
Cary, Henry			5.00	5.00
Cary, Ben			5.00	5.00
Misc.	71 30			71 30
Totals	91.30		16.00	107.30
Gratis, Ohio				
Whitted, Rev & Mrs. A. E.			10.00	10 00
Zimmerman, Mrs. Estella	5.00			5 00
Kimmel, Mr. & Mrs. N. G.			10.00	10 00
Whitted, Dorothy L.			5.00	5.00
W. M. S.			10.00	10.00
Sunday School		11.37		11.37
Church		7.40		7.40
Totals	5.00	18.77	35.00	58.77
Columbus, Ohio				
Misc.	5.50			5.50
Camden, Ohio				
Misc.			g 9.00	9.00
Gretna, Ohio				
Neer, Mr. & Mrs. A. J.		15.00	15.00	30.00
Mr. & Mrs. B. H Bush	5 00			5.00
Miller, Mr & Mrs. E. F.	10.00			10.00
Junior S. S. Class			ah 5.67	5.67
W. M. S.	9.04			9.04
Misc.	10 29			10.29
Totals	34 33	15.00	20 67	70.00
Louisville, Ohio				
Blaster Annuity	5.00			5.00
Bowman, Mrs Amanda	5 00			5.00
Britten, Mrs. Lillie			5 00	5.00
Clapper, Mr. & Mrs. L. P.	5.00			5.00
Karlosky, Mr. & Mrs. Henry	5 00			5.00
Knoll, Viola	10.00			10.00
Miller, Mr. & Mrs. I. E.	5 00			5.00
Miller, Mrs. Floyd	10.00			10.00
Myers, Mrs. Catherine	5.00			5.00
Newhouse, Mr. & Mrs. Homer	30.00			30.00
Painter, Mrs. Grace	5.00			5.00
Riddle, Rev. & Mrs. E. M.	10.00			10.00
Rover, Mr & Mrs Harry	5 00			5.00
Ross, Mrs. Ida			m 2.50 e 2 50	5.00
Schwab, Mr. & Mrs. A. E.	5.00			5.00
Sluss, Mr & Mrs Galan	10.00			10.00
Stump, T. M.	10.00			10.00
Summers, Mr. & Mrs. M. B.		5 00		5 00
Teeters, Mr. & Mrs. Calvin	5 00			5.00
Junior C. E.			kl 5.00	5.00
Senior C E.			kl 5.00	5 00
Primary S. S. Dept.	15 00			15.00
Glad Hand Class	5 00			5.00
Junior-Intermediate Dept.			al 15.00	15 00
Misc	32.75	1 00	2 50 kl 1.00	37.25
Totals	182 75	6.00	38.50	227.25
North Georgetown, Ohio				
Misc.		5 00	8 60 kl 6 14	
Totals		5 00	14 74	19.74

INDIANA DISTRICT

Berne, Ind.				
Parr, Mr &Mrs. Bert W.		2 50	7.50	10 00
Smitley, Florence		2.50	2.50	5.00
Leistner, Mrs. John H.		2.50	2.50	5 00
Fetters, Mrs Iva		10 00	15.00	25 00
Sprunger, Norma			10.00	10.00
Dudgeon, Bernice		10.00	10.00	20 00
Parr, Mrs. Pearl		15.00	25.00	40.00
Christy, Mrs. R			5 00	5 00
Reynolds, Mrs. M. L.			5 00	5.00
Fetters, Bryson C		5.00	5 00 15 00	25 00
Parr, Archie H.		20 00		20.00
Parr, Carroll M.		20.00		20.00
Kuhn, John		25.00		25.00
Smitley, William H.		10 00		10.00
Sipe, Clark		25.00		25.00
Witter, Mr. & Mrs. R. J.		30.00		30.00
Riseon, Mr & Mrs. G		5.00		5.00
Kuhn Elsie		20 00		20.00
Kauffman, Mr. & Mrs. Karl		10 00		10.00
Kuhn, Victor		30.00		30.00
Witter, Loris		5.00		5 00
Juillerat, E. A.		10.00		10.00
Myers, Mr. & Mrs. Glen		10.00		10.00
Sipe, George		49 00		49.00
Sipe, Addie E.		100 00		100.00
Kuhn, Lillie		20.00		20.00
Parr, Mark		20.00		20.00
Parr, Mrs. John		25.00		25.00
Choir Class		15.00		15.00
Church		301.00		301.00
Totals	755.00	47 50	97.50	900.00
Fort Wayne, Ind.				
Rian, A. B.			rm 6.00	6.00
Broxon, Mrs. Hilda			rm 10.00	10.00
Stevens, Wilbur			rm 10.00	10.00
Agler, Mr. & Mrs. C. N.			rm 10.00	10.00
Kaster, Mr. & Mrs. K.			rm 5.50	5.50
Etter, Mr. & Mrs. A. E.			rm 5.00	5.00
Johanson, Mr. & Mrs. W.			rm 25.00	25.00
Kerns, Floyd			rm 10.00	10.00
Kerns, Mrs. Rebecca			rm 6.00	6.00
Osborn, Mr. & Mrs. E. M.			rm 6.00	6.00
Miller, Mr. & Mrs. R Paul			rm 20.00	20.00
Miller, Laura			rm 10.00	10.00
Miller, Martha			rm 10.00	10.00

Contributing Church	General	S. A.	Africa	Total
Miller, Marjorie Ann		k 5.00		5.00
Miller, Ward		rm 10.00		10.00
Miller, Mary Jane		rm 10.00		10.00
Miller, Howard (In Memory of)		s 5.00		5.00
Miller, Paul, Jr.		rm 5.00		5.00
Miller, Carl		rm 5.00		5.00
Miller, Wesley H.		rm 5.00		5.00
Osborn, Mr. &Mrs. J. M.		rm 5.00		5.00
Polman, Rev. & Mrs. Leo		rm 25.00 kl 5.00 kl 1.00)		30.00
Polman, Elaine		rm 9.0)		10.00
Polman, Gerald		rm 10.00		10.00
Polman, Joyce		rm 8.00		10.00
Seibert, Mrs. Dan		rm 10.00		10.00
Springer, Mr. & Mrs. V.		rm 12.00		12.00
Elder, Mr. & Mrs. Ben		rm 7.00		7.00
Nelson, Mrs. Vivian		rm 10.00		10.00
Yaney, Mr. & Mrs. M. P.		rm 14.00		14.00
Theime, Mr. & Mrs. C		rm 8.00		8.00
Kimmel, Louise		kl 10.00) rm 20.00)		30.00
Broxon, Vera		rm 6.00		6.00
Marts & Young, Misses		rm 5.00		5.00
Stevens, Mrs. Bertha		rm 10.00		10.00
Crawford, Mr. & Mrs. F.		rm 5.00 kl 2.00)		5.00
Y. P. C. E.		kl 5.00		5.00
Junior C. E.		kl 1.03		1.03
W. M. S.		rm 5.00		5.00
Sisterhood of M & M		rm 5.00		5.00
A. M. F. Club		rm 5.00		5.00
Adult Bible Class		rm 5.00		5.00
Sunday School		rm 7.23		7.23
Misc.		rm 58.26		58.26
Total			452.02	452.02
South Bend, Ind. (1st)				
Bolenbaugh, Mr. & Mrs. H. W.		s 10.00		10.00
Carlin, Mr. & Mrs. C. R.		s 10.00		10.00
Cunningham, Mr. & Mrs. J. H.		s 5.00		5.00
Bame, Dr. & Mrs. C. A.		s 10.00		10.00
Duker, Mrs. E. A.		s 5.00		5.00
Everitt, Mr. & Mrs. Glenn		s 10.00		10.00
Foraker, Mr. & Mrs. T. J.		s 5.00		5.00
Garwood, Mr. & Mrs. Clem		s 5.00		5.00
Garwood, Lillie		s 7.00		7.00
Hartman, Alberta		s 10.00		10.00
Heiermann, Mr. & Mrs. Wm.		s 10.00		10.00
Hultgren, Mr. & Mrs. C. A.		s 5.00		5.00
Jackson, Mr. & Mrs. C. S.		s 5.00		5.00
Meinke, Mr. & Mrs. Wm.		s 20.00		20.00
Whitmer, Mr. & Mrs. C. D.		s 10.00		10.00
Whitmer, Larmon		s 5.00		5.00
Meyer, W. W.		s 5.00		5.00
Roscoe, Wm.		s 5.00		5.00
Roscoe, Mrs. Wm.		s 7.00		7.00
Sholly, C. A.		s 5.00		5.00
Ulbricht, Mr. & Mrs. Dale		s 10.00		10.00
Wingard, Maude		s 5.00		5.00
Barber, Mr. & Mrs. Zenith O.		s 5.00		5.00
Reed, Mrs. Ella		s 5.00		5.00
Haenes, Harold		s 6.00		6.00
Colip, C. E. & Family		s 25.00		25.00
Acme S. S. Class		s 10.00		10.00
Sunday School		s 47.55		47.55
Misc.		26.31 s 29.95		56.76
Totals		26.31	298.00	324.31
Oakville, Ind.				
Swain, Frank	5.00			5.00
McShirley, Mr. & Mrs. C. L. & Ruth	30.00			30.00
Hayes, Mary E.	5.00			5.00
Edwards, Mr. & Mrs. Guy			5.00	5.00
Harry, C. C.			5.00	5.00
Metzker, Eva			(b 3.00) t 3.00)	6.00
King, Rev. L. V.	5.00			5.00
Metzker, John	10.00			10.00
Kern, Charles S.		10.00	(b 5.00) 5.00)	20.00
Cross, Mr. & Mrs. Kermit	5.00			5.00
Sollars Mrs. Donna	5.00			5.00
Swain, Harold			kl 6.00	6.00
Adult C. E.			(b 5.00) kl 5.00)	10.00
Junior C. E.			kl 4.00	4.00
Young People's C. E.	.30		kl 6.00	6.30
Sunday School	72.51			72.51
Church	45.30			45.30
Totals	183.11	10.00	52.00	245.11
Roann, Ind.				
Merritt, Mr. & Mrs. H. H.	5.00			5.00
Baker, Helen			kl 10.00	10.00
Beam, Maud	5.00		kl 5.00	10.00
Flinn, Mrs. Ruth			5.00	5.00
Keppel, Mr. & Mrs. Albert		2.50	2.50	5.00
Mangus, Mrs. Rager & Oscar			ah 6.00	6.00

Contributing Church	General	S. A.	Africa	Total
Teague, Mrs. Sarah		2.50	2.50	5.00
Baird, Mrs. Mary	5.00			5.00
Pries, Mr. & Mrs. Clyde		10.00	10.00	20.00
Miller, Mr. & Mrs. Lloyd	12.00	8.00		20.00
Galtry, Mr. & Mrs. B E.			20.00	20.00
Flora, Mr. & Mrs. Willis			5.00	5.00
Black, Mr. & Mrs. Harley	10.00		ah 5.00	15.00
Grove Mr. & Mrs. Guy	5.00			5.00
Anderson, Mr. & Mrs. Sam	5.00			5.00
Pries, Donald	5.00			5.00
Giltner, Mr. & Mrs. Geo. & Family			9.00	9.00
Miller, Mrs. John	5.00			5.00
S. S. & Church	52.05	10.00		62.05
Y. P. C. E.			kl 9.75	9.75
Totals	109.05	33.00	89.75	231.80
Lake Odessa, Mich. (Campbell)				
Darby, Meredith			kl 25.00	25.00
Groff, Mr. & Mrs. Henry	20.00			20.00
Groff, Lelah	5.00			5.00
Carey, Rev. & Mrs. G. Arthur	20.00			20.00
Mote, Mrs. Phebe			20.00	20.00
Allarding, Mr. & Mrs. John	15.00			15.00
Henney, Mary Lou		5.00	5.00	10.00
Henney, Mr. & Mrs. C L.			10.00	10.00
Nash, Mr. & Mrs. Calvin	7.00			7.00
Miller, Mr. & Mrs. Lester	5.50	2.50	2.50	10.50
Nash, Evelyn	10.00			10.00
Darby, Mr. & Mrs. Charles			tb 5.00 ah 5.00	10.00
Thomas, Mr. & Mrs. Roy	100.00			100.00
Waite, Mrs. Ed.	7.00			7.00
Price, Mr. & Mrs. R. G.	5.25			5.25
Hullinberger, Mrs. Lettie	5.00			5.00
Hillhberger, Essalie		5.00	5.00	10.00
Clum, Mr. & Mrs. Lewis	5.00			5.00
Church Offering	10.53			10.53
Misc.	13.19	1.00	kl 2.75	16.94
Totals	228.47	13.50	86.25	322.22
Dutchtown, Ind.				
W. M. S.	5.00			5.00
Church	10.40			10.40
Total	15.40			15.40
Warsaw, Ind.				
Bibler, Dorotha			5.00	5.00
Brower, Rev. J. W.		y 5.00		5.00
Cox. Dorothy	5.00			5.00
Gable, Marceline		5.00	5.00	10.00
Garber, Ralph	5.00			5.00
Herring, Mrs. Lena	5.00			5.00
Kanauer, Mrs. Hattie		y 5.00		5.00
Makemson, Mrs. Maude	5.00			5.00
May, Mr. & Mrs. Harvey	10.00			10.00
Pontius, Rev. & Mrs. G. C.	10.00			10.00
Merkle, Mr. & Mrs. Frank	10.00			10.00
Rhinehart, Mrs. Gertrude			g 12.50) m 12.50)	25.00
Robbins, Mr. & Mrs. Floyd	5.00			5.00
Saylor, Mrs. Joyce	5.00			5.00
Schade, Mr & Mrs. Wm.	5.00			5.00
Shorbe, Mrs Anna	10.00			10.00
Shilling, Mr. & Mrs. Joseph	10.00			10.00
Snellenberger, Mrs. Lulu	5.00			5.00
Vanator, J. W.	5.00			5.00
Vanator, Mrs John W			6.00	6.00
Yarian, Mr. & Mrs. J. L.	10.00			10.00
Misc.	55.38	y 1.50	kl 1.00	57.88
Totals	160.38	16.50	42.00	218.88
Flora, Ind.				
Myer, Lee F.	5.00			5.00
Fife, Mr. & Mrs. Lester	20.00			20.00
Fisher, Mr. & Mrs. Melvin	5.00			5.00
Roskuksi, Esther	35.00			35.00
Myer, Dalta	25.00			25.00
Cripe, D. Elmer	5.00			5.00
Lesley, Edith			5.00 g 5.00 f 5.00 tb 7.00	22.00
Brown, Mrs. Olaf	5.00			5.00
Dyson, Wilbur	5.00			5.00
Cook, Rev. & Mrs. J. S.	5.00			5.00
C. E.			kl 6.00	6.00
Church & Sunday Schol	68.94			68.94
Total	178.94		28.00	206.94

Contributing Church	General	S. A.	Africa	Total
Mexico, Ind.				
Berkheiser, Bernice	5.00			5.00
Maus, Mr. & Mrs. Josiah	5.00			5.00
Donaldson, E. O.	5.00			5.00
Kraning, Mr. & Mrs. J. L.	5.00			5.00
Black, C. H. & Family	6.00			6.00
Berkheiser, Mr. & Mrs. Elmer & Family	5.50			5.50
Fisher, Eileen	c 5.00			5.00
Donaldson, Mrs. R. E.	5.00			5.00
Leaders' Class	5.00			5.00
Misc.	10.71			10.71
Totals	57.21			57.21
Ardmore (South Bend, Ind.)				
Misc.	14.00			14.00
Goshen. Ind.				
Wambold, Mr. & Mrs. Walter	10.00			10.00
Sharpe, Mr. & Mrs. Walter	10.00			10.00
Miller, Mr. & Mrs. R. D.	5.00			5.00
Rowell, Mr. & Mrs. Harry	5.00			5.00
Whetstone Rev. & Mrs. S. M.	5.00			5.00
Whittle, Mr. & Mrs. Wilbur	5.00			5.00
Fuller, Mr. & Mrs. D. H.	2.50		2.50	5.00
Kennedy, Juanita	5.00			5.00
Witmer, Edith B.	5.00			5.00
Schrock, H. J.	5.00			5.00
C. E.			kl 5.66	5.66
Church & S S.	105.49			105.49
Totals	162.99		8.16	171.15
Peru, Ind. (1st)				
Comerford, Mrs. Dan & Family	5.00			5.00
Halpin, Mr. & Mrs. A. F.	5.00			5.00
Wray, Mrs. Inez	6.00			6.00
Kesling, Mrs. Paul & Family	5.00			5.00
Ashman, Rev. & Mrs. R. A.		d 5.00	kl 5.00	10.00
Children's Division	18.66			18.66
Friendship Bible Class	12.75			12.75
Men's Bible Class	7.64			7.64
Altruist Bible Class	7.46			7.46
Bible School Misc.	7.49			7.49
Church Misc.	20.69			20.69
Totals	95.69	5.00	5.00	105.69
Osceola, Ind. (Bethel)				
Schumacher, H. J.			5.00	5.00
Misc.	4.51			4.51
Totals	4.51		5.00	9.51
Wabash, Ind. (College Corner)				
Misc.	14.00			14.00
Tiosa, Ind.				
Zumbaugh, Mrs. Harley	15.06			15.06
Frankfort, Ind. (Cambria)				
Church	17.31			17.31
Denver, Ind.				
W. M. S.	10.00			10.00
Church	8.00			8.00
Total	18.00			18.00
Peru, Ind. (Center Chapel)				
Church	5.25			
C. E.			kl 6.75	12.00
Lorce, Ind.				
Church	41.41			41.41
Gilmer Rev. C. Y.	5.00			5.00
Boone, Glen F.	50.00			50.00
Jenkins, Russell L	10.00			10.00
Waters, C. L.	5.00			5.00
Gable, Mrs. Walter	5.00			5.00
Gable, Austin	5.00			5.00
York, Andrew	25.00			25.00
Total	146.41			146.41
Muncie, Ind.				
Garrett, Mrs. Susie		2.50	2.50	5.00
Baer, Mrs. Arthur	5.00			5.00
Fallis, Mr. & Mrs. R. H.	5.00			5.00
Hughes, Mr. & Mrs. Albert & Betty Jean	5.00			5.00
Richey, Ralph	5.00			5.00
Garrett, Mrs. E. W.		2.50	2.50	5.00
Garrett, John E.			an 25.00	25.00
Cruea, Curtis	10.00		10.00	20.00
Waltz, Mr. & Mrs. Benj. F.	5.00			5.00
Richey, Mrs. Marie	5.00			5.00
McNeal, Charles	5.00			5.00
Flora, Rev. & Mrs. D. B.	5.00			5.00
Richey, Mrs. Rosa	10.00			10.00
Bilby, Mrs. Ruth	5.00			5.00
Osborn, Mrs. Rosa	5.00			5.00
Christian Endeavor	6.00			6.00
W. M. S.	5.00			5.00

Contributing Church	General	S. A.	Africa	Total
Church & S. S.	14.51	2.50	2.50	19.51
Totals	95.51	7.50	42.50	145.51
County Line, Ind.				
Sunday School			ah 8.33	8.33
Ladies' Aid Society	16.67			16.67
Total	16.67		8.33	25.00
Clay City, Ind.				
Schepper, Earl	5.00			5.00
Misc.	2.34			2.34
Total	7.34			7.34
Twelve Mile, Ind. (Corinth)				
Misc.	12.80			12.80
Milford, Ind.				
Church	12.47			12.47
North Liberty, Ind.				
Misc.	21.29	5.00		26.29
Elkhart, Ind.				
Church			b 400.00	400.00
Killian, Nellie	10.00			10.00
Total	10.00		400.00	410.00
Sidney, Ind.				
Engle, Rev. Louis D. and Junior S. S. and Travis Rooney			an 34.00	34.00
Heckman, Enid			an 10.00	10.00
Engle, Rev. & Mrs. Louis		11.00	an 25.00	36.00
Brown, Mr. & Mrs. F. C.	10.00			10.00
Sellers, Mrs. Grace	10.00			10.00
Heckman, Isabel	5.00			5.00
Smith, Mr. & Mrs. W. R.	8.00			8.00
Sisk, Mr. & Mrs. C. E.	5.00			5.00
Beigh, Mrs. Sylvanus	5.00			5.00
Birthday Offerings		5.39		5.39
Misc.	14.71			14.71
Totals	57 71	16.39	69.00	143.10
Roanoke, Ind.				
Cobb, Mrs. Vesta	5.00			5.00
Paul, Mrs. Altha	5.00			5.00
	10.00			10.00
Huntington, Ind.				
Oberholtzer, H. M.	5.00			5.00
Misc.	14.55		6.34	20.89
Totals	19.55		6.34	25.89

ILLIOKOTA DISTRICT

Waterloo, Iowa				
Hady, Mrs. Maude	5 00			5.00
Miller, Cleve G.	50.00			50.00
Miller, Mrs. Cleve G.	50.00			50.00
Holmes, Mrs. James	10.00			10.00
Miller, Mr. & Mrs. Clyde		5.00		5.00
Bontrager, Mr. & Mrs. A. A.	5.00			5.00
Schrock, Mr. & Mrs. Edwin J.	10.00			10.00
Sorensen, Mrs. N. P.	5.00			5.00
Miller, Mr. & Mrs. Glade E.	5.00			5.00
Strock, C. L.			5.00	5.00
Deits, L. E. & Family	5.00			5.00
VanSchoyck, Mrs Emma	5.00			5.00
Schrock, Mr. & Mrs. E. B.	5.00			5.00
Brukaker, Mr. & Mrs. J. B.			5.00	5.00
Benshoff, Rev. & Mrs. W. C.	5.00			5.00
Flickinger, Mrs. C. D.	10.00			10.00
Peck, Mrs. Maggie	5.00			5.00
Miller, Mrs. Alice			5.00	5.00
Gessner, Mr. & Mrs J. H.		2.50	2.50	5.00
Smith, Mr. & Mrs. Mahlon	5.00			5.00
Schrock, Mr. & Mrs. V W.	10.00			10.00
RoLon, Mr. & Mrs. L. L.	5.00			5.00
Fike, Mr. & Mrs. N. J.	15.00			15.00
A Friend	100.00			100.00
Sunday School	43.34			43.34
Friendship Circle Class	5.00			5.00
W. M. S.	10.00			10.00
Jr. & Intermediate C.E.			kl 6.00	6.00
Misc.	52.75	1.50	4.50	58.75
Totals	421.09	9.00	28.00	458.09
Lanark, Ill.				
Miller, Mr. & Mrs. Harry			h 30.00	30.00
Miller, James			h 5.00	5.00
Flickinger, Mr. & Mrs. Ralph			h 25.00	25.00
Flickinger, Mr. & Mrs.				

Contributing Church	General	S. A.	Africa	Total
Edwin			h 20.00	20.00
Greenawalt, Mr. &Mrs. Roy			h 10.00	10.00
Deets, Mr. & Mrs. Wayne			h 10.00	10.00
Puterbaugh, Mr & Mrs. H. B.			h 5.00	5.00
Truman, Mrs. Florence			h 5.00	5.00
Ronk, Rev Geo. T.			h 5.00	5.00
Pierce, Mrs. George			h 5.00	5.00
Lotzbaugh, Mrs. Pearl			h 5.00	5.00
United Workers' Class			h 5.00	5.00
Beginners' Class			h 5.00	5.00
Modern Mary's Clas			h 5.00	5.00
Mic.			h 19.91	19.91
Total				159.91
Leon Iowa				
Taber, Rev. Miles			10.00	10.00
Chambers, Mrs. Guy			tb 5.00	5.00
Newlin, Mrs. M. E.			tb 5.00	5.00
Bunch, Letha			tb 5.00	5.00
Jennings, Joe			5.00	5.00
Garber, Angie	5.00			5.00
Misc.	67.60		kl 5.00	72.60
Totals	72.60		35.00	107.60
Dallas Center, Iowa				
Grief, Mr. & Mrs. Conrad	5.00			5.00
Royer, Mr. & Mrs. Charles A.	5.00		e 5.00	10.00
Gring, Mr. & Mrs. J O			10.00	10.00
Buterbaugh, Mrs. Sarah E.			5.00	5.00
Gray, Mr. & Mrs. Wm.			5.00	5.00
Herr, I. W. & Family			e 6.00	6.00
Kilgore, Mr. & Mrs. I. R.	3.00		e 2.00	5.00
Good, Ida		2.00	3.00	5.00
Wenger, Mr. & Mrs. J. Lloyd	2.75		2.50	5.25
Bartlett, Katherine	5.00		ah 3.00	
			s 3.00	
			tb 4.00	15.00
Hoover, Mr. & Mrs. Glenn	25.00			25.00
Hoover, Mr. & Mrs. D. F.	5.00			5.00
Emmert, Mr. & Mrs. A.			20.00	20.00
Robinson, Mr. & Mrs. E B.			e 5.00	5.00
Carter, Mr. & Mrs. Gordon			e 10.00	10.00
Sunday School	10.00			10.00
Misc.	20.16	3.00	10.00	
			e 11.00	
			ah 4.00	48.16
Totals	80.91	5.00	108.50	194.41
Williamsburg, Iowa (Pleasant Grove)				
Lortz, Mr. & Mrs. Everett			m 15.00) by 10.00)	25.00
Lortz, Mr. & Mrs. Erwin		10.00	10.00	20.00
Miller, Mr. & Mrs. Guy			6.00	6.00
Miller, Mr. & Mrs. Fred		2.50	2.50	5.00
Miller, Vera		2 50	2.50	5.00
Meyers, Mr. & Mrs. John R.			m100.00	100.00
Misc.		3.10	3.10	6.20
Totals		18.10	149.10	167.20
Garwin, Iowa				
Richards, Goldie	10.00			10.00
Richards, Emma	10.00			10.00
Hall, Mrs. Tama	5.00			5.00
Lowry, Opal	10.00			10.00
Winterowd, Kenneth	5.00			5.00
Hall, Micha	5.00			5.00
Sisterhood of M. & M.	8.68			8.68
Children's Easter Banks	9.61			9.61
Church	6.86		4.00	10.86
Totals	70.15		4.00	74.15
Milledgeville, Ill.				
Crouse, Mr. & Mrs. M. A	10.00			10.00
Livengood, Amanda	5.00			5.00
Bell, Dr. W. S.	5.00			5.00
Meyers, Edw. J.		5.00	5.00	10.00
Hanna, Dessie			g 5.00	5.00
Welcome Class	5 00			5.00
S. S. C. E.	5.00			5.00
Class No. 5	5.00			5.00
Church	21.32			21.32
Totals	56.32	5.00	10.00	71.32
Misc. Contributions (Illiokota Dis.)				
Tibbals Dr. & Mrs. J. W.	10.00			10.00

MID-WEST DISTRICT

Portis, Kans.				
Garner, Mr. & Mrs. T. N.	35.00			35.00
Knoll, Charley		12.50	12.50	25.00
Ratliff, Mrs. Beulah	5.00			5.00
Brumbaugh, Mr. & Mrs. Dan	2.00	1.00	2.00	5.00
Stewart, Mr. & Mrs. Lew			5.17	5.17
Cone, Rev Geo. E.			kl 5.00	5.00
Peterson, Emma		5.00		5.00
Peterson, Maggie			5.00	5.00
Brumbaugh, William	5.00			5.00

Contributing Church	General	S. A.	Africa	Total
Lemon, Agnes	5.00			5.00
Misc.	6.68	y 11.45	ah 3.00	
		sa 14.00	kl 7.34	42.47
Totals	58.68	43.95	40.01	142.64
Falls City, Nebr.				
Stump, Mr. & Mrs. Lee		2.00	3.00	5.00
Wagner, Mrs. Nona	5.00			5.00
Lichty, Mr. & Mrs. Guy		2.50	2.50	5.00
Cleaver, Florence		12.50	12.50	25.00
Kimmel, Mrs. Harriet	10.00			10.00
Prichard, Mrs. H. J.	10.00			10.00
C. E.			kl 6.20	6.20
Misc.	1.75	12.60	2.00	16.35
Totals	26.75	29.60	26.20	82.55
Morrill, Kans.				
Kistner, J. F.	5.00			5.00
Royer, Moses	5.00			5.00
Flickinger, E. L.	5.00			5.00
Church	12.97			12.97
Totals	27.97			27.97
McLouth, Kans.				
Williams, Mrs. A. F.	15.00			15.00
Williams, Mr. & Mrs. Russell L.	14.87			14.87
Misc.		y 10.00		10 00
Totals		29.87	10.00	39.87
Mulvane, Kansas				
Schaper, F. C.	10.00			10.00
Keck, Elmer	5.00			5.00
Sherman, Muriel	5.00			5.00
Kessinger, Myrtle	6.00			6.00
Misc.	11.04			11.04
Total		37.04		37.04
Beaver City, Nebr.				
Misc.	10.50	y 5 00		15 50
Miller, Maurine			5.00	5.00
Manley, Anna			5.00	5.00
Totals	10.50	5.00	10.00	25.50
Hamlin, Kans.				
Eghn, Mr. & Mrs. N I.	25.00			25.00
Miller, Mr. & Mrs. S. I.	10.00			10.00
Shannon, S. A.	10.00			10 00
Miscellaneous	3.00			3 00
Totals	48.00			48.00
Misc. Contributions (Mid-West District)				
Michael, Mrs. D. H.	3 00			3 00

NORTHWEST DISTRICT

Sunnyside, Wash.			
Busset, C. H.		10.31	10.31
Shockley, Cecil		6.00	6.00
Strout, Esther	2 00	3.00	5.00
Mowen, Mrs. Ida K.		5.00	5.00
Reed, Rev. & Mrs. E. W.		10.00	10.00
Reed, Robert		5.00	5 00
Reed, Walter		kl 6.00	6 00
Fuerst, Mrs. John		15.00	15 00
Dunning, Mr. & Mrs. Harold		10.00) g 8.00)	18.00
Turner, Floyd	10.00	10.00	20.00
Heath, Mr. & Mrs. S. N.		5.00	5.00
Fisher, George		5.00	5.00
Keller, Mrs. Esther		5.00	5.00
Price, Emma		5.00	5.00
Miller, Mr. & Mrs. George	12.50	12.50	25.00
Padgham, Mr & Mrs C. H.		10.00	10 00
Mowen Mr. & Mrs Ralph		10.00	10.00
Faw, Mrs. Effie	5.00	5.00	10.00
Cable, Mrs. Lillian		5.00	5.00
Chambers, Mr & Mrs. F. A.		20.00	20.00
Hadley, Robert		g 5.00	5.00
Ball, Mrs. Opal		8 00	8.00
Baily, H. A.		5.00	5.00
Shockley, Mrs. Olivia G.		5 00	5.00
Bowker, Mrs. E.		g 5.00	5 00
Strout, Joyce		5.00 kl 5.00)	10.00
Westcott, Mr. Mrs. Fred		12.00	12.00
Miller, Noah		5.00	5.00
Bridgman, Mrs. N E.		5.00	5.00
Turner, Bessie	10.00	g 5.00	15.00
Bishop, Albert		5 00	5.00
Hadley, Don		10.00	10.00
Goodman, Mrs. Ed		5.00	5.00
Crooks, Mrs. Olive		5.00	5 00
Weed, John		10.25	10.25
Murray, A. L.		10.00	10.00
Murray, Earl & Rose		15.00	15.00
Kortemeier, Henry K.		10.00	10.00
Matheson, J. W.		5.00	5.00
Morgan, Edward H.		10.00	10.00
Turner, Mrs. Grace		5.00	5.00
Hostetler, Mary		5.00	5.00
O'Neal, Fred		5.00	5.00
Hoffman, Mrs. M. & Marguerite		10.00	10 00
Harris, Mrs. Nettie	sb 5.00	4.00	9.00
Turner, Mrs. Grace		as 15.00	15.00

Contributing Church	General	S. A.	Africa	Total
Muir, Donald E.			100.00	100.00
Belcher, W. G.			5.00	5.00
Fuerst, Joe			20.00	20.00
Lacey, Fayette			15.00	15.00
Speck, C.			10.00	10.00
A Friend			g 120.00	120.00
Sunday School			66.37	66.37
Busy Bee Class			7.33	7.33
Truth Seekers' Class			ah 6.00	6.00
Berean Class		5.80		5.80
W. M. S.			wms 22.00	22.00
Church Misc.			29.40	29.40
Senior C. E.			kl 7.33	7.33
Junior C. E.			kl 1.13	1.13
Totals		50.30	774.62	824.92
Strout, Esther (for American Board of Missions to Jews)				2.00
				826.92
Spokane, Wash.				
Jones, Mr. & Mrs. B. G.	10.00			10.00
Bowers, Lillian	5.00			5.00
Hansen, James	7.00			7.00
Cox, Mr. & Mrs. R. O.	5.00			5.00
Manny, F. B.			h 6.00	6.00
Roadruck, Mr. & Mrs. M. H.	5.00			5.00
Hesselstine, Mr. & Mrs. R. H.	5.00			5.00
Brooks, Mrs. E. D.			5.00	5.00
Bancroft, Mr. & Mrs. C. W.			h 25.00	
			g 15.00	40.00
Roberts, S. L.	10.00			10.00
Altruist Class	7.50			7.50
Berean Bible Class	5.00			5.00
Sunday School	22.80			22.80
Church	17.59			17.59
W. M. S.			wms 5.00	5.00
Misc.	10.11	y 3.50		13.61
Totals	110.00	3.50	56.00	169.50
Harrah, Wash.				
Stover, Mrs. Alice E.			10.00	10.00
Stover, Mr. & Mrs. Will		2.50	2.50	5.00
In Memory of John Phillip Stover		2.50	2.50	5.00
Stover, Conrad S. & Family		5.00		5.00
Stover, V. A. & Family		5.00	5.00	10.00
Culver, S. C. & Family	5.00	5.00	5.00	15.00
Summers, Mr. & Mrs. J. H.	10.00			10.00
Helterbrand, Mrs. Faye	10.00			10.00
Kennedy, Mr. & Mrs. Wm.		5.00	5.00	10.00
Kocher, Sam			5.00	5.00
Culver, Mr. & Mrs. Robert	5.00			5.00
Schanz, Mr. & Mrs. J. H.	5.00			5.00
Williams, Rev. & Mrs. Robert	10.00			10.00
S. S. Birthday Offerings			ah 14.40	14.40
Sunday School Misc.	11.99			11.99
Church Misc.	18.00	y 5.05		23.05
Totals	74.99	30.05	49.40	154.44
Misc. Contributions (Northwest Dist.)				
Netzley, Mrs. F. W.			ah 3.00	3.00

NORTHERN CALIFORNIA DISTRICT

Turlock, Calif.				
Heltman, W. W.		20.00	30.00	50.00
Osborn, Mrs. Bell		2.50	2.50	5.00
Studebaker, Rev. Earl B	10.00			10.00
Buckland, N. J.		10.00	10.00	20.00
Johnson, Mrs. E. D.	5.00			5.00
Lundahl, Mrs. Clara		2.50	2.50	5.00
Jennings, Mrs. N. W.		2.50	2.50	5.00
Blewett, Mrs. R. V.		2.50	2.50	5.00
Smith, Mrs. Rose			10.00	10.00
Harding, Richard	5.00			5.00
Sunday School	25.00			25.00
W. M. S.		5.00	5.00	10.00
Sisterhood of M & M	2.00			2.00
Misc.	7.87			7.87
Totals	51.87	45.00	65.00	164.87
Stockton, Calif.				
L. & I.		y 5.00	mo 2.50	
			k 2.50	10.00
Tracy, Calif.				
Covkendall, John Willard		5.00		5.00
Covkendall, Ramon Earl			5.00	5.00
Covkendal, David Charles	5.00			5.00
Covkendall, Mr. & Mrs. J. B	10.00			10.00
Dempsey, Mr. & Mrs. H.		10.00		10.00
Lehman, Mr. & Mrs. W. R.			7.00	7.00
Shaw, Mrs. D. N.	5.00			5.00
Lehman, Bernard	5.00			5.00
Richardson, Rev. & Mrs Geo.	15.00			15.00
Rambo, Mr. & Mrs. Ralph	25.00			25.00
Wampler, Mrs. Alice	5.00			5.00
A Friend	5.00			5.00
Sunday School	12.02			12.02
Sunday School Birthday Offerings	12.86			12.86
Misc.	14.50	y 5.00) .50)		20.00
Totals	114.38	20.50	12.00	146.88

SOUTHERN CALIFORNIA DISTRICT

Long Beach, Calif. (1st)				
Andrews, L. E.	10.00			10.00
Bauman, Louis S.			as 30.00	30.00
Beck, Joseph W.	7.50			7.50
Bergen, Mrs. T. H.	5.00			5.00
Biederbeck, Addie		2.50	2.50	5.00
Booher, Mr. & Mrs. L. N.	10.00			10.00
Brewster, Mrs. Florence E.	5.00			5.00
Candler, Mr. & Mrs. C. F.	6.00			6.00
Colburn, Mr. & Mrs. Franklin	23.00			23.00
Coon, Mr. & Mrs. B. W.	50.00			50.00
Coon, Vivian L.	10.00			10.00
Crozier, R. T.			15.00	15.00
Crozier, Mrs. R. T.	5.00		ah 5.00	10.00
Crozier, Harold		5.00	5.00	
			al .50	10.50
Crozier, Helen		5.00	5.00	10.00
Dargatz, Mrs. Leota	5.00			5.00
Dunjill, Mr. & Mrs. J. E.	25.00			25.00
Eye, Mrs. G. E.	100.00			100.00
Gallup, M. E.	5.00			5.00
Goul, William	5.00			5.00
Halberg, Mr. & Mrs. Chas. F.	20.00			20.00
Haller, Mr. & Mrs. Gene	10.00			10.00
Harmonson, Mr. & Mrs. Leo	25.00			25.00
Hearn, Frances	20.00			20.00
Herring, Mr. & Mrs. Walter	10.00			10.00
Hinkel, H. R.	25.00			25.00
Hinkel, Mrs. H. R.			mo 25.00	25.00
Hinkel, Mr. & Mrs. Raymond H.			mo 5.00	5.00
Hinkel, Mr. & Mrs. Thurl			kl 10.00	10.00
Hewitt, Harry	5.00			5.00
Hill, Mr. & Mrs. Wayne	25.00			25.00
Hoxworth, Mrs. Mary C.			5.00	5.00
Keeler, Mr. & Mrs. F. Edwin	5.00			5.00
Kellogg, Mrs. Luella	20.00			20.00
Kent, Elenaor	20.00	15.00	15.00	50.00
Kinasz, Mrs. S.	5.00			5.00
Knapp, Mr. & Mrs. Willard			5.00	5.00
Lantz, Gladys	6.00			6.00
Laughlin, Mr. & Mrs. T. P.		5.00	10.00	15.00
Liggett, Mrs. C. D.			as 15.55	15.55
McLain, Alma	5.00			5.00
Manley, Mrs. E. B.	4.00			4.00
Miller, Mrs. Mary E.	35.00			35.00
Mitchell, M. O.	10.00			10.00
Monroe, Mr. & Mrs. K. M.	5.00			5.00
Murdock, Mrs. Lucille	20.00			20.00
Nelson, Beulah	15.00			15.00
Nielsen, Johanna			10.00	10.00
Nielsen, N. C.		5.00	5.00	10.00
Nelson, Niels, Jr.			15.00	15.00
Nikkel, Harry	5.00			5.00
Ogilvie, Margaret		5.00	5.00	10.00
Oliver, William R.	100.00		200.00	300.00
Richardson, Sim			5.00	5.00
Scott, Mr. & Mrs. Earl F.	5.00			5.00
Showalter, C. W.	10.00			10.00
Smallwood, Mr. & Mrs. Jas S.	15.00			15.00
Spurrier, Mr. & Mrs. A. H.		10.00	15.00	25.00
Stettenbenz, Mr. & Mrs. W. T.	51.00			51.00
Sundstrom, Mr. & Mrs. J. A.	8.00			8.00
Turpin, Mr. & Mrs Thomas			6.00	6.00
VanPetten, Mr. & Mrs. J. T.		40.00		40.00
Voorhees, Mr. & Mrs. W. Dumont	10.00			10.00
Walker, Mr. & Mrs. Louis C.			5.00	5.00
Welton, Mr. & Mrs. C. H.	14.00			14.00
Willcuts, Mr. & Mrs. Merle	15.00			15.00
Willis, Mr. & Mrs. Dale E.	5.00			5.00
A Member	240.00			240.00
A Brother & Sister in Christ			g 10.00	10.00
Mission Study Class			k 25.00	25.00
Primary Dept.			tb 13.74	13.74
Adult C. E.	50.00			50.00
Y. P. C. E.			kl 15.00	15.00
Senior Intermediate C. E.			kl 35.10	35.10
Intermediate C. E.			kl 5.00	5.00
Misc.	67.87		2.00	
			al 2.90	82.77
	1147.37	92.50	538.29	1778.16
Misc. Funds (Long Beach 1st)				
China Inland Mission:				
Manley, Mrs. E. B.	2.00			
Crozier, Mrs. R. T.	5.00			
Church	10.00			
Hebron Community Center:				
Colburn, Mrs. Franklin	2.00			
Claude H. Pearson:				
Beck, Joseph W.	7.50			
A Member	5.00			
Kellogg, Mrs. Luella	10.00			
Madison, Estella E.	5.00			
Hebrew-Christian Alliance:				
Kellog, Mrs. Luella	10.00			
Central American Mission:				
Oliver, William R.	200.00			
Long Beach (1st) L. L. Legters:				
Oliver, William, R.	100.00			
	356.50			356.50
Total				2134.66
Los Angeles, Calif. (2nd)				
Adams, Arthur	25.00			25.00
Baker, Mr. & Mrs. George	15.00			15.00
Baker, Audrey	15.00			15.00
Bauman, Rev. Paul & Family	36.00			36.00
Beard, Ed.	19.25			19.25
Beard, Margaret	5.00			5.00
Beam, Mrs. Iverna	5.00			5.00
Blanchar, Mr. & Mrs. W. O.	20.00			20.00
Bowhall, Florence	5.00			5.00
Brady, Mr. & Mrs. Loren	11.00			11.00
Brown, Mr. & Mrs. Jesse J.	7.00			7.00
Brown, Clifford	5.00			5.00
Brown, Mary	5.00			5.00
Caldwell, Mr. & Mrs. G. C.	50.00			50.00
Caldwell, Irma	5.00			5.00
Chesney, Mildred	10.00			10.00
Carson, Mr. & Mrs. J. G.	5.50			5.50
Connor, Minnie L.	5.00			5.00
Davis, Mr. & Mrs. H. A.	10.00			10.00
DuMond, Mr. & Mrs. I. E.	10.00			10.00
Early, Mr. & Mrs. M. D.	7.00			7.00
Fillion, W. F. & Family	12.00		2.00	14.00
Fillion, Mrs. Arra Belle & Sons			11.00	11.00
Goddard, Mrs. Etta	5.00			5.00
Guley, Mrs. Elizabeth	5.00			5.00
Hardin, Nellie & Harry	5.00			5.00
Hay, C. C. & Family	5.00	5.00	5.00	
			kl 3.00	18.00
Hofman, J. R. & Family	30.00			30.00
Howard, Roy	5.00			5.00
Hutchinson, Mr. & Mrs. W. A.	5.00			5.00
Jones, Max, W.			10.00	10.00
Jones, Virginia	5.00			5.00
Kelly, Martha	5.00			5.00
Knapper, Mrs. Charles	5.00			5.00
Leffingwell, Mr. & Mrs. A. L.	5.00			5.00
Leffingwell, Mr. & Mrs. J. A.	100.00			100.00
Maddux, Mr. & Mrs. Ed	40.00			40.00
Martin, Dallas S.	25.00			25.00
Mayer, Mr. & Mrs. H. O.	10.00			10.00
McCall, Mr. & Mrs. Chester	100.00			100.00
McClain, Ruth A.	100.00			100.00
McNiel, Mr. & Mrs. W. E.	10.00			10.00
Marcer, Mr. & Mrs. W. T.	13.50			13.50
Milligan, Claude	5.00			5.00
Miller, Mr. & Mrs. Frank & Melvin	6.23			6.23
Miller, Frances	10.00			10.00
Monroe, Mrs. Lilly M.	5.00			5.00
Morrison, Mrs. Ida	5.00			5.00
Moye, Mrs. Idell	25.00			25.00
Nichols, Charles J.	15.00			15.00
Overholtzer, Mrs. Ethel	2.00	1.00	2.00	5.00
Pearce, Mrs. Everett	5.00			5.00
Petersen, Mr. & Mrs. Otto & Beverly	11.00			11.00
Petersen, Hazel		2.50	2.50	5.00
Petersen, Florence A.	10.00			10.00
Petersen, Leonard	5.00			5.00
Reedy, Mr. & Mrs. C. H.	15.00			15.00
Reedy, Lulu	50.00			50.00
Read, Mr. & Mrs. L. G.	20.00			20.00
Reeves, Mr. & Mrs. Charles A.	13.00			13.00
Reeves, Ola	5.00			5.00
Remple, Henry	5.00			5.00
Ringler, Marie	5.00		5.00	10.00
Rubottom, Mr. & Mr. W. L.	10.00			10.00
Runyon, Mr. & Mrs. F. I.	21.00			21.00
Runyon, Mr. & Mrs. Ray	10.00			10.00
Schlegel, Mr. & Mrs. John U.		25.00	20.00	
			an 25.00	70.00
Schultz, Eva	5.00			5.00
Scott, Mr. & Mrs. S. C., Jr.	5.00			5.00
Shively, Mr. & Mrs. C. B.	40.00			40.00
Shively, Hazel	50.10			50.10
Soverens, Mr. & Mrs. Carl	7.00			7.00
Tilney, John	5.00			5.00

Contributing Church	General	S. A.	Africa	Total
Turner, Mr. & Mrs. C. A.	5.00			5.00
Wrightsman, M. C.	30.00			30.00
Yarian, P. A. & Family	20.35			20.25
Reuter, Dwight	10.00			10.00
McFarland, Mrs. B. E. & Family	34.00			34.00
Reuter, Mr. & Mrs. C. E.	10.00			10.00
Misc.	216.68		f 50.00	266.68
Totals	1462.51	33.50	85.50	1631.51
Whittier, Calif.				
Adams, Deroy		30 00		30.00
Akers, Mrs. Alice		5.00		5.00
Andison, Eddie		5.00		5.00
Ashman, Rev. & Mrs. Chas. H.		20 00		20.00
Ashman, Charles H., Jr.		5.00		5.00
Beeson, Mrs. Ruth		5.00		5.00
Brown, Oliver		5 00		5.00
Bushnell, Ed		25 00		25.00
Capron, Mildred		5.00		5.00
Coffman, Mrs. Elizabeth		6.00		6.00
Crawford, Mr. & Mrs. Harry M.		20.00		20.00
Culp, Mr. & Mrs. E. L.		40.00		40.00
Culp, Bobbie		20 00		20.00
Culp, Ellen		20.00		20.00
Culp, Lynn		20.00		20 00
Culp, Richard		5.00		5.00
Culp, Mr. & Mrs. Orlyn		10.00		10 00
Culp, Ruth		8.00		8 00
Deck, Mr. & Mrs. U. G.		5.00		5.00
Dowlen, Mr. & Mrs. Geo. C.		5.00		5.00
Driver, E. W.		35.00		35.00
Epperly, Mr. & Mrs. C. C.		10.00		10.00
Epperly, D. O.		55.00		55.00
Epperly, Elizabeth		6.00		6.00
Fleming, Mayme		100.00		100.00
Flory, George A.			f 15.00	15.00
Flory, Eunice			f 15.00	15.00
Flory, Geo. A. Jr.	5.00			5.00
Frick, Mr. & Mrs. Byron	5.00			5.00
Garber, Mr. & Mrs. Wm.			f 50.00	50.00
Gnagy, Ethelyn P.			o 7.50	7.50
Guest, Elizabeth	5.00			5.00
Gunn, Alfred J. & Family			f 20.00	20.00
Haag, Mr. & Mrs. Geo. C.			f 25.00	25.00
Hammer, Aleane	5.00			5.00
Hill, Leon C.	5 00			5.00
Holden, Mrs. H. A.	5.00			5.00
Hopwood, R. B.			f 25.00	25.00
Hubbling, John			f 5.00	5.00
Irwin, Alice		5.00		5.00
Irwin, Mr. & Mrs. Clyde		50 00		50 00
Johnson, Mr. & Mrs. Walfred	10.00			10.00
Jones, Ida O.	10.00			10.00
Jones, Mr. & Mrs. V. F.	20.00			20.00
Jones, Mr. & Mrs. W. H.	10 00			10.00
Kelly, Dick			f 25.00	25.00
Kessler, H. O.			f 5.00	5.00
Knipp, Mrs. Elizabeth			f 5.00	5.00
Kreiter, Mr. & Mrs. C. S.			f 25.00	25.00
Larkins, Mr. & Mrs. S. O.			f 25.00	25.00
Martin, Mr. & Mrs. C. H.			f 5.00	5.00
Mayes, Mrs. C. W.			f 5.00	5.00
Mendenhall, J. M.			f 5.00	5.00
Miller, G. E.			f 10.00	10.00
Miller, Glenn E.			f 5.00	5.00
Miler, Mildred			f 10.00	10.00
Miler, Mrs. Opal			f 5.00	5.00
Mulkins, Mr. & Mrs. Earl			f 8.00	8.00
Needham, Mrs. Jennie V.			f 10.00	10.00
Ogden, Elizabeth			f 10.00	10 00
Palmer, Mrs. Cora E.			f 10.00	10.00
Patching, Albert L.			f 5.00	5.00
Peterson, Mr. & Mrs. Glen			f 20.00	20.00
Peterson, Russell			f 5.00	5.00
Robinson, Mr. & Mrs. Roy			f 21.50	21.50
Root, Mr. & Mrs. J. E.			f 10.00	10.00
Schumacher, Mrs. W. H.			f 5.00	5.00
Spear, Mr. & Mrs. F. L.			f 25.00	25.00
Singer, Mrs. L. A.			f 10.00	10.00
Squires, Aurelia Lee			f 10.00	10.00
Squires, Victoria			f 10.00	10.00
Squires, Mr. & Mrs. John H.			f 10.00	10.00
Stanfield, Fred			f 5.00	5.00
Sterling, Mr. & Mrs. A. L.			f 10.00	10.00
Sterling, Bernice			f 5.00	5.00
Sterling, Vera			f 5.00	5.00
Sterling, Clifford			f 5.00	5.00
Thompson, Geraldine			f 5.00	5.00
Thompson, W. D.			f 5.00	5.00
Tunstill, Mr. & Mrs. Allan			f 10.00	10.00
Ulery, Mrs. Geo.			f 30 00	30.00
Veale, Mr. & Mrs. Claude W.			f 15.00	15.00
West, W. Russell			f 5.00	5.00
Yarger, Annetta			f 25.00	25.00
Yarger, Minnie			f 25.00	25.00
Zook, C. V.			f 5.00	5.00
Zuck, Mr. & Mrs. Boyd			f 20.00	20.00
Zuck, Helen M.			f 10.00	10.00
Zuck, Mary Catherine			f 10.00	10.00
A Friend			f 25.00	25.00

Contributing Church	General	S. A.	Africa	Total
Flory, C. H.			f 5.00	5.00
Gnagy, J. H.			f 10.00	10.00
Shamberger, Mrs. Jessa A			f 5.00	5.00
Stroud, Mr. & Mrs. Harry E.		3 00	3.00	6.00
Routledge, Mrs. Lavina		5.00	5.00	10.00
Mulkins, Mr. & Mrs. Earl		10.00	10.00	20.00
Hay, Ed	5 00			5.00
Rideout, Mr. & Mrs. A. R			21.00	21.00
Warne, Mr. & Mrs. A. D			20.00	20.00
Junior C. E.			kl 5.00	5.00
College C. E.		15.00		15.00
Loyal Women's Class			f 5.00	5.00
Misc.	243.79		f .50	244.29
Totals	328 79	558.00	771.50	1658 29
LaVerne, Calif.				
Bowman, Mr. & Mrs. A. E.	10.00			10.00
Bath, Mrs. Clara	7.00			7.00
Broad, Mrs. Katie			15 00	15.00
Bolling, Mrs. A. R.	10 00		f 25 00	35.00
Brower, F. E.	7 00			7 00
Cobaugh, Sarah		3.50	3.50	7.00
Clammer, Mrs. Elizabeth	10.00			10.00
Bailey, Arthur	5.50	1.65		7.15
Doutt, Mrs. Sarah	5.00			5.00
Dahlem, R. J.	100.00			100.00
Frantz, Mr. & Mrs. David	5.00	1.00	4 00	10.00
Fischer, Rudolph	10.00			10.00
Gump, Mrs. Viola	10.00			10.00
Haines, Mrs. Opal	1.00		44.00	45 00
Hanawalt, Mrs. S. E.	5.00		5.00	10.00
Hay, George		10.00	15.00) ah 5.00)	30.00
Keating, A. W	50.00			50.00
Linderman, William	5.00			5.00
McClellan, Mrs. J. A	20 00			20.00
McMahan, Claud	10 00			10.00
Marston, Harry	4.00		10 50	14 50
Monia, E. E.	40.00			40 00
Montz, Mrs. A. L.	5.00			5 00
Raley, Vere	5.00			5.00
Rager, Elsie	25.00			25.00
Robinson, Mrs. Anna		25 00		25.00
Robinson, Dorothy			au 25 00	25 00
Sickel, B. F.	10.00			10.00
Sickel, Lena Bell	10.00			10.00
Steves, T. J.	20.00			20.00
Shiers, Rev. Floyd W.			20.00	20.00
Thomas, Percy	6.00	1.00		7.00
Walters, Grant	5.00	.20		5.20
White, James	9.00	1 50	1.50	12.00
White, Elias D., Sr.	10.00			10.00
McMahan, Mrs. Sarah	1 25	1.75	2.00	5.00
W. M. S.	10.00			10.00
Women's Bible Class	25.00			25.00
Men's Bible Class	5 00			5.00
Pre-Junior C. E.			kl 5 00	5.00
Sunday School Misc.	55.17			55.17
Sundry Members	31.90	1.75	7 20	40.85
Totals	547.32	47.35	187 70	782 87
Long Beach, Calif. (2d)				
Momme, Mr. Gertrude B			kl 10 00	10 00
McCormack, Nettie E.			kl 5.00	5.00
Snow, Mr. & Mrs. Oliver	20 00			20.00
Horton, H.			kl 5 00	5.00
Miller, Mr. & Mrs. Ralph			kl 5 00	5.00
Maure, Mr. & Mrs. L. H.			kl 10.00	10.00
Wills, W. V.			kl 5.00	5 00
Gingrich, Rev. & Mrs. J. L.			kl 5 00	5 00
Skofstad, M. I.			kl 5 00	5.00
Prigmore, Ina W			kl 10.00	10.00
Burdick, Mr. & Mrs. E. J			kl 5.00	5.00
Hartshorn, Mr. & Mrs. J. V.	5.00			5.00
Momme, George			kl 10.00	10 00
Kemp, Mr. & Mrs. Floyd C			kl 5.00	5.00
Williams, Mr. & Mrs. Ralph			kl 20.00	20 00
Lawson, Mr. & Mr. John O.			kl 10.00	10.00
Ouinton, Mr. & Mrs. S. J			kl 5 00	5.00
Ouinton Boys			kl 10.00	10 00
Kirby, Mrs. H. A.			kl 25.00	25.00
Bishop, Mrs. L.			kl 5.00	5 00
Lacy, Mr. Estella			kl 5.00	5.00
Lawon, Howard			kl 5.00	5.00
Pierce, Rex V.			kl 5.00	5.00
Talbot, Clara D.			kl 5.00	5.00
Burn, Mrs. J. D.			kl 5.00	5.00
Hess, Foter			kl 5.00	5.00
Landess, Mr. & Mrs A. E.			kl 10.00	10.00
Pieritz, Mr. & Mrs. Walter			kl 5.00	5.00
Alguire, Mr. & Mrs. J. H.			kl 5 00	5.00
Denton, Luther			kl 5.00	5.00
Gilmore, Lester			kl 7.00	7.00
Kirby, H. A.			kl 6.00	6.00
Parks, Mrs. Frank			kl 5.00	5.00
Willard, C. E.			kl 5.00	5.00
Pitts, C. A. & Family			kl 5 00	5.00
Frinell, Mrs. A. E.			kl 5.00	5.00
Fisher, Flov	5.00		kl 5 00	10 00
Lane, Mrs. J. M.			kl 5.00	5.00
Stevens, Mr. D. M.			kl 10.00	10.00
Rees, Mr. & Mrs. D. W.			kl 5 00	5.00
C. E.			kl 14.48	14.48
Misc.	195.17		kl 82.00	277.17
Totals	225.17		364.48	589.65
Los Angeles, Calif. (1st)				
Allen, Mrs.	5.00			5.00
Arnett, Donald	6.00			6.00
Avers, Mrs. Carrie	5.00			5.00
Ayers, Ruth	25.00			25.00

Contributing Church	General	S. A.	Africa	Total
Ayers, Frances	5.00			5.00
Berry, George	6.00			6.00
Coverdale, Mr. & Mrs. Carl	10 00			10.00
Best, Mrs. Mary L.	10.00			10.00
Cooper, R. A.	12.25			12.25
Casel, H. C.	5 00			5.00
Deibert, Mrs. Effie	5.00			5.00
Edmonds, Jane	15.00			15.00
Emmons, Mrs. Edith	6.00			6.00
Evenson, Mr. & Mrs. Neil	15.00			15.00
Harrison, May Belle	50.00			50 00
Haw, Mr. & Mrs. Gleason	60.00			60.00
Judson, Mrs. Mattie	15 00			15.00
Keller, Mr. & Mrs W. G.	5 00			5 00
Kiel, Connie	5.00			5 00
Kiel, Mrs. Ruth	5.00			5.00
Lytton, Mr. & Mrs. Lester	12.00			12 00
Lytton, Mr. Estella	5.00			5 00
Metzger, Mr. & Mrs Vernon	5.00			5 00
Miller, Mrs. Sadie	20.00			20 00
Nickels, Mr. & Mrs. Leroy	5.00			5.00
Ogden, Mr. & Mrs. W. A.	20 00			20 00
Pomerenk, Mrs. Bertha	5.00			5.00
Schmitt, Mr. & Mrs. S. P.	5 00			5.00
Schmitt, Marjorie	5.00			5 00
Schisler, Mrs. B. F.	5.00			5 00
Schmitt, Mr. & Mrs. R. O.	5 00			5 00
Saylor, Adda	25.00			25.00
Saylor, Lucie	20 00			20 00
Snyder, Mr. & Mrs. Cecil	10.00			10.00
Jones, Harold	10 00			10 00
Weishaupt, Mr. & Mrs Herman	25 00			25 00
Sunday School	130 47			130 47
Total	582.72			582.72
Fillmore, Calif.				
Eiselstein, Mr. & Mrs Paul			h 15.00 j 10.00	25 00
Robinson, Mr. & Mrs Harold	10 00			10.00
Strickland, Mr. & Mrs. James	10 00			10 00
Warren, Mr. & Mrs. R. S.	10.00			10 00
Bennett, Mr. & Mrs. Oscar			5.00	5 00
Robinson, Mr. & Mrs E. R.	5.00			5 00
Scott, Mary			5 00	5 00
Arundell, Mr. & Mrs Frank	5 00			5 00
Williams, Mr. & Mrs. R. R.			5.00	5 00
Warren, Mr. & Mrs. A. F.	5 00			5.00
Scott, Mr. & Mrs. Bernard	5 00			5 00
Young, Mr. & Mrs. Ray	5 00			5.00
Primary Dept. S. S.	5 00			5 00
Sunday School	57 10			55.10
W. M. S.	25.00			25.00
Junior C. E.			kl 4 00	4 00
Total	140 10		44 00	184 10
Compton, Calif.				
Smith, C. E.	1.00		4.00	5 00
Skinner, Mr. & Mrs. H. L.		2 50	2 50 kl 3.00	8.00
Conway, O. I.	1 00	1.00	3 00	5.00
Webber, Mrs. Anna W.	2 00	2 00	1 00	5.00
Bradley, Mrs. Isabel	2 00		kl 3.00	5.00
Bixby, C. I.	5 00			5.00
Carpenter, Mr. & Mrs Will	25 60			25 00
McDonald, Rev. & Mrs Grant	5.00			5.00
Sypher, Duck			kv 5 00	5.00
Sunday School	50.76			50 76
Church	14 64			14.64
Totals	106 40	5.50	21.50	133.40
Bixby, C. L.	5 00			5.00
South Gate, Calif.				
Church	261.16	6.00	13.00 kl 3.00 an 25.00	
Totals	261.16	6 00	41 00	308.16
Glendale, Calif.				
Ware, Mary			bv 5.00	5.00
Cole, J. A.	10 00			10 00
Harrison, Mr. & Mrs E. B.			7.00	7.00
Hammer, Mr. & Mrs. O. J.			bv 15.00	15 00
Cameron, Mr. & Mrs. S.			by 25.00	25.00
Junior C. E.			kl 3.00	3 00
Bible School	62 60			62.60
Misc.	48 01			48.01
Totals	120 61		55.00	175 61

Contributing Church	General	S. A.	Africa	Total
Misc. Contributions (So. Calif. Dist.)				
Larsen, H. C.			w 10.00	10.00
A Friend	2.00			2.00
				12.00
General Misc. Contributions				
American Mission to Lepers			al 25.00	25.00
Rent, Wells Property	50.00			50.00
				75.00
TOTAL RECEIPTS FOR MAY AND JUNE				$32,678.02

SUMMARY OF ENTIRE 1938 EASTER OFFERING
(Including Receipts for March, April, May & June)

PENNSYLVANIA DISTRICT

Accident, Md.	$ 12.05
Aleppo, Pa.	93.00
Allentown, Pa.	402.00
Altoona, Pa	175.16
Berlin, Pa.	174.13
Brush Valley, Pa	95.70
Cameron, W. Va.	25.00
Conemaugh, Pa.	1007.02
Grafton, W. Va.	45.00
Highland, Pa.	19.50
Johnstown, Pa. (1st)	1604.58
Johnstown, Pa. (2d)	2.15
Johntown, Pa. (3d)	73.26
Jones Mills, Pa.	14.93
Juniata, Pa.	56.69
Kittanning, Pa.	89.24
Lamersville, Pa.	11.50
Listie, Pa.	357.03
McKee, Pa.	238.07
Martinsburg, Pa.	218.00
Masontown, Pa.	355.00
Meyersdale, Pa. (1st)	391.47
Mount Pleasant, Pa.	24.34
Mundy's Corner (Pike)	356.39
New Kensington, Pa.	84.00
Philadelphia (1st)	2647.07
Philadelphia (3d)	845.20
Pittstown, N. J. (Calvary)	95.00
Sergeantsville, N. J.	58.00
Summit Mills, Pa.	54.13
Terra Alta, W. Va.	9.15
Uniontown, Pa.	258.77
Vandergrift, Pa.	15.25
Vinco, Pa.	196.80
Waynesboro, Pa.	501.00
Yellow Creek, Pa	6.40
Sundry Unclassified Offerings	5.00
Total	$10,617.49

SOUTHEASTERN DISTRICT

Baltimore, Md.	$ 57.00
Boone Mill, Va.	17.18
Covington, Va.	141.81
Dayton, Va.	17.00
Hagerstown, Md.	220.95
Harrisonburg, Va.	66.33
Krypton, Ky.	65.30
Limestone, Tenn.	157.00
Lost Creek, Ky.	21.15
Lydia, Md.	64.40
Mauertown, Va.	174.77
Mountain View, Va.	160.00
Quicksburg, Va.	13.30
Roanoke, Va.	568.64
Washington, D. C.	1060.68
Winchester, Va.	143.45
Sundry Unclassified Offerings	2.00
Total	$ 2,960.02

OHIO DISTRICT

Ankenytown	$ 145.99
Ashland (1st)	15.00
Ashland (W. 10th St.)	236.00
Camden	9.00
Canton	746.32
Clayton	74.10
Cleveland	260.70
Columbus (Co-Operative)	5.50
Danville	58.00
Dayton	1048.62
Ellet	233.83
Fremont	109.01
Glenford	22.00
Gratis	58.77
Gretna	70.00
Homerville	197.00
Logan (Mt. Zion)	15.00
Louisville	227.25
Middlebranch	168.54
New Lebanon	79.65
North Georgetown	24.74
Pleasant Hill	107.30
Rittman	226.98
Smithville	313.00
Sterling	530.00
Washington Court House	284.08
West Alexandria	36.35
West Salem (Fair Haven)	76.90
Williamstown	27.66
Sundry Unclasified Offerings	50.00
Total	$ 5,451.29

INDIANA DISTRICT

Berne	$ 913.91
Clay City	139.84
County Line	25.00
Denver	18.00
Dutchtown	15.40
Elkhart	410.00
Flora	206.94
Fort Wayne	463.79
Frankfort (Cambria)	17.31
Goshen	198.65
Huntington	36.12
Lake Odessa, Mich (Campbell)	322.22
Loree	146.41
Mexico	57.21
Milford	12.47
Muncie	145.51
New Paris	5.00
North Liberty (1st)	26.29
Oakville	261.11
Osceola	9.51
Peru (1st)	105.69
Peru (Center Chapel)	12.00
Roann	231.80
Roanoke	10.00
Sidney	143.10
South Bend (Ardmore)	14.00
South Bend (1st)	324.31
Tiosa	15.06
Twelve Mile	12.80
Wabash (College Corner)	14.00
Warsaw	240.51
Sundry Unclasified Offerings	143.70
Total	$ 4,697.66

ILLIOKOTA DISTRICT

Dalla Center, Iowa	$ 194.41
Garwin, Iowa	74.15
Lanark, Ill.	159.91
Leon, Iowa	107.60
Milledgeville, Ill.	71.32
North English, Iowa	10.00
Waterloo, Iowa	458.09
Williamsburg, Iowa	267.20
Sundry Unclassified Offerings	12.00
Total	$ 1,354.68

MID-WEST DISTRICT

Beaver City, Neb.	$ 95.50
Fall City, Neb.	82.55
Fort Scott, Kans.	12.50
Hamlin, Kans.	48.00
McLouth, Kans.	39.87
Morrill, Kans.	27.97
Mulvane, Kans.	37.04
Pottis, Kans.	142.64
Sundry Unclassified Offerings	3.00
Total	$ 489.07

NORTHWEST DISTRICT

Harrah, Wash.	$ 154.14
Spokane, Wash.	169.50
Sunnyside, Wash.	916.92
Sundry Unclassified Offerings	3.00
Total	$ 1,243.86

NORTHERN CALIFORNIA DISTRICT

Manteca	$ 1.83
Stockton	10.00
Tracy	146.88
Turlock	382.95
Sundry Unclassified Offerings	24.65
Total	$ 566.31

SOUTHERN CALIFORNIA DISTRICT

Compton	$ 143.91
Fillmore	184.10
Glendale	185.02
LaVerne	837.87
Long Beach (1st)	$337.97
Long Beach (2d)	592.30
Los Angeles (1st)	623.87
Los Angeles (2d)	1686.81
San Diego Mission	168.00
South Gate	313.16
Whittier	1658.29
Sundry Unclassified Offerings	39.00
Total	$14,770.36
General Misc. Offerings:	
	$ 132.00
TOTAL 1938 EASTER OFFERING	$42,282.68

FIFTEEN LEADING CHURCHES IN EASTER OFFERING

Long Beach, Calif. (1st)	$ 8,337.97
Philadelphia, Pa. (1st)	2,647.07
Los Angeles, Calif. (2d)	1,686.81
Whittier, Calif.	1,658.29
Johnstown, Pa. (1st)	1,604.58
Washington, D. C.	1,135.04
Dayton, Ohio	1,048.62
Conemaugh, Pa.	1,007.02
Sunnyside, Wash.	916.92
Berne, Ind.	913.91
Philadelphia, Pa. (3d)	845.20
LaVerne, Calif.	837.87
Canton, Ohio	746.32
Los Angeles (1st)	623.87
Long Beach, Calif. (2d)	592.30

SUMMARY TOTALS FOR ALL FUNDS

General Fund	23,877.34
African General Fund	4,703.68
African Bible Translation	45.00
African Hospital	270.40
African Leper Fund	214.84
African Native Evangelist	322.00
African Special Fund	179.05
Bickel Fund	409.00
Byron Fund	58.00
Crawford Fund	382.50
Emmert Fund	66.50
Foster Fund	869.00
Gribble Fund	365.50
Hathaway Fund	225.91
Jobson Fund	450.00
Kennedy Fund	465.50
Kliever Fund	1362.14
R. Miller Fund	955.74
Morrill Fund	817.46
Myers Fund	475.76
Sheldon Fund	662.50
South American Bible & Tract	35.55
South American Building Fund	5.00
South American General Fund	2,976.62
South American Special Fund	50.80
South American Students' Aid	14.00
Taber Fund	732.52
Tyson Fund	384.00
W. M. S. Fund	45.00
Total	$41,421.31

Misc. Funds (Outside of Denomination):

Central American Mission	$ 200.00
L. L. Legters	150.00
Belgian Gospel Misson	13.00
Berlyn H. Stockley (Navajo Indians)	9.00
Hebrew Christian Alliance of America	86.30
American Board of Missions to the Jews	93.20
China Inland Mission	44.00
Oswald Smith (Russian work)	89.37
Claude H. Pearson (sailors)	110.50
Mrs. F. Couser (Sudan)	15.00
Mr. M. Rohrbaugh	5.00
Hebron Community Center	21.00
Hebron Home	25.00
	861.37

Total EASTER OFFERING for 1938 .. $42,282.68

Respectfully submitted,
LOUIS S. BAUMAN, Secy.-Treas.

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Washington, D. C.

LETTER FROM WASHINGTON, D. C.

To our Christian Endeavor Friends, GREETINGS:

It has been some time since the Washington C. E. corresponded with you. We trust this will find you all busy in the Lord's work.

The year 1938 has been a busy one to date for Brethren C. E.'ers at Washington. Our new officers took on their responsibilities the first of January and began immediately to plan for the year. Under an existing practice in our organization the retiring Prayer Meeting Committee each year arrang-

es for the Sunday meetings through the month of January of the following year. This gives the new officers a month in which to make plans and get their organization completed and running smoothly. This January our Sunday evening gatherings were led by various Sunday School classes and proved to be different and interesting.

Christian Endeavor week was observed with a number of special meetings, although it was not possible for us to arrange for all of these meetings between February 6 and 13. Our pastor is always thoroughly cooperative with the organizations of the church, and permitted the C. E. to be responsible for the Prayer Meeting service on February 2 and the evening church service on Sunday, February 13. At the latter service the speakers represented the Junior, Intermediate and Senior Christian Endeavor Societies and the special choir of about twenty voices was composed entirely of Christian Endeavorers. On February 4 we experimented with an idea promoted by President Dick Saunders—a C. E. Jamboree. It didn't sound feasible at first, but it worked. All Endeavorers of every group were invited to attend the Jamboree at Friendship House from 8 to 10:15 P. M. There was a very short period of group singing and then each group contributed one item to the program. The rest of the entertainment was arranged by Miss Nellie Sampson who very cleverly chose a group of games that could be played by everyone. All, from the most sedate senior to the peppiest junior, had a fine evening of recreation and enjoyed fellowshipping together. We can recommend this to others for an evening that is different and enjoyable.

Two other socials have been enjoyed since the first of the year. One a Valentine Party for the Senior Group and the other a St. Patrick's Party for the combined Senior and Intermediate Societies.

A District C. E. Rally was called for March 4 at Winchester, Virginia. A bus carrying 31 journeyed down from Washington to join other groups from the Southeastern District at this Rally. This gathering proved a fine opportunity to meet and fellowship with our co-laborers in other places and to refresh our memories as to the plans and goals set by our National Brethren C. E. Officers for this year.

We endeavor to distribute to our membership each week a short bulletin containing reports on completed activities, notice of important future dates, and short articles. This paper has had no fixed title and is usually referred to as the "bulletin." However, by means of a contest, conducted over a period of about six weeks, when anyone who cared to was permitted to turn in suggestions for a name for the paper, some 100 names were suggested. The judges reported that they had a very hard job to choose one name from all the good ones that were offered. Their choice finally was "The C. E. Broadcaster," and now each week our little paper will appear with its official title on the front. A gold C. E. pin was presented to Robert L. Merrick who suggested this name.

Another responsibility which we try to fulfill is the encouragement of a large attendance from the young people's group at the evening church service on the third Sunday in each month. Also, the special music on this evening each month is provided by the Christian Endeavor.

One Sunday afternoon in March our folks visited the city hospital in a group and sang and witnessed for the Lord there. Following this we all met at the president's home and had supper together, and then gathered together once more at the church for our regular Sunday evening service.

We went over the top in our foreign mission offering, for which we are very thankful.

Pray for us, Endeavorers, as we continue in the work here at Washington.

Senior C. E. at Washington, D. C.

C. E. Topic for Young People

Topic for August 7, 1938

THE JUDGMENT OF THE NATIONS

(Matthew 25:31-46)

Suggestions for the Leader

We are living during the period of Gentile domination. In the Bible it is called "the times of the Gentiles." The Lord is granting special powers and privileges to the Gentiles and then will bring them to an account of the way they used them.

Early accounts in the Bible show that God did judge men for sin. It is reasonable to believe that He will do as much in the future. Israel was highly favored among the people of the world; but for unfaithfulness, the nation suffered a judgment of blindness.

Some people think that God is not going to do anything about sin. They refuse to admit the coming judgment. However, the Word tells us that judgment comes to the wicked as sure as heaven comes for the saved. Paul was convinced that God would not over-look sin. Once he said, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). In this reference, he told about the judgment seat of Christ which is a different judgment.

The nations shall be judged according to the way they have treated the Jews. In our scripture reading, the thought must be that those nations that persecuted the Jews will be punished.

It should be perfectly clear that there shall not be merely one general judgment, at which time the sheep are separated from the goats. This is a reference to nations and not individuals.

1. The Judgment of the nations cannot be a general individual judgment.

2 Cor. 5:10; Rev. 20:11-15; Matt. 25:31-32.

It is only theory that says Christians shall stand with the unsaved in the day of judgment. A careful study of the Bible indicates that there will be many judgments. The three mentioned in the above texts occur at different times and have different people present.

Paul addresses the Corinthian letter to the saints "that in every place call upon the name of Jesus Christ our Lord." Therefore it is safe to say that the "we" in 2 Cor. 5:10 means Christians. This is not a judgment to determine salvation. Our salvation is never brought into question again. It is a judgment of our works to determine rewards and crowns in heaven. Always remember that salvation is a free gift and our works neither merit salvation or destroy it. Faithfulness to God, on the part of saved people will not go without a reward.

The judgment in Rev. 20:11-15 is the one where the wicked are brought to face God as their Judge. Notice that it is the white throne judgment. No Christian will stand there. All who are so unfortunate to be in that company hear the frightful sentence, "Depart from Me." "And whosoever was not found written in the book of life was cast into the lake of fire."

Another judgment mentioned in the scripture reading is that of governments or nations. This will be done upon the basis of their responsibility toward God. Undoubtedly it will be hard for those nations that abused Christians and Christianity. More than that, nations will give an account of their treatment of God's wandering people, the Jew.

2. The Basis of the Judgment.

Matt. 25:34-46; Joel 3:2-6.

The plan of salvation as explained in the Bible always insists that it is a gift. We receive the pardon from the Lord without price and without works. Therefore Matthew was talking about something else besides personal salvation.

Whoever these people are to receive a blessing or a curse, it must be admitted that they come on the basis of good works; they pleased the Lord, fed, clothed and visited His own friends. Salvation is not being discussed, at least not that which we refer to as salvation from the penalty of sin. The conduct and behavior of the nations is really under consideration. (See vs. 32).

Who are the "brethren"? Here the

A PRAYER

Jesus, take this heart of mine,
Make it pure and wholly Thine,
Thou hast bled and died for me,
I will henceforth live for Thee,
God helping me, for Thy name's sake.
Amen.

"brethren" of Christ must mean either one or another of these groups. (Christian or Jew) The people of Israel are Christ's brethren after the flesh, and His people are His brethren after the Spirit. As the age draws to a close, there is a distinct unfriendliness toward the churches, and increased persecution of the Jews."

3. The Result of the Judgment of the Nations. Joel 3:7-8; Matt. 25:46.

Some nations are going to be condemned for their wickedness. During the great Tribulation, they will attempt to destroy the Jews. Persecution will increase for them. When Jesus comes again in power and glory He shall deal with these nations, sending destruction to them. The war lords and political leaders as well as their followers will be banished from the presence of the Lord into outer darkness. The battle array at Armageddon ought to convince every man that certain nations have challenged God and will continue to do so.

Other nations will enter the 1000 years of peace and happiness with Christ. Those nations that helped the Jews and nurtured Christianity will live on and on. Israel looks for a hiding place now. Let it never be said of our country that we oppressed God's chosen people, the Jews. It is entirely in harmony with God's will for them and us, to lead them to their Messiah. Our position ought to be one of sympathy and not hatred.

4. There will be Gentile nations in the blessing of the Millennium.

Isa. 11:10; Zech. 8:23; Zech. 14:4, 9.

Prophets of Israel saw Gentiles sharing in the blessing of the coming golden age. Isaiah saw the Gentiles coming to the Lord Jesus to seek rest and a blessing. Zechariah too, predicted the day to come when the Gentiles would go up to Jerusalem with the Jews to see the glory of the Lord.

The kingdom age will be a time when the Jews will be in their home land and Jesus will be their King. He will use Jerusalem as His head-quarters on the earth. During that time some men will be as glad to live for God as they are now. We do not stumble over the fact that Jesus was a Jew. We are glad to accept Him as our Savior.

5. Nations will be saved through the ages. Rev. 21:23-24.

The kingdom will last one thousand years. After that comes the eternal state or the age of ages. Throughout this stretch of eternity, God will bless His people and those nations that were called the sheep nations.

John saw the trees in the new earth with leaves for the healing of the nations. He also saw the new light in the beautiful city, the new Jerusalem and the nations that shall walk in the light. Finally, he saw them bringing the glory and honor of the nations into the city. These references ought to convince us that nations of people will be preserved in the future. It will be their identity.

6. What About the nations that are Condemned? Isa. 66:24; Rev. 20:7-9

First of all those nations that fight against the Lord Jesus in the battle of Armageddon will suffer loss and destruction. The leaders will be held accountable for the policies and actions of the nations and then be punished for them. The armies of those nations will be killed and buried in the graveyard of Hamon-Gog. This great graveyard will be a constant reminder to those who worship at Jerusalem of the power and holiness of our Lord. The women and children that were left at home and had no part in the war, will grow into a nation again. At the end of the 1000 years reign of the Lord Jesus, Satan will go out to stir them up against the Lord. Again those who turn against Him will suffer severe judgment.

After all the blessing and prosperity that the Lord Jesus brings to the people, some are ready to turn against Him.

Questions

1. Why will all men be brought into judgment? 2 Cor. 5:10; Rev. 20:11.

2. How does the judgment of the nations differ from the judgment of individuals? Matt. 25:32.

3. What things can a nation do to please God?

4. What things can a nation do to displease God?

5. Is the United States a Christian nation or not?

C. E. Topic for Juniors

August 7, 1938

THE KIND OF PEOPLE GOD NEEDS

(Aim: To show what we must be if we want to be used of God.)

Leader

Our subject "The Kind of People God Needs" is one that should be of interest to every boy and girl. Surely we all want to be used of God. God needs us but are we what we ought to be so He can use us? He has given us eternal life through His only Son Jesus Christ. What are we giving in return? Are we willing to be used of Him? There is a little poem called "The Hindered Christ" which pictures so many Christians.

The Hindered Christ

The Lord Christ wanted a tongue one day
To speak a message of cheer.
To a heart that was weary and worn and sad,
And weighted with a mighty fear.
He asked me for mine, but t'was busy
With my own affairs from morn till night.
The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for him,
To run with gladsome speed.
But I had need of my own that day;
To his gentle beseeching I answered "Nay!"

So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart. God knows
I busied my hands with worthless play,
And my willful feet went a crooked way.
And the dear Lord Christ, saw his work undone
For lack of a willing heart?
Only through men does he speak to men?
Dumb must he be apart?
I do not know, but I wish today
I had let the Lord Christ have his way.

For Discussion

(It is suggested that these verses be assigned to Juniors before the meeting. As the reference is called, have them read it and tell in their own words what it means. Then discuss it.)

The Kind of People God Needs.

Rom. 12:1-2 (Those wholly yielded to God.)

I Cor. 8:13 (Willing to give up things not wrong in themselves for Christ's sake.)

Phil. 1:27 (Manner of life becoming to Gospel.)

I Cor. 10:31 (Those who put God's glory first.)

I Tim. 4:12 (Young people who are an example to others.)

Titus 3:8 (People whose lives are consistent.)

Heb. 10:22-25 (Clean lives which provoke unto love, faithful attendance.)

I Peter 3:13-18 (People ready to testify at all times.)

I John 3:18 (Those whose love is evidenced by deeds and not just those who brag and talk about it.)

II Cor. 6:14-18 (Those who will separate themselves from all uncleanness.)

Men who were used of God.

1. Job who trusted God when he could not understand God's dealings with Him. (Lesson 8, Year 1, Part 1, True Stories from the Long Ago.)

2. Abraham who obeyed God when he could not understand His leading. (Lesson 12, Year 1, Part 1.)

3. Ruth who left all and made God her choice. (Lesson 48, Year 1, Part 4.)

4. Daniel who was ready to be used of God on a moment's notice. (Lesson 89, Year 2, Part 3.)

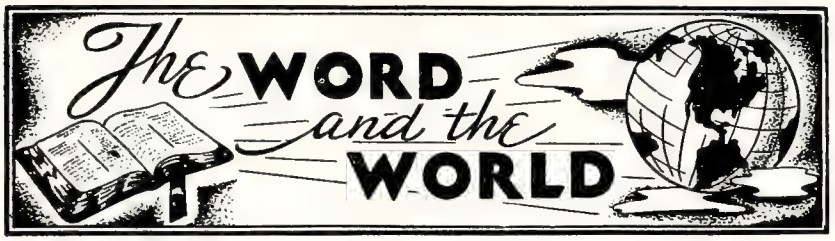
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Vol. LX, No. 31 July 30, 1938

The BRETHREN EVANGELIST



There is a time to sow and a time to reap. The gospel seed must be sown in faith. One man plants, another waters, but God gives the increase. "Let us not be weary in well doing: for in due season we shall reap if we faint not" (Gal. 6:9).



By ALVA J. McCLAIN

THE Latest Red Method

The Communist party in the United States has adopted a brand new technique. Only a few years ago the Reds declared in their first Manifesto that "Communism does not propose to capture the bourgeois parliamentary state, but to *conquer and destroy it.*" They found, however, that such a method made little progress in a state dedicated to the democratic form of government. An open and honest declaration of its real purpose only put the foes of Communism on their guard.

Therefore, quite recently orders have come from Russia for a complete change of tactics in democratic countries. Instead of proclaiming open warfare against democracy, the Reds now announce that they are the real *defenders* of democracy. Their most recent poster bears the likenesses of Washington, Jefferson and Lincoln side by side with that of Karl Marx. Its caption reads, "Communism is 20th Century Americanism." This new policy is called the "Trojan-horse policy." And working thus the Red movement has become a thousand times more dangerous than before.

THE Deadly Parallel

Now there is a striking resemblance between the Communist change of method and a recent shift in the technique of the modernistic attack in the field of religion. Like the Reds, the modernists have found that they can make little progress by openly making war on the precious truth of the Christian faith. Such a method enabled the defenders of the faith to identify the enemy clearly. And the modernists do not like to be thus isolated and identified. Therefore they have changed their methods, but not their purposes. They do not like to be called "modernists" any longer. They even insist that they, not the fundamentalists, are the real defenders of "historic" Christianity. They will even sign statements of faith, provided the statements are sufficiently vague. Others will sign anything, mentally reserving the right to put their own "interpretation" upon the creed.

Having at heart abandoned the *faith* of Christianity, they naturally no longer feel bound by the *ethics* of Christianity. Worshipping at the shrine of evolutionism, they no longer believe in any absolute standard of morality. The end, to them, justifies the means. Just as the Reds have set out to capture the government of this country by the deceptive "Trojan-horse" method, even so the modernistic party has set out to capture the various denominations by the same method.

THE False Teachers and Their Methods

Over eighteen centuries ago the prophetic Word clearly foretold the coming of such a movement and even outlined its technique. "There shall be false teachers among you," writes Peter, "And through covetousness shall they with feigned words make merchandise of you" (2 Pet. 2:1-3).

First, it should be noticed that these false teachers will rise from the inside, not the outside, of the professing church. That is always where the church's real danger lies. These men will be our intimate acquaintances, perhaps even our relatives, men who have grown up in the church. Because of these relationships, we shall hesitate to believe any evil about them, even in the face of evidence which would be wholly sufficient in the case of outsiders.

Second, these men will not *seem* to be teachers of falsehood. They will not come out openly against the truth. Their method will be to use what Peter calls "*feigned words*"; that is, they will employ the very terms and expressions of orthodox Christianity, but change their meanings. Thus they will mislead the undiscerning, gain their support, and increase in power until it is too late to make any effective resistance.

Third, the motive of these false teachers will not be to instill any particular system of doctrine in the church, for they have no settled faith in religious matters. With them anything is all right just as long as it works to their personal advantage. They are opportunists. If they desire the support of some pastor or member of the church, they will agree with him, no matter what his belief may be. This is why often you will find drawn into the camp of modernism some strange bedfellows; on the one side of the bed those who believe you cannot be saved without water baptism; and on the other side of the bed those who in their hearts sneer at all ordinances. Like our modern politicians, these religious modernists care nothing for what a man believes, just as long as they can gain his support. The Apostle Peter puts his finger unerringly upon their real motive—"*covetousness.*" They are after the jobs and the money. To gain something materially they will reverse themselves overnight, make and break promises with impunity, agree to anything which may be necessary to secure their ends.

MAKE Merchandise of You

With these startling words the Apostle Peter describes the tragic work of these modern false teachers. Because they are able with "feigned" words to mislead and thus gain the support of the undiscerning, they will actually be able to use many true Christians to further their own unworthy purposes. Thus the modernists will treat such Christians as mere "*merchandise*" to be sold across the counter or bartered for gain. There is no greater need today than for all true believers to be on their guard against this sort of thing.

It has been said truthfully that at no

(Continued on page 16)

The Brethren Evangelist

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AS AN EDITOR

The business of being an editor brings a multitude of problems and experiences of which most people never heard. This is especially true with the division which is now apparent most places in The Brethren Church. The work of an editor is hard work, but that does not mean so much, for any servant who is not ready for hard work ought to quit talking about being a worker. The editorial grind never lets up. Even if the editor leaves for a few days to get a change, and to hold a few evening meetings, he takes his work along, and the grind may continue from six to ten hours a day. Then there is the responsibility of getting a magazine in the mail and making it look like a real magazine. How successful we have been along this line is probably not for us to decide. We have received large numbers of statements of commendation—and some that were not so commendatory. One editor of another religious periodical wrote us that our magazine was the best Christian weekly of the many which go to his desk. The editor happens to be a strong defender of the faith. He commended us especially for the timely viewpoint and emphasis upon this present day in the light of God's Word. Of course the modernists do not like our magazine. They say it is not up to date. This is a mistake for we are ahead of the date. We take God's prophetic program into account and are simple minded enough to believe what God says on these things.

There is another thrill that comes to an editor—especially the editor of this magazine. It is the thrill of being called all kinds of names. If people think that they call the editor names without him hearing it, well, probably most of them are passed around. Some of these names would not look good in print. The editor has a tender heart but a tough hide. When we took over the work here about three years ago, some of our friends (?) wrote us and spoke to us in great swelling words of commendation, praise, and pledges of suport. Some of these intelligences had let us know in no uncertain terms that they agreed heartily with our policy and our theology. But a great change has come. Now there is a great gulf fixed between our theologies (at least they say so), but the editor has not changed. His theology is exactly what it has been for years. Furthermore he does not plan to change his theology; he believes the Bible and **it does not change.** The book of Jude tells of one class of servants who have "men's persons in admiration because of advantage." Probably the editor could yield to some political machine, but he has not yet done so. It might be to his advantage here in this world, but eternity is a long time. Why spoil eternity for advantage here? We must all stand before the judgment seat of Christ to give a report. There is one thing this editor does not want to report, and that is that he ever sold out to a crowd of modernists for economic advantage.

OUR POLICY

With division facing our church as it is over an educational institution, we have had our difficulties. We have tried to be fair. Last year at national conference, the Publication Board appointed an editorial committee to pass on any article which might come in for publication in case it appeared to be controversial. But the committee was divided!

We decided that nothing was to be said favoring either Ashland College or Grace Seminary. Things went well for a while. However the representatives of Ashland College have been able to place their propaganda into the magazine regardless of the policy desired. Some of it has appeared in issues of the magazine over which the editor has no control. Some material favorable to both Ashland College and Grace Theological Seminary have also appeared in the section, News from the Field. It has been our policy never to change news items except in rare instances where the writer has been consulted. So our policy of "hands off" has not been maintained.

From observation it appears that both these institutions are now well established. Ashland College last year had a regular student body of about 300 and a Theological Seminary with about a half dozen students and it is said that everything moves in perfect harmony now since Professors McClain and Hoyt have been removed. Grace Theological Seminary seems able to stand on her own feet with a student body last year of about forty. A large number of these have been holding Brethren pastorates

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which are making real progress for the Lord. Many future Brethren missionaries have been in training. There were three graduates. If the Lord has a place for both of these institutions, why should either one try to rise up and devour the other?

WHAT WE WOULD LIKE TO SEE

We would like to see real progress in The Brethren Church. We want progress that is genuine, not the sham. We want to see churches grow and then build new ones. We like to hear more than the old old story of how "things are moving along nicely and the attendance is increasing." We have heard that about some churches for twenty years and they are no larger today than they were then. Progress means that if a church had 100 in attendance ten years ago, it ought to have 200 now. If the **active** membership ten years ago was 150, the **active** membership now ought to be at least 300. If the church gave $700 to foreign missions ten years ago, it ought to give at least that much now instead of falling to 25 or 50 per cent of that today. It would do us all good to study our record through the years.

DANCING IN THE CHURCH

A friend informed us not so long ago of a church where one of the regular services of the week was a dance for the young people and the preacher played the piano. Some folks will be surprised to think that any preacher would do a thing like that. Well, you just don't know preachers! Men who will deny the faith and oppose God's revelation in the Word will stop at nothing. On such subjects as this we need the light that shines from the pages of God's Holy Book. The Apostle Paul warned God's true people to expect almost anything when he wrote, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. **Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness;** whose end shall be according to their works" (2 Cor. 11:13-15). Yes, this is strong language! It plainly declares that the devil's trick is not to put his men in the gutter, but to put them into the pulpits. The devil wants his ministers to be messengers of light. We can never hold the standard of faith and conduct too high. Our world is characterized by looseness everywhere. This condition in the church is reflected in the unregenerate

(Continued on Page 9)

Interesting Notes and News

THE CHURCH AT STERLING, OHIO has secured the services of Brother John H. Squires since Brother Albert Flory left for southern California. Brother Squires was formerly pastor of the United Presbyterian church of Savannah, Ohio while he attended seminary at Akron, Ohio.

A GREAT REVIVAL has been experienced by the new church at Cleveland, Ohio, where Brother Tom Hammers is pastor. Brother R. Paul Miller was the evangelist. The Cleveland congregation has been meeting for some time in a public school building. This is no longer possible as the Board of Education has given notice that the congregation must vacate the building by January 1. It is hoped to get a new building ready for occupancy by that time.

A REFRESHING REVIVAL has been experienced by the church at Ankenytown, Ohio, where Brother Arnold Kreigbaum is the pastor. Brother Russell D. Barnard was the evangelist. Good attendance, interest and results are reported.

NEWS HAS BEEN RECEIVED to the effect that many splendid daily vacation Bible schools have been conducted in many of our churches. We hope that full reports of these will be coming out in the news. A special victory has been experienced at the Homerville, Ohio church where 36 boys and girls confessed Christ as a result of the effort. Many new families were contacted. Brother Hill Maconaghy, the pastor, and the church are rejoicing.

ALL CHURCHES and individuals who are to turn in reports, statistics, etc. before national conference should get busy and do so immediately.

THOUSANDS IN OUR BROTHERHOOD have been startled by the death of Dr. H. V. Wall, retired physician of Long Beach, Calif. Brother Wall, a charter member of the First Church of Long Beach has been one of the prominent and far-seeing laymen of that church. Dr. Wall passed to be with the Lord at one of the week night services at which the twenty-fifth anniversary of the church was being celebrated. On the occasion, Dr. Wall was the principle speaker. After finishing a tribute to the faithfulness and labors of Dr. L. S. Bauman, the church's only pastor through the years, the speaker sat down beside him. Dr. Wall slumped in his seat and died in the arms of the man who had been his pastor for twenty-five years.

The editor with many others feels the loss of a true friend. While serving in southern California, we became intimately acquainted with Brother Wall. He was a Christian with superior vision and wisdom. How badly our churches need men with such vision and stability as this brother! Dr. Wall was prominent in denominational affairs also. He was a member of the National Home Mission Board at the time of his death.

THE FIRST BRETHREN CHURCH of Long Beach has just celebrated its twenty-fifth anniversary. In many ways this church is most unique. Through the years the church has grown constantly. With church services attended by 800 to 1000 people and a Bible School which runs above the 1200 mark, the church has a mighty influence on the great city of Long Beach. The life of the church for years has been closely knit with its pastor, whose ministry is more widely known outside of our denomination than inside. The great church with its hundreds of workers and over 1200 members, is a testimony to the value of long pastorates which do not grow stale.

The anniversary program shows a special service each night for a week, recognizing various departments in the work and facts about the church, such as Church History, Christian Endeavor, Bible School and Christian Service. The names of twenty-eight ordained ministers of the gospel from the congregation appear in the program besides many other workers, such as missionaries and wives of pastors. We will expect a regular news report of the anniversary program soon.

The Moderator's Address

AT THE
OHIO DISTRICT CONFERENCE HELD AT
DAYTON, OHIO, JUNE 14-17, 1938

C. A. Stewart, Bryan, Ohio

To the delegates and members of the Brethren churches of Ohio and friends; greetings in the name of our Lord and Savior Jesus Christ. Before we enter into the deliberations of this conference we want to thank God for His grace and mercy manifest in countless ways. Whatever has been our lot through the past year, as we faced many trying and sad situations, and discouragements have assailed us, yet when we compare our condition with the world at large we can see the mighty hand of God working for the good of His people. "For all things work together for good to them that love God, to them who are the called according to his purpose." What we would like to have done, perhaps was not done, and our accomplishments seem small, or there may have been sickness and death, or financial worries, or many other discouragements might have come into our lives which brought the dark clouds low over our heads and for the time shut out the sunshine, but our Heavenly Father has been watching over us and pouring out his matchless blessings upon us. And as His people we should reverently thank Him for these blessings.

Now as we meet together to plan for the future work of the church we could do no better than to forget self and all its interests and again reverently bow before Almighty God and seek His leadership in all that we do. We are human and we do err as humans in spite of all the ability and training that we might have. We cannot see into the future and know what it holds in store for us, and know just exactly how to plan. We can look into the past and see our failures but that exact situation may not confront us again. But what the future holds for us we cannot see in all its details, therefore, we must go to the Lord God of Hosts who has an all seeing eye and has promised to be with us, and seek his leadership. We must never forget that we are His ambassadors, the called and sent people to do His will and preach His gospel and to evangelize the world. A representative of any country must know the will of the people which he represents. He must never seek to put his own will out as the will of the people. So we as ambassadors of the Lord must seek His will in all things. The work to which we have been called is of far more importance than the work of any nation or any king. We represent the King of kings, therefore, it is important that we come to Him and ask Him for guidance. But we must do more than to ask for guidance, we must listen to His voice and then obey. We must be doers of the word as well as hearers.

There never was a time when more care and thoughtfulness and prayer was needed than today, for there never was a time when the power and influence of Satan was more felt than today. In the national life of the world there is so much unrest, and demon power is manifest in the butchery of innocent women and children, and movements on a large scale are seeking to crush out the religious life of the individual and nation. God and right are being banished from the mind and hearts of men, and man and might are being substituted to take their places. This is a day of a changing order, what we would term a new day, and we find changing ideas and in too many cases the change has not brought about higher ideals. This is not only manifest in national life but in social, financial, and religious life of the world. On every hand there is unrest, distrust, and suspicion. The old fashioned Puritanical ideals are being cast to the wind. All this is challenging the church of Jesus Christ. We still believe that the church has the only solution to all the ills of the world. But I imagine some will say, then the church has miserably failed if all this and more is taking place after nearly two thousand years of church activity. This I believe is the wrong conception of the church and her work. If the teaching of Jesus Christ and the early church had been heeded and applied, we would have a different world than we have today. We believe that the tendency of religion is in the wrong direction and only Christianity is in the right. Religion may lead a man away from God, but Christianity will always lead him to God. The world had religion before Christ, but it was necessary for Christ to come and suffer, bleed, and die to save mankind. Religion may and has, led men to burn their fellow men at the stake. We must remember that it was the religious leaders of the day that condemned Christ and cried, "Crucify Him." If the religion of Jesus Christ which we represent is properly applied, it will change men from demons into men who will love and respect their fellow men and their rights. Paul was changed from a murderer into a man of God who gave his life in suffering and love that He might save some. We therefore cannot charge Christianity with failure, but man has failed because he has not given it a trial. When Christianity is properly applied it will make dishonest men

honest and they will heed the admonition of Paul to, "Owe no man anything, but to love one another" and he will not seek to take advantage of another. Hate will be displaced with love and the sword will be sheathed. Lying lips will be cleansed and the dominating spirit will be crushed and he will be willing to take the lower seat. If the principles of Christ were heeded, all men would be brothers and there would be no war and hatred, murder, kidnapping, gangsterism, theft, and godlessness in general. But the Lord knew that all men would not accept him as their Savior, therefore, he did not tell the church to go into all the world and save it, but to teach them to observe all things whatsoever I have commanded you. They were to give all men the opportunity to serve Christ. They were to evangelize the world.

The church's task then is to meet this new and changing order with the same old gospel message. Sin in all ages is the same, and the same Satan is back of it, and it will take the same Christ that defeated him in the wilderness and on the cross to defeat him again. The church must preach Christ, no other body was given this opportunity. Jesus said of the church "Ye are the salt of the earth, and if the salt should lose its savour wherewith shall it be salted." Have we lost that preserving element? If we have it is because we have let something or some one take the place of Christ in our lives and dominate us rather than Christ. The great commission was given to the church and no one else, and her activities were not limited to any one group or confined to any thing less than the limits of the entire world. To preach Christ then is our task and our privilege. But how shall we preach Christ? Have we done our whole duty when we build churches, call preachers, and have regular services, and the preacher declares in no uncertain terms, again and again, that we believe the Bible and all the fundamentals taught therein? All this we should do without question. We should preach Christ as the only begotten Son of God who was virgin born, and that he died and was resurrected from the dead, and is a living Christ, who shed his precious blood to cleanse sinners, and that we are all sinners helpless and lost and without hope within our selves and that by grace we are saved. We believe the church should declare all this without fear or favor, and without an uncertain note. But the church has not done all her duty when she has done all of that. Jesus said, "Ye are the light of the world," But it is impossible to let that light shine as Christ commanded in Matt. 5:16 when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," when we close the services and put out the light at the door of the church and don't light it again till the next service. Jesus said, "Let it shine." We do not like to charge the church with being inconsistent, but we cannot close our eyes to some facts. Too many are like the ostrich who attempts to hide by sticking his head in the sand. The world sees us only partially submerged in Christ and His love. If we are not hid in Christ seven days in the week we cannot be hid one day. If what we believe has no effect upon our living, then the world is not interested in what we believe.

Roger Babson made a survey in May 1937 to try and find the cause of the decline in church attendance among the young people, and after visiting twenty prominent colleges, most of which were started by some minister or prominent church people in New England and the Middle West and after talking to young people about their church relationship, this is what they told him. "Church goers appear to them to be a group of hypocrites. Then he said, "they cannot connect our mode of living and method of doing business with the teaching of Jesus whom we claim to follow. They do not understand how we can attend church, sing the hymns, and make the prayers which we do on Sundays, and then act as we do on the other six days of the week. As a result of this inconsistency on our part, they ask: What use is the church?" The troubles from which our churches are suffering are due to the fact that our Protestant young people are getting their eyes open and are beginning to think for themselves. Furthermore, the day is coming when the Catholic young people will reach the same stage.... Young people insist that for the church to interest them, we laymen must be better men, better employers, and workmen, better parents and neighbors than those who do not go to church. In short, we must take our religion more seriously and pay the price if the church is to continue to grow.

"It, of course is true, that our churches, must cease being only social clubs and we must be known by a stronger character and good works. Young people and all other people must realize however, that men cannot be reformed by mere legislation or even education. We must be born-again. The hearts of people must be changed in order for a social or any other system to succeed. This is a spiritual problem. Here is where again America needs the churches, family prayers, Sunday observance, Bible study, and the ten commandments. Therefore, when we criticize the church and know how it is declining in behavior and influence, we must not forget that the world still needs it. The church continues to be the basic agency through which civilization will be saved. The world is still ruled by feelings rather than by figures."

This is a scathing indictment, but we wonder if there is not some truth in it after all. While Mr. Babson was very modest in applying this to the laymen, we believe that it applies to the ministry above all. There is nothing that will give the church a set back as quick as a minister who fails in his ethical life. He who claims to be a representative of



The church which God uses today must do more than be content to sit down and sing glorious hymns. We must "evangelize or fossilize." Will we meet the challenge?

the Lord must reflect the characteristics of the Lord. If he refuses to recognize his obligation in a business world, that business world will lose respect for, and confidence in not only him, but the church and Christ he represents. If his moral standards are low, the world knows that and they have no confidence in the gospel which he preaches. If it has no effect upon him they have a right to believe it will not help them. If it does not give him the right attitude toward his fellow men, and cause him to love them and have some regard for their rights and privileges, then why should they embrace it? If it licenses him to slander and lie about others, they don't need it. He is looked upon as the shepherd of the flock, and is admonished by the Word to feed the flock. But it is not properly feeding the flock to hand them the right kind of food at the proper time and place, and then mix into it the poison of unethical living. If what we profess has nothing to do with conduct, then it is empty and meaningless. No minister has the right to expect of the lay members any more than what he would do himself. It is not what we profess, but what we possess and that made manifest in our living, that will have the proper effect upon the world.

But we have been speaking in general terms of the church. But what about our branch of the church, The Brethren Church? Are we filling the place to limits of our capacity, all that the Lord would have us do? As we look back over the year of work, are we satisfied with our achievements? God holds us responsible for every opportunity and every privilege granted us. Have we as a church been lax or have we been measuring up to our privileges? When I speak of our branch of the church there are certain things which make us different from any other branch of the church, as much so as the hand is different from the foot. We only need to be reminded of the foundation principles of the Brethren church, and the reason for the institution of them to realize we are a separate branch. Had there been no reason for this particular branch of the church, we are quite sure there never would have been an organization called The Brethren church. And as an organization founded upon certain principles and trusts, she must function in that field or she ceases to be an organization functioning for the purpose for which she was organized. When we become members of any organization we must subscribe to its principles, and when we can no longer do so we are at liberty, and should withdraw from it. When we became members of The Brethren Church, we subscribed to her doctrines, her teachings and what she stood for. Have we been true to her, or have we like so many other branches of the church, been caught in the swirling tide until we no longer consider it necessary to believe in the foundation principles, and refuse to preach them? Have we upheld the principles that make us a separate group functioning in a separate field? If we have not then we are no longer worthy of the name we bear, and we should drop the name and unite with other groups with which we are already a part. But if we can see a field for us and a work for us to do, then let us roll up our sleeves and go to work upon fundation principles.

There never was a time when there was a greater opportunity for The Brethren Church than now. This world is a seething mass of unrest and men's hearts are failing them for fear, and we believe that the gospel of Jesus Christ is the only remedy, and

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What is Authority For the Brethren?

By Frank Gehman

Probably the most important single item of early Brethrenism was its persistent appeal to the Divine Word of God. That was its final authority. "Therefore learn well to distinguish in all things according to the Scripture, that thou mayest not get into confusion. . . .," A. Mack. I feel that this point concerning Brethrenism ought to be definitely established. It was an integral part of the early movement. It will be an integral part of any true successor to the original. God's Word is final in authority. "But whenever men come upon the Scriptures with their own wisdom and carnal minds they have not within themselves the spirit of faith; hence they can not believe the external testimony of the Scriptures, nor exercise the obedience of faith," A. Mack. To demonstrate the Bible to be the Christian's final authority one would quote Scripture. To show it to have been Brethrenism's final appeal I quote Brethren writers.

These men never intended to set themselves up as authorities superceding God's Word. Their every testimony instead turned the inquirer to the Bible and therein lies one of the chiefest values of their whole endeavors. As late as 1876 one writer in the preface to a book said in the tone of earlier writers and in that same spirit of faith: "If anything can be found in it (his book) which is not in harmony with the teaching of God's Word, we hope they (readers) will point it out, and we will gladly make the correction," R. H. Miller. Christianity is true to its Savior only when and where this attitude is held. The Word was thus declared to be final, and faith is recognized as the human key that unlocks it to our understandings. "We believe God's Word on every subject, in everything, because God says it, not because we fully comprehend it, not because we in our reasonings can conceive its propriety, not because we understand God's providence and laws, but because it is the will of God given to us in His Word," R. H. Miller. It was undeniably the intention to give men the whole Bible, to make it final in every question and to receive it in trusting faith. This provided a natural and logical means of correcting any possible encroaching error, even though it should be propagated by the leaders themselves, by sending men back to the Word of God. This was wise spiritual building, and certainly Spirit-directed.

This confidence in the purifying influence of the Word early prevailed. In 1740 Christopher Sower issued a broadside from Germantown announcing the contemplated printing of that first German Bible. From it this quotation: "We are not willing to add any explanations or interpretations, because we hope that everyone who reads the Holy Writ with an upright heart will, under the leading and fear of God, learn to realize his misery and ruined condition. When he realizes this he will long for the true Redeemer, and when he shall learn to know his Redeemer and see how He will realease him from his misery, he will love Him; and because he loves Him, he will keep His Word. Yes, if he keeps His Word, the Father will love him and will come to him and make His home with him. And then when Divinity dwells in him the Holy Ghost will be the best expounder of His Words, which Moses, the prophets, Christ, along with apostles and evangelists have spoken and written. This will be the truest interpretation."

When Christopher II began his German Christian magazine he invited readers to send in contributions, but warned them "that all matter must be strictly in accordance with the Word of God" (Flory). Sower further observed: "truth always carries with it the preserving power of salt, and when it comes in contact with a wound of sin, it irritates it, but it also heals him who uses it aright." Nor was the conception of truth a vague and ill-defined thing even though the very stand they took opened them to possible (if needed) correction of viewpoints from the Word. It was well known for what these men stood and seldom did they seek refuge in vagueness.

Mack had pointed out that "we should be guided in all such investigations by the grace and mercy of God, weighing all things in the balances of the sanctuary,—the testimony of our Lord from the Scriptures of the apostles and prophets." Also; "To the friendly reader we wish a devout, truth-loving state of mind, in which an assurance can be had that we belong to the fold of Christ. Blessed is the man who will yield implicit obedience to the Holy Spirit, who will bring to his mind everything that Christ taught in His everlasting Word." All human authority is here graciously yielded to Divine and Scriptural authority. Listen to Mack again: "Men who appeal to men's evidence indicate that they are destitute of the testimony of Jesus." "If we receive the witness of men, the witness of God is greater," I Jn. 5:9.

Such a conviction would be the thing that would prompt such a report as was brought in by the Committee on Church Government at the 1883 Dayton

Convention of the newly formed (Progressive) Brethren church when the New Testament of our Lord and Savior Jesus Christ was presented as representing in full the views of the Committee. Herein they acted in accordance with the spirit of their predecessors.

These statements from representative Brethren men, both amongst the early leaders and later ones, are sufficient to establish the fact that the Bible was expected to be regarded as the final authority on every issue confronting the church. What did not agree with the plain statements of the Scripture could not be accorded a place in Brethren teaching. That for which the early church stood is a matter of historical record.

But more important to all present Brethren than their pronouncement upon any doctrine was the principle established that the Word of God is final in authority. They did not regard themselves as above all danger of error, but they did regard the Word as so. To my mind that is the most priceless item of our whole Brethren heritage. Religious error cannot be Brethrenism, properly conceived. Brethrenism is Biblical Christianity. The searchlight of God's Word is the determining factor and the final test on every point.

"Hence we believe that the doctrine of Jesus, the crucified, is to be observed, until He Himself shall come again, in flaming fire, and take vengeance on them that have not been obedient to His gospel, in accordance with the testimony of Paul, 2 Thes. 1:7, 8," Mack.

EDITORIALS

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world. A church with low spiritual life fails to get sinners saved. Sinners who do not find God, lead the world downward. The church leaders are largely responsible. Too many unbelieving preachers are dancing their members off to hell. Some preachers who do not endorse the dance seem willing for others to do so. Some church leaders teach their children and young people to play cards and thus they get the first lessons in gambling. No harm in it? Many gamblers learned the card game from church people. There will come a day of reaping. What will the harvest be?

YES, WE NEED PROPHETIC TRUTH

Recently the editor received a postcard from C. J. L. of Philadelphia giving no address and reading thus: "What gives the editor such peculiar, strange, and wild ideas about the second coming? Unjustified, chiliastic theories are substituted for a sane interpretation of the Scriptures."

Another critic writes of a tendency these days toward "sensational preaching" on prophecy and rather ridicules prophetic teaching as being of little value.

All this is a matter of opinion, but we are convinced that what we need is not **less** prophecy, but **more.** To show that we need more systematic teaching of the Word of God on the subject of the second coming of Christ we quote the following from a newspaper which has recently come to our desk:

> "In these days there seems to be a widespread belief in the approaching return to earth of Christ, but I notice that all those who speak or write, assume that Christ will return as a man. We must, however, not be surprised if Christ should come as a woman.
>
> "The Christ Who is our Mediator has already been represented by Christ Jesus. Now God, Spirit, is Father-Mother, two individual natures in one, and thus it is that spiritual man, the image and likeness of God, is both male and female (Gen. 1:27), two individual natures in one.
>
> "More and more every year, in view of the rapid advancement of woman, the stage is being set for a great woman teacher and healer, and because woman, who was named last in the ascending order of creation, represents the higher nature of spiritual man. We may look for a higher demonstration of spiritual power than even that of Christ Jesus Himself—a demonstration which will usher in the Comforter, even the spirit of Truth, who 'will guide us into all truth,' and thus enable man to regain his true and perfect spiritual selfhood."

The prophet said, "My people are destroyed for lack of knowledge." It is always true. Keeping people ignorant about God's Word will settle nothing. Our business is to teach His Word—everything in it. The Scripture reveals the Lord Jesus Christ to be the **man** Christ Jesus (I Tim. 2:5). It also tells us that when He comes back again it will be "this same Jesus" who will come "in like manner" (Acts 1:11).

Zech. 14:4 tells us "**his** feet shall stand in that day upon the Mount of Olives." Perhaps this new version of the second coming could give us a different translation and say **her** feet shall stand in that day upon the Mount of Olives.

Well, as for us we will leave the Bible as it is.

THROUGH A GLASS DARKLY

By Martha Snell Nicholson

"The secret things belong to God."
And so, since it was meant
That faith should soar while reason gropes,
I've learned to be content.

"The things which are revealed belong
To man." I busy me
With truth this finite mind can grasp,
And leave the rest to Thee.

"Blessed are they, who, seeing not,
Yet have believed." Dear Lord,
I give this restless mind to Thee,
And take Thee at thy Word!

PROPHETIC DEPARTMENT

THE TIME OF JACOB'S TROUBLE

SIXTH IN A SERIES

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

AND, LET THE SAINTS OF GOD TAKE WARNING!

Remember, O saints of God, that **before** the Lord's return to the mount of Olives, you, yourselves, must be caught away into the chambers of your refuge in the skies. For such are the promises. (Consider I Thess. 4:17; Luke 21:36; Isa. 26:20; Rev. 3:10). Surely, as we see **"that day"** approaching for Israel, how near must be the day of your own glorification and reunion with those who have gone before!

But, Christian, as you await that day, God forbid that any among you shall become infected with the virus of the world's most morbid disease—anti-Semitism—as some have been. If the Jew needs chastisement for offences, imaginary or otherwise, bear in mind that your God has said: "Vengeance belongeth unto Me, I will recompense. And again, the Lord [not **you**] shall judge His people" (Heb. 10:30). God, in this age of grace, may permit the rod for their correction (Jer. 30:11) to be held in the hand of a paganized Hitler, or a papalized Mussolini, or a pyrrhonic Stalin, but never in the hand of a born-again child of His grace.

When, if ever, amidst the confusion and stress of this poor demented generation of ours, you are tempted to believe that the Jews alone are responsible for the world's sad plight, and that they are plotting its destruction, do not forget that God says: "Salvation" — **not destruction**—"is of the Jews" (John 4:22). Before offering the slightest aid to the present world-wide campaign to anathematize, terrorize, penalize, starve, flog, thumbscrew, butcher and damn the sons of Jacob, remember that the only charge that can be legitimately placed against the great mass of them other than the charges that can also be placed against all men is, that they were generated in the same womb that produced the body for the Lord of glory! Remember the agony that will become the lot of little children who can do nothing but look up through scalding tears and wonder what it is all about. **"Father, what makes folks hate us so?"** Do not forget that when you lift a finger against a Jew, you lift a finger against God's "anointed" (I Chron. 16:22), against whom David would not lift his little finger even when "the anointed" sought his life (I Sam. 26:9-11).

Above all, before giving the slightest encouragement to the haters of the Jew, solemnly weigh the fact that the Master Himself pointed out that which will be the real reason for the world-hate of the Jew just before the age shall close in its midnight blackness: "Ye shall be hated of all nations **for my name's sake.**" Think **that** over, Christian! The last great persecution of Israel will be because the sons of Judah are linked in close relation to Christ—**blood relatives of His.**

A woman of apparent refinement was sitting before a minister who was pleading for mercy for the Jew. She cried out: "But they spit upon my Lord!" "True," replied the minister, looking down kindly upon her; "and your Lord said, **'Father, forgive them, for they know not what they do!'"**

> Say not a Christian e'er would persecute a Jew;
> A Gentile might, but not a Christian true.
> Pilate and Roman guard that folly tried,
> And with that great Jew's death an empire died!
>
> When Christians gather in a cathedral, church, or hall,
> Hearts turn towards One—the name of Jesus call.
> You cannot persecute—whatever else you do—
> The race who gave Him—**Jesus was a Jew!**
>
> —Will Houghton.

AND, LET THE GENTILE NATIONS BEWARE!

"Know," O Gentile, "that the Most High God ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:25). Know that He has said to the Jew whom you despise:

> I am with thee.....to save thee: **though I make a full end of all the nations** whither I have scattered thee, **yet will I not make a full end of thee;** but I will correct thee in measure, and will not leave thee altogether unpunished (Jer. 30:11).

Only the uninformed as to His ways will deceive themselves by the notion that the sufferings and sorrows are evidence that Jehovah has forsaken forever the sons of Jacob. It was in an epistle **to the Hebrews** that it is written: The sure word of God here involves two things:

> For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons....But if ye be without chastisement....then are ye bastards, and not sons (Heb. 12:6-8).

Make not, then, the fatal mistake of thinking that because God is permitting the sons of Judah to be corrected through suffering, that therefore God has deserted them, or will approve the spirit of those who take it upon themselves to do the chastening. Over and over and over again, the Lord God of hosts has warned you that "He that toucheth....[Israel], toucheth the apple of His eye" (Zech. 2:8). Inexpressibly solemn is the warning:

> I will feed them that oppress thee [Israel] with their own flesh; and they shall be drunken with their own blood (Isa. 26:46).

Again:

> Therefore they that devour thee [Israel] shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey (Jer. 30:16).

Accuse the Jew, if you will! That is the favorite pastime of the decrepit old nations of the earth! One second, the long accusing finger stretches forth and a voice shouts, "Dirty Sheeny!" and, the next sec-

ond, the same accusing finger again stretches forth and a voice shouts, "Glutted Capitalist!" One minute, the Jew is accused and despised for being the world's penny-pinching Shylock; and, the next minute he is accused and despised for being The New Deal's irresponsible spendthrift. One hour, the Jew is accused and disrelished because of the smelliness of the Ghetto upon his coat; and, the next hour he is accused and disrelished because he moves his quarters into the perfumed social districts. One time, he is accused and sidestepped for overcrowding the universities; and, the next time he is accused and sidestepped for being ignorant and uncouth. One day, he is accused and damned for being a "Christ-killer"; and, the next day he is accused and damned for having the temerity to become a friend of the Christ and to knock at the door of a "respectable" church. One instant, he is accused and murdered for refusing assimilation; and, the next instant he is accused and murdered for presuming to mingle his blood with the blood of "pure Aryan" stock. One moment, he is accused and abominated for being a pestilential atheist; and the next moment he is accused and abominated for being the world's most fanatical religionist. One week, he is accused and abhorred because he is a scheming internationalist; the next week he is accused and abhorred because he is a rabid nationalist. In one country, he is accused and execrated as a tyrannical Fascist; and, in another country, he is accused and execrated for being an ungodly Communist. The German accuses and alienates him for **not going** where he belongs; and, the Arab accuses and alienates him for **going** where he belongs.

Yes, accuse the Jew, if you will,—be he guilty or not guilty; but, as you accuse, it will be well to meditate upon the eternal Word of God, "forever settled in the heavens" (Psa. 119:89). As we have already stated herein more than once, Gentile dominion on this earth is doomed to collapse and to be swept by the moaning winds into everlasting oblivion in that hour when an unprecedented outburst of hate and persecution for the Jew will reach world-wide proportions.

"The Time of Jacob's Trouble" as Seen by the Seer of Patmos.

The seer of Patmos was given a clear preview of the scenes of the last hour, as they affect the Jew, and those scenes are recorded in Revelation, Chapter 12. In that vision of the end, there appeared the chief of all anti-Semitic forces, "a great red dragon that old serpent, the Devil, and Satan, which deceiveth the whole world" (V. 9); and, against the "woman [Israel], the dragon fought and his angels" (i. e., Gr. **agents**). Then, before the vision of the astonished seer, "Michael and his angels fought" a victorious battle, clearing the entire heavens of every anti-Semitic defamer. All the anti-Semitic forces dwelling in the "high places" (Eph. 6:12) were "cast out into the earth" (V. 9). Then the seer "heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (V. 10).

"The accuser", of course, is Satan himself. This proves the true source of anti-Semitism, for the "brethren" in the picture can be none other than the children of Israel. "Accuser of our brethren!" "Accused them before our God day and night!" What significant words are these for our meditation in this present hour! And consider the vision of the last days further; for, after that strange warfare in the aerial regions, another great voice was heard to cry: "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, for he knoweth that he hath but a short time" (V. 12). And the prime object of his wrath is Israel. **"He persecuted the woman which brought forth the man-child"** (V. 13). Previously, "her child was caught up unto God and His throne" (V. 5). Once again, it is apparent that the real reason for the dart of the forked tongue at the "woman" is because **"she brought forth the man-child"** (V. 5). Verily, "ye shall be hated of all nations **for My name's sake.**" But, inasmuch as the man "child was caught up unto God and to His throne" (V. 5), personally beyond the wrath of all anti-Semitic agents of Satan, all that his mad majesty and his imbecilic dupes could do, was to vent their spleen in vitriolic hate and persecution of the woman who brought Him forth.

But, behold! **"To the woman were given two wings of a great eagle,** that she might fly into the wilderness" (V. 14), even as she was given when the first great Jew-baiter, Pharaoh, would have destroyed her utterly (Exod. 1:16)—"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself" (Exod. 19:4). The Master, Himself, forewarning the Jews of these very days to come, said: "Then let them which be in Judaea flee into the mountains.... for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:16, 21). But, again, just as it was in the days of Pharaoh, when it seemed that Israel was about to perish from the face of the earth, "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood" (V. 16) of Jew-haters. Pharaoh's hosts might testify, could they return to this modern world, of the reality of such a flood after their awful experience in the Red Sea!

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed" (V. 17). When the hour arrives for the final fulfillment of this vision, it will call for a courageous front on the part of a small "remnant" of the Jews, who will refuse to flee to the mountains; but, rather, will barricade themselves in the city of Jerusalem, bringing on "the siege both against Judah and against Jerusalem" (Zech. 12:2); then "the Lord shall go forth and fight against those nations" (Zech. 14:1); then "all that burden themselves with it shall be cut in pieces though all the people of the earth be gathered together against it" (Zech. 12:3); and, then **"he that is feeble among them [the Jews]shall be as David"** (Zech. 12:8). And, if any one may desire light upon the meaning of this last passage of Scripture, may we suggest that he hunt up some witch of Endor to call up Goliath for information! In the meantime, O Gentile, beware! **God is still on His throne!**

WARNINGS FROM HISTORY

But, what shall be said to those Jew-baiters who sneer at the Bible and have no fear of the Lord God of hosts in their hearts? We may solemnly ask of

all such: Do lessons from the past of mankind in every age since the days of Abraham, teach you no wisdom? Only an insane man can read the history of the past five thousand years, and then lay a violent hand upon the Jew. M. Herriot, recent French prime minister, studying the lessons of history, rightly said: "One does not defy Israel with impunity." And that keen old statesman, Frederick the Great, was not in error when he made the statement: "No country ever got any good by injuring the Jew." Scores of outstanding events in human history attest the words of Frederick. One shining example is that of Antiochus Epiphanes. When he heard that the Jews had cleansed and restored their worship in the Temple that he had polluted, he ordered his charioteer to turn and drive toward Jerusalem with double speed. He vowed that he would make Jerusalem a giant graveyard in which he would bury all Israel. But the threat was scarcely out of his mouth when he, like Herod of later fame, was smitten of internal torments. He saw strange spectres moving ominously about his bed. He died, cursing the God of the Jews to Whom he attributed directly his awful death.

Then, hands off, O Gentile—hands off the instrument that God is tempering in the furnaces of earth, moulding into form for use, polishing and edging for your own great future blessing. Otherwise, the instrument He has long been shaping for thy good will become thy curse. The words of R. H. McCartney are worth repeating:

Hands off, ye fools! Beware of what you do—
To man or nation, 'tis most surely true
A curse on those who persecute the Jew!
Ye have not marked him—surely 'tis his God—
He standeth now beneath the chastening rod—
Yet greatest rebel on the earthly sod!
Jehovah set apart, and not in vain
With a more fatal mark than once on Cain
For centuries the butt of grief and pain.

They had been sinners—surely sinners great—
Jehovah chose them for a high estate
That they to earth His glory would relate:
To stand His witnesses to near and far—
Who to earth's night would be a glorious star
To give hope to a world that sin did mar!

When all the world a-whoring from Him went—
When to obnoxious gods men's backs were bent,
Debauchery and wickedness man's sole intent;
'Twas then Jehovah in His sovereign grace,
Took by the hand, to have one chosen race,
To set the Jew before the wide world's face!
They were to be His monuments of grace,
His priests, His witnesses to human race—
Head of all nations during time and space.

Hands off, O Gentile! or be grief your dower—
They still are girdled by Jehovah's power;
Who else could keep them for a gracious hour?
Tho' curse be on them yet—and they must go
To ghastly depths of suffering and woe—
Yet woe to hand that shall that woe bestow!
Hands off, I say, for lo, Jehovah still
Hath a high place, now wretched Jews shall fill—
And none can hinder that—what is His will!

A renovated world—a new-born earth—
No curse of sickness, nor a case of dearth,
A world of happiness, and song, and mirth!
Lo, then the Jew once more takes highest place;
The priests, the leaders of the human race—
But, then, blood-washed in Christ's atoning grace,
Of former evil in the Jew—no trace!
A heaven on earth shall be in every space—
And earth behold—THE GLORY OF CHRIST'S FACE!

ISRAEL, MEDITATE!

Verily, you ask, O Jew: "What makes folks hate us so?" In all kindness, may we remind you that once, in the long ago, Another asked a stranger question than that. He asked: "What makes my own **brethren** hate Me so?" O Judah, the unreasonable hate the Gentile world has for you, unreasonable as it is, is not so unreasonable as the hate you once had for your own elder brother—your Messiah; and, we fear, your ancient hate has not yet altogether ceased to be. But some day, not far away, we have faith to believe that you, the brethren of the greater Joseph, will find Him Whom you once despised, even the One Who was sold by His own into the hands of the Gentiles. Even as your own great prophet said: "They shall look upon Me whom they have pierced" (Zech. 12:10). And when you shall look upon Him, and know Him, what a day of **reunion**—what a day of **reconciliation**— what a day of **rejoicing** that will be!

O, Jerusalem! Jerusalem! Once mighty wings were spread out to cover you. With tears did the Owner of those wings bid you come under! But, **"ye would not!"** Could you but know those wings today, your house would not be so desolate that you must call unto the dead for an intercessor before God. An Intercessor liveth! But there are prints of nails in His hands. Whether you will believe it or not, favor from your God will come again some day to you; but, it will be in that day when you shall cry: "Blessed be he that cometh in the name of the Lord!" (Luke 13:34, 35).

Yes, you shall return to your beloved Zion. The hour comes on apace! But, remember, O Jew, and "understand that the Lord thy God giveth thee not this good land for thy righteousness; for thou art a stiff-necked people. . . . [but] that He may perform the word which the Lord sware unto the fathers, Abraham, Isaac, and Jacob" (Deut. 9:5, 6). It is not because of your virtues, nor because the God Who is "no respecter of persons" loves you above other men, that He has been with you to preserve you from destruction by fire, or by water, or by sword. Hear ye the secret of your salvation: **"I am the Lord, I change not! Therefore ye sons of Jacob are not consumed"** (Mal. 3:6). Rejoice that your God is not like unto man—**He keeps His covenants!**

But, ye children of your fathers, chosen that God through you might incarnate Himself in flesh and blood for the redemption of a fallen race—be glad even though you suffer nigh unto the torments of the damned in your present agonies! Your great travail shall not be in vain! In your travail you shall bring forth! The pain will be sorest when the child is born! The morning cometh! And with the daybreak, the Mighty One of Israel shall come again unto His own, and His own shall hold jubilee! Your King shall speed down the highway of the heavens! You shall see His face! You shall behold His hands! You shall cry: **"What are these wounds in Thine hands?"** Thy Lord, thy Messiah, thy God, shall answer thee: **"Those with which I was wounded in the house of My friends!"** (Zech. 13:6). In that day, your bonds will burst; and, believing, ye shall be born again! And, with thy rebirth shall come **the rebirth of the world!** The end.

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C. E. Topic for Juniors

BEING A POWER FOR GOD

August 14, 1938

Leader

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The successful life is the Spirit-filled life. Behind all the Christian is, and does stands the living Christ. From Him and Him alone, comes power. From Him comes the mighty impulse to seek and save the lost. As we look into the lives of Christians who were a power for God, we find that their one purpose was to exalt Christ. In Acts 6:8 we read, "And Stephen, full of faith, and power, did great wonders and miracles among the people. Stephen was a man whose life was wholly surrendered to God.

William Carey, when he started out as a missionary to India in 1793, said "We must suceed; we cannot fail. When I look at myself I anticipate nothing but failure, but when I think upon Christ and His promise I feel defeat is utterly impossible." So in the strength of God, Wm. Carey and his fellow missionaries went into India to win that vast continent for Jesus.

All down through the ages men who have been a power for God have first of all received power from God. With God all things are possible. Let us look into the lives of men who have been a power for God and see the reason why.

Paul was a wonderful power for God. Why?

I Cor. 4:1-4 He was faithful to God in spite of criticism, knowing he was responsible to God and not men.

Rom. 9:1-3. He was so burdened for the unsaved: he would be willing to be lost himself that they might be saved.

1 Cor. 2:1-4. He used the power of the Spirit rather than eloquence to make his ministry effective.

I Cor. 9:19-22. Put himself on the plain of those with whom he worked so he might influence them.

Phil. 4:9. He lived an exemplary life.

I Cor. 2:2. His one purpose was to exalt Christ.

David Livingstone was a great power for God. Why?

Faithful to God. When Henry M. Stanley found Livingstone, the great missionary who spent thirty years in darkest Africa, and who had been lost to the world for over two years, he wanted him to come back to England with him, but Livingstone refused to go. Two days later he wrote in his dairy "Mach 19th, My birthday; My Jesus; My King; My Life; My All; I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere the year is gone I may finish my work. In Jesus name I ask it. Amen." A year later his servants found him on his knees dead. It was said of him:

He needs no epitaph to guard a name
Which men shall prize while worthy work is known:
He lived and died for good—be that his fame:
Let marble crumble: this is Livingstone.

Hard things didn't make him quit. Livingstone did nearly all his great work in spite of almost heart-breaking disappointments. He suffered thirst and hunger. He suffered illness. Time and time again he barely escaped death at the hands of hostile savages. It was not bodily strength that enabled Livingstone to go forward, but power from God. He believed God Himself had called him to open Africa.

James S. Gribble, our pioneer missionary to Africa, was a power for God. Why?

Set his face steadfastly toward those parts of Africa where no one else had ever been.

His one purpose was to exalt Christ. He loved the souls of the dark-skinned people. He loved His Savior, Jesus Christ. He went forward to win these souls for his Lord.

He went forward on his knees. Many times he spent a whole day in prayer. He lived and walked constantly with Christ. He talked with God and heard His voice. He followed the guidance of God.

In his short ministry he accomplished more than many accomplish in a long life-time. He listened to the voice of God and followed. He had the power from God and was a power for God.

C. E. Topic for Young People

Topic for August 14,1938

THE PURPOSE OF CHRISTIAN ENDEAVOR

(*John* 1:35-51)

Suggestions for the Leader

Why do we have Christian Endeavor? We ought to have a purpose to state for its existence. Through out the years many things have been suggested but most of them miss the real purpose. Some people think of C.E. as a world wide organization that aims to develop world brotherhood. Others say that it is to teach world peace. Still others say that it is an organization to teach us to serve the present age. These things miss the point and place the emphasis at the wrong place. Of course we want world brotherhood and world peace. It would be wonderful to live in a community that had better conditions. We believe that these can come only through conversion and the new birth or by the coming again of our Lord.

From the beginning of C. E., it was known to stand for Christ and the church. Therefore the purpose must consider both of these. It is for Christ in that it recognizes Him as the rightful Head and Leader. To honor Him means that we must read the Bible to determine His will for our lives. All we do and say ought to be to His honor and glory. I Cor. 10:31; John 5:23.

Christian Endeavor stands for the church too. As endeavorers we are supposed to be faithful to the church. It is the bride of Christ. He is concerned about His bride. Some societies fail to encourage faithfulness and loyalty to the church. In this respect they do not live up to the main purpose. Dr. Clark wanted the C. E. societies to honor both Christ and His church.

1. *Leading Young People to Christ. John* 1:41.

The purpose of C. E. is to lead young people to Christ. Soul winning becomes the big business of the society. Insofar as possible each topic or each meeting ought to deal with salvation and the way one might be saved. Presidents and leaders as well as speakers should not let opportunities pass without pointing out the plan of salvation. Frequently there are those in the meeting that have never accepted Christ. Let them know that they should yield to Him. Don't let the preacher do all of this work. The society can win young people for Christ. There is no reason why a person could not be converted in a C. E. meeting.

In some societies they have unsaved people leading the meeting. This is not safe. Why not win them for the Lord first? Andrew did that for his brother Simon Peter.

2. *Establishing Young People in the Faith. Eph.* 4:14-15.

It is one thing to be converted and quite another thing to grow in grace. These two always occur in their proper order. One can not bear the fruit of the Spirit until he is born of the Spirit. Salvation must be within before there can be an outworking of salvation.

Paul encouraged us to go on in Christianity and venture more for Christ. He saw the possibility of certain persons helping others in their Christian experience. He was glad because both we and they could "grow up into (unto) Him in all things."

These are days when times are un-

certain. Many are falling away from the faith and bringing reproach upon the cause of Christ. It would be a wonderful thing if we gave our support toward establishing young people in the faith rather than hinder them. To do this we must have a testimony for Christ. Tell what He has done for you and indicate your intentions to live a consistent Christian life. Other people look at you to see how you live. Can they tell by your life that you have been to Jesus? That is, is there a change in your conduct now? If there is, it will help others to live that way.

3. *Training Young People for Service. Matt.* 16:24

First of all Christian Endeavor teaches us what is expected of us. We learn from the speakers concerning God's Word for us. Not only that; but in the meetings and other work we have an opportunity to practice those things. We get training in the small things that soon lead on to the larger things. One may start as a member of a committee in some society and in after years be the moderator of the church or another officer of the church.

We are given opportunities for expression. It is true that the schools ought to train us in the art of public speaking. The C. E. meetings are extra. There is something more involved too. It would be difficult to speak on tithing unless we tithe ourselves. One would have trouble in talking about the separated life unless that one was living it. So the practice of speech making ought to make us live better.

One of the biggest problems in the church today is the matter of leadership. It is right here that Christian Endeavor can help. We can start to train for leadership and service from the beginning. The years to come will reveal how many C. E. workers became the leaders of the church of tomorrow.

4. *Bible Reading and the Purpose of C. E. 2 Tim.* 3:16-17

Most of us read the Bible too little. In order to carry out the purpose of Christian Endeavor we must read the Word. The two go hand in hand. Unless we read to fix scripture in our minds it would be hard to talk salvation to another. Be prepared with special texts like John 5:24; Acts 4:12; Rom. 10:9-10; I Cor. 6:19 and many others. These can be read or quoted in the presence of others and will be the means of converting some.

Dr. E. J. Pace tells of the time of his conversion that he fastened his mind upon 2 Tim. 1:12. There was a lady at the place where he worked who tried to confuse him in respect to his salvation but he always came back to this text, "I know Him whom I have believed and am persuaded that He is able to guard that which I have committed unto Him against that day."

Remember too that "Faith cometh by hearing and hearing by the Word of God." Rom. 10:17. Don't lament that you have such little faith; read the Bible.

5. *Prayer and the Purpose of C. E.*

Soul winning and other Christian work is too great to try it in the strength of the flesh. We need to be reminded constantly that these things should be settled or won at the place of prayer. If we go out without prayer we meet Satan and are defeated. If we go after we have prayed, Satan is driven from the field of battle and we go in to possess the land.

It is the united testimony of great men of God that prayer is the essential thing. Great men of God were great men at prayer. No better commentary can be said of your society than that it is a praying society. You will see conversions among you then, missionary problems will be solved and progress will be sure.

Questions

1. What is the meaning of the phrase "Crusading for Christ"?
2. What is the meaning of the phrase "Fishing for Men"?
3. What is the meaning of the phrase "Thy Will be Done"?
4. What is the meaning of the phrase "Fellowship with Christ and with Christ's People"?
5. How can a C. E. society win some one for Christ?
6. What must we do to establish endeavorers in the Word of God? 2 Tim. 4:2.
7. In what way does your society offer training for service?

BRETHREN ANNUALS STILL WANTED

We wish to thank those who have responded to our last request for old numbers of the Brethren Annual. Your missionary editor now has a complete file of Brethren Annuals from the year 1882 to the year 1938, with the exception of the following years: 1889, 1891, 1893, 1894, 1895.

We have not looked into the matter yet, but it is probably true that on at least one of those years no National Conference was held; however if anyone has the annual for any one of the above years we will be happy to purchase the same at any reasonable price.

It is our desire to have these annuals bound in permanent form, thus giving us a complete record of the "doings" at our National Conference from the beginning of our history as a denomination. A study of the work of our National Conference through the years will afford a reliable record and may materially assist us in defining the recently much used phrase "Historic Brethrenism."

—L. S. BAUMAN, 1925 E. Fifth St., Long Beach, Calif.

THE TIE THAT BINDS

HOUSE—BRUNER. On Easter Sunday, April 17, Miss Ruby J. House was united in marriage to Mr. Edison J. Bruner. The ceremony was read by the undersigned the bride's pastor at the parsonage in Gratis, Ohio. They have established their home in Camden, Ohio, where the groom is manager of a grocery store. May this union be blessed of the Lord.

A. E. Whitted.

WHITTED—DRUSHAL. In the early morning of June 12, 1938, in the presence of the immediate families and a few friends it was the privilege of the undersigned to unite in marriage Mr. J. Garber Drushal and Miss Dorothy our oldest daughter. May God's choicest blessings go with them and may the home they establish be a place where the Lord shall delight to dwell.

A. E. Whitted.

APGAR—THOMAS. On Saturday afternoon June 25, 1938, Mr. Seldon Thomas and Miss Helen Apgar were united in marriage. The ceremony was performed at the Brethren Parsonage in Gratis, Ohio, where the groom is employed by a furniture company. May God bless this union. The vows were read by the writer.

A. E. Whitted.

CULLER—BAKER. On December 26, 1937, at the home of the bride's sister, Mr. and Mrs. William Rohrer, occured the marriage of Mr. Paul M. Culler and Miss Evelyn L. Baker. Ceremony by the bride's pastor.

W. S. Baker.

DURBAN—SHANK. On January 5, 1938, at the parsonage at St. James Maryland, occured the marriage of Oscar B. Durban and Miss Martha E. Shank. The ceremony was performed in the presence of a few invited friends and relatives, by the pastor of the St. James Brethren Church.

W. S. Baker.

LOWERY—BAKER. On March 13, 1938, at the parsonage at St. James, Md., Mr. Donald Lee Lowery and Miss Bernice Elizabeth Baker were united in marriage.

The bride is the daughter of the Rev. and Mrs. W. S. Baker. The groom is the son of Mr. and Mrs. O. B. Lowrey.

Both young people are active members of the St. James Brethren Church and have a wide circle of friends who wish them a happy and prosperous life.

The ceremony was performed in the presence of the families of the contracting parties, by the writer.

W. S. Baker.

Into His Marvelous Light

LEONARD, Mrs. Amanda Leonard, 86, who was a resident of Elkhart, Ind., for nearly 70 years passed to her heavenly home, March 27, 1938, at the home of her daughter Mrs. J. L. Ullery, 619 Capitol Boulevard. She had been in failing health for several years but was only bedfast one week.

Mrs. Leonard was born December 13, 1851, near Akron, Ohio. At the age of eleven years she with her parents, William and Christiana (Weaver) Spade moved to Dunlaps, Ind., where she resided until womanhood.

In October 1868 she was united in marriage to Mr. Richard G. Leonard who went to his heavenly home March 1, 1922. To this union was born six children, four daughters and two sons. One daughter Mrs. Ullery and a son Floyd Leonard of Mulberry, Ind., survive their mother.

Mrs. Leonard was a faithful and devout member of The First Brethren Church at Elkhart, Ind., ever since the church was organized Oct 28, 1874. She was the last surviving charter member. Many of the ministers who came to Elkhart in the early years of the church made their homes with Mr. and Mrs. Leonard who never found it too much trouble to entertain and welcome them as one of the family.

Besides the above mentioned children there are three grandchildren and four great grand-children and a large circle of friends and one sister, Mrs. J. H. Kiracofe, of Elkhart, Ind. She was a very active member of Shilo Woman's Relief Corps for many years. She was loved by all who knew her for she truly lived a Christian life.

The funeral was held at the home of the daughter Mrs. J. L. Ullery and the present pastor of The First Brethren Church, Rev. J. R. Klingensmith was in charge.

IN MEMORY OF PETER AND SARAH SCOTT, GARDEN GROVE, IOWA

How my memory often travels back
To the old brick house by the railroad track
And of happy days we granddaughters three
Would have there when we went to see
Our Grandpa and Grandmother Scott.
In winters cold and summers hot
And we would play neath the old pine tree
Fannie, Emma and Anna.

Over in the big orchard in the spring of the year
The beautiful bloom on the trees would appear,
And the birds full of song as they build their nests
Were cared for by Him Who does all things best.

The Gospel Messenger each week
Would find its way in that dear home,
For they were of the Brethren faith,
And longed to see His kingdom come
Down here on earth,
And that His will in every thing would reign supreme
And that we would His pattern live
And ever on His strength would lean.

As even tide would come each day
A quiet hour they took,
And by the window sat to read
From God's most Holy Book.
And then they would kneel down to pray

For faith and strength to carry on,
And that their needs would be supplied
Until they were called Home.

O what a heritage we have,
Those Christian grandsires of ours.
In Franklin cemetery they lay,
Their resting place bedecked with flowers.
And as we view those sacred grounds
We know ere long we, too, shall sleep
Where toil and partings are no more,
And be with Him no more to weep.

For He Who knows each sparrows fall
Will care for us if we but trust.
And if we meet Him in the air
Or if our forms return to dust,
He will call us forth to be with Him,
And all the saints who have gone before.
Eternal praise we will give to Him
Rejoice, Rejoice, forever more.

Anna Hale, Leon Iowa.

Prayer is the golden key that opens heaven; the tree of the promises will not drop its fruit unless shaken by the hand of prayer.—Spiritual Life.

"Is there any reason why you should not have faith in God? Has God ever broken His Word? I defy any infidel to come forward and put his finger on any promise God has ever made to man that He has not kept."

SUNDAY FISHING

When fishing season opened on May 1st it happened to be Sunday. Back in Springfield, Vermont, Rev. Lawrence Larrowe, a young Methodist minister, secured a substitute minister to preach for him while he went fishing. He caught eight fish, and then he attended services at another church. When some of his congregation criticised him, he replied, "When I look back over the day, I feel that I have spent a Christian Sunday." Very well, we shall not say that this young preacher will lose his soul simply because he went fishing on Sunday. His standing with the Lord is for the Lord to determine. However, let us suppose that all the members of his church would decide to spend the same kind of "Christian Sundays." We know at least one result: There would be no "collections" and one preacher would go hungry. Surely we ought to honor the Lord by keeping one day in seven for the sacred purpose of rest, worship and meditation. When six days are given to the body, one day should be reserved for the soul. The destruction of the Lord's Day would mean nothing else than the destruction of the Church itself.—Selected.

OHIO MODERATOR'S ADDRESS

(Continued from page 7)

that is all that we have to offer them. With unholy and unrighteous dictators rising up all around us, and taking away freedom and liberty in material things, the only liberty we have is in Christ Jesus. Our church should see to it that this gospel is preached in all the world, and at every opportunity possible. We should take our religion more serious and not so much as a matter of fact. I fear that we have drifted into a careless state and we think we have done our full duty if we have one service on the Lord's day, which means that there is one service in one day out of every seven. Too many people attend church because they think it is their duty, and not because they love the Lord and want to worship him. A half-hearted worship never won a soul to the Lord. We have the opportunity to present to the world a group of worshippers who are earnest, and zealous for the cause of Christ. I do not mean a group of worshippers who are moved by some fanaticism. Thousands are swept off their feet today by fanaticism and the church is suffering for it. But we have the opportunity to present to the world a sane religion that will glorify Christ and meet the needs of every soul. We must present to the world a religion that will stand the test, and not depend upon some cheap advertising that lowers the dignity and vitality of the church. The church is suffering today because of misstatements and cheapness displayed in government, and services. Church government is not a secondary thing in the maintaining of a church and keeping it functioning properly. The basic principle of church government of The Brethren Church is that it is congregational. That means that every member has a right to share in its government. Every church ought to have an official board with enough stamina to see to it that it is congregational in government regardless of who the pastor may be, and to see to it that every thing is carried on in a legitimate business way. The pastor should never be given full authority to do as be pleases with every thing. I know of some churches that have been shocked almost beyond repair by the business methods of some preacher who could not capably handle his own business. Matters of great vital importance should not be settled even by the official board. They should consider them and then recommend to the church and let them decide. And no pastor who wants to be fair and honest would want to dictate to his church without giving them a chance to say what they thought right to be done. Any pastor that would do that is not a true Brethren. We can see how the world is suffering from dictatorship today, and the church is not immune from it. If the Brethren Church loses her democratic government, she has moved from one of her original corner stones. History has proven beyond the doubt, that dictatorship has taken away the liberty of the people and all their thinking is through one mould. We have a constitution of the United States, and he who lives up to that constitution is a good citizen, and enjoys liberty. We have in our church government some basic principles, and they give every member some rights and liberties. As long as we are brethren, these principles should be lived up to. If we wish to vote these rights into the hands of a group of men, well and good. But let that group function as a group. That group has no right to delegate all its power to one or two men. This not only applies to the local church, but to boards for the general work at large. It is a tragic thing to see a church torn to pieces because of one man rule. In some cases it may be because of unwise methods used by a pastor. Where so many pastors get the idea that their word is law in the government of the church is more than I can tell. No pastor is so wise that his ideas are absolutely perfect and cannot be improved upon. Some churches have suffered for years because of one man rule. In some cases because Brethren church government was not applied to hold in check that one person, which might be a lay member, or even the pastor who takes it upon himself to run the affairs of the church. Too many of us are mighty poor business men. So many of us are not successful with our own business, and we are not on the field very long till all can see it. It just does not work well with the congregation when they see our own inability to properly handle our own affairs, for us to try and run high handed the affairs of the church. I have always found more peace and harmony where the pastor was above board with all matters pertaining to the church, and gave the church a voice in those matters. I have learned some things from those who have bitterly opposed me which I could use profitably.

Church doctrines

We must not be moved from the original church doctrines, if we are to continue to be a Brethren Church. It is upon these doctrines that we must stand, which make us a distinct denomination. When we can no longer subscribe to them, then let the church as a whole take some action. But until it does, if we are honest with the church, we will subscribe to them or withdraw and either start a church of our own, or unite with groups of whose faith we have imbibed, and where our beliefs are mutual.

Our church could be much larger than it is, if we would accept every one who wishes to unite with us, on their form of baptism. I believe in our form of baptism and still preach and practice it, as well as the other ordinances of the church. We should not be afraid to stress the teachings of the Word of God. The Lord's Supper and Communion service should be stressed. I have been in the ministery of our church for almost a quarter of a century, and I have the first time to hear any of our ministers deny the fundamentals, or at least what we have been taught from the beginning were the fundamentals, such as the virgin birth, the atoning power of His blood, His death and resurrection, and that all men are sinners, and are lost hopelessly without the atoning work of Christ, and that no man can be saved by works, "For by grace are we saved, and that not of works lest any man should boast."

Our church is to be commended for the place it gives evangelism in the work of the church. After all that is

the one great medium of the church for soul winning. While it is generally understood that evangelism has broken down, and we are not discussing the reason for all this. But we do recognize the fact that there are some dangers here to combat. We believe in evangelism, but we must be careful about some of the claptrap and cheap methods used sometimes. Whoever the evangelist is he should be made to understand that he is not the pastor of the church who has to remain and follow up. He should also understand that the major purpose of the campaign is not the reputation of the evangelist to get numbers or the raising of a good offering. There is no one who values reconsecration more than I. But the reconsecration of the members should not be counted converts. They perhaps have been members of the church for years. Evangelism like any other phase of the church work should be kept on a higher plane, and not dragged into the cheapness of the world.

Missionary Work

The Brethren church has always been a missionary church. While perhaps she has not done all along this line that she could. Yet there is a growing interest in that field. When we read about Paul's missionary journeys and the hardships he bore to spread the gospel, we realize that the Lord used this method in a wonderful way for church extension. If we have no message then we have no reason for missionary work. But we have a message of salvation for the entire world, therefore, we must carry that message to the world. There is plenty of room for church extension. There are two phases of this work—that of establishing churches and that of maintaining them. Neither of these is easy. Perhaps the latter of the two is the most difficult. We may find a number of places where missionary work was started, but today it is gone. After giving a lot of time and thousands of dollars to establish a mission work, and then to find it slipping away from us is not a pleasant experience More care and time ought to be given to the managing and manning their fields with competent pastors, for it is here that a large part of the work falls upon the pastor. He should have zeal, courage, and spiritual perception. The district board is handicapped for funds to carry on this work as it should be. Yet we believe it is through this board that the work should be done because they are closer in touch with it. And when difficulties arise they can easily reach the field in a short time.

We also ought to have some board to which the well established church could appeal in case of difficulty, some group to whom the conference delegates some power to render assistance. That board was done away with a few years ago in this district. The conference ought to delegate to them the authority to go into churches who seek assistance, to make investigations into complaints that may arise. A board like that could be of material aid to some churches where there are groups who have asked for such assistance. There was a time when the conference delegated authority to special men appointed by the conference to go into churches and make investigation. As it stands any thing could happen and no one held responsible for it. As a pastor I would be glad for such a group to come and advise me, if I were facing such a situation in my church. On the other hand, there are churches which perhaps would be glad for such a committee if they should get a pastor who was causing them some trouble.

Our Educational Program

Our church cannot survive without an educational system that will teach and train Brethren youth. It will not be long till we who have carried on the Brethren faith will have to hand it over to some one else. No other institution will educate a Brethren minister and missionaries. In our own institution they have the Christian emphasis in an educational institution that is second to none, and deserves the support of The Brethren Church.

Our seminary is directed by men of the highest type, men who have had experience in pastoral work and know the problems, and has left a clean record, and churches on the upgrade. Their intergrity cannot be questioned. The leaders of the future church can well be trusted to their leadership and instruction.

What is the perspective of The Brethren Church in this state? As I see it, it is a big job, but a noble and worthwhile work. It is a work for which our forefathers worked and sacrificed, because they believed in the whole Bible, and believed that they could teach it through the medium of The Brethren Church. Dare we do less? There is a field and a future for her. Are we going to possess the field in the name of our Lord and Savior Jesus Christ, or shall we miserably fail because we have let small things such as self and selfish interests, obsecure our vision, until Christ and his work cannot be seen? The Brethren Church is challenged to big things, but how we will meet that challenge depends upon us. I appeal to every delegate of this conference to look into the field of God-given opportunities and permit nothing to keep us out of it this coming year. May God help us to be big enough to have the interest of the church and of our Lord at heart.

THE WORD AND THE WORLD

(Continued from page 2)

time in any church have the modernists ever won a battle *by themselves.* The only reason they have won so many victories is because they have been able to make "merchandise' 'of so many well meaning Christians.

THE Disadvantage of Being a Christian

In a certain temporal way the true believer is at a tremendous disadvantage in a battle with the modernists. For one thing the modernist does not hesitate to use the most sacred things as bait to win personal supporters. Vote for us, they say, and we will see that you are taken care of in the pastorate. Oppose our viewpoint, they warn, and you may find yourself out in the cold.

The true defender of the Christian faith cannot employ such methods. To him the *truth* is absolutely supreme. When the Word of God speaks, he argues, we must take our stand without compromise, no matter what the cost may be. The question of personal gain or loss is not even worthy of discussion. The truth of God is greater than friends, greater than any conceivable economic advantage, greater than life itself. Therefore, like the Lord whom he serves, the true defender of the faith can promise nothing in a temporal way to win supporters for his cause except tribulation, hatred, and persecution.

THE Advantage of Being a Christian

But there is a spiritual recompense. For those who are willing to follow the Lord and His Word, even though it may lead us to stand almost alone at times, there is a *joy and peace* which far outweighs all material losses. After all, spiritual security is better than mere economic security. The latter is in the end no security at all, while the former is eternal. "Labor not for the meat which perisheth," the Lord warned. But many present day disciples are much like those of old: "This is a hard saying," they protest, "Who can hear it?"

Even in the professing church today it is becoming the fashion to believe that perhaps after all we can live "by bread alone." This is the spirit of the age in which many have become entangled. Perhaps in some denominations, the Lord is deliberately permitting the modernists to win their temporal victories in order that His own way be awakened out of sleep and separate themselves anew from apostate religionists and a doomed world in which many have laid themselves down in false security.

This is being written in a little log cabin something over eight thousand feet high on the head waters of the Gunnison River which flows down the western slope of the Rocky Mountain divide in Colorado where we are resting for a few days after a recent Bible Conference in Wichita, Kansas.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

THE CALL TO THE YIELDED LIFE

Mrs. A. B. Kidder, Canton, Ohio

A great deal is being written today on the victorious life, and we are in need of being reminded that victory is to be expected in our lives as Christian believers; but to this writer the most potent and meaningful word to describe the true Christian life is *yielded. Victorious* describes the manward aspect of the yielded life, but yielded seems to embrace both aspects, Godward as well as manward. It is an active verb, because to yield takes a direct act of will, but it means to become passive in the hands of God, so that His will may be done by and through us.

In the early days of my Christian life, we were continually urged to *surrender* all; and it was under a plea to live the surrendered life that I really gave my life fully into the hands of God to do with me what He would; and yet, in my inmost soul there was always rebellion against that word *surrender*. To me it brought a sense of harsh compulsion on God's part, and of utter defeat on ours; as if we had been fighting on the defensive against our heavenly Father, and He, by sheer might, had conquered and now demanded our utter subjugation. Still, if that were what God wanted of me, I was willing to surrender.

It was surely a happy day when I found that nowhere in scripture is that word surrender really used, but that God's call to us is all loving and not harsh, and our answer means not our defeat, but His victory.

The key passage for this great truth is found in Romans 6:11-23. Here (on the basis of our position in Christ, on what we dare to reckon true because of His great work *for us* on Calvary), we are called to yield ourselves to Him that He might work *in us* a far more exceeding weight of glory.

In this passage the word *yield* occurs four times, *yielded* once. This is God's word, by the Holy Spirit, through Paul, unto the saints at Rome, and to all the saints, to you and to me. Repeated thus, we know that He considers it an important word, and so we do well to take heed.

The passage is distinctively Pauline in style, for he begins by presenting the truth negatively; thus in verse 13 we read, "neither yield ye your members as instruments of unrighteousness unto sin." As we look back into our own past lives, as sinners before grace brought salvation, or as carnal Christians, we see how well the word picture fits. Sin did not have to conquer us by sheer force and bring about our surrender, no, indeed, we were only too ready to just *yield* to its blandishments, and how our members did work overtime as instruments of unrighteousness, tools of the devil!

Then comes the positive, ringing call to "yield yourselves unto God"—put yourselves into His hands. Could we be asked to do anything better for ourselves than to *yield*, to give up that foolish struggling against God, and let Him take control in our lives? What are we to yield to Him? Our possessions? The call is "*yield yourselves*"—give that old self into His hands, that self that causes us such misery and heartache, that prefers the devil's lies to God's truth, that would substitute worldly pleasure for the fulness of the joy of the Lord. Some one has beautifully expressed it, "Let go and let God." How He longs to take us and use us in His service, to have His own way in these lives of ours! And all it needs is our *yielding!* And with ourselves will go all that we have, our time, our talents, our possessions. We will then indeed become faithful stewards of the grace of God, faithful and true witnesses to bring others unto Him.

It is most significant that this call to the yielded life comes in Romans, and right in the midst of the doctrinal section. When we consider that as he presents the foundation doctrines of salvation, Paul is led of the Spirit to issue this call to yieldedness, we are impressed with the fact that God desires us thus to yield to Him early; not to spend long years of our Christian lives in rebellious, half-way obedience, but to early recognize His claim upon us for full yieldedness.

And now the Holy Spirit does put emphasis upon this great truth! Because again in Romans He opens the practical portion of the book with the same call. In Romans 12:1 we hear it again. Our English translation uses a different word here, but in the Greek it is the same word which is translated yield in Romans 6 and present in Romans 12:1.

When Paul's matchless piece of logic on the subject of justification by faith is complete, and the place of Israel in God's wondrous plan is clearly outlined, then he calls to us, "I beseech you *therefore*." It is on the basis of that salvation which we have received as the gift of God that we are thus besought. And just what is it that the Holy Spirit through Paul would ask of us? "That ye present (or yield) your bodies," and rest assured that God really wants our bodies; for is it not with the members of our bodies that we put into action our yieldedness to God? With our eyes we read His Word to learn His will, and with our eyes we see the need of the world of mankind about us; with our ears we hear His servants interpret for us that wondrous Word; with our brain we exercise the intelligence He has given us to understand His will; with our hands we minister to Him as we perform our daily tasks; with our feet we go where He would want us to go, and stand still to see His wondrous works; with our lips we praise Him, and give forth our testimony to His marvelous grace, and make intercession for others. What service can you or I render unto God which does not require some of our members to be yielded unto Him?

And our God is not unreasonable when He thus calls us to the yielded life. He calls this our "reasonable service." Sometimes we are tempted to question the reasonableness of such a yieldedness of our bodies unto Him. But what could be more reasonable than that our loving Savior, who took upon Himself a body like unto our human body in order that He might *yield* up that body on the tree of Calvary to die in our stead, should ask in return that we *yield* our bodies a living sacrifice unto Him. Is not that sweet reasonableness indeed?

Yield yourselves unto God. Present your bodies a living sacrifice unto Him.

A PRAYER

"Lord, make me humble, not in word alone
But down to my heart's core;
Content and glad another should be raised
Into my place, to hear another praised-
Less thought of than before.

"Content to be a servant, like my Lord,
Self-emptied, cleansed from pride;
No rights to fight for, from all bondage free,
Nailed to His cross long since on Calvary,
Since in Him I have died."

—Selected.

LAST ORDERS

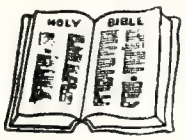
Listed in the order in which they were received, the "*" indicating that remittance in full was received with the order.

* Middleville, Mich.
* Windy, W. Va.
* Lost Creek, Ky.

MORE PUBLICATION DAY OFFERING

Mrs. Joe Cobb $ 5.00
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The Book
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NEWS FROM THE FIELD



PASTORAL AND EVANGELISTIC SKETCHES

The writer accompanied by Mrs. Grisso was privileged in preaching and vacationing a week recently in the mountains of Kentucky. Enroute, we spent a Lord's day evening in Springfield where we preached in the Church of the Brethren. After our sojourn at Lost Creek we returned home via Louisville, Ky., where we spent a few days with our son, Lowell. It is the brief visit at Lost Creek that we desire to report in this article. We have been interested in the work of our missionaries in the mountains for all these years wherein they have labored there, but this was our first invitation and opportunity to visit the field. We spoke eleven times during our visit of one week, including a 4th of July address. With the exception of the latter our audiences averaged about 100 persons at each service. On the 4th there were anywhere between 500 and 1000 persons present. This service was the occasion of the annual Home Coming and Reunion of the students and friends of the work through the past years of the institution's history. It was a happy social affair. The various features of entertainment were highly commendable. The day started with singing, devotions, several addresses by students of other years and finally an address by the writer. The order was as near perfect as one could desire throughout the day. We did not see one drunken person; no use of profane language, and very little smoking. And what was true as to order during this day was also true of the meetings all the way through. Never have we spoken to people who were more interested. The attention and the reverence and respect for the Lord's house was indeed praiseworthy. The Drushals and their coworkers in the school and mission Bible schools have a very high rating throughout the entire community. We spent the week among the people of the village and the surrounding community and we did not hear one word of complaint or criticism of them. The Lord has been pleased to use them in a very wonderful way, and has put his seal of approval upon their work by giving them hundreds of precious souls, and we believe that if He should tarry in His coming, and should these workers be given physical strength to carry on, there will yet be a great harvest of souls here in the not far distant future.

It was our privilege to go with one of their workers up one of the "branches" on Sunday afternoon to one of the five Bible schools which they are caring for. This one is in charge of Miss Musselman from our New Lebanon, O. church, and a teacher in the school at Lost Creek. After a walk of two miles up the branch (and in it part of the time) we came to the school where about 90 persons had gathered for the service. We brought the message that the Lord had put on our heart for them and gave the invitation and fifteen responded. All but one was a first time confession of Christ as Savior. At Lost Creek where the evening services were held eleven came to confess their Lord. Thus this week which was all too short brought us 26 decisions, all, I believe, but three or four coming for the first time. Another week would have brought many more, but it was an extremely busy season and we must necessarily move on.

Our entertainment while in the mountains was in the Drushal home where every kindness and consideration possible was given us. We shall never forget the many words of appreciation coming from pastor and people during these days. We are glad that we visited Lost Creek, and have had a close-up view of the work. We believe the attitude of many would be changed should they have the same opportunity. We returned home safely, refreshed, and thanking our Heavenly Father for His abounding grace to us and for the precious souls He gave us for our labors. May heaven's choicest blessings be upon those who remain and labor.

Smithville, Ohio

The Lord's work at Smithville continues to go forward in a very commendable fashion. Our church year that closed on March 31st showed all bills paid and a neat sum in all of our various treasuries. Our Bible School and church attendance is the best in many years. Recently two have been added to the church by letter, and two by relation, and two await baptism. A year ago the church bought a new parsonage and to date it is almost half paid for. The pastor has been given a call for the fifth year of service with a very substantial increase in salary. For all of these things we give God the glory. And above all we are profoundly grateful for the fine spirit of unity prevailing in our membership. Truly we can say we are a united body in the Lord. This has been the greatest factor in the solving of many of the problems that have faced us. When the devil succeeds in dividing a church he has won one mighty sweeping victory. While on our brief Kentucky trip the W.M.S. cared for the worship service in a very helpful and profitable manner. Before these lines are being read, Brother Drushal shall have visited this church and spoken at a union service in the Lutheran church.

We press on with new courage and great confidence. May every member of the Brethren church be true to the great Head of the church, and be kept in the very center of His will. Until His appearing, His marvelous, matchless, infinite grace is sufficient unto all.

Yours, under the precious blood,
C. C. GRISSO.

LOST CREEK, KY.

The church at Lost Creek has again passed through a real awakening in the Lord. The Rev. C. C. Grisso of Smithville, Ohio, and his good wife arrived at Riverside on Monday the 27th of June. He preached his first sermon that night, and the meeting continued over just one week inclusive.

It was a splendid meeting in many respects. The weather was good save for one night when it was about rained out. The order was good, and the sermons very effective. This was evidenced by the splendid attention had during the entire meeting, and the quietness in which folks left for their homes. The visible results of the meeting was twenty-six confessions all told, five of these being reconsecrations, the rest first time confessions. Our God heard and answered prayer in a visible way.

Brother Grisso also gave our annual July 4th address for our day's program. It was estimated that there were around 1000 people present. Bro. Grisso gave the principal address. Expressions from different sources indicated that it was one of the best that we have ever had for that occassion. His subject was "When will we have real peace?" It was an evangelistic message, just what was desired, and our brother answered the question by saying that real peace will not come till Jesus Christ the Savior is fully enthroned in the hearts and lives of mankind, and when that time comes there will be real peace on the earth, and not till then. He also emphasized the work of the church in this thing, as also the home, and other uplifting influences. Folks listened with keen interest in the message.

Of the twenty-six confessions of the Christ, fifteen of these were at one of our places of worship where workers go for the Sunday afternoon service. Through these services the folks were ready to accept the gospel invitation, and did so at this single service there by our brother. Just as soon as the Lord opens the way, we hope to place men in these centers where churches can be built up. Pray for the work that that thing may soon come to pass.

Brother Grisso and wife were very much enjoyed in the home, as also in the homes in the community visited, and they left with folks feeling that their stay was too short, and trusting that the Lord might bring them back again.

G. E. DRUSHAL.

REVIVAL AT MEADOW MILLS, VA.

The Brethren Church has no building here but there are several families that have their letters in the Winchester church as well as other Brethren churches.

Once the writer of this news item was visiting his own members at this place and learned of a little school house that had been turned into a community chapel. Many years ago there was preaching there but during the change of families and conditions this was dropped. People of the community said that there was preaching that they knew about in the chapel seventeen years ago. Then they had a funeral seven years ago.

Some of the people expressed a desire to have a Sunday School for their children and promised to support such a move. We obtained permission for the building and several willing workers cleaned out the dust that had gathered through the years. The attendance was good from the start. We commenced with nearly eighty and in four Sundays had exactly one hundred and four. We meet in the afternoons at which time there is a sermon preached too.

Much of the credit for the work there is due to the Winchester church. Several members went along to invite their old friends out and teach classes as well. The moderator of the Winchester church serves as the assistant to the Sunday School Superintendent.

Nearly everyone saw a need for a revival among the people and a real evangelistic effort shown among the unsaved. Rev. E. J. Rohart was called to do the preaching. Assisted by his wife, he worked there for nearly three weeks. At the end there were thirty-two baptized in the river and half that number of other people came for a reconsecration of faith. Thus with almost fifty decisions for Christ the meeting was a mark of victory.

The special services reminded one of the old-time revivals. Certainly the preacher was true to the Word and preached powerful sermons in the Spirit. The building was filled over and over again. One man was led to Christ who was sixty-five years old. Another boy, who was defiant and said that he "would never face a preacher" was brought to conversion. A man to be mentioned for faithful personal work is Mr. Simon Hausenfluck.

Years ago the famous battle of Cedar Creek was fought within speaking distance of the chapel. History has it that the streams there ran red with blood and that the dead were piled on each other. It matters not who won that battle. A greater battle was fought out there in the month of June. The devil was driven from the field of activity and the Spirit of God moved upon those people to stand for Jesus Christ. They chose in favor of Him and the day meant victory for Him.

Let the report of this revival stand as a witness to the faithfulness of the preacher, E. J. Rohart. As a young man in the Brethren church, he ought to be known better and used more. At the present he is free to assist at any point desiring a similiar meeting. A church that is without a pastor will do well to contact him early.

NORMAN H. UPHOUSE.

REPORT OF THE REVIVAL AT DANVILLE BRETHREN CHURCH, DANVILLE, OHIO

"Say not ye there are yet four months and then cometh harvest? Behold I say unto you, Lift up your eyes and look on the fields for they are white already to harvest" (John 4:35). These words of our Lord and Savior Jesus Christ were realized in our recent revival here in Danville. When I was called to Danville as pastor of our church here, Brother Robert Miller had already been engaged by the local congregation to come in for a two weeks' series of meetings. It gave us rather very little time to make extensive preparations for these meetings. By means of hand bills and the local newspapers we rapidly brought the announcement before the public in and about Danville that our Good News Revival was to commence on June 12th. Special prayer meetings were arranged for and letters were sent forth to a number of our churches requesting prayer for these meetings. We called on most of our members prior to the opening of the series so that they were at least all familiar with their new pastor and at the same time we encouraged them to support the coming evangelist and the services.

Brother and Sister Miller arrived on the field on Saturday, June 11. The following day, Sunday morning our services started with an attendance of 40. We felt that even though only a small group was present, it was a good start, for our membership is small. The importance of prayer was stressed throughout the entire series of meetings by Brother Miller, and the Lord failed us not but answered. From the very beginning the interest in the services grew and with it grew the attendance.

During the course of the two weeks, Brother Miller and the local pastor made many calls, speaking to people about Christ and about their soul's salvation; at the same time we invited and encouraged everybody to attend the meetings. We met up with a few who are interested in the gospel, but the majority were quite indifferent and had no ear for the good news. How appalling, to see that people are interested in everything else under the sun, except in the greatest thing, namely in the welfare of their never dying souls. But in spite of that the Lord was gracious and sent people in so that our attendance grew till one night we had 116 present. Twice we had delegations present from other of our Brethren Churches. One night a group come out from West Tenth Street Brethren Church of Ashland, and on another night Brother Kriegbaum, pastor of the Ankenytown Brethren Church, came and brought with him a goodly delegation. We appreciate this co-operation Brethren, we trust that you can come again some time. May the Lord richly bless you.

We conducted children's meetings every afternoon at 4 o'clock during the two weeks of our revival. Brother and Sister Miller both took very active part in teaching boys and girls the Bible and the way of eternal life. As a result we had 30 boys and girls accept Christ as Savior Many of these were boys and girls from Sunday Schools of other churches. We instructed them in the Word showing them through story and through object lessons just what it means to take Christ as Savior. Every one of these young converts was given a Gospel of John (Horton Edition). How we thank God that children when they are old enough to go to Sunday School are old enough to go to Calvary and consequently are old enough to take Christ to be their Savior, and believe in the Lamb of God which taketh away the sin of the world.

We do praise God for this revival, for it was in many ways a great revival. The actual services are over but the effects of the working of the Holy Spirit are still very manifestly evident and we hope and pray that they shall remain so. We have not time to tell of the many things which the Lord wrought. Families were reunited, broken altars were rebuilt, saints edified, and sinners brought to the foot of the cross. Permit me to refer to the blessings which came into one home. Mr. and Mrs. S.., members here had not been out to the services for 17 years. We called on them and they started coming to the services. One night the father and mother S..came forward and during the same invitation two of the daughters followed. A night or two later another daughter came with her husband. Thus this family came back to the Lord and the children came for salvation. Several of these were baptized and the others are to follow soon. Family S.. is the happiest family in our church today, and we praise the name of the Lord for it.

Aside from the 30 who accepted Christ during the children's meetings we had 14 step forward during our nightly services. Most of these were first time confessions. We baptized 9 of these and received them into the church. Several others are to be baptized soon. As pastor here, I can truthfully say we have experienced a real revival and we give God all the glory, praising His name for answered prayer in saving souls in our midst.

We wish to thank the Millers for their untiring efforts during their two weeks with us. Their labors among us have been a great blessing and inspiration and we pray that God will abundantly use them in time to come.

We also thank those of you who prayed for these services, for we feel that you had a very definite part in the success of our campaign.

Last Sunday we observed the Com-

munion service. We had a goodly number present. What a blessing it brought to our hearts to see the young with the old gather about the table of the Lord, in remembrance of Him Who loved us and gave Himself for us, that we might become sons of God, and walk in newness of life.

As church and as pastor here at Danville, it is our desire to remain stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord. Brethren pray for us!

HENRY G. REMPEL, Pastor.

ALLENTOWN BRETHREN CHURCH FILLED TO CAPACITY

The auditorium of the First Brethren Church, Allentown, Pa., was filled to capacity recently when Children's Day was observed and special programs were conducted throughout the day. Sunday School was held at 9 a. m. with Edwin Jacoby presiding. Rev. William Schaffer, pastor of the First Brethren Church of Conemaugh, Pa., led the opening devotions.

Carroll G. Parks was in charge of the Children's Day program. A hymn was sung by the Nursery department entitled "Sabbath Bells," directed by Mrs. Russel Silberman. "The Books of the Bible" were sung by the Primary department directed by Grace Fehnel. "Oh Worship the Lord" was sung by the Junior department in charge of James Huffort Jr. George Seagreaves led the Intermediate department in a Biblical quiz.

Rev. Frank G. Coleman Jr. pastor of the church, observed his sixth anniversary of his ordination and addressed the audience using as his theme "How I Became a Preacher." He also officiated as Joy Elaine, infant daughter of Mr. and Mrs. Carroll G. Parks; and Patricia, infant daughter of Mr. and Mrs. George F. Seagreaves, were dedicated to the Lord.

"Dependability" was the theme discussed at the Intermediate Christian Endeavor Society by James Huffort Jr. The meeting was a model service under the supervision of Charles Messinger, Assistant Superintendent of the society.

Eileen Silberman led an inspirational hymn sing at the Senior Christian Endeavor Society meeting and Edward Missmer accompanied on the piano. Rev. William Schaffer related the Biblical story of Jacob and Esau during the discussion period.

ARTHUR C. SLOUGH,
Publicity Director.

A SPIRITUAL TRAVELOGUE

The Whittier church graciously permitted us four Sundays leave of absence during the month of June. During this period we traveled over 7000 miles and delivered 36 sermons. The Lord provided for our every need and protected us from harm. He cared for the work of our congregation during our absence in a most adequate manner. For every blessing and victory we praise Him.

Peru, Ind., Prophetic Conference

We held a one week Prophetic Conference in the Brethren Church, Peru, Ind. Our son, Robert, is the pastor. Thorough preparation had been made for this conference. It was the first distinctively Prophetic Conference ever held in the city. The attendance was good. Folks came from a radius of 40 miles from Brethren churches and others. Delegations were present from several Brethren congregations. The Lord abundantly blessed the ministry of the Word to the renewing of five members, several surrenders for life work, and the salvation of one unsaved, our own sister in the flesh. The needs of the conference were easily met in the free will offerings. There was a spirit of deep joy, peace, and unity prevalent throughout the entire week. It was a joy to work with our son and see the evidence of his firm stand for "the faith once for all delivered unto the saints." We believe there is a bright future ahead for the Peru Brethren church.

Grace Theological Seminary Commencement

It was our privilege to deliver the Commencement address at Grace Theological Seminary, Akron, Ohio, then to ordain our son, Kenneth, to the eldership. The church was packed. There were Brethren ministers present from coast to coast. The service was one of the most deeply spiritual and impressive, we have ever been in. We have never preached to so many preachers, except at National Conference, in all the 32 years of our ministry. The Lord has most abundantly blessed Grace Theological Seminary during the year and put His stamp of approval upon it in a marvelous manner.

Revival, Pike Church, Mundy's Corner, Pa.

This is a country church located on the Wm. Penn highway about 11 miles from Johnstown, Penna. It is called, "The Beacon Light on the Wm. Penn." Our son, Robert, served this church for seven years. Our son, Kenneth, is now the pastor. Here we had a unique combination. Two sons and father in a revival. Robert was called to Johnstown for a wedding and so was with us for the second week of the two weeks of revival.

The music was outstanding. The church rang with the praises night after night. We listened to more good spiritual music during the two weeks than we have ever heard crowded into the same amount of services before. The building was filled to utmost capacity many times and always there was a good crowd. Delegations came from the following Brethren churches: First of Johnstown, Conemaugh, Vinco, Altoona, Juniata. Nine different Brethren pastors were present during the series. There were a number of delgations from the First Church of Johnstown, where we served as pastor for 14 years. The fellowship of these two weeks will never be forgotten.

This was a "Hallelujah Revival" in every sense. There were 68 definite confessions. Not a mass movement, but coming one by one definitely taking their stand for Jesus Christ. Kenneth will doubtless report these more in detail. Not only did we preach the fundamentals of Christianity, but we lifted the standards of the separated life high. Yes, we preached the ordinances, giving them their Biblical place of ordinances, not salvation. We preached on "The New Testament Creed" in which we have always believed and still do. 22 times during the two weeks, we delivered sermons. But, why shouldn't we crowd 22 sermons in two weeks? They fed us four times a day! A marvelous spirit of sweet peace, unity and joy pervaded every service. Folks just seemed to overflow with love for each other and for the Lord. It was a real, old-fashioned Hallelujah revival. We praise the Lord for it all!!

Back home, safe and sound, even though we had four blow outs on the trip. We are now just at the threshold of the strong ten days' Bible Conference of the Brethren churches of Southern California. A great conference we have out here! Then Camp Bethel Young People's Training Camp for one week. Then National Conference. We pray that somehow the miracle will be wrought to bring into our National Conference the same spirit of joy and unity that we have enjoyed in the meetings through which we have passed. "Be patient, therefore, brethren, stablish your hearts, the coming of the Lord draweth nigh."

CHARLES H. ASHMAN,
Whittier, California.

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud book, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19).

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The BRETHREN EVANGELIST

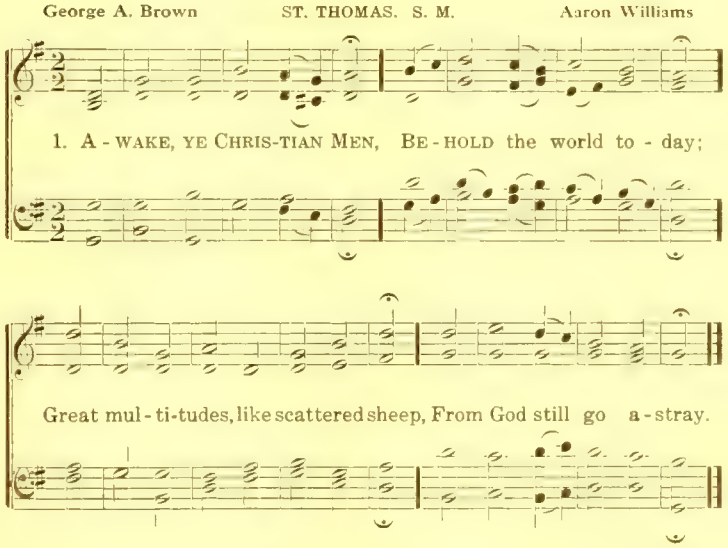
FOREIGN MISSIONARY NUMBER

Rallying Song

Men's Missionary League Movement

AWAKE, YE CHRISTIAN MEN

George A. Brown ST. THOMAS. S. M. Aaron Williams



2 Come, with a spirit stirred,
Obey your Lord's command;
PRAY Him to send forth laborers
To ev'ry waiting land.

3 PRESENT your gifts to Him,
Your silver and your gold,
But, first of all, yourself He asks,
That He your life may mold.

4 GO FORTH, YE CHRISTIAN MEN,
PROCLAIM His name abroad,
That sinners, far and near, may come
To know the Son of God.

5 He gave His life for you,
His precious blood He shed;
SERVE Him who saves you by His grace,
The Church's LIVING HEAD.

Words Copyright, 1937, by George A. Brown, First United Presbyterian Church, Elyria, Ohio

CHRISTIAN SEPARATION

With Reference to the Lodge

By Dr. C. F. Yoder

The historic Brethren position regarding lodges and secret societies has been well known in the past. It is a stand which needs to be emphasized today. This presentation of the Brethren position from Dr. Yoder's book, "God's Means of Grace," deserves a wide reading.—Editor.

Separation from the world involves important questions concerning associations, which, if the principle is to be maintained as a means of grace, must be answered by the Gospel. The following discussion is one of Gospel principles rather than of organizations or persons. The question of lodge membership is dealt with specially because it involves all the others connected with Christian companionship, being itself perhaps the most important. Some members of secret orders and other associations of the world say that there is nothing evil in them, but others come out from them and declare that they are evil. The testimony of ministers and other Christian workers in the lodges is not fully reliable, because initiation ceremonies are sometimes altered to suit the consciences of those entering. Such persons (who enter by altered initiations) become either blind guides of others or else share in the deception which brings others in by the regular way because of their example. It is not enough either to depend upon the published apologies or explanations of the orders, because these must only deal with the open work and teaching, while it is the secret oaths and secret favoritism that is most opposed.

If Christians know the Gospel principles which apply, they will know for themselves how far to go in their relations with lodges. The Gospel is not a law book with specific directions to fit all cases. Rather it inspires a type of life which instinctively shuns all forms of evil. Christ in the heart is the Christian criterion of conduct. He binds no human being to the conscience of another. When the candidate at the door of the lodge agrees to trust the word of another that his obligation to secrecy will not involve any wrong, he binds himself by the conscience of another even more fatally than the Romanist who goes to confessional and allows the priest to be conscience for him, to the destruction of his own moral independence. Christ seeks rather to develop the moral sense in men by giving us the ideal and then the responsibility of seeking it. He recognized the fact that His followers must be more or less in contact with the wicked world, yet declared that they should be "not of the world." He prayed, "not that thou shouldst take them from the world, but that thou shouldst keep them from the evil **one**" (John 17:15). All His precepts are in line with this principle:

(1) He allowed certain **political and business dealings** with the world when He said, "Render therefore unto Caesar the things that are Caesar's" (Matt. 22:21).

(2) In His **social contact** with the world Jesus dined with publicans and sinners as well as Scribes and Pharisees, but always to save them,—never to be partaker of their sins.

(3) In the matter of **charity** Jesus taught His disciples to do good even to their enemies. This brings touch with the needy who are of the ungodly world. He therefore puts a certain responsibility upon the individual conscience in deciding duty in specific cases.

But liberty of conscience does not mean license to set aside plain principles of right and wrong which Jesus has taught. Where He says stop we must stop and where He says go we must go. His words are of final authority because they are truth. "The words that I speak the same shall judge you the last day." What then does Jesus Christ say to us concerning participation in secret or oathbound or worldly organizations?

I. Principles by Which to Judge Worldly Organizations.

1. Christians must avoid all sinful union with the world.

I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one (John 17:15).

Ye are an elect race, a royal priesthood, a holy nation, a people of God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light (I Pet. 2:9).

This is one of the most repeated principles of the Gospel, and it is violated in worldly associations in various ways. Let us look at its application more in detail.

(1) **Christians should not seek the fellowship of non-Christians for the sake of social pleasures.**

Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend with the world maketh himself an enemy of God (Jas. 4:4). The time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibbings, revellings, carousing, and abominable idolatries: wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: who shall give an account to him who is ready to judge both the living and the dead (I Pet. 4:3-5). Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty—(2 Cor. 6:14-18).

When Christian members of the oath-bound secret societies go to dances and card parties, the "big-eats" and

(Continued on inside back cover)

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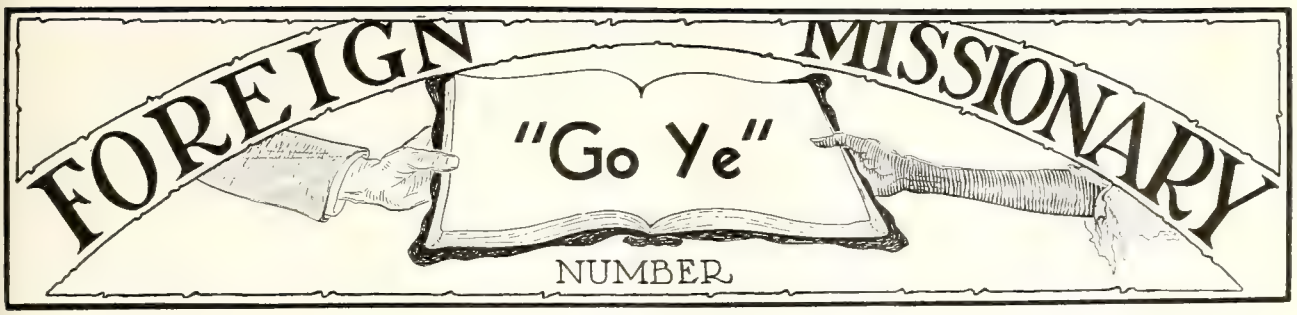
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Chas. W. Mayes **EDITORS** *Louis S. Bauman*

THE DRIFT **Twenty years ago** a doctor by the name of Quinten Arner wrote:

> "We are in this generation becoming mob-minded and morally drifting without rudder or compass. Why so? Because the old family life is cracking. Today men are depending less on themselves and more on government. Society has split us into classes, cliques and clans. Suicide is increasing, murders multiply and crimes of violence grow by leaps and bounds. Bigotry and evolution promise men a new birth. Old time religion is waning and witchcraft is growing. We pay fat fees to have our future told, by our palms and by the stars. Now then, if all this is true, then I say that humanity is drifting into a blind alley—driven by disease known as neurasthenia."

Doubtless, Dr. Arner was regarded as a pessimist in his day; but who shall say that he did not draw a true picture? Today we are "enjoying" the results of the drift that then began. If "the old family life (was) cracking" and "men (were) depending less on themselves and more on government," how true is that today? The only difference is we are far, far down the "blind alley—driven by disease known as neurasthenia". However, perhaps it is not so much neurasthenia as it is downright Godlessness.

The church may not be all that we desire it to be, but when men turn from its doors they turn away into the night. Christ and His church are still the light of the world, and there is none other.

THE DEEPENING SHADOWS As much as we dislike to publish the fact, yet the fact still remains that, in proportion to the world's total population each year, there are fewer Christians in the world than the preceding year. At a minimum, the annual increase of men and women on the face of the earth is estimated by the best authorities to be in the neighborhood of twenty millions, while some say the figure may reach thirty millions. The most optimistic estimate as to the increase of Christians of all kinds is between four and five million per year. That means that the heathen are increasing at least five times as fast as the Christians!

The increase of heathen in the world is not all across the Atlantic or the Pacific, but also in our own America. Only last night we heard the famous preacher, Dr. Courtland Myers, for years pastor of the largest Baptist Church in New York City, make the statement that there are 7,000,000 of people in that great metropolis. Of that number only a pitiful 400,000 make any profession whatever as to Christianity. In a Biblical sense, they are in every way pagan. And the preacher went on to say that, of the 400,000 who profess to be Christians, certainly not more than 200,000 are really such.

When we cross the ocean we find that there are over 100,000,000 more idolaters in India today than when Carey set foot on the land; and, sad to say, there are some hundreds fewer Christians there than there were five years ago.

Dr. E. P. Aldrege, of the Southern Baptist Convention, calls attention in the **Watchman-Examiner** that "The world is growing heathen at the rate of six million yearly! For while the total nominal Christians in the world, including all denominations of all faiths and all races, made a net gain of 200,000,000 from 1890 to 1935, the unreached, unchurched heathen population of the world made a net gain of 470,000,000 during the same period! So that in 1935 the world was actually 270,000,000 more heathen and less Christian than it was in 1890."

Verily, the outlook is dark, but anyone who is familiar with the prophetic Word must know that

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thus it shall be in the days approaching the coming of the Son of Man back to earth. How often, in reading the book of Matthew, for instance, do we read of something coming to pass "that it might be fulfilled which was spoken through the prophet" (Matt. 4:14; 2:5, 15, 17, 23), etc., etc. Verily, "the Scriptures cannot be broken"; and, as the days of Noah and of Lot, so shall the coming of the Son of Man be. Quite significant was the question our Lord asked: "When the Son of Man cometh, shall He find faith on the earth? (Lk. 18:8).

However, our Lord, after informing us of the midnight clouds that would settle over the earth in the last days, assured us that there would be a bow even in the clouds at midnight; and here is the bow: "But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth night....even....when ye see these things coming to pass, know ye that the Kingdom of God is nigh....and then shall they see the Son of Man coming in a cloud with power and great glory" (Lk. 21:27-31).

The **outlook** is black as midnight; the **uplook** is glorious noonday beyond words to describe. Saints of God, keep looking up.

"Man may fail;
But Jesus—**never!**"

THE WORLD'S ONLY HOPE In the current number of **Antioch Notes**, over the signatures of Dr. Arthur E. Morgan, President of Antioch College and removed chairman of T.V.A., appears this statement:

> "For centuries Switzerland has had the world's best government, yet with few great national leaders A mature, purposeful people seldom bows unreservedly to national leaders. Sheep need shepherds, immature people depend upon Fuehrers, Duces and Czars, but a mature democracy forges its way relatively undiverted by national heroes....For the moment the world is turning to heroes and demigods, asking for miracles. But legerdemain will not work....No superman will turn the trick, no panacea will be discovered....Our surest reliance in this difficult period is human decency—good will, patience, honor, faithfulness, mutual forbearance and hard work."

Evidently, Dr. Morgan has had enough experience with starry-eyed statesmen to give him a pain! But this statement is interesting, coming from one of his experience, insight, and past contacts.

The doctor is right in saying that "the world is turning to heroes and demigods, asking for miracles." We wonder if he knows that the sure word of prophecy foretells the coming of a day when the whole world will turn to a demigod, Scripturally known as the Antichrist, and that the stage is being set to a T for his coming, and the world that is "asking for miracles" will get the very thing for which it is asking. For, when he comes it will be "even he, whose coming is according to the working of Satan with all power and signs and lying wonders" (2 Thess. 2:9). Also, the Master Himself declared that "there shall arise false Christs" who "shall show great signs and wonders; so as to lead astray, if possible, even the elect" (Matt. 24:24).

Dr. Morgan again is right when he says "But the legerdemain will not work.... No superman will turn the trick, no panacea will be discovered." When he declares that the only hope lies in 'good will, patience, honor, faithfulness, mutual forbearance", we may well ask what will happen when, instead of "good will," the world knows nothing but universal hatred; and instead of patience, there is everywhere the manifest spirit of impatience, when honor has become but a memory of the past and mutual forbearance does not exist—what then?

It would appear to us that the only thing that can save mankind from sinking back into ages darker than this world has ever yet known is the coming of One from heaven Who, being Himself God, can "turn the trick." The Word of God itself supports the statement that there is no panacea for our sin-sick world except that which comes through the redemption that will be wrought by a crucified, risen and returning Lord.

MODERNISM IN PUBLISHING HOUSES Our eye recently caught the statement: "Modernists are in control of most publishing houses." This statement is only too true. The fact of the matter is, modernists are fast gaining control of every branch of Christian activity and are persistent in their attack upon the veracity of the Word of God. This fact should not discourage us, inasmuch as our Lord warned us nearly two thousand years in advance of our day that in the last days it would be even so. However, proportionately, there are more publishing houses today putting out literature that is true to the Word of God than there are colleges, or even churches. In every part of the country there are publishing houses that are heralding the great fundamentals of the Word of God; but when one starts looking for a college, or a seminary, that is loyal to the Word of God, we usually find that we have to go far from home to find one. Parents, in all denominations, tell us of their difficulty along this line. The problem of securing a genuinely Christian education for their children has become the most difficult problem of parents today. The public schools from the ground floor up, are being permeated with worldliness and even vice, Socialism, Communism, and even Atheism. In every part of the country also, faithful saints are bemoaning the fact that it is hard to find a church where the old-fashioned gospel is still being preached. What a desperate need there is in the

world today for the sort of a church our fathers gave us in The Brethren Church. What an opportunity we face for service for Christ. God have mercy upon us if we shall forget our mission under God, and destroy the vessel He gave us to save men and women from sinking in despair beneath the billows of worldliness and unbelief.

"CHRISTIAN" WARFARE Dr. Joseph B. Code, of the faculty of the Catholic University of America, recently addressed the student body of Mount St. Mary's College. This college is one of the country's oldest educational institutions, and is located at Emmitsburg, Md. In this address, he urged American Catholics to pay more attention to what is going on in Spain. He declared that the fight in Spain...."is not between Communism and Fascism, nor between Fascism and Democracy, but between Atheism and Christianity Those in America who are supporting the Loyalist cause are dangerous to American ideas and ideals of Democracy."

Now, of course, Dr. Code, a staunch Catholic, holds that the insurgent element under General Francisco Franco, the Spanish Fascist chief, is fighting for Atheism. The thing that strikes us with some force is the fact that this Catholic educator should consider that General Franco, even though he is fighting the Pope's battle in Spain, is engaged in a "Christian" warfare. It must be understood here that the Loyalist Republican government has frowned upon the inhuman warfare that has been carried on in Spain, in which great cities with their populations containing innocent women and children, have been blown to bits. The Loyalists army has refused to thus make warfare upon their own people, the Spaniards. However, General Franco, backed by the Fascist recruits from Germany and Italy, has considered that in blowing these cities to pieces, they were forwarding the cause of Christ. A description of their "Christian" warfare is given the world by an American newspaper man stationed at Barcelona, who sent a lengthy dispatch describing it, to the newspaper world. We quote:

> Barcelona has lived through twelve air raids in less than twenty-four hours, but the city is shaken and terror-struck. Human beings in the mass have seldom had to suffer as these people are suffering under General Francisco Franco's determined effort to break their spirit and induce their government to yield. It is warfare in all its horror and efficiency.
>
> I have just come back from the principal morgue, which is at the Clinical Hospital, and there I counted 328 dead lying side by side. Those were more or less whole bodies. Then there are the other hospitals and, above all, those who lie in the ruins of dozens of buildings and whose bodies may never be recovered.
>
> So no one will ever be able to say how many died in these bombings—certainly no fewer than 1,000, perhaps many more. In any event one does not assess this torture by deaths and wounds alone, although it is intended to kill as many as possible, for the same type of bombs are being employed as at the front and the pilots are aiming for the streets. These bombs burst low over the ground, killing and maiming everybody who is near.

And is this really the Roman Catholic idea of **"Christian"** procedure in the year 1938? Of course, the world is well aware of the papal methods that cost tens of thousands of Christians their lives, through horrible tortures, in the Middle Ages; but we had thought that perhaps the heart of Papal Rome might have grown a bit kinder with the march of that which the world calls "human progress." Apparently, however, the heart of old Papal Rome is unchanged.—B.

INVEST A DOLLAR If you will send one dollar to us we will mail postpaid 1000 assorted tracts. This price is so low that every church, every Christian Endeavor society and most Bible school classes should take advantage of it. Tracts are short and so written that they are certain to be read. The tracts may be left in parks, in public places, in automobiles, or given to individuals. This is a splendid project for Christian Endeavor societies which are alive and awake. Tracts are also most excellent to be placed in letters to friends and relatives. The price for 10,000 is only $6.00.

The Brethren Publishing Co., Ashland, Ohio

SPECIAL NOTICE

PLEASE, folks, before writing to the Secretary-Treasurer saying that you gave to the Easter Offering and your name does not appear in the report, remember that the receipts for the Easter Offering were reported this year at the close of each month as they came in. You will find the report of all funds for Easter Offering in the Brethren Evangelists dated May 7th, June 4th, and July 23rd. So, kindly examine these three issues before writing us that your name does not appear.

Some donors have been confused. Heretofore we did not report the Easter Offering receipts as they came in, but held them all and made one single report in June. However, in the Evangelist dated July 23rd, there is a summary of all receipts for the Easter Offering received during March, April, May and June, giving each church full credit for the total amount of Easter Offering sent in.

The Argentine Catholic and the Virgin Mary

By Adolfo Zeche, Huinca Renanco

The Argentine Republic, like many of its inhabitants, is Roman Catholic rather by tradition than by faith. They conveniently accept the precepts, without any study or investigation. There are many who do not even know really what they do believe, accepting blindly what the government practices and orders in regard to religion. And since many men in the government offices are Catholics, they simply follow what they believe to be national laws.

"To whom do you pray—to God, or to the Virgin Mary?" I asked various Catholics, one day as they came from Mass. Their answers only confirmed the impression I already had about the church, that they must direct their prayers to the Virgin Mary, the Mother of God, in order that God will hear them through the mediation of the Mother; and, through her favor grant their petitions. Here was a clear answer as to their belief, and cause for sadness. O, to think of their ignorance in regard to our Lord Jesus Christ and His precious gospel of Grace!

According to them, the virgin Mary is the mother of God. This suffices that they consider her the Queen of heaven; and, as such, should have as much right and moral influence over us as God Himself.

Not only in Argentina is she so held, but also in all of South America, and in many other nations. The dear Lord Jesus is not thought of in their prayers as the One Who is all love, Who died for us on the cross, and Who is our only Intercessor before the throne of Grace.

The Argentine Catholic, and possibly every Catholic, sees in Jesus an austere Judge, Who judges and punishes. Because of His severity we tremble before Him. This being so, they do not dare to direct their petitions to Him, but to His mother, who presents the petitions for them; and, to **her** nothing is denied. Now, not only is she considered the mediator, but, because of the virtues attributed to her before God, she is able to give whatever is desired, temporally or spiritually; for thus, in their concept, God desired to honor her.

According to general opinion, the Virgin Mary is Queen of heaven, and also of the earth. You may see in nearly all the Catholic churches, images of the Virgin, represented as crowned with stars, and with the earth under her feet. In her arms is seen an image of the Baby Jesus. As she is now in heaven, it follows that the Lord Jesus continues a child who needs maternal protection. What naive argument and what ignorance is here! By this means, it can be deduced that Mary continues to influence Christ, and the respect as Mother is transformed into idolatrous adoration.

Popular belief is that if a Catholic dies believing in the Virgin, the Masses said for him cause the Virgin, on the following Saturday, to descend into Purgatory and carry the soul triumphantly to the

God is in Every Tomorrow

God is in every tomorrow,
Therefore I live for today;
Certain of finding at sunrise
Guidance and strength for the day.
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

God is in every tomorrow,
Planning for you and for me.
E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.

God is in every tomorrow,
Life with its changes may come,
He is behind and before me,
While in the distance shines Home.
Home—where no thought of tomorrow
Ever can shadow my brow,
Home in the presence of Jesus,
Through all Eternity now.

—Selected.



Mater dolorosa
Mother most merciful, pray for the souls in Purgatory.

"Blessed are they that mourn, for they shall be comforted."
St. Matt. v. 4



My Jesus have mercy on the soul of

Joseph A. Riegenwald

Died February 12, 1925. Age 44 years

Prayer

GENTLEST Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for poor captive souls in Purgatory, have mercy on the soul of Thy departed servant Be not severe in Thy judgment, but let some drops of Thy Precious Blood fall upon the devouring flames, and do Thou O Merciful Saviour, send Thy angels to conduct Thy departed servant to a place of refreshment, light and peace. Amen.

May the souls of all the faithful, departed through the mercy of God, rest in peace. Amen.

Eternal rest grant unto them O Lord! And let perpetual light shine upon them. Sacred Heart of Jesus, have mercy upon them. Immaculate Heart of Mary, pray for them. St. Joseph, friend of the Sacred Heart, pray for them.

—100 days for each aspiration

Some years ago, a lady gave us a little card, on which a request was made for prayers for a loved one, who (according to the teaching of the church of which he has been a member), was in Purgatory. Though a good Catholic, yet as Catholics must go, according to themselves, he was in "the devouring flames" of Purgatory. On the one side of the card was the request and the prayer. On the other side a picture of "Mater dolorosa" (Sorrowful Mother). We present above a facsimile of each side of the card.

Now (as can be seen by the reading of the card) every praying ("aspiration") of the prayer on the card would lessen the poor man's stay in Purgatory "100 days." Thank God, God has revealed unto us that the "precious blood" of Jesus, for every believer," "fell upon the devouring flames" on Calvary, more than nineteen centuries ago. No Purgatory confronts those who have passed from death unto life. This is a part of the "good news" that our missionaries in Argentina are heralding to the people. Suppose, friend, your precious loved one was in the "devouring flames" of Purgatory. Would you not want some one to come to you with the "good news"—the meaning of Calvary?

skies. This is why the Society of the Sacred Heart of Mary was invented, that it adepts might confide their hearts to her. To belong to this society, a generous monthly offering is necessary, together with daily use of the Rosary, which means fifty "Ave Marias", and ten repetitions of the Lord's Prayer. They attribute to Mary the invention of the Rosary, and so all the month of October is dedicated to her, in honor of the Virgin of the Rosary.

It is curious how many names are used in adoration of the Virgin, as: "The Mother of Divine Grace," "Mirror of Justice", "Virgin of Sorrows", "Mother of the Sacred Family", and others too numerous to mention.

The blindness of the people in the adoration of this idolatrous image, to whom is attributed inconceivable miracles and apparitions, is such that the ignorant Catholics do not stop at great sacrifices, bodily and financial, in order to please her. So it is with the Virgin of Lujan, where personally I have seen persons with bleeding feet, going long distances on foot and on their knees, to fulfill their vows. Others make similar sacrifices.

A friend and brother told me how he had gone to a rocky mountain, where there is a small chapel dedicated to the Virgin, who, according to the stories told, had been seen to appear several times. There special ceremonies are held each year; and there he had seen such scenes of misery and grief as he had never thought—a blind adoration that was both immoral and unsanitary.

A swarming multitude pressed one against the other to enter the chapel. Some were sick; some ragged and dirty; some with contagious diseases washing in the same font of water, which they said, was blest by the Virgin. Some performed ablutions; and many carried away bottles of this dirty water, to cure their friends and loved ones—all in the belief that the Chapel of the Virgin was enormously miraculous. Such is a detail of the faith that even now many have in idolatry.

It is not strange that with the false legends and miracles, that the Virgin is so highly esteemed; and that she is trusted more than God the Father, or our Lord Jesus, or the Holy Spirit.

May it please God to awaken once and for always this people of ours, and give us more workers of our blessed Lord, that eyes may be opened and hearts softened to believe in Him and the divine gospel.

ONLY PLACE OF HOPE

By Leona Dawson Cole

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As lily buds gently unfold
The Saviour left the winding mold.

And ever since His garden bed
Has been the hope for all the dead.

No more a tomb but now a shrine
Where spring time flowers bloom and twine.

He left His grave clothes for our fears,
A folded napkin for our tears.

Annual Report of the Secretary-Treasurer

of the

Foreign Missionary Society of the Brethren Church

In this issue of The Brethren Evangelist we are presenting once more the Annual Report of all receipts and expenditures for the Foreign Missionary Society of The Brethren Church. This report is for the fiscal year beginning July 1, 1937, and closing June 30, 1938. A careful study of the report will be enlightening as well as interesting. We trust that a careful study of it will be made by all those who are interested in advancing the work of The Brethren Church in foreign fields, and thus carrying out in all its fulness the Great Commission of our Lord.

We are happy to report the second largest Annual Offering in our history. It is exceeded only by the offering of 1936-1937. However, it is to be remembered that $5,000 in the offering of 1936-1937 was the gift of the Sisterhood of Mary and Martha, for the building of the Missionaries' Home in Ashland. That, of course, was an extraordinary receipt. However, with that deducted, last year's offering is still the largest offering we have ever received.

The total offering this year, as will be noted by this report, amounted to $49,864.00. Our total expenditures for this year, as per this report, totals $45,995.35. It is very pleasing indeed to report that or receipts exceeded our expenditures for the past year by $3,868.65. However, had we spent all the board planned for last year's budget, we would have used this surplus and a bit more; for we had planned to purchase from C. F. Yoder the mission property in Almafuerte, Argentina, for $3,500.00, which purchase may yet be made. That will be determined at our next board meeting, if the board decides to purchase it. We wish to thank the donors to Foreign Missions for the offering that has made it possible for us to purchase this property without going into debt. As a matter of fact, the Foreign Missionary Society is not owing a single dollar on any one of its properties, or for anything else. Every bill of which we had knowledge, was paid before July 1, 1938.

It should be remembered, however, that we had anticipated sending Robert Miller and wife to the field before the close of the year. Had we done that, we would have more than consumed our income last year. The report will show that we have on hand $986.05 with which to send Mr. and Mrs. Robert Miller to the Field whenever the board orders them to go forward. Unforseen circumstances have delayed their going. The board's surplus from last year's offering enables us to care for all necessary expenses not only for them, but also, if the board so orders, to send Mr. and Mrs. Maconaghy to South America —a greatly needed addition to the forces down there.

We are setting forth these matters a bit more fully than usual here, due to the fact that we have learned that it is difficult to find time to make even necessary comments on our reports to the members of the society at Winona Lake.

This report gives the source of every dollar that has come to the Treasurer during the past fiscal year. Should any church or individual not have received full credit, we will kindly make corrections if our attention is called to it. Some churches failed to get their reports to us in time to incorporate in last year's report. (In the last issue of this magazine the reports of **individual donors** was given).

This report also sets forth fully just where every dollar was spent. We trust, all is clear. But if not, the board, through its Secretary-Treasurer, will be pleased to answer any questions with regard to receipts and expenditures by any donor or member of the society.

This report shows that most of our "funds" were balanced on June 30th. This does not mean that these various funds are "broke", for transfers to all of them will be made from the General Fund as they have need.

Only one fund shows in the red, and that is the Missionaries' Home Fund. It is very probable that the board at its coming meeting, will order the $1,-430.33, for which that fund is in red, to be paid from the General Fund and the account closed.

It is of interest to note that twenty churches in the brotherhood are furnishing a total of $29,092.06 out of the total offering of $49,864.00. While we are conscious that many of the smaller churches are doing proportionately as well as any of the twenty churches, and that the Master above alone knows where the most sacrificial giving lies, yet we may thank God for the missionary spirit of these twenty churches that are furnishing nearly 60 per cent of our total offering. May that spirit continue to live!

It is also of interest to note that the Southern California District, which is one of our smaller districts from the standpoint of the number of churches in it, is furnishing one-third the entire amount of our offering.

Another thing to which we desire to call special attention in connection with this report, and about which questions have sometimes been asked: What about a number of gifts to missionary agencies out-

(Continued on Page 12)

The Argentine Catholic and His Saints

By Ricardo E. Wagner, Almafuerte, Prov. Cordoba
Argentina, South America

It may be difficult to form an idea of what Roman Catholicism is in Argentine, though one may have read much about it. I wish you could look into the churches, homes, and even lives of the people who profess such a religion here. They are as blind as a truly blind person can be. They can give you full details about their church, the thousands of things they have inside, and ritualism that they use, but they can not cite you even a single text of the Scripture, and do not have a Bible nor Testament. They speak about us Christians, callings us "Evangelistas" (Evangelicals), not knowing what that word means, thinking that naming us thus they assign us to a very low position in this world. Some try to avoid every conversation or company with us, and even to avoid greeting us. Well, they do what the Pope's ministers order. How blessed would God's people be if they were as obedient to the Lord and His Word as Roman Catholics are to the Pope's ministers!

What does a Catholic believe? He believes much —and **nothing.** If we ask why he is a Catholic, he would answer: "Because it is my father's religion." A second would say: "Because it is the official religion of the country. And a third.....? He does not know! The majority are like the last, but are fanatical Catholics all the same. Perhaps we could hear them, in conversation, mention God; but, we couldn't conclude that they worship Him, because between them and the Lord is a thick cloud of intercessors who receive all of the adoration and every offering.

To say **"Catholic"** is the same as to say **"ignorance and superstition."** And let us not wonder at it. The Argentine Republic was born in this atmosphere, and had its development under the same influence. In the year 1580, San Martin de Tours was elected patron saint of Buenos Aires; and later, Santa Rosa de Lima, patron saint of South America. At present most of the towns have their patron saints, for whom each year, on the day of the saint, the Catholic church arranges special services during the day and a religious parade in the evening, the statue of



LA VIRGIN DE LA ROSA
(The Virgin of the Rose)



A RELIGIOUS PARADE

the statues of the saints being carried in the lead.

Reduccion is a country town where thousands go every year, some to be healed of diseases, some to gamble, and some to see what the rest do. It is a center of fanaticism and vice. The large images, or idols, are supposed to have miraculous power, and the people pray to them, just as the Hindoos do to their idols.—C. F. Y.
At Reduccion, about 28 miles from Rio Cuarto. There the priests make the most of their opportunities to get money from the people, desperately deceiving them.—C. L. S.



Rev. and Mrs. Ricardo E. Wagner and Family, Missionaries; Almafuerte, Prov. Cordoba, Argentina, South America

(See also article by Mrs. Wagner: "Good News from a Far Country.")

the saint being carried in the lead.

The life of the Argentine Catholic is one of constant restlessness. The incertitude in which superstition puts him, makes him live in continuous affliction of spirit. Finding no solution to his ills, in the vagueness of his thoughts, he goes to the temple. There he contemplates, on his knees, a number of idols placed in a strategic form, and whispers a supplication whose very echo is lost amongst those pieces of gypsum and marble. He goes out, afterwards, with the same load with which he entered. But somebody tells him of an experience he has had with a "miraculous" saint. At once he goes to a shop and buys one for a certain price, and takes it home, putting it in what he considers the best place. Then he begins to burn candles and continues the supplication. But, what happens? The saint does not work the miracle. Ah! The saint must be blessed! So, for this purpose, he takes it to the priest, and brings it back standing it in the same place. But the saint continues deaf and inert, while his possessor goes on burning candlês and waiting for the miracle—that never will come!

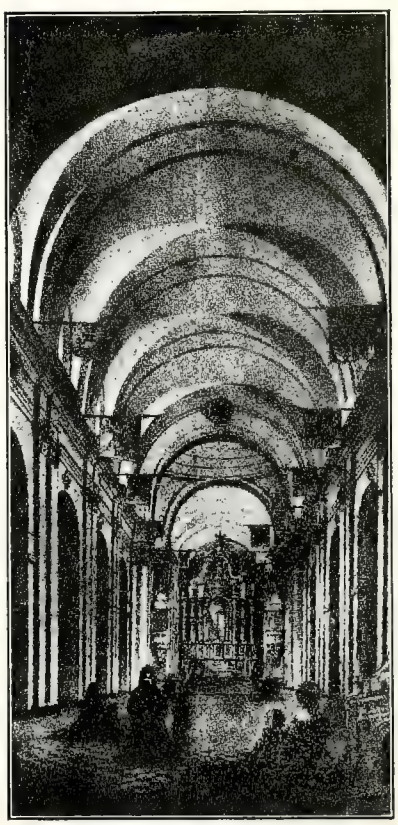
The Argentine Catholic home is another Catholic temple. Pictures of different sizes, representing saints and virgins, cover a good deal of wall space. Some of the furniture is decorated with statues. But you seldom will find in such homes a Bible, pointing out the true Way to God. This collection of saints seems to be a necessity in the Catholic home, as each saint has a distinct virtue. For example: San Roque (represented with a staff, a little sack of tiny pieces of bread and a dog), has the virtue of healing sickness. The sick must make a promise such as: to wear the San Roque uniform; to walk barefooted or to crawl on the knees to the saint's shrine, etc.....If he gets well, it is a sign that San Roque HAS GIVEN his dog one of the little pieces of bread containing the infirmity, and the healed person must fulfill his promise.

The girls' favorite saint is San Antonio. Every Catholic girl who wants a sweetheart asks San Antonio to help her find one. If the saint does not grant her the petition, he has to suffer the punishment of being hung with his head down, or of being wound about with a ribbon.

Santa Barbara is said to be "virgin and martyr." Each home which has her image should be protected from storms, because she is a "special lawyer against storms."

It can't be a truly Catholic home without Nuestra Senora del Carmen (Our Lady of Carmen), for she HELPS the souls to go out of purgatory and pass on to heaven. Of course, this can't be done until some amount of money has been paid by relatives on earth.

The Catholic home must also have a saint for the children. San Antonio de Padua is their protector.



The Cathedral of Buenos Aires

Children often wear a medal of this saint on their collars.

Naturally, the virgin Mary must be amongst all of these saints. They consider her more powerful than even Jesus, her Son, though the Scriptures tell us that she said we are to do "whatsoever He saith unto you." She is worshipped more than all of the others put together.

Generally they have no picture of Christ alone, but rather of the Child Jesus with Mary and Joseph. The most common picture of Christ alone is one in which his heart, wreathed in thorns, is displayed either in his hand or on his breast. It is called "The Sacred Heart of Jesus."

I mention these few examples to give you an idea of the atmosphere in the Argentine Catholic home, and of how deeply the superstition penetrates the heart of the people. We many times see (as we live two blocks from the Catholic Church) mothers passing with some of their children dressed in the uniforms of certain saints. Grown folks also pass fulfilling promises they have made. We know of a young lady who was healed of eczema on her hands, and now, according to her promise, she is wearing the uniform of San Roque. While writing this I was told of a woman who, to fulfill her promise and to show her gratitude for healing, crawled upon her knees in a religious parade, arriving at the church bleeding and sore.

Besides the pictures, there are medals with the same symbols which help to maintain paganism and superstition. There are medals against danger, witchcraft, sudden death, and every other kind of misfortune, that people wear under their clothes. If they wear them exposed, they are also granted indulgences.

I do not tire you with all this, but I wish to let you know some of the obstacles which missionaries and workers must face in presenting the Gospel which Romanism tries in every way to obscure. **The principal work of Catholicism is to take out of sight the Word of the Lord.** But, still, the Bible and power of the Spirit is the only thing that can change homes and lives of the Argentine Catholics or any other people.

Is The Brethren Church doing its part in giving the gospel "to every creature," especially in this needy land where people are white, but have lived for cnturies in paganism as dark as that of the blacks in Africa? Let us watch, pray, and work "while it is day." There is waiting us a great reward in heaven.

OURS THE LESSER GRIEF

By Leona Dawson Cole

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When we fall among the thorns,
When our hearts are riven through,
Cause us to remember then
The suffering Our Jesus knew.



Mrs. Alice B. Longaker Andrews

Marriage Bells

Marriage Bells have rung, and Miss Alice B. Longaker is no more! But Mrs. Lewis E. Andrews is a new name enrolled on the roll of the First Brethren Church of Long Beach, and in the annals of The Foreign Missionary Society of The Brethren Church. The ceremony was performed exactly at 5:00 o'clock, on July 24th, (birthday of the groom), (the last day of the Southern California District Conference) by the pastor of The First Brethren Church of Long Beach, and before a great host of friends that taxed the capacity of the church auditorium. The groom has been a most faithful member of The First Brethren Church for many years, and is respected by all who ever knew him as a man of most sterling Christian character.

For thirteen years, Miss Alice B. Longaker has been our most efficient and faithful Office Secretary. She will leave vacant a place that will be very hard to fill. She was formerly a Secretary in The Bible Institute of Philadelphia, and was a member of The First Brethren Church of that city. She came from there direct to Long Beach to take the position she has filled so acceptably ever since.

The best wishes of a mighty host of friends in both the Philadelphia and Long Beach churches, together with a far greater company throughout all the circles of The Foreign Missionary Society, go with Mr. and Mrs. Andrews, who will continue to make their home in Long Beach (144 S. Quincy Avenue).

Revival Among Women

Sister Minnie Kennedy writes from the Be-Miller Station:

"Have been having a wonderful time with the women. Recently over 75 have accepted the Lord as their Savior. They come to church every Sunday and seem quite in earnest. One old lady who is considered the mother of the village accepted the Lord several weeks ago and they tell me she has put away all her medicines and praying sticks. Now the rest of the women in that village are saying, if she gives up all her wickedness, then they too want to accept this Jesus. Two weeks after she accepted the Lord, she brought another old lady, and the minute I got there she said, "This one wants to accept the Lord too." I saw them at church yesterday, their faces just beaming. The men are getting stirred up about it too. If the women all accept the Lord there won't be anyone to make their beer for them. They consider beer drinking a very great sin. There seems to be a great interest for the gospel, and we praise the Lord for it."

FOREIGN MISSIONARY ANNUAL REPORT

(Continued from page 8)

side of all these funds; and, for the information of our members, we will say that **most** of this money has come from people who are not members of The Brethren Church at all. However, they attend The Brethren Church and are very kind toward its Foreign work. On Easter, they give. And in their giving, it should be known that their largest gifts were to our own work. However, they made contributions to other agencies that they have been supporting in their own denominations, in independent missions. Of course, we must send this money to the missions as the donors designate.

All in all, the report gives us great reason for rejoicing. Surely the approval of the Lord is upon our work. In spite of fears that some have expressed that we might not be able to continue all of our fine missionaries upon the fields because of general depression throughout the country, and for other reasons, yet your Secretary-Treasurer can say that, so far as our Foreign Mission work is concerned, it was never in better shape; and, he has been reporting the condition of our Foreign Missionary Society at the close of each fiscal year for more than twenty years. Moreover, he has now been in official relationship with the society for more than one-third of a century. We believe we are in a position to know.

At the close of this report there is an interesting summary as to the amount given for our work each year since the organization of our Society—for the last 38 years. Tens of thousands have heard the gospel through the generosity of our Brethren churches toward this work, that never would have heard it otherwise. A great company is now in Paradise, awaiting the resurrection of their bodies who, had we not been faithful through the years, would never have heard the story of redeeming love. For this we thank God, and take courage.

THE WILD CAT AND THE PRAIRIE CHICKEN

By Mrs. Minnie Kennedy

In Karre these are the **"kaka", "kakasaou"** and the **"pala."**

One day long ago, after the chicken and the prairie chicken came to live on this earth, Mr. Wild Cat came to have a chat with a young chicken. He said to the young chicken, "That red thing on the head of your father, if I touch it, will it burn me?" "Oh no", said the young chicken, "that's just a play thing for me!"

Mr. Wild Cat went on his way to have a chat with a young prairie chicken. He asked the **kakasaou,** "Those red feet of your father, will they burn me if I touch them?" The kakasaou answered, "Yes, the feet of my father are fire. We play about the rest of his body but never touch his feet." Then the prairie chicken ran home and told his father what the wild cat had asked him.

The father then cried, "Whom did the wild cat ask, the wild cat asked whom! My red feet are they not the blood of the wild cat, my red feet are they not the blood of the wild cat, and the wild cat didn't ask me! Whom did the wild cat ask?"

Therefore you see, the wild cat catches and carries off the chicken but never a prairie chicken, for fear that the red feet of its father may burn him.

Today when the Karre hear the prairie chickens calling to one another in the bush, it always sounds like the cry of the father:

"Whom did the wild cat ask, the wild cat asked whom."

This reminded me of the verse in Luke 16:8,— "The children of this world are wiser.....than the children of light."

WE ARE LOVED

"Lord, when our sky is clouded o'er,
And days of sorrow press us sore;
Still we will trust Him evermore,
For we are loved.

"Lord, when we leave our native soil,
In heathen lands to live and toil;
Under His shadow nought can foil—
Since we are loved.

"Loved when we sing the glad new song
To CHRIST for Whom we've waited long,
With all the happy ransomed throng—
For ever loved."

—Author Unknown.

GOOD NEWS FROM A FAR COUNTRY

By Mrs. Ricardo E. Wagner, Almafuerte, Prov. Cordoba, Argentina, South America

"The Lord hath done great things for us, whereof we are glad" Ps. 126:3.

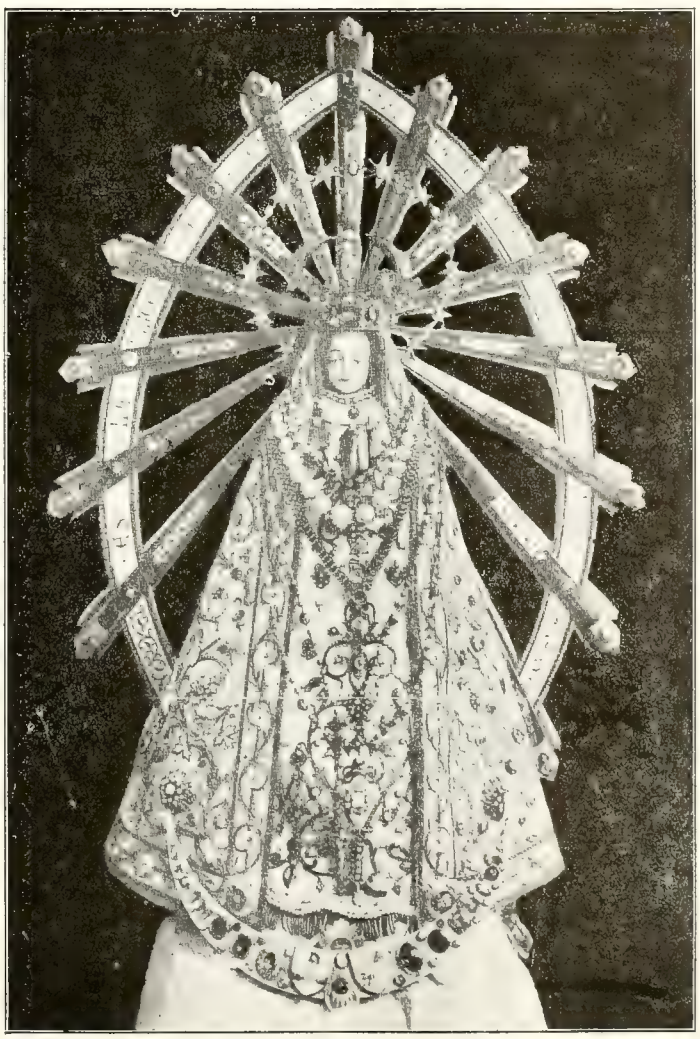
It will be remembered that we made mention in a former article of a family in Berrotaran, Solveira by name, who, coming to the knowledge of the truth through the reading of the Word, manifested desires to follow the Light and accept Jesus Christ as only Lord and Savior: and, as a first step, destroyed, or in other ways, got rid of all evidences of Catholicism in the home. Great was our joy to see this man and his wife, together with a more elderly couple and their son-in-law from the same town, pass through the baptismal waters on April 10th.

The baptismal service was held at the river here in Almafuerte, and was immediately followed by the regular S. S. service. In the evening, 22 believers gathered around the Lord's table in blessed fellowship. This was truly a new and wonderful experience for these new believers. As I saw them leave that night, I thought: "Five babes in Christ returning to Berrotaran to face the fiery darts of the evil one—no resident pastor, no other believers to give advice or encouragement, no mission hall where they might have the privilege of attending regular services! How they need our most fervent prayers!"

Our hearts overflow with praise to the Almighty One for the way He has answered our prayers in their behalf. To date these believers have remained firm in faith and growing in knowledge. Almost immediately after the date mentioned, Mr. Solveira opened his home for cottage meetings; and we arranged to hold meetings there every other Thursday night. The first room loaned for this purpose proved to be a bit too small; so the family agreed to give up their bedroom, a much larger room, and take the smaller quarters for themselves. To do this, a new floor had to be put in, and the room repainted. This was done, and numerous other changes made.

It was not long until Mrs. Solveira's sister expressed her desire to follow Christ; and very soon after, her good husband did the same. Once their decision was made, they also did a thorough housecleaning of all the "Catholic faith" in the home. "The Virgin of Lujan," which the man himself had laboriously carved in wood, helped to cook the supper that night. This housecleaning was a pretty hard blow to the wife's elderly mother. She had told her daughters that, if it seemed to them that they would be better off in this new Way, to just go ahead; but when she saw these objects of her life's faith being fed to the flames, she begged that her own be left (request which was respected), and kept repeating Catholic prayers throughout the operation. She also repeated these prayers aloud when an attempt was made to read the Word.

So great was the desire of these new converts to be baptized at once, that another baptismal service was held on June 12th; and in spite of the cold weather, five more persons took this important step: two from Berrotaran, two from Elena, and one from here. That same afternoon at the close of S. S., we had a consecration service for children, five little tots, all from Almafuerte, being presented. The Lord's supper and Communion Service climaxed a day of good things, 23 participating: 1 from Rio Cuarto, 4 from Elena, 7 from Berrotaran, and the remaining 11 from here.



"THE VIRGIN OF LUJAN
which the man himself had laboriously carved in wood, helped to cook the supper that night."

This past week, on our way to Elena, we stopped a few moments in Berrotaran to deliver a hymn book and two Testaments, and were given the delightful news that the elderly lady of whom I have told you, has already made her decision to follow the example of her two daughters, and is awaiting her opportunity to be baptized. Another member of the same family who is eager for baptism is the eleven year old Solveira girl. She is young, and has not had much instruction in the Word; but she is firm as far as she knows. She has already had to endure a great deal of ridicule from her classmates, she being the only one in the school who asks to be excused when the priest comes to give his lessons in Catholic doctrine.

Rejoice with us in these great victories; and at the same time do not forget to pray, **pray**, PRAY. These folks who have so wholeheartedly given themselves to the Lord, and who are so eager to witness for

Him, are bound to become a special target for Satan. A protecting wall of prayer around them will be invaluable, not only for their own spiritual development, but for the progress of the work in this town as well.

We solicit your prayers also for the work in Elena. The two from there who were baptized are the first fruits; and together with the two formerly of Almafuerte, form a tiny group of four baptized members. Two more are awaiting baptism there. But the majority of those who attend the meetings belong to a group of almost unmanageable boys and young men, who wander in from the street out of curiosity, giving the place the air of a rescue mission. We consider the work very much worthwhile, and are in hopes that some day in the near future we may have an entrance into the homes of all of these boys. However, it will take untiring efforts and unceasing prayer before a stable work can be established there. In the latter, you, dear brothers and sisters in Christ, have a very definite part.

The recent convert from here is a woman who has known the gospel from childhood, but had to be laid upon a bed of sickness before she would yield herself to the Lord. Her conversion might, and should, mean five for Christ instead of just one. There is a husband and three small children still to be reached. Truly, it is a great harvest and we covet your most earnest prayers that we may be so guided by the Holy Spirit that no time may be lost in the reaping.

Gleanings From Missionary Letters

MRS. MINNIE KENNEDY of Be-Miller Station, Paoua, French Equatorial Africa, under date of May 11, 1938, writes:

"I can't think of any special news. Everything seems to be moving along quietly. We are having quite an increase in our Sunday attendance. Many too, are suffering persecution for their stand for Christ. We greatly rejoiced to see the result of the Home Mission Offering and are waiting patiently to see the Foreign Offering. We believe it will be just as good. We do praise the Lord for His undertaking."

THE KLIEVERS, from whom we are always happy to hear, write from France as follows:

"We had a very fine visit from the Hathaways as they stopped here for a few days; but as it was the week of the examinations here at School we didn't get to be together as much as we would like. It was the first time that we had met Miss Bickel and that was an extra favor. Now we feel that we know each missionary on the field.

"Speaking about exams, these French diploma exams are no snap. With the Hathaways being here, I burned the candle at both ends to get as nearly ready as I could be. When the exams were over, I felt like a rubber band that had been stretched too far, that was still in one piece, but not much good. Freda's teacher was on the sick list the first part of the semester, and thus they had a substitute teacher, and she really didn't get a very systematic preparation for the examination, and consequently she lost out in the written exams and was disqualified for the oral examinations.

"I came through with a very good mark on the written and on the oral examination, on vocabulary and explication, but in the *phonetique* and the grammar department, I struck some anti-missionary sentiment, and I was robbed of at least 10 points; but I still came out 13 points to the good, so I passed with what the French called a good mark 53-80. Thus in one month's time I will have in my possession that valuable *'Diplome de la langue francaise'*.

Hathaways thought that Freda should take a rest till time to sail, and we felt the same way about it; but failing that written exam, stirred up something in Freda, and she insisted on going in July and trying for the *"certificate d'aptitude"*. So we are both going to school now from 8:30 A. M. until 6:45 P. M. with two hours off for lunch. We are leaving Anne with some French friends, and that gives us more time to study in the evening and early morning. If all goes well I may be brave enough to try both the *Superieure* and the Certificate examination at the end of the month....

"If this letter is a little disjointed, blame it on the effects of the examination; but we do praise the Lord that there is at least one more Moyen diploma in hand, and we are hoping for a couple others soon.....

"The Lord has kept us well, and we praise Him for that; and we are increasingly joyful as the time nears for our *embarquement* for Africa, to serve until the time of *that real joy* that will come in *His direct presence*, and the day doesn't seem very far ahead.

"Greetings to all."

MRS. CLARENCE L. SICKEL writes very encouragingly in a letter to Miss Johanna Nielsen, of real progress being made in the dark, priest-ridden land of Argentina:

"Judging from your questions, I must not have written you anything about Easter week here. We had special meetings as usual, from Thursday to Sunday, with good crowds in spite of bad weather. On Saturday evening we had baptisms and the Lord's Supper. This time there were eight, which brings the number for this year up to seventeen. You will know how we rejoice in these seventeen, and know it marks a real victory here, though we know that to others seventeen may look mighty small. What is more, we have reason to feel that every one of those seventeen is truly the Lord's."....

"Mrs. W.. is of Swiss parentage, educated in Switzerland in a Protestant atmosphere, but was very far from knowing the Lord. She has come through in a wonderful way and there is no one here who gives us greater joy than she."...."I think she will be the the answer to our problem as to who should take my S. S. class when we leave. I have girls from 12 to 15 now. The S. S averages a hundred now.

"The Young People's Society has been organized recently with Guillermo as its president. They have great plans, including an Hoja (Bulletin) which they are to edit. We are hoping that it will be a real power for good. Did I write you that we are having women's cottage meetings? This is in addition to the regular monthly women's meeting here. The last one was at the home of Dona Clotilde. How pleased she was at the opportunity to do something. They took everything out of their bedroom, and arranged planks and boxes and we had 42 women present, 27 of them being from their neighborhood. There was unsually good attention from everyone.....

"Do you remember the G....s? This week we had L.. with us and her sister M... L.. was here not long ago and is so hungry to hear the Word. She must have taken back a good report, for M.. who lives in the country with an infidel husband made a very special effort to get here last Sunday. It has been nine years since she has been able to be in a service and her joy was most touching. She isn't very well and her husband did not want her to come, but she said she felt she just must come before she got too sick to come. Poor old lady! And think how many lives within the sound of the preaching of the Word don't appreciate the blessing that is theirs.

....."Clarence is putting the final touches on his government books and then he is striking out on a three months tour of the churches. He is taking the Bible Coach for use in propaganda and in giving short messages on the streets.....

"I must not forget to tell you about

our trip to Berrotaran last week. We took the Dowdys and went up to a meeting there. I suspect that Laura (Mrs. Wagner) must have written you that five have been baptized from there, even without ever having been in a preaching service. This is the fruit of Bible Coach; and, then, the weekly visiting that Ricardo Wagner has been doing since going to Almafuerte and visiting that he and Antonio did from here. The priests are strong there and though the members were anxious to rent a hall, it didn't seem the wisest thing to do to start with. So one of the members has fixed up a room on his own, put in a floor and painted it nicely and last week there were 22 in the meeting....He is a *verdulero* (vegetable man) and takes tracts with him on his route and gets to talking with the people and forgets to sell his vegetables so they say....Sunday there were baptisms in Almafuerte again; two more from Berrotaran, two from Elena (first fruits from there) and one from Almafuerte. So the little group in Berrotaran now numbers seven. They are a fine bunch of people."



WESTMINSTER HOTEL

The annual meeting of the Foreign Missionary Board is called to meet at Winona Lake, Indiana, on Tuesday morning, August 23rd, 9:00 A. M. As for a number of years in the past, they will meet at Westminster Hotel. The Foreign Board, even as all our other boards, must face some very difficult problems this year. We are requesting the prayers of all the members of the Foreign Missionary Society, and of the church in general, that the will of the Lord in all things may be done.

LOUIS S. BAUMAN, Secretary-Treasurer.

ANNUAL REPORT

OF THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH
1937-1938

BOARD MEMBERS

A. V. Kimmell, Philadelphia, Pa. 1938
Charles H. Ashman, Whittier, Calif 1938
Mrs. F. C. Vanator, Fremont, Ohio 1938
U. J. Shively, Nappanee, Ind. 1939
Homer A. Kent, Washington, D. C. 1939
Herman W. Koontz, Roanoke, Va. 1939
R. D. Barnard, Dayton, Ohio 1939
Louis S. Bauman, Long Beach, Calif 1940
Alva J. McClain, Ellet (Akron), Ohio 1940
A. L. DeLozier, Ashland, Ohio 1940
Mrs. S. M. Whetstone, Goshen, Ind.*

*Mrs. Whetstone's term expired in 1937, but the W.M.S. failed to present her name for re-nomination and election. This as an oversight, and doubtless Mrs. Whetstone will continue to sit upon the Board.

OFFICIARY

President—A. V. Kimmell, 2259 N. 10th St., Philadelphia, Pa.
Secretary-Treasurer—Louis S. Bauman, 1925 E. 5th St., Long Beach, Calif.
Candidate Secretary—Alva J. McClain, Ellet (Akron), O.
Deputation Director—A. V. Kimmell, 2259 N. 10th St., Philadelphia, Pa.
Editor, Foreign Missionary Number of "The Brethren Evangelist"—Louis S. Bauman, 1925 E. 5th St., Long Beach, Calif.
Office Secretary—Miss Alice B. Longaker, 1925 E. 5th St., Long Beach, Calif.

NEW LIFE MEMBERS OF THE FOREIGN MISSIONARY SOCIETY

Acquired During 1937-1938

Adams, Mrs. Raymond G Philadelphia, Pa.
Bauman, Mary Virginia Los Angeles, Cal.
Dahlem, R. J. LaVerne, Cal.
Fegle, Mrs. Emma Garret, Pa.
McCall, Chester Los Angeles, Cal.
Mackall, James I. Mineral Point, Pa.
Mahon, Mrs. Laura Canton, Ohio
Rutt, Mrs. Harvey S. Smithville, Ohio
Robinson, Dorothy LaVerne, Cal.
Simmons, Francis E Tuckahoe, N. Y.
Snider, Claude K. Roaring Spring, Pa.
Snider, Mrs. Sara E. Roaring Spring, Pa.
(Making a total of 127 Life Members to date)

BRIEF HISTORY OF THE FOREIGN MISSIONARY SOCIETY
1937-1938

July 3, 1937, **Brother Charles F. Yoder** left Buenos Aires on furlough, arriving in New York July 31st.

August 13, 1937, **Dr. Floyd W. Taber** and his family sailed from Antwerp, arriving at Ebolowa (Elat. West Africa) September 6 where Dr. Taber remained, working with the medical department of the American Presbyterian Mission until December, when the Tabers continued their journey into the interior, arriving at Bassai in time for the Christmas Conference of our missionaries.

October 19, 1937, the **Fosters, Kinevers, Dr. Gribble** and **Miss Crawford** sailed from New York on the S. S. Statendam. The Kinevers journeyed only as far as Paris, where they are at present studying French and studying to secure the diploma permitting them to teach when they arrive on the African Field. The remainder of the party continued their journey to Africa, arriving at Bassai December 20.

May 15, 1938 the **Hathaways** and **Miss Bickel** left the Mission Oubangui-Chari, Africa, sailing from Kribi on May 29, and arriving in New York July 6.

THE FOREIGN MISSIONARY SOCIETY — TREASURER'S REPORT
For the Year July 1, 1937 to July 1, 1938

GENERAL FUND

Receipts:	
Balance on hand July 1, 1937	$37,010.11
Cash Receipts	23,601.85
By Transfer from Undesignated Fund	718.22
Total Receipts	$61,330.19
Disbursements:	
Salary, Secretary Treasurer's Assistant (13 mo.)	$ 1,300.00
Salary, Office Secretary	1,200.00
Office Help	126.95
Office Supplies	33.08
Postage and Expressage	111.98
Telegrams	12.49
Miscellaneous Printing	42.33
Missionary Posters	25.00
Subscriptions to Magazines	17.50
Missionary Books	8.30
Misc. Traveling Expenses of Board Members	20.34
Telephone (1937 and 1938)	80.00
Sundries	5.05
Easter Offering Printed Matter	170.91
Easter Offering Barrels & Coin Collectors	221.03
Brethren Publishing Co. (12 issues)	1,459.31
Cuts for Brethren Evangelist	117.44
Taxes (Lot 25)	13.78
Cleaning Lot 25	2.00
Taxes (Lots 44 & 45)	12.16
Cleaning Lots 44 & 45	2.00
Street Assessment, Lots 44 & 45	13.22
Funeral Expenses of Alice Wells	213.78
Balance Funeral Expenses of Lou Wells	159.01
Cosing Utility Bills (Wells Property)	3.80
Painting and Repairs (Wells Property)	152.09
Taxes (Wells Property)	53.19
Board Meeting Expenses (August, 1937)	256.57
Transfer to South American General Fund	5,780.28
Transfer to African General Fund	5,779.75
Transfer to Foster Fund	700.00
Transfer to African Native Evangelist Fund	25.00
Total Disbursements	$18,118.84
Balance on hand July 1, 1938	$43,211.35

SOUTH AMERICAN GENERAL FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	3,602.97
By Transfer from General Fund	5,780.28
By transfer from W. M. S. Fund	1,000.00
By transfer from Undesignated Fund	50.50
Total Receipts	$10,433.75
Disbursements:	
Salary and Allowance to Sickel to October 1, 1938	$ 1,787.50
Salary to Charles F. Yoder to Aug. 1, 1938	1,185.00
Salary and Allowance to Dowdy to November 1, 1938	1,229.12
General Field Expenses (13 mo.)	4,850.00
Building Repairs, Ituinca Renanco	350.00
Mrs. Ricardo Wagner (special gifts)	155.00
Charles F. Yoder (special gifts)	99.50
Clarence L. Sickel (special gifts)	2.00
Miss J. Nielsen (special gifts)	1.00
J. Paul Dowdy (special gifts)	12.00
Juan Garcia (special gifts)	71.34
Yoder Furlough Expense	242.40
Yoder Deputation Expense	330.80
Miss Nielsen's expense to Nat'l Conf.	93.00
Yoder's expense to Nat'l Conference	25.00
Total Disbursements	10,433.75
Balance on hand July 1, 1938	$ 0.00

AFRICAN GENERAL FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	4,543.44
By transfer from Undesignated Fund	380.00
By transfer from General Fund	5,779.75
Total Receipts	$10,703.19
Disbursements:	
Field Expenses (Yaloke, 14 months)	$ 1,400.00
Field Expenses (Bellevue, 14 months)	1,400.00
Field Expenses (Bemuller, 14 months)	1,400.00
Missionaries' Medical Examinations	12.00
Advance to Field on building program	1,000.00
Multigraph supplies to Field	24.65
Misc. expenses on outgoing party	35.50
Special gift (chocolate) from Johnstown Church	25.00

Forwarding charges on remittances to the Field	107.93
Cables to the Field	15.46
Misc.	5.17
Ministerial Dues	12.75
Transfer to African Hospital Fund	1,226.86
Transfer to Bickel Fund	106.87
Transfer to Byron Fund	321.21
Transfer to Crawford Fund	430.57
Transfer to Emmert Fund	198.84
Transfer to Foster Fund	276.32
Transfer to Gribble Fund	276.80
Transfer to Hathaway Fund	1,120.89
Transfer to Jobson Fund	167.41
Transfer to Kennedy Fund	214.47
Transfer to Sheldon Fund	270.74
Transfer to Taber Fund	659.75
Total Disbursements	$10,703.19
Balance on hand July 1, 1938	$ 0.00

AFRICAN BIBLE TRANSLATION FUND

Receipts:	
Balance on hand July 1, 1937	$ 434.11
Cash Receipts	45.00
Total Receipts	$ 479.11
Disbursements:	
	0.00
Balance on hand July 1, 1938	$ 479.11

AFRICAN CENTRAL BIBLE SCHOOL FUND

Receipts:	
Balance on hand July 1, 1937	$ 911.36
Cash Receipts	100.00
Total Receipts	$ 1,011.36
Disbursements:	
To the Field	$ 911.36
Balance on hand July 1, 1938	$ 100.00

AFRICAN HOSPITAL FUND

Receipts:	
Balance on hand July 1, 1937	$
Cash Receipts	466.00
By transfer from African General Fund	1,226.86
Total Receipts	$ 1,692.86
Disbursements:	
Field Allowance (approx. 10 months)	$ 759.02
Missionaries' Medicines	451.84
Special Allowance for Taber travelling expense on the Field	60.00
Special Gifts sent to Field	101.00
American Medical Ass'n Subscription (a-c Dr. Gribble)	11.00
Transferred to African Leper Fund	310.00
Total Disbursements	$ 1,692.86
Balance on hand July 1, 1938	$ 0.00

AFRICAN LEPER FUND

Receipts:	
Balance on hand July 1, 1937	$ 77.97
Cash Receipts (from individuals)	177.94
Cash Receipts (from American Mission to Lepers)	425.00
By Transfer from African Hospital Fund	310.00
Total Receipts	$ 990.91
Disbursements:	
To the Field	$ 393.10
Special Gifts to American Mission to Lepers	71.84
Total Disbursements	$ 464.94
Balance on hand July 1, 1938	$ 525.97

AFRICAN NATIVE EVANGELIST FUND

Receipts:	
Balance on hand July 1, 1937	$ 465.65
Cash Receipts	382.00
By Transfer from General Fund	25.00
Total Receipts	$ 872.65
Disbursements:	
To Field Treasurer	$ 402.71
Transfer to Foster Fund	10.00
Purchase of bicycles	200.70
Total Disbursements	$ 613.43
Balance on hand July 1, 1938	$ 259.22

AFRICAN SPECIAL FUND

Receipts:	
Balance on hand July 1, 1937	$ 733.60
Cash Receipts	384.00
Total Receipts	$ 1,117.60
Disbursements:	
Multigraph for Bassai	$ 142.85
Montgomery Ward & Co. (special gifts)	60.15
To the Field	674.72
Mr. & Mrs. Harold Dunning (spec. gifts)	33.50
Westervelt Home (special gifts)	145.55
Total Disbursements	$ 1,056.77
Balance on hand July 1, 1938	$ 60.83..

W. M. S. FUND

Receipts	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	2,903.00
Total Receipts	$ 2,903.00
Disbursements:	
Field Expenses (Bassai, 14 months)	$ 1,400.00
Transfer to South American General Fund	1,000.00
Transfer to Jobson Fund	503.00
Total Disbursements	$ 2,903.00
Balance on hand July 1 1938	$ 0.00

BICKEL FUND

Receipts:	
Balance on hand July 1, 1937	$ 291.60
Cash Receipts	410.00
By transfer from African General Fund	106.87
Total Receipts	$ 808.47
Disbursements:	
Allowance (approx 10 1-2 months)	$ 306.61
Special Gift	1.00
Freight	.85
Furlough Expenses	500.00
Total Disbursements	$ 808.47
Balance on hand July 1, 1938	$ 0.00

BYRON FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	58.00
By transfer from African General Fund	321.21
Total Receipts	$ 379.21
Disbursements:	
Allowance to Dec. 1, 1938	$ 379.21
Balance on hand July 1, 1938	$ 0.00

CRAWFORD FUND

Receipts:	
Balance on hand July 1, 1937	$ 114.45
Cash Receipts	508.95
By Transfer from African General Fund	430.57
Total Receipts	$ 1,053.97
Disbursements:	
Allowance to December 1, 1938	$ 408.28
Deputation Expenses	18.57
Outfit (Special Gifts)	57.40
Furlough Expense	417.04
Freight on Outfit	151.98
Total Disbursements	$ 1,053.97
Balance on hand July 1, 1938	$ 0.00

EMMERT FUND

Receipts:	
Balance on hand July 1, 1937	$ 113.87
Cash Receipts	75.50
By transfer from African General Fund	198.84
Total Receipts	$ 388.21
Disbursements:	
Allowance to Dec. 1, 1938	$ 379.21
Special Gift	9.00
Total Disbursements	$ 388.21
Balance on hand July 1, 1938	$ 0.00

FOSTER FUND

Receipts;	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	1,107.84
By transfer from Native Evangelist Fund	10.00
By transfer from General Fund	700.00
By transfer from African General Fund	270.32
Total Receipts	$ 2,088.16
Disbursements:	
Allowance to Nov. 1, 1938	$ 816.54
Special Gifts	197.16
National Conference Expense	24.00
Deputation Expense	197.71
Furlough Expense	852.75
Total Disbursements	$ 2,088.16
Balance on hand July 1, 1938	$ 0.00

GRIBBLE BOOK FUND

Receipts:	
Balance on hand July 1, 1937	$ 186.70
Cash Receipts	39.50
Total Receipts	$ 226.20
Disbursements:	
Postage	$ 4.79
Balance on hand July 1, 1938	$ 221.41

GRIBBLE FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	815.86
By transfer from African	276.80
Total Receipts	$ 1092.66
Disbursements:	
Allowance to November 1, 1938	$ 320.78
Deputation Expense	158.73
Furlough Expense	407.47
Special Gifts	205.68
Total Disbursements	$ 1,092.66
Balance on hand July 1, 1938	$ 0.00

HATHAWAY FUND

Receipts:	
Balance on hand July 1, 1937	$ 208.12
Cash Receipts	225.91
By transfer from African General Fund	1,120.89
Total Receipts	$ 1,554.92
Disbursements:	
Allowance (approx. 9 1-2 months)	$ 554.92
Furlough Expense	1,000.00
Total Disbursements	$ 1,554.92
Balance on hand July 1, 1938	$ 0.00

JOBSON FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	485.00
By transfer from African General Fund	167.41
Transfer from W. M. S. Fund	503.00
Total Receipts	$ 1,155.41
Disbursements:	
Allowance to Dec. 31, 1938	$ 1,120.41
Special Gifts	35.00
Total Disbursements	$ 1,155.41
Balance on hand July 1, 1938	$ 0.00

KENNEDY FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	505.50
By transfer from African General Fund	214.47
Total Receipts	$ 719.97
Disbursements.	
Allowance to Dec. 1, 1938	379.21
Children's Allowance	233.26
Special Gifts	107.50
Total Disbursements	$ 719.97
Balance on hand July 1, 1938	$ 0.00

KLIEVER FUND

Receipts:	
Balance on hand July 1, 1937	$ 1,349.09
Cash Receipts	2,116.45
By transfer from Undesignated Fund	40.00
Total Receipts	$ 3,505.54
Disbursements:	
Deputation Expenses	$ 133.83
Outfit (Special Gifts)	597.47
Rent and Living Expenses in France (7 months)	532.14
Tuition and Books	101.04
Fares, etc.	96.41
Laundry and Clothing	33.59
Medical	5.01
Advance Traveling Expenses to Africa	1,425.00
Freight on Outfit	120.70
Advance on Allowance	18.38
Total Disbursements	$ 3,063.58
Balance on hand July 1, 1938	$ 441.96

ROBERT MILLER FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	1,012.05
Total Receipts	$ 1,012.05
Disbursements:	
Deputation Expense	26.00
Balance on hand July 1, 1938	$ 986.05

MISSIONARIES' HOME FUND

Receipts:	
Overdraft	**$.1,480.41**
Cash Receipts	68.50
Overdraft	**$.1,411.91**
Disbursements:	
Mrs. M. A. Stuckey (sheets)	$ 13.17
Misc. Running Expense	5.27
Total Disbursements	$ 18.44
Overdraft, July 1, 1938	**$.1,430.33**

MORRILL FUND

Receipts:	
Balance on hand July 1, 1937	$ 519.21
Cash Receipts	817.46
Total Receipts	$ 1,336.67
Disbursements.	
Allowance to Nov. 1, 1938	$ 816.72
Special Gifts	4.33
Total Disbursements	$ 821.05
Balance on hand July 1, 1938	$ 515.62

MYERS FUND

Receipts:	
Balance on hand July 1, 1937	$ 581.43
Cash Receipts	498.26
Total Receipts	$ 1,079.69
Disbursements	
Crosley Radio Corporation	$ 28.25
D. C. Andrews Co.	10.29
To Miss Estella Myers	1,040.35
Misc.	.80
Total Disbursements	$ 1,079.69
Balance on hand July 1, 1938	$ 0.00

SHELDON FUND

Receipts:	
Balance on hand July 1, 1937	$ 0 00
Cash Receipts	662.50
By transfer from African General Fund	270.74
Total Receipts	$ 933.24
Disbursements:	
Allowance to November 1, 1938	$ 933.24
Balance on hand July 1, 1938	$ 0.00

TABER FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	1,053.52
By transfer from African General Fund	659.75
Total Receipts	$ 1,713.27
Disbursements:	
Allowance to December 1, 1958	$ 762.16
Outfit (Special Gifts)	10 00
Traveling Expense to Africa	871.04
Insurance	70.07
Total Disbursements	$ 1,713.27
Balance on hand July 1, 1938	$ 0 00

TYSON FUND

Receipts:	
Balance on hand July 1, 1937	$ 120.96
Cash Receipts	384.00
Total Receipts	$ 504.96
Disbursements:	
Allowance to December 1, 1938	$ 379.21
Balance on hand July 1, 1938	$ 125.75

SOUTH AMERICAN BIBLE & TRACT FUND

Receipts:	
Balance on hand July 1, 1937	$ 597.46
Cash Receipts	80.55
Total Receipts	$ 678.01
Disbursements:	
Bible House of Latin America	$ 50 00
Balance on hand July 1, 1938	$ 628 01

SOUTH AMERICAN BUILDING FUND

Receipts:	
Balance on hand July 1, 1937	$ 1,041.32
Cash Receipts	5.00
Total Receipts	$ 1,046.32
Disbursements:	0.00
Balance on hand July 1, 1938	$ 1,046 32

SOUTH AMERICAN SPECIAL FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	50.80
Total Receipts	$ 50.80
Disbursements:	
Ralph W. Horner, Treas. (Special Gift)	50.80
Balance on hand July 1, 1938	$ 0.00

SOUTH AMERICAN STUDENTS' AID FUND

Receipts:	
Balance on hand July 1, 1937	$ 932.90
Cash Receipts	14.00
Total Receipts	$ 946.90
Disbursements:	0.00
Balance on hand July 1, 1938	$ 946.90

UNDESIGNATED FUND

Receipts:	
Balance on hand July 1, 1937	$ 0.00
Cash Receipts	1,188.72
Total Receipts	$ 1,188 72
Disbursements:	
Transfer to General Fund	$ 718.22
Transfer to South American General	50 50
Transfer to African General Fund	380.00
Transfer to Kliever Fund	40.00
Total Disbursements	$1,188 72
Balance on hand July 1, 1938	$ 0.00

VARIOUS FUNDS OUTSIDE OF BRETHREN DENOMINATION

Receipts:	
Hebron Community Center	$ 50.00
Belgian Gospel Mission	25.00
China Inland Mission	10 00
J. A. Vaus (Jewish Work)	50 00
World Dominion Movement	7.50
Berlyn H. Stockley (Navajo Indians)	9 00
Hebrew Christian Alliance	80.30
Austin Paul (Africa)	40.55
American Board of Mission to Jews	93 20
Russian Evangelistic Ass'n	89.37
Claude H. Pearson	110 50
L. L. Legters	150 00
Central American Mission	200.00
Miss Florence Couser	15 00
Mrs. Marion Rorhbaugh	5 00
Total Receipts	$1,048.92
Disbursements:	
Cash paid out as listed above	1 048 92
Balance on hand July 1, 1938	$ 0 00

TOTAL EXPENDITURES AS TO FIELDS

South American Field	$10,334.55
African Field	28,514.84
All others	1,048 92
	$40,098.31

MISSIONARIES' HOME

Total Disbursements	$ 18.44

HOME EXECUTIVE EXPENSE

Salary, Secretary-Treasurer's Assistant	$1,300 00	
Salary, Office Secretary	1,200 00	
Office Help	126 95	
Office Supplies	33 08	
Postage and Expressage	111 98	
Telegrams	12 49	
Miscellaneous Printing	42 34	
Board Meeting Expense	256.57	
Misc. Traveling Expenses of Board Members	20 24	
Telephone (1937 & 1938)	80 00	
Sundries	5.05	
Easter Offering Barrel	221 66	$ 3,410 32

LITERATURE

Subscriptions to Magazines	$ 17 50	
Missionary Books	8.30	
Missionary Posters	25 00	
Gribble Book	4 79	
Brethren Evangelist	1,576 75	
Easter Offering Printed Matter	170 91	$ 1,803 25

MISCELLANEOUS HOME EXPENSE

Taxes (Lot 25)	$ 1 78	
Cleaning Lot 25	2.00	
Taxes (Lot 44 & 45)	12 16	
Cleaning Lot 44 & 45	2 00	
Street Assessment (Lot 44 & 45)	15 22	
Taxes (Wells Property)	53.19	
Painting & Repairs (Wells Property)	152 09	
Closing Utility Bills (Wells Property)	3 80	
Funeral Expense of Alice Wells	213.78	
Balance, Funeral Expense of Lou Wells	159.01	$ 625 07
Total Cash Expenditures		$45,955.35

COMPARATIVE OFFERINGS FOR FOREIGN MISSIONS

(July 1 to July 1)

Pennsylvania District:	1938	1937
Accident, Md.	$ 12.05	..
Aleppo, Pa.	110.34	$ 80.43
Allentown, Pa.	431.15	153 50
Altoona, Pa.	182.62	63 95
Berlin, Pa.	174.13	290 55
Brush Valley, Pa.	181.20	89 10
Cameron, W. Va.	25.00	24 62
Conemaugh, Pa.	1086.40	940.11
Erie, Pa.		115.00
Grafton, W. Va.	98.17	
Georgetown, Del.		11.87
Highland, Pa.	22.78	22.35
Johnstown, Pa. (1st)	1699.50	1404.56
Johnstown, Pa. (2d)	2.15	98 78
Johnstown, Pa. (3d)	83.26	207.39
Jones Mills, Pa.	14 93	33.57
Juniata, Pa.	63.24	64.59
Kittanning, Pa.	104 24	230 83
Learnersville, Pa.	11.50	22 18
Listie, Pa.	363.03	435.14
McKee, Pa.	241.07	475 19
Martinsburg, Pa.	227.46	273.76
Masontown, Pa.	375.00	619.16
Meyersdale, Pa. (1st)	401.71	479.73
Morrellville		8.01
Mount Pleasant, Pa.	24.34	26.62
Mundy's Corner (Pike)	363.64	450 08
New Kensington, Pa.	84.00	279 43
Philadelphia (1st)	2667.07	2571.85
Philadelphia (3d)	941 53	750 05
Pittsburgh, Pa.		195.52
Pittstown, N. J. (Calvary)	105 00	160.50
Raystown, Pa.		39.84
Sergeantsville, N. J.	63 00	85.00
Summit Mills, Pa.	59.38	123.21
Terra Alta, W. Va.	9.15	8.58
Uniontown, Pa	284.51	251.57
Vandergrift, Pa.	15.25	34.90
Vinco, Pa.	301.58	223.57
Waynesboro, Pa.	520.25	362.73
Yellow Creek, Pa.	6 40	32.12
Sundry Unclassified Offerings	30.00	113.61
Total	$11,389.12	$12,163.16
Southeastern District:		
Baltimore, Md.	$ 57 00	$ 45.00
Boone Mill, Va.	17 18	
Covington, Va.	144.81	116.88
Cumberland, Md		2.26
Dayton, Va.	17.00	17.00
Hagerstown, Md.	271.79	408.11
Harrisonburg, Va.	152 67	143.71
Krypton, Ky.	65 36	71.05
Lime-stone, Tenn.	157.00	116.50
Linwood, Md.	4.50	
Lost Creek, Ky.	21.15	
Lydia, Md.	68.25	46.21
Mathias, W Va.	4.37	
Maurertown, Va.	187.84	345.07
Mountain View, Va.	166.42	464.27
Mt. Olive, Va.	10.00	112.97
Oak Hill, W. Va.	38.00	66.54
Quicksburg, Va.	13.30	
Red Hill, Va		18.65
Roanoke, Va.	593.74	719.22
Washington, D. C.	1168 73	1315.55
Winchester, Va	143 45	37.40
Sundry Unclassified Offerings	2.00	324 00
Total	$ 3,504 56	$ 4,370.39
Ohio District:		
Ankenytown	$ 154.99	$ 116 07
Ashland (1st)	35.00	331.00
Ashland (W. 10th St.)	230 00	
Bellefontaine	5.00	
Bryan	18 44	461.66
Camden	9 00	13.00
Canton	800 44	827.06
Clayton	74 10	152.34
Cleveland	293.70	267.00
Columbus (Co-Operative)	5.50	14.23
Danville	58.00	76.61
Dayton	1169.77	1078.85
Eliet	233 83	583.65
Fremont	119.58	138 11
Glenford	32.00	39.00
Gratis	58 77	60.71
Gretna	93 20	155.04
Homerville	209.00	230.53
Logan (Mt. Zion)	15.00	26.00
Louisville	232.25	284.70
Mansfield		11.93
Middlebranch	221.37	85.42
New Lebanon	79.65	161.79
North Georgetown	56 24	20.00
Pleasant Hill	133.30	106.30
Rittman	280 51	328.02
Smithville	323 00	1227.50
Sterling	530.00	499.34
Washington Court House	284.08	118.74
West Alexandria	36 35	43.49
West Salem (Fair Haven)	76 90	139.16
Williamstown	27.66	70.26
Sundry Unclassified Offerings	70.00	94.48
Total	$ 5,906.63	$ 7,761.09
Indiana District:		
Akron	$ 6 48	$...
Berne	953.52	$13.27
Burlington	25.35	88.04
Clay City	139.84	124.14
County Line	25.00	29.23
Denver, Ind.	25.71	34.63
Dutchtown	32.40	25.00
Elkhart	431 00	405.90
Flora	219.37	221.59
Fort Wayne	482 59	406.31
Frankfort (Cambria)	24 98	
Goshen	219.65	398.37
Howe (Brighton)	15.55	
Huntington	39 57	23.22
Lake Odessa, Mich (Campbell)	337.66	470.10
Loree	183.04	213.68
Mexico	77.45	112.54
Milford	22 73	22.20
Muncie	170.14	259.25
Nappanee	12 05	345.35
New Paris	5 00	5.00
North Liberty (1st)	26.29	71.02
North Manchester	64.16	152.47
Oakville	273.11	363.08
Osceola	11.55	
Peru (1st)	159 96	1.51
Peru (Center Chapel)	14.41	24.23
Roann	241.80	291.27
Roanoke	20.00	26.00
Sidney	152.11	164.59
South Bend (1st)	324.31	324.54
South Bend (Ardmore)	45 09	
Tecgarden	4.96	6.50
Tiosa	17.29	2.20
Twelve Mile	12 80	22.16
Wabash (College Corner)	11.00	19.96
Wabash (Poplar Grove)	5 00	5.00

SUMMARY -- 1937-1938

	RECEIPTS		DISBURSEMENTS		BALANCES	
	By Cash	By Transfer	By Cash	By Transfer	July 1, 1937	July 1, 1938
African Bible Translation Fund	$ 45.00				$ 434.11	$ 479.11
African Central Bible School Fund	100.00		$ 911.36		911.36	100.00
African General Fund	4,543.44	6,159.75	5,438.46	5,264.73		
African Hospital Fund	466.00	1,226.86	1,382.86	310.00		
African Leper Fund	602.94	310.00	464.94		77.97	525.97
African Native Evangelist Fund	382.00	25.00	603.43	10.00	465.65	259.22
African Special Fund	384.00		1,056.77		733.60	60.83
Bickel Fund	410.00	106.87	808.47		291.60	
Byron Fund	58.00	321.21	379.21			
Crawford Fund	508.95	430.57	1,053.97		114.45	
Emmert Fund	75.50	198.84	388.21		113.87	
Foster Fund	1,107.84	980.32	2,088.16			
General Fund	23,601.86	718.22	5,833.81	12,285.03	57,010.11	63,211.35
Gribble Book Fund	39.50		4.79		186.70	221.41
Gribble Fund	815.86	276.80	1,092.66			
Hathaway Fund	225.91	1,120.89	1,554.92		208.12	
Jobson Fund	485.00	670.41	1,155.41			
Kennedy Fund	505.50	214.47	719.97			
Kliever Fund	2,116.45	40.00	3,063.58		1,349.09	441.96
Robert Miller Fund	1,012.05		26.00			986.05
Missionaries' Home Fund	68.50		18.44		1,480.41*	1,430.35*
Morrill Fund	817.46		821.05		519.21	515.62
Myers Fund	498.26		1,079.69		581.43	
Sheldon Fund	662.50	270.74	933.24			
South American Bible & Tract Fund	80.55		50.00		597.46	628.01
South American Building Fund	5.00				1,041.32	1,046.32
South American General Fund	3,602.97	6,830.78	10,433.75			
South American Special Fund	50.80		50.80			
South American Students' Aid	14.00				932.90	946.90
Taber Fund	1,053.52	659.75	1,713.27			
Tyson Fund	384.00		379.21		120.96	125.75
Undesignated Fund	1,188.72			1,188.72		
W. M. S. Fund	2,903.00		1,400.00	1,503.00		
Miscellaneous Funds (outside of denomination)	1,048.92		1,048.92			
GRAND TOTALS	$49,864.00	$20,561.48	$45,955.35	$20,561.48	$64,209.50	$68,118.15

* Overdraft

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Mrs. Clarence L. Sickel.
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Mr. & Mrs. Ricardo Wagner

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Mrs. John W. Hathaway.

MISSIONARIES IN FRANCE

Rev. and Mrs. J. P. Kliever, 28 rue Bobillot Paris XIII e France

	1938	1937
Warsaw	258.11	399.15
Sundry Unclassified offerings	183.49	53.31
Total	$ 5,277.81	$ 5,985.41
Illiokota District:		
Dallas Center, Iowa	$ 205.46	$ 117.13
Des Moines, Iowa	90.00	
Garwin, Iowa	81.42	95.76
Lanark, Ill.	178.78	444.79
Leon, Iowa	116.61	33.78
Milledgeville, Ill.	89.22	116.06
North English, Iowa	10.00	
Waterloo, Iowa	505.50	547.70
Williamsburg, Iowa	286.40	148.50
Sundry Unclassified Offering	15.00	108.44
Total	$ 1,578.39	$ 1,612.16
Mid-West District:		
Beaver City, Neb.	$ 131.62	$ 112.75
Carleton, Neb.	11.04	3.45
Falls City, Neb.	82.55	111.03
Fort Scott, Kans.	12.50	65.93
Hamlin, Kans.	48.00	56.37
McLouth, Kans.	39.87	16.55
Morrill, Kans.	27.97	46.97
Mulvane, Kans.	55.91	33.42
Portis, Kans.	151.89	140.82
Sundry Unclassified Offerings	3.00	28.09
Total	$ 564.35	$ 615.38
Northwest District:		
Harrah, Wash.	$ 194.25	$ 107.22
Spokane, Wash.	266.59	217.22
Sunnyside, Wash.	994.56	1,020.20
Sundry Unclassified Offerings	3.00	
Total	$ 1,398.40	$ 1,344.64
Northern California District:		
Lathrop	$ 5.00	$ 110.00
Manteca	8.89	170.62
Stockton	10.00	
Tracy	154.43	139.17
Turlock	427.95	398.27
Sundry Unclassified Offerings	70.82	46.82
Total	$ 677.09	$ 864.88

	1938	1937
Southern California District:		
Bellflower	$	$ 324.68
Compton	170.31	105.25
Fillmore	197.53	358.38
Glendale	185.02	257.49
LaVerne	918.63	1078.18
Long Beach (1st)	9255.24	8755.78
Long Beach (2d)	662.10	463.75
Los Angeles (1st)	676.40	846.91
Los Angeles (2d)	1780.16	1637.50
San Diego Mission	168.00	
South Gate	348.16	659.60
Whittier	1745.84	1796.39
Sundry Unclassified Offerings	112.00	70.50
Total	$16,219.39	$16,354.41
General Misc. Offerings:	3,548.26	8,462.11
Total Offering from July 1, 1937 to July 1, 1938	$49,864.00	$59,534.23

DISTRICT TOTALS

Pennsylvania	$11,389.12	$12,163.16
Southeastern	3,304.56	4,370.39
Ohio	5,906.63	7,761.69
Indiana	5,277.81	5,985.41
Illiokota	1,578.39	1,612.16
Mid-West	564.35	615.38
Northwest	1,398.40	1,344.64
Northern California	677.09	864.88
Southern California	16,219.39	16,354.41
General Miscellaneous	3,548.26	8,462.11
Grand Total All Funds	$49,864.00	$59,534.23

TWENTY LEADING CHURCHES

Long Beach, Calif. (1st)	$9,255.24
Philadelphia Pa. (1st)	2,667.07
Los Angeles, Calif. (2d)	1,780.16
Whittier, Calif.	1,745.84
Johnstown, Pa (1st)	1,699.59
Washington, D. C.	1,168.73
Dayton, Ohio	1,109.77
Conemaugh, Pa.	1,086.40
Sunnyside, Wash.	994.56
Berne, Ind.	953.52
Philadelphia, Pa. (3d)	941.53
LaVerne, Calif.	918.63

	1937	1938
Canton, Ohio		$00.44
Los Angeles, Calif. (1st)		676.40
Long Beach, Calif. (2d)		662.10
Roanoke, Va.		593.74
Sterling, Ohio		530.00
Waynesboro, Pa.		520.25
Waterloo, Ia.		505.50
Ft. Wayne, Ind.		482.59

COMPARATIVE FISCAL YEAR

1900-1901	$ 403.94
1901-1902	2,832.55
1902-1903	558.90
1903-1904	392.80
1904-1905	459.39
1905-1906	462.22
1906-1907	524.41
1907-1908	2,815.48
1908-1909	2,747.75
1909-1910	3,836.27
1910-1911	4,187.39
1911-1912	3,568.81
1912-1913	3,575.19
1913-1914	4,781.02
1914-1915	3,939.84
1915-1916	5,123.02
1916-1917	6,335.47
1917-1918	14,029.50
1918-1919	19,280.74
1919-1920	29,787.70
1920-1921	29,251.86
1921-1922	31,604.21
1922-1923	33,481.31
1923-1924	35,765.55
1924-1925	34,568.73
1925-1926	37,402.13
1926-1927	40,414.50
1927-1928	39,572.30
1928-1929	42,213.10
1929-1930	45,003.01
1930-1931	47,052.72
1931-1932	38,305.23
1932-1933	37,007.95
1933-1934	37,439.47
1934-1935	42,228.38
1935-1936	44,150.22
1936-1937	59,534.23
1937-1938	49,864.00

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C. E. Topic for Juniors

Topic for August 21
GOD IN TIME OF NEED
Leader

Among all the many promises of God's Word there are none that bring more comfort to the believer than the many precious promises of God's presence and keeping power. God well knows our needs and all the trials and dangers that beset our way. He has not left us to bear these alone but has promised to be with us. In Psalms 71: 16 we read, "I will go in the strength of the Lord God." So we need not go through these trials in our own strength but in His strength. He has promised to supply all our needs. So many try to change the word "needs" to "wants." No where has he promised to supply all our wants. God loves us too much to give us everything we want and he loves us too much to hold back that which we need. Let us trust him to supply our needs. God is with us at all times of need. First of all when we needed a Savior because of our sins, He provided His Son Jesus Christ. I John 4:10 and Eph. 2:1-9. He is now in heaven interceding for His own. I John 1:9 and I John 2:2. Thus the greatest need of sinful man was supplied.

For Discussion

(It is suggested that before you take up the following topics you list on the blackboard in one column, as the children suggest them, the various needs that God supplies. Then have a season of prayer thanking God for supplying these needs. Then list the times when God is especially near and cares for us, such as in time of sickness, etc.)

In time of sorrow

God comforts. II Cor. 1:3-7.

Our Lord Jesus Christ comforts. II Thess. 2:16-17.

Holy Spirit comforts. John 14:16-18, 26.

In time of temptation

God knows how to deliver from temptation. II Peter 2:9.

God provides a way of escape. I Cor. 10:13.

Christ understands how we feel when we are tempted and is able to come to our rescue. Heb. 4:15, Heb. 2: 18.

God tells us how to avoid temptation. Matt. 26:41.

God can make temptation a blessing. James 1:12.

In time of trouble

God is with us during trials. Isa. 43: 2.

God makes every trial a blessing. Rom. 8:28.

God offers to bear our burdens. Matt. 11:28, Psalms 55:22, I Peter 5: 7.

God is with us in trouble. Psalms 46: 1.

God gives us strength and deliverance from trouble. Prov. 11:8, Psalms 138:3, Psalms 91:15, Psalms 37:39.

In time of sickness

God makes provisions for healing. James 5:13-16.

In time of weakness

God is our strength. Psalms 139:3, Isa. 26:4.

God's strength made perfect in weakness. II Cor. 12:9-10.

When wisdom is needed

God gives wisdom for the asking. James 1:5.

In time of anxiety

God's peace guards us if we commit our worries to Him. Phil. 4:6-7.

God gives perfect peace to those who trust Him. Isa. 26:3.

In time of danger

A good plan. Psalms 56:3.

God is a refuge. Psalms 46:1-3.

God is with us. Isa. 41:10.

No need to fear when God is near. Psalms 23:4.

God meets all needs

Phil. 4:19, Phil. 4:13, Heb. 4:16.

Illustration

The story is told of a missionary, who said that on his field one of the native Christians was very ill with fever one summer. She longed for ice to cool her fever and began to pray that God would send her some. This was before the day of manufactured ice and in a very warm climate. The missionary did not have faith to join in her prayers and feared the native Christian's faith would be weakened when her prayer was unanswered. But God honored the faith of this native Christian and sent a hailstorm. He supplied the need.

C. E. Topic for Young People

Topic for August 21, 1938
THE COMING GOLDEN AGE
(Psalm 72:1-20)
Suggestions for the Leader

Other religions have their golden ages in the past; but Christianity looks for one to come. Men have longed in their hearts for a day when conditions would be improved. They have longed for peace and justice.

The prophets wrote of the wonderful things to happen during the millennium. Most of all they wrote about the coming of the Messiah as the King and as Prince of Peace. There can be no golden age until Jesus comes back to institute it among men. There are speakers who think mankind will gradually overcome its difficulties and in time bring in the millennium. One of the modernistic preachers from New York said that if it does not come in a few hundred years, we would reach out and pull it in by the heels. That was a foolish statement; as only Jesus can usher in the golden age.

Every attempt of man to bring in social justice has failed. Mankind is selfish at heart and seeks personal glory and profit. Unregenerated man will not submit to the conditions of the kingdom; first he must be converted. The wonderful thing, during the golden age, is that there will be one King and one Lord. Men will worship the Lord Jesus alone.

The poor people suffer now and are permitted but a little chance to better their conditions. David's closing words of prayer indicated that God would remember the poor; for He will spare them and save them. Then shall be fulfilled the prophecy, "The meek shall inherit the earth."

I. Pride will be Abased. Isa. 29:20, 21, 26:4-6.

The entire Bible gives us the idea that pride shall suffer defeat. "Pride goeth before destruction, and an haughy spirit before a fall" (Prov. 16: 18). Satan fell from an exalted position of the covering cherub because his heart was lifted up in pride. He was independent and selfish. He turned against God and was put out of his important position in heaven.

The rage of men has come from a proud heart. They do not give God the glory but like to think of their own accomplishments. During the golden age, the proud and haughty men will be punished and honor will go to whom honor belongs. Jesus has the right to be recognized as Savior and He will reward His own people.

2. The Poor will be Protected During the Millennium. Isa. 29:19; Psa. 72: 4, 12, 13.

Poverty has come to the world as a result of sin. It is not true to say that all poor people are greater sinners than the rich. The contrary is true in most cases. However, some people have been made poor because of an injustice done to them by another. Some are poor because of accidents or sickness or some other misfortune. People who suffered financial reverses this way now will be blessed during the golden age. Wilful hoboes and bums can not claim the blessing for their own laziness.

Another angle to the word "poor" is found in Matt. 5:3 "Blessed are the poor in spirit for theirs is the kingdom

of heaven." An aid to the interpretation is found in Isa. 66:2, "Even to him that is poor and of a contrite spirit." This poverty is lowliness and humility in behavior and conduct. Remember how Jesus became poor for us?

3. During the Golden Age, Each Man will have His Own Possessions. Micah 4:4; Isa. 32:20; Isa. 65:21.

There are many Biblical references that indicate a life of activity here upon the earth during the golden age. It will be wonderful to know that the effects of sin will be set aside and the land will produce without the curse of thorns and thistles. Men will have ground and houses pretty much as they do now; however, the conditions will be different.

Micah said that they will sit under their own trees and vines and dwell in safety. There will be no reason or fear that the property will be taken away. Isaiah saw the farmers driving their stock out to pasture and water. He saw the planters going out to sow grain. On another occasion, Isaiah wrote about the building program. They can then build houses and keep them for homes. The old slums and shacks will disappear. People talk about this today; but only God can bring it to pass.

4. Jesus will Administer Judgment with Wisdom and Understanding. Isa. 11:2-5.

Many innocent men have suffered for the crimes of wicked men. Our courts try to get the right men but fail many times. We judge according to the testimony of others. Some become confused in their testimony and others lie deliberately. The Lord Jesus will judge between His people out of a spirit of wisdom and understanding. He will demand the right to be done and justice to be honored. Of course Satan will be bound and that will help matters; nevertheless difficulties will arise for settlement. It is no sin that differences arise in a church. The important thing is the settlement.

5. Righteousness and Faithfulness Will Be the Basis of Christ's Reign. Ps. 72:2; Isa. 32:5; Zech. 14:20, 21.

Thousands and millions have prayed, "Thy kingdom come, Thy will be done." During the golden age this will come to pass and there will be an adjustment in all the activities of life. Men have lived together under cut-throat competition and selfishness. Money has decided many cases in the courts rather than the actual evidence presented. Crime has gone unpunished and graft in political circles is staggering. These things are greatly in need of correction and when the Lord Jesus institutes His reign upon the earth, such injustices will not take place.

Today money or fame determines a person's position in life. If the future we shall see holiness to the Lord being more important than anything else.

6. Prosperity Will Prevail When Jesus Comes. Isa. 25:6-8.

Mankind has fought poverty and famine for many years and still they are here and all over the world. The trouble is that they have not gone to the source of the difficulty. Sin is responsible for all the mean and miserable things in life. Once we see how Jesus dealt with sin, we can see how the conditions of the golden age with Jesus will be wonderful. Real prosperity is coming to the earth. Some see it around the corner. It may be there. However, real and permanent prosperity can come only with the Lord.

The desert shall blossom as the rose and the rain shall come in its season. The pests and plagues will flee away and storms and tempests will subside. The Master, who spoke to the blind and lame as well as the waves of the sea will speak again.

Questions

1. What is the golden age for Christianity?
2. When will the golden age come to the earth?
3. What are the conditions on the earth when the pests and plagues are taken away? Isa. 55:13.
4. What will happen to the animals during the millennium? Isa. 11:6-9.
5. How will Jesus rule among His people during the kingdom age? Isa. 11:2.

CANTON, OHIO C. E. NEWS

Dear Friends:

Our Christian Endeavor in 1936 and 1937 was nothing to brag about but in October of 1937 we had an election of officers and started our Christian Endeavor all over anew. Now our Christian Endeavor is growing very large and rapidly. We used to have five or six members at a meeting and sometimes they were all from one family. Now we have an average attendance of thirty-five members and from five to ten visitors at our meetings on Sunday evenings. Our pastor, Rev. E. B. Niswonger and all of our officers are present at every meeting. We also hold special meetings at the County Home and the Home for the Aged on Sunday afternoons. We hope to bring praise and glory to the Lord.

We are not only growing in numbers but also in spiritual teachings. We have had very good meetings every Sunday; each leader does his part in making the meetings interesting for the others. Our president, Mrs. Jeff Noland has done a lot of hard work in making our Christian Endeavor a success.

We held the Northeastern Christian Endeavor rally at our church in May. Three of the four officers elected were from our society. We also won the C. E. Banner. We hope to keep it for a while if at all possible.

We send greetings to you and we are hoping that you are enjoying your Christian Endeavor as we are ours. We thank and praise the Lord for giving us strength in making our Christian Endeavor a success.

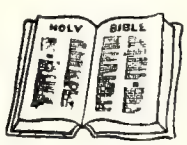
Your friend in Christ,
Evelyn Lehman,
C. E. Secretary First Brethren Church.

Some people sow wild oats all week and then go to church on Sunday to pray for a crop failure.

TWO BUCKETS

Two buckets were going to the well. One grumbled, "How useless for us to be filled; for let us go away ever so full and we are certain to come back empty."

The other said, "I don't look at it that way. However empty we come, we always go away full." Which bucket are you? —A. D. C.



NEWS FROM THE FIELD



PIKE BRETHREN CHURCH

The Pike Brethren Church, Mundy's Corner, Penna., is situated on the William Penn Highway, sixty miles east of Pittsburgh. Mundy's Corner is a growing community where two main highways intersect. The church has called itself "God's Beacon on the Wm. Penn," and is living up to that name by spreading the gospel in the near by homes.

The present pastor was called to service in October, 1937 while a student at Grace Theological Seminary in Akron. The 300 mile round trip was made each week-end for services until graduation in June. Our brief service here has endeared these folks to our hearts because they love the Lord. A brief summary of the year's activities may be of interest to our Evangelist friends.

This is a missionary minded church. Our Thanksgiving Home Mission Offering was given in support of the Peru, Ind., work. The Lord blessed us with the largest offering ever to be received for Home Missions—$380.00. Our Easter Offering, given largely to the Robert Miller Equipment Fund, was $340.00. It was the privilege of this congregation to have the Millers for a week-end of missionary services along with Miss Myers and the Maconaghys. This one pioneer missionary

along with these youthful recruits, were a valuable stimulus to our Easter giving. The Pike Church has a definite interest in the Jewish work of the Rev. F. C. Imhof of the Cleveland Hebrew Mission. Upon his week-end visit to our group early in the Spring, he was presented with an offering for Jewish work amounting to $150.00.

Shortly after the Christmas holidays, the Grace Theological Seminary Quartet, of Akron, visited our church. To it was given a gift of over fifty dollars for the work which they represented. Another financial attainment, besides a balanced church budget, included interior and exterior improvement costs of over $250.00. All the above figures are given not to the glory of the church but to the glory of the King whom we serve.

Our two weeks "Hallelujah Revival" was conducted early in June with Rev. C. H. Ashman, father of the pastor, as evangelist, and Rev. R. A. Ashman, brother of the pastor and former pastor, as singer. A most blessed time was had in the winning of souls. For the twenty-one services that were crowded into two weeks we maintained the following records:

	Average	Total
Attendance	213	4471
Offering	$9.28	$184.78
Bibles Present	50	1029
Chapters Read	363	7617

Record attendance (Monday night) 415.

The Lord blessed with 68 decisions, over half of whom made first time confessions. Twenty-eight baptisms followed the meetings and thirty-seven new members were received into our fellowship. We praise the Lord for these victories in His name.

Our Vacation Bible School, conducted by the Sunday School Department, concluded two weeks on July 17. The enrollment for the school was 105. There was an average attendance of 93, and 69 had perfect attendances. Follow up evangelistic efforts are now being made with those of the school who are as yet unsaved.

Between the dates of August 8-13, we will conduct our Summer Young People's Camp. The camp will be situated in the beautiful Pennsylvania hills close to this community. There will be a selected staff of teachers and assistants. By conducting our own camp, it is possible to have a larger number of campers with slight expense to the Sunday School. The camp fee for the week is $1.50. A large number are taking advantage of such an opportunity for Christian fellowship and instruction. Two classes, Christian Doctrine and Christian Conduct, will be led by trained teachers. All ordinary recreation facilities are present at the camp including swimming, baseball, volleyball, hiking, etc. This period of controlled and directed life and devotion will be a valuable step forward in our young people's work.

A brief glimpse into the future reveals plans for the construction of a parsonage on the church property, further improvement of the church lawn and cemetery, a necessary expansion of the church itself, the organization of a young men's brotherhood, and the earnest continuation in the evangelization of this community. We ask your prayers in our behalf and invite you to stop and enjoy the friendly worship at "God's Beacon on the Wm. Penn."

K. B. Ashman, pastor
Mineral Point, Penna.

FIRST CHURCH OF LONG BEACH, CALIF.

Activities of First Brethren Church have been many since last report. January 30th was the commencement of a two weeks meeting—Father and Son Evangelistic Campaign, with Bro. Paul R. Bauman doing the preaching. Only eternity can tell what this meant to the upbuilding of the saints and winning of souls.

Many outstanding speakers have been heard in our church since the first of the year: Dr. Samuel M. Zwemer, editor of "Moslem World" and writer; Rev. Oscar Wago; a Hebrew Christian, bringing a message of the need of his people; Rev. Paul Voronaeff, a Russian Baptist; Rev. Leon I. Rosenberg, representing the Bethel Mission of Poland; Mrs. Daisy Monroe of Latin American work; Dr. Oswald J. Smith in three great addresses; Mr. and Mrs. Jacob Bernheim, Field Representatives of The Hebrew Christian Alliance of America; Dr. Elmer G. Hamley, a worker among the Winebago and Menominee tribes of Wisconsin and Minnesota; a Temperance address by Mrs. Eva Wheeler, State W.C.T.U. President of Southern California; Mr. and Mrs. Otis Leal, workers among the Indians of Southern Mexico.

Dr. Robert Hall Glover, Home Director for North America of China Inland Mission, brought a message; Rev. V. C. Kelford for a week's Conference emphasizing the yielded life; Mr. Floyd Pierson of the African Inland Mission; and Dr. Lewis Sperry Chafer of Dallas Theological Seminary was heard in five addresses.

Truly, the Lord hath richly blessed us. To whom much is given much will be required. May we be faithful to the end.

Our Easter Offering reached $8,337.97, while the offering for the fiscal year totaled, $49,814.00. All praise to His name!

The "Seventy" report is as follows:

	March	April
Calls made	1159	750
Confessions	22	2
Members for Bible School	26	15
Members for Cradle Roll	19	8
Members for Home Dept.	4	5
Members for C. E.	2	..
Letters, cards sent	439	695
Bibles, Testaments, Tracts	343	623
Food	29	11
Bouquets	77	73
Clothing, Articles	33	19
Members for Church	6	7
Courtesy Calls	2	..

Daily Vacation Bible School was conducted under the able management of Mrs. Dora Spangler, with 9 teachers and 243 enrolled, an average attendance of 179. The work grows in this branch of the Bible School, and we continue to pray God's blessing upon all who serve.

"The Lord hath done great things for us, whereof we are glad." The celebration of the Twenty-fifth Anniversary of the founding of The First Church at Long Beach was held from July 10th to 14th inclusive and dedicated "Unto Him that loved us and washed us from our sins in His own blood." Each night brought before us some phase of the work, and each program was filled with reminiscence of the power of God working through weak vessels yielded unto Him.

On **Sunday**, July 10th, Bro. Bauman brought to us a sermon on "Retrospective and Prospective" that strengthened our hearts, then that evening he gave an illustrated sermon in pictures of the past and present, bringing to mind many who were here in the early days and through whom God worked to bring these things to pass.

An evening of informal fellowship, to meet old friends and get acquainted with new ones, was held on **Monday evening** in the Social Hall with Miss Johanna Nielson, Chairman of the Deaconess Board, presiding. (Deacons and Deaconesses acted as hosts for the entire week). A short program in appreciation of Brother and Sister Bauman was interspersed with music by Mrs. Myranna Coon, Miss Billie Cobler, Mrs. Mildred Hagan, Miss Geraldine Judd, Mrs. Ethel Hocking and The King's Envoys; and sweet fellowship reigned throughout the evening during which our beloved Brother Wall was called to his heavenly home immediately after giving an appropriate tribute to the pastor whom he loved so well and presenting to him a gift from the church, a latest edition of the Encylopedia Britannica. After this he sat down beside the pastor's wife and breathed his last in the arms of Brother Bauman.

Tuesday night was designated as "Bible School Night," and a Pagaent from the pen of Mrs. Artilla Judd, entitled: "The Spirit of the Church; Her Challenge Through the Bible School to Childhood and Youth," portrayed a resume of the work accomplished up until the present time. Mrs. Dorotha Lorenz Harmonson took the part of "Spirit of the Church;" Geraldine Judd, "Guardian Spirit of Childhood and Youth"; and Niels Nielsen, Jr., "Page," reports being given from the seven departments of the Bible School: Cradle Roll, Beginners, Primary, Junior, Junior High, Senior High, Adults. The seven auxiliaries of the Bible School were also represented, namely: The Home Dept., Transportation Com., Daily Vacation Bible School, Child Evangelism, Neighborhood Bible Classes, Library; and a summary of which

was given by our present Superintendent, Mark C. Didriksen.

We learned that our Bible School has increased through the years from the first little handful in 1913 to a weekly attendance of 1,260. A picture of the first Bible School with "Daddy" Nielsen as Superintendent was given in tableau while our faithful organist, Mrs. Mary Miller, played softly and sweetly: "Bring Them In." Also, another picture and illustrated song: "Tell Me the Story of Jesus" was presented, with Mrs. A. H. Kent as teacher, surrounded by a throng of little ones whom she loves; showing her love for the salvation of little souls with whom she has earnestly worked for more than 20 years as Superintendent of the Primary Dept. Pictures were thrown on the screen of three of our beloved Bible School workers who have been promoted to Glory: Sisters Margaret Clark, Julia B. Wall, and Sophie Meader, during which time Mrs. Coon sang: "Will the Circle be Unbroken?"

Wednesday evening was "Christian Service Night", with our Associate Pastor, Rev. Alan S. Pearce, presiding. A tribute was given to the faithfulness of our Choir by Brother Bauman, after which a Candle-Lighting Service was held wherein each Life Work Recruit having gone out from this church was represented by the lighting of a candle and forming a circle which embraced the entire Social Hall; those ordained to the Christian ministry being 28 in number, and those otherwise engaged in full time service being 35.

Dr. Kenneth Monroe gave an impressive address opening the way for others to dedicate themselves to Christian service, at which some came forward, saying: "Lord, Here am I, send me." Many greetings were read by Miss Nielsen from those from afar who could not be present at this meeting, but who are faithful to the task whereunto God has called them.

The program closed by the singing of the anthem, "Worthy is the Lamb," from "The Messiah," by the choir and the Benediction by Bro. Bauman.

Last but not least was "Christian Endeavor Night" on **Thursday**, Harold Lovejoy, Chairman of the Christian Endeavor Council, presiding. Brother A. H. Kent, a worker among C. E. groups from the beginning in our church, gave devotionals. Notes of appreciation of C. E. leaders of the past, Mrs. Margaret Clark and Mrs. Julia B. Wall, were given by Reverends Paul R. Bauman and Donald F. Carter; and a lovely violin number, a Negro Spiritual, was rendered by Mrs. Roberta Kirkpatrick Strong, a former member of this church, now residing in Willow Grove, Pennsylvania.

C. E. activities of today were brought to our attention by nine active groups, some bringing musical numbers, other giving skits of their work at the County Farm and San Pedro Mission; an afternoon preparing bandages for foreign fields, thus showing the practical side of their work which only supplements the greater work of Christian leadership and soul winning.

Miss Johanna Nielsen paid tribute to our Pastor and Christian Endeavor, followed with the Benediction by Brother Bauman.

Thus closed a week of sweet fellowship reviewing the work done so earnestly and fervently for our Master in the twenty-five years He has so richly blessed our efforts.

Miss Johanna Nielsen was chairman of the committee which put on this week of celebration; and to her much credit is due to the success, though many others should be named, as each contributed largely; and to Him be all the glory.

The church, throughout the entire week, was fragrant with beautiful flowers, in charge of Mrs. Hugh Ketcherside and her efficient committee. Brother Ray Burch prepared a map of the world, showing the number of missionaries on each field from the Brethren denomination. Also, on the platform was a diminutive tent representing the one used by Bro. Bauman and Bro. Stout, the song leader, in the meeting held here which culminated in the organization of the church in 1913; and beside it stood and exact replica of our present church with its 80 rooms, showing the great progress we have enjoyed. The tent and church building were the handiwork of our very talented Bro. John I. Judd, assisted by his wife.

Brother Lichti compiled a chart composed of the entire work of the church from its organization down to date, which has already proven of great interest and benefit.

Booths showing the work of the Bible School, Christian Endeavorers, Missionary Society, and the Choir were much enjoyed by those attending during the week, interesting pictures of former work and workers being shown, also handwork of the Daily Vacation Bible School.

Mrs. Sterling P. Smith,
News Correspondent.

LYDIA, MARYLAND

Dear Evangelist readers:

It is not often that we report through the paper. It may be more a matter of neglect, on our part, than a lack of something to report.

We are happy to say that every department of the church is in fine working condition. Even during this warm weather the attendance is keeping up, if not as well as we would like to see, perhaps as well as we can expect. The Womans Missionary Society, the Sisterhood and Christian Endeavor are all alive and active.

During the first two weeks of January we had a very successful Evangelistic meeting under the leadership of the Rev. Freeman Ankrum of Linwood, Maryland. As a result of these meetings seventeen persons were baptized. Fourteen of this number united with the church here and three went to other churches.

During the winter we were busy with a building project. We now have a Sunday School annex 22x35 feet, with a kitchen and store room in the rear 9x35 feet. The burden of the building was lightened to the congregation by good friends of the church donating labor, light fixtures and other materials. In addition to this the grounds in front of the church were beautified by the planting of shrubbery donated by other friends and members of the church.

The new addition served a good purpose, during our recent conference, as dining room and kitchen.

This is the second time we have entertained district conference during our pastorate. The first was ten years ago, immediately after arriving on the field. I am happy to say that this was one of, if not the best attended conference in the history of the district. But I am not making a report of the conference and will leave that for the Conference secretary.

We enjoy reading the reports of progress from the other congregations throughout the Brotherhood even though we have not contributed our share during the past years. We hope to do better in the future.

Praying that, as a church, we may ever stand firm on the principles of the Gospel of Christ, and that there may never come a time when we can not sing together that old hymn,

"We are not divided, all one body we
One in hope and doctrine, one in charity."

W. S. BAKER.

REPORT OF THE 51st ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF THE SOUTH-EASTERN DISTRICT

The St. James Brethren Church of Lydia Maryland entertained the annual conference of the Brethren churches of the Southeastern District, June 7-9. The generous hospitality of this church, one of the oldest in the district, was enjoyed by 150 delegates. This attendance was the largest in recent years. The St. James brethren were well prepared to entertain their visiting brethren inasmuch as they had just completed a fine addition to their church building. Brother Baker, the pastor, welcomed the conference and recalled that he had had the same privilege ten years ago. Responses were made by delegates from the various churches and visiting elders including Dr. I. D. Bowman, the first resident pastor of the St. James Church.

The conference elected Freeman Ankrum, Moderator; E. L. Miller, Vice Moderator; John F. Locke, Secretary, J. M. Stillwell, Treasurer. The Moderator named Romeo Finks, Braydon Ridenour, and W. V. Findlay as the committee on Time and Place. Herman Koontz, Mrs. J. R. Laughlin and L. G. Locke were named as the Resolutions Committee.

The conference elected E. L. Miller as Secretary-Treasurer of the District Mission Board. The Board of Property consisting of G. H. Haun, J. A. Duncan and R. Turner Brown were re-elected. E. L. Miller and Freeman Ankrum were elected to serve on the National Conference Executive Committee. Brethren Walter Koontz, Clarence Rohrer, and H. A. Logan were elected to serve on the District Executive Committee. The Conference nominated for Trustees of Ashland College, John F. Locke and Freeman Ankrum. The Christian Endeavor Board was reelected. The Camp Committee was elected as follows: Mrs. W. D. Shaver, H. A. Kent, Herman Koontz and Bernard Schneider. E. L. Miller was re-elected to serve on the Ministerial Examining Board.

Program

The Conference program was an especially fine one full of a feast of good things. Dr. Bame, the retiring Moderator, delivered his message on **The Whole Gospel.** Dr. Yoder, everywhere respected and loved as a preacher and teacher of the Word of God, brought a series of messages on such subjects as: "The Lord's Message from Heaven;" "The Five Great Questions about Missionary Work;" "The Seven Great Mysteries of the Gospel." Professor Stuckey, of Ashland College and Seminary, delivered addresses on Genesis; Building Bigger and Brethren Sundays Schools; Brethren Young People's Camps, and The History of the Brethren in America Until the Revolutionary War. This last address was illustrated by slides depicting historical documents, places and personages.

These brethren, together with the messages by pastors living in the district, were accorded a thoughtful hearing.

Resolutions:

Whereas by the will and goodness of our Heavenly Father we have been privileged to assemble in this our Fifty-first Annual Conference of the Brethren churches of the Southeastern District, Be it resolved:

1. That we thank God for His continued blessings and favors.

2. That we express our appreciation to the St. James church, its good pastor and the many friends of the church for their boundless hospitality and most excellent entertainment.

3. That we express our appreciation to our beloved and learned Brethren, Dr. Charles F. Yoder, Professor M. A. Stuckey and Dr. Chas. A. Bame for their fine, challenging messages and that we wholeheartedly commend the address of the retiring Moderator, Dr. Chas. A. Bame.

4. That we reassert our position against war and pray unceasingly for peace on earth and good will toward men.

5. That we preserve the historic faith of our fathers who lived and practiced the whole gospel, who loved the brethren and tested their lives continually by the pattern of our Lord Jesus Christ.

6. That we go on record as being strictly opposed to the modern trend to popularize drinking, gambling and all such vices and practices that are destroying the manhood and womanhood of America.

7. That we put forth every effort possible to bring our beloved church to a genuine spirit of Christian unity, and that much prayer and personal consecration be urged upon our members to bring this to pass.

Signed:

H. W. Koontz,
L. G. Locke,
Mrs. J. R. Laughlin.

Adopted unanimously.

Location 1939

The Conference is scheduled to convene at the Mt. Olive Brethren Church near Harrisonburg, Virginia, June, 1939. Already the Executive Committee has met and begun to plan the program, and a number of meetings have been planned throughout the year. The Mt. Olive church, recently improved by seven new Sunday School rooms, a new kitchen and storage cellar, and the redecoration of the interior of the church auditorium hopes to be better able to take care of the conference than on occassions before when this pleasure was theirs.

Progress

Reports made to the conference indicated progress both in numbers and in spiritual interest and vigor. Both Cumberland and Winchester, Mission points of the District, presented fine reports of accomplishments during the year. Cumberland is rejoicing in an excellent new house of worship completed at a remarkably low cost. Winchester is launching out in a great program with the new pastor, Rev. Uphouse.

The Statistical Report, while not complete due to negligence by a few churches, was a great improvement over the year previous. A number of churches have received many new people during the year.

The churches have given generously to the various calls for help. Almost every institution in the denomination received more funds than last year with the exception of the fund for aged ministers. No doubt this also can be corrected by next Conference.

With respectful greetings to all Brethren.

Sincerely,
Conference Secretary.

CHRISTIAN SEPARATION

(Continued from page 2)

other worldly pleasures of their lodges to mingle with the unconverted just for the sake of their company they certainly fly in the face of these Scriptures and must stand their judgment.

(2) **But again, Christians must not become subject to the control of non-Christians in moral matters.** "One is your teacher, even Christ." (Matt. 23:8). In lodges the non-Christians may be in the majority and vote for a dance or some other worldly pleasure, over the heads of the Christians, who still, by virtue of their being voluntary members of the lodge, must bear the blame of sharing in these sins. If the church **as a church** should get up a dance every member in it would share the blame and disgrace of it before the world, and where lodges do such things the members all share the responsibility, because membership is voluntary and any one not approving the conduct of the lodge may remain out of it.

(3) **Christians must not share in the propagation of a moral standard incompatible with Christ.** He says: "I am the way, the truth and the life" (John 14:6). So far as we know, none of the oath-bound secret societies preach Christ as the only way of life eternal, while some of them use burial rituals which imply salvation without Christ. Do not Christian members of such lodges lend their assent to such heresy?

(4) **Christians must not take obligations which are in violation of loyalty to Christ.** "No man can serve two masters" (Matt. 6:24). If Christ is our Master we dare not pledge supreme allegiance to any other. "He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence" (Col. 1:18). The oath is a bond which binds, not to Christ, but to another, and the honorary titles, "Master" or "Grand Master," &c., imply allegiance to these others.

(5) **Christians must not be party to any organization that overrides the family and the church.** Do not the lodges hide their secrets from them and erect a barrier between them? Do they not take time and money which should go to them? Say not that membership is necessary for the sake of insurance, for there are accident and life insurance companies which do not ask their patrons to spend an evening a week in a guarded lodge room. If the church is to be in spotless raiment as she waits for her Lord (Eph. 5:25-32), she must not accept another as her master in anything. Toward all such proposals she must turn with the words, "Get thee behind me, Satan, for thou savorest not of the things that be of God, but of the things that be of men" (Matt. 16:23).

2. **Christians must be opposed to oath-bound secret societies because of their oaths.**

(1) **Their oaths are an insult to Christian honor.** When a Christian says "Yea, yea," or "Nay, nay," that should be the end of it, but the oath-bound order says, "Your word is unreliable. Your honor is insufficient. You cannot satisfy us without taking an oath."

(2) **The oath is an appeal to super-**

stition. It conjures with the sacred names in the oath to cause fear; but he who does not fear to break his simple word has no true reverence for God, and only blasphemes when he makes the honor of God depend upon his own weak vow.

(3) **The oath is a direct violation of the explicit and emphatic command of Christ.** No appeal to the law can break His words, for He is superior to the law and the prophets, and we are to "hear him" (Luke 9:35). What can be plainer than His words,

Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all;....But let your speech be, Yea, yea; nay, nay: and whatsoever is more than these is of the evil one (Matt. 5:33-38).

If oaths are of the evil one, Christians must oppose them, for Jesus' word is final.

(4) **The oaths of secret societies are to be opposed because some of them at least, have penalties attached which no Christian could help in enforcing.** Some of them involve murder in horrible forms. Published exposures of Blue Lodge Masonry, admitted by some Masons to be substantially true, give as the penalties of the first three degrees for violations of the oaths,

To have the throat cut from ear to ear, the tongue torn out, the heart and vitals taken out and buried by the sands of the sea, the body cut in two, the bowels burned in the middle and scattered to the four winds of heaven.

Higher degrees are said to have even worse oaths, and whether they be taken literally and seriously or not, familiarity with them in frequent initiations cannot help but prepare the heart for murder. Such oaths assume to threaten for disloyalty to the lodge, penalties reserved by the State for only the capital crimes of treason and murder and thus imply that the lodge is more important than the State.

(5) **They obligate the member to keep secret some things of which he is still in ignorance, and as to which he is therefore guilty.** (Lev. 5:4, 5). What if some lodge friend or officer assures the candidate that there will be nothing to interfere with "those high and holy duties which he owes to his family, the State or to God," what right has any man to make himself slave to the conscience of another? And who knows what he is pledging to keep secret when he says, "I promise to conceal and never to reveal any of those secret arts which have already been revealed, are now about to be revealed or which shall hereafter be revealed?" According to president Blanchard of Wheaton College, there is a case on record at Hartford, Connecticut, of a Mr. Jackson, who was compelled by the State to witness against a fellow Mason who had admitted to him as a brother Mason that he had committed arson, and **because he did not perjure himself to the State to keep his wicked oath to the lodge and protect the criminal lodge member, the supreme lodge of the State expelled him from membership.** That is what it was to promise to keep secret things yet unknown. Even if everything in the society were good, then the vow to keep what is good a secret is itself wrong, for it is the duty of all to pass along every good thing as much as possible.

3. **Christians must also be opposed to oath-bound secret societies because of their secrecy.**

It will not do to say that the secrecy is only such as business men must have to prevent being imposed upon, for a system of membership cards kept up to date would be far more effective and would render oaths and secret meetings wholly unnecessary. Witness the example of the Y. M. C. A.

(1) **Secrecy is contrary to Christ** who said, "Men do not light a lamp and put it under a bushel * * * Let your light so shine before men; that they may see your good works and glorify your Father who is in heaven" (Matt. 5:15, 16).

(2) **Secrecy is wrong in principle.** If a doctor discovers a remedy for a disease he is in honor bound to give his discovery to the world. If a scientist discovers a new truth he hastens to make it known. If secret societies have good principles they should teach them to the world, even as the church proclaims the Gospel to all nations (I Cor. 9:16).

(3) **Secrecy is harmful in practice.** It causes husbands to have a shrine in the heart which not even the wives may enter. It places these secrets of the lodges above the family and the church and makes closer confidants of non-Christians in the lodges than of one's own pastor or family. This alienates both from the family and from the church (Col. 1. 18).

(4) **Secrecy puts one in a bad light before the world.** It causes suspicion of evil, for why should good be kept secret? Paul speaks of evil companies in his day, saying, "the things done of them in secret it is a shame even to speak of" (Eph. 5:11, 12). It is repeatedly charged by those who have renounced the orders that they assist their members to political office and to escape the consequences of crimes when committed. One time there was an Ohio banker who was sentenced to the penitentiary, but instead of working inside he had an easy clerical position near by. A public official who has seen him repeatedly, said to us "He has never seen the inside of the penitentiary, and never will, and **no other Mason ever will.**" Such charges are denied by lodge members, but they are so numerous and so direct that they put the odium of suspicion upon all who join in secret work. That many lodge members are opposed to such practices may be admitted, but the very foundation principle of such organizations encourages such work. Only a few years ago (according to President Blanchard) a man named Keith at Belvidere, Illinois, committed seduction and murder. Judge Whitney of that place sought to bring him to justice, but the murderer was a Mason and an Odd Fellow, and the sheriff being a fellow lodge member "could not find him." A deputy was appointed who did, but fellow lodge members caused the jury to disagree in each trial and the villain went free. More than that, **Judge Whitney was expelled by the grand lodge of the State for disloyalty to the order and unmasonic conduct in seeking to prosecute a fellow member.** Readers may judge for themselves if this is an exceptional case or whether it is the natural fruit of a vicious favoritism fostered by the lodge principle.

(5) **Secrecy as well as the oath helps to estrange the lodge member from his family and from the church.** It divides his interest, his support and his affections. It hides his doings from those who have a right to his fullest confidence. It violates his sacred relations to his family and to Christ. The Christian must be as the Lord who could say, "In secret I spake nothing" (John 18: 20), and must therefore oppose union with all organizations which violate this principle. When Jesus cast the demons out of the man with the legion He said to him, "Go home to thy house." He had been dwelling among the tombs and in the mountains. If the Master were to walk in the midst of men today and should see the sad-hearted wives and mothers at home while their husbands spent night after night at the lodges, and the children roam the streets, is there any doubt but that He would say to these men, "Go home to thy house! You have taken upon you sacred vows in marriage, which now you break. Your wife whom you pledged to love, you now desert in the evenings for the lodge. Your children you mislead by your example. She whom God hath ordained should be 'as one flesh' with her husband, you separate for the sake of your oath of secrecy. The church which is the bride of Christ you treat as a thing inferior. Go home to thy house. The home and not the lodge is the place for Christian men." Men who go to lodges because they have no homes should establish homes of their own instead. No decent man need be forever without one. They who shirk the responsibilities of a home are largely responsible for the existence of the brothel. God established the home: let not man establish substitutes for it.

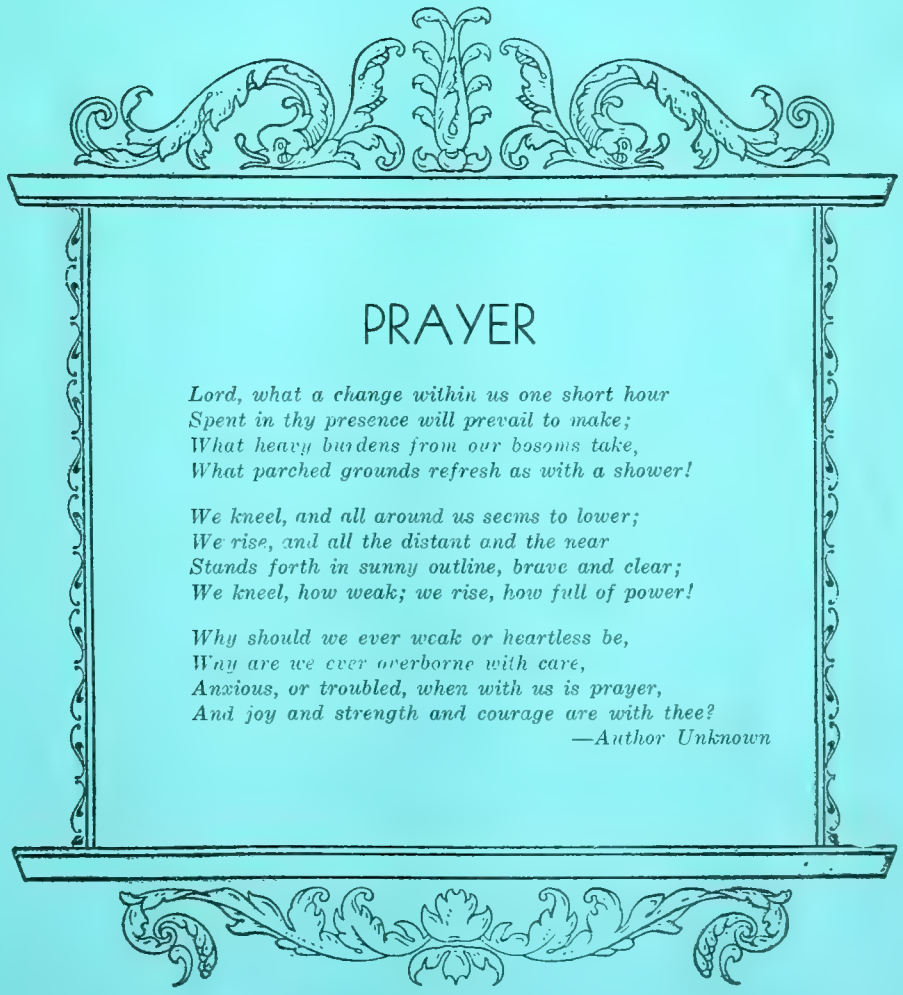
(To be Continued)

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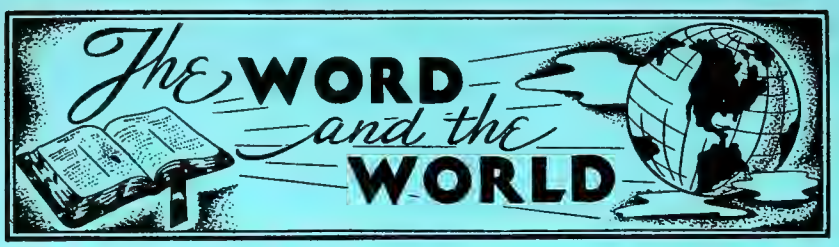
PRAYER

Lord, what a change within us one short hour
Spent in thy presence will prevail to make;
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear;
We kneel, how weak; we rise, how full of power!

Why should we ever weak or heartless be,
Why are we ever overborne with care,
Anxious, or troubled, when with us is prayer,
And joy and strength and courage are with thee?

—*Author Unknown*



Alva J. McClain

UPON "High Places"

This is being written at "Squirrel Camp" on the Grand Mesa of western Colorado. Upon several occasions in the past few years we have driven through this state on Route 50 and have seen towering above the valley what is called "the largest flat top mountain in the world," and this time we decided to climb it. It is quite an amazing phenomenon: A great plateau averaging 10,500 feet above sea level, covered with forests of spruce, alpine fir and aspen trees, extending over an area of fifty-three square miles.

The most remarkable feature of the Grand Mesa is its lakes. There are over two hundred of them, and many of them are stocked with the native rainbow trout. To see these lakes glittering in the clear sunlight two miles high is an unforgettable sight. The snow up here reaches a depth of nearly a hundred inches, and the roads are not open generally until about July first. There is still plenty even now on the highest of the protected ridges (July 31). Eight towns in the surrounding valleys receive their water supply from these high lakes, and thousands of acres are irrigated. They are literally the source of life to the people who live below.

A MOUNTAIN Great and High

Sitting here overlooking one of these shining lakes, one thinks of another "mountain great and high" which the Apostle John describes so graphically in the last book of the Bible, and from which he saw the final City of God descending from heaven. Besides that city, the Grand Mesa is but a puny mole-hill, for it is **fifteen hundred** miles high, and its total area is two million and two hundred and fifty thousand square miles! This city also has its water supply, "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1). And this "water" is "life" to millions of reborn souls even now, as it flows down to this lost and sinful world by the grace of God.

Just as men have built wonderful roads up to the top of Grand Mesa, even so they have **tried** to build roads to the city of God and its river of Life. Very impressive highways they are, but none reaches the top, for all of them "come short" of the glory of God. But there is a Road, narrow but safe and sure, a Road upon which no tool or hand of man was ever lifted, a Road builded not by men but by the undeserved and unmerited grace of God. **"I am the Way,"** our Lord Jesus Christ said, "No one cometh to the Father but by Me" (Jn. 14:6). Yet in the face of this clear declaration, men still cast up their little highways which, like the ancient tower of Babel, are futile stairways leading nowhere except to sorrow and eternal loss.

MUST be Born Again

I have driven most of the high passes on the various transcontinental roads of this country, some of them around twelve thousand feet high, but I have never tried **living** for any length of time at such heights. And I find that, beautiful and attractive as the surroundings are up here on the Grand Mesa, I am not quite comfortable. Seven or eight thousand feet is fine, but this is too high for me. I shall feel better when I get down a little lower. Some people, I notice, have no difficulty at such heights. Others are like I am, feeling more at home not quite so high.

There are many people who think they would like to live in the city of God, but who if they should get there would not feel very comfortable. The "things of God" found there would be too high for them. They would feel more at home a little lower down, where they could find the sort of people they like, where they could get back into the world occasionally, and enjoy the flesh-pots of Egypt and Hollywood. We know this because even here and now we do not find these people "seeking the things that are above" (Col. 4:1). Some have the strange notion that when they die their tastes and affections will be changed somehow. But neither death nor the coming of the Lord will change any one's character. Those events will only **confirm** the sort of character we may happen to have when they occur.

Man's sinful nature and character can be changed only by the power and grace of our Lord Jesus Christ. And it must be done **now.** I am quite sure that in order to really enjoy life up here on the Grand Mesa I would have to be remade **physically.** And in order to enjoy the heights of God's final city, all of us must be made over **spiritually,** "Except a man be born again, he cannot see the Kingdom of God" (Jn. 3:3).

BIBLE Conferences

Immediately following the close of the Seminary year on June first, I was called to Philadelphia to deliver the Commencement message at the Philadelphia School of the Bible. The growth of this school has been phenomenal. To accomodate students and friends required the entire capacity of The Baptist Temple made famous by the late Dr. Russell Conwell, and now pastored by Dr. Dan Poling. It was a pleasure to meet former friends and students, some of whom are now serving with distinction on the faculty.

We then drove to Waterloo, Iowa, to minister to our fifth annual Bible Conference held at the First Brethren Church. We had a very blessed season studying the prophecies of the Book of Daniel, and renewing fellowship with the many friends of this conference.

From Waterloo we went to the First

(Continued on page 7)

The Brethren Evangelist

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WHAT TO DO NEXT?

In looking into the future of the Brethren Church, we feel it is our duty to advocate a far-reaching program of expansion. This is the day for all our churches to get down to business to do some constructive work. This is no time for us to offer excuses that we are not doing much, then in the same breath criticise the men who are being used of God in the salvation of large numbers of souls. Even if we may not have quite as much love for some particular preacher as we might, is this any reason to oppose the work of the Holy Spirit which is being done through him? The Apostle Paul was acquainted with some men who did not always do things to suit him. In fact they were practical enemies of his, but Paul said:

> "Some indeed preach Christ even of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the gospel. What then, notwithstanding, every way, whether in pretense or in truth, Christ is preached; and therein do rejoice, yea, and will rejoice" (Phil. 1:15-18).

The attitude of the Apostle Paul is good for all of us. We should rejoice in the spread of the truth of the Lord Jesus Christ regardless of who preaches it.

TAKE A MISSIONARY OFFERING

The story has been told many times about the preacher who was asked what he would do first if he were to become the pastor of a dead church. "I'd take a missionary offering," was the reply. There was never a time when the world needed the gospel as today. Millions are without God's Word both in foreign lands and in our own land. If we believe God's Word (and we do) then these multitudes are hopelessly lost. There is no salvation outside of the Lord Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). It is a sad and alarming condition within the professing church when missionary giving falls off. It means that churches are getting weaker and dying. No congregation can grow and prosper under God by trying to think only of itself. In the early centuries of Christianity some of the greatest churches were to be found on the soil of northern Africa. Some of the greatest preachers ministered there. But those churches were allowed to pass out of existence. If they had been aggressively missionary, we believe God would have prospered them. Today we find it necessary to send the gospel to Africa. If our Lord shall tarry, and the missionary enterprises of America fail, who knows, but that God will send missionaries from Africa to this land.

PERILS IN MISSIONS

In large numbers of missionary enterprises, modernism has crept in unawares and has taken over the boards and missionary fields which were originally established by those who loved the Lord and believed his Word. This is always the trick of modernism. Not being able to produce anything, modernism has filched from the hands of those who have faith, the works established by true believers. The book of Jude was written largely to warn us of these things. It is well to read this record of how modernism and unbelief will creep in, in the closing days of the age. If the missionary work of the Brethren Church should ever be taken over by those who are modernistically inclined, the editor will feel its his duty to expose the same. It would be wrong and unscriptural to support either with our labors or our

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money these institutions if they were ever to fall into the control of modernism.

CAUSE FOR THANKSGIVING

It is a well known fact and recognized not only by those within our own denomination, but by those outside our denomination as well, that our missionary leadership is in control of those who are true to God's Word. Our leaders do not simply pose as being "orthodox" and "evangelical," but these leaders believe **and preach** with great fervor the imminent, pre-millennial return of the Lord. We should thank God for these things. Our home missions and foreign missions are now carried on by men who both believe the Word and have proven themselves to be effective soul-winners. This is a situation most difficult to duplicate in Christendom today. Those who love God's truth may rejoice that every missionary on our foreign fields labors with the "blessed hope" of our Lord's return in his heart. Likewise only those of like faith have ever been endorsed by the Secretary of home missions.

DUE HONOR

We feel that worthy enterprises and servants deserve to be supported and the world should know why. A number of years ago, the Home Mission Board of The Brethren Church took a great forward step in securing a real evangelist, successful not only in that field but in the pastorate as well, to be its General Secretary. His policy was told to the world. It was a policy of hard work, much prayer, Bible preaching and teaching of Christ, sin, and salvation. Young men carefully trained not only in schools but in the Word of God were put into new home mission churches. Their success has been phenomenal. Some of these new mission churches have done more to build up other missions, home and foreign, than some churches which have been in the business for twenty years. Never in the history of The Brethren Church have we seen such progress in Home missions as in recent years. No man can produce evidence to the contrary. It is the editor's opinion that every member of the Brethren denomination should get busy and study denominational facts about Home Missions.

Who are the men who are actually building churches? What churches are actually making progress with substantial increase in attendance? What churches are furnishing the money for Home Missions? Why do pastors who see to it that their churches give little or nothing to mission enterprises desire to control these enterprises? In the days of the Revoluntionary War, "taxation without representation" was tyranny. Today in The Brethren Church representation without taxation is equally bad.

Our denomination should continue the revival of home missions. Let us back our present home missionary program with our prayers and our dollars. Let those who are interested labor for expansion. Let those not interested at least cease their opposition.

WATCH YOUR STEP

Those who do not know what salvation is are frequently very critical of church members. The sins of the latter are freely pointed out and occasionally some exalted worldling boasts, "Well, I am really better than lots of church members." He usually tells the truth, but his claim, if true, would be no attainment. Some time ago a man of the world wrote the following to a good brother in the faith:

> I would hardly pose as a "sanctified saint." Neither would I confess to being a hypodermical hypocrite. Being more correctly termed perhaps as Popeye would say—I yam what I yam, and that's all I yam....
>
> Yet I get much consolation in knowing that I seldom if ever am guilty of conduct which I have not already observed on the part of those who do claim to be Christians.
>
> To better describe what I mean, I have before now taken another man's wife to the dance, but there were church folks there, and besides she was a church member, so what did it matter?
>
> I have gambled and won an election bet with a church member, a good deacon being kind enough to

(Continued on page 6)

Interesting Notes and News

A SPECIAL SERIES of meetings is just beginning at the Fair Haven church of West Salem, Ohio, with the pastor, Dr. L. E. Lindower, doing the work of an evangelist.

A C. E. RALLY for the Brethren Churches of Northeast Ohio is scheduled to be held at Rittman, Friday evening, August 12, at 8 o'clock. Along with the service is planned to have the added feature of a campfire fellowship meeting afterward in the church park close to the building.

A VICTORIOUS LIFE CONFERENCE with Chas. G. Trumbull, Editor of the Sunday School Times, as speaker is scheduled to be held in the First Church of Long Beach, August 7 to 14.

REMEMBER THE NATIONAL CONFERENCE of Brethren churches, which is to be held August 29 to Sept. 4 at Winona Lake, Ind. Churches not having sufficient number of credential blanks, should get in touch with the conference secretary, Joseph L. Gingrich, 5517 Lewis Ave., Long Beach, Calif. The conference program will be printed in the issue of August 20.

HERE IS A HELPFUL SUGGESTION for pastors and congregations. Brother F. G. Coleman, Jr., of Allentown, Penna. is following the plan of loaning the books in his library to the members of the congregation. This gives the people of the church some helpful study without extra cost.

WE HAVE RECENTLY LEARNED that a fine boy has come to live in the home of Rev. and Mrs. Robert Culver. Brother Culver is pastor of the Brethren Church at Harrah, Wash.

HAVE YOU SENT IN YOUR ORDER for tracts yet? We have just the assortment you will need if you want to give away tracts on a large scale. The price is only $1.00 a thousand for an assortment of 16 different kinds. Order from the Brethren Publishing Company, Ashland, O.

The Christian Laver

AN EXPOSITION OF JOHN 13

By J. Paul Dowdy

(Third in a Series)
The Conscious Background Of Our Lord's Act in washing the feet of His disciples

Upon the conclusion arrived at concerning the time of the supper, the interpretation of the following verses usually depends, more or less. As a rule it will be found that those who believe that this supper was the passover meal, see less value in the act of the feet washing than do those who believe, as we do, that this supper was not the passover.

Regardless of the various interpretations applied to this passage by the different scholars, they all seem to feel that here they are treading upon holy ground. Dr. Erdman says, "As we begin the thirteenth chapter of John we enter the "holy place," in the sacred structure of this gospel."

Verses one to three reveal to us the thoughts which, on that night, were foremost in the mind of our Savior. The statements of these verses open before us the conscious background out of which our Lord washed the feet of his disciples. These thoughts call to our attention the seriousness of the occasion, and convince us that what follows is of tremendous importance.

Important Words and Phrases

1. *"Jesus knowing" (eidos).* Of this word *eidos,* Dr. A. T. Robertson says that it is a "second perfect active participle, emphasizing the full consciousness of Christ." This word may be correctly translated, "knowing," as in the R. V., or "when he knew," as in the A. V., without any important difference in meaning. Some scholars have translated *edois* "although he knew," giving the idea of a contrast: although he knew....yet he loved, etc. This, however, is rejected by Godet, and by Meyer, and rightly so, for it fails to bring out the very meaning which this statement must have been intended to convey, namely, that because he knew his time had come that he should depart out of this world, he was especially concerned about "his own" whom he loved.

2. *"His hour had come."* These words signify the arrival of that time of which he had spoken before during his ministry. At the marriage in Cana (Jn. 2:4), in answer to his mother he had said, "Mine hour is not yet come." Again, when his brethren were urging him to manifest himself openly to the world, he said, "My time is not yet come" (Jn. 7:6). In the twelfth chapter of John, verse twenty-three, the Lord said, "The hour is come, that the Son of man should be glorified." The hour or time in view in these verses and in 13:1, is the time when the Son of God "humbled himself, and became obedient unto death, even the death of the cross." The Lord Jesus knowing that this most important time had come, purposed to institute certain ordinances which were to be observed by his followers after his departure "out of this world unto the Father." "The hour is come, that the Son of man should be glorified." Therefore it is the proper time for the Lord of the house to give his parting instructions to those whom he was to leave in charge till he should return.

3. *"Unto the uttermost" (eis telos).* Jesus knowing that his hour had come that he should depart out of this world, (because he knew this fact fully) He, having loved his own who were in the world, he loved them (*eis telos*) "unto the end," A. V., or, "to the uttermost," R. V. margin. *Eis telos,* in I Thess. 2: 16, clearly means "to the uttermost." In Matt. 10:22, the meaning seems to be, "to the end," but the idea of "to the uttermost" may be included here also. As to its use in John 13:1, it certainly seems both ideas are involved. "To the uttermost" appears to be the better translation, for it more easily includes both fullness of degree and extent of time. In fact, it seems necessary that both ideas be understood which ever translation is used, that is, he loved them with divine fullness of love to the very end. While "unto the end" may here refer to the end of his earthly ministry, it is also true that his love for "his own" reaches on into the ages of the ages.

4. *"And during supper" R. V., (Kai deipnou ginomenou).* The Greek text from which the Authorized Version was made has *genomenou,* a second aorist middle participle, instead of *ginomenou,* a present middle participle. But even so, there is no necessity for translating *genomenou* "being ended." See

"OBEDIENT UNTO DEATH, YEA, THE DEATH OF THE CROSS"

When Jesus arose and poured water into the basin, heaven must have shuddered. He, being God, knew the meaning and infinite cost of that act. By that act He signified His willingness to pour forth His own blood a few hours later for the cleansing of His own—yea, by that act He became "obedient unto death!" How little did His disciples realize what He was doing. But afterwards, when He poured forth His blood, cleansed them from sin, and was exalted unto God, they understood!—The Faith.

Matt. 26:6, where *genomenou* is translated simply "was," and also Mark 6:2, where it is translated "was come." Alford translates this phrase, "supper having begun," which is a good rendering. Either "during supper" or "supper having begun" conveys the correct idea, not "supper being ended."

This phrase does not indicate the time when the devil put it into the heart of Judas to betray the Lord. That had occurred some time earlier, for a day or perhaps two days before, Judas had gone to the chief priests and agreed to betray his Lord (Matt. 26:1-17; Mk. 14:1-12).

"During supper" is related directly to the "knowing" of verse three, and indicates the point at which our Lord, knowing that the proper time had come, arose from the supper and washed the feet of his disciples.

Analysis of the Conscious Background

With the consciousness of the fact "that his hour had come that he should depart out of this world unto the Father," his thoughts turned to "his own," whom he loved, and from whom he should soon be separated. As he was reclining with them at the supper, he thought also of Judas, one of the twelve, who had already permitted the devil to put it into his heart to betray his Lord. Such was the treatment he was receiving at the hands of one who sat there at the table with him that night. His thoughts turned then to the glory which he had with the Father "before the world was." He must have considered again the fall of man into sin away from God, and of how in accordance with his eternal purpose, "he came forth from God," "that the world through him might be saved." His great purpose was about to be realized, and soon he would return to the Father. As he looked toward the immediate future when "he goeth unto God," his heart must have been filled with great sorrow as he contemplated his rejection and crucifixion by his own kindred according to the flesh. But even so, this was the will of the Father. He knew "that the Father had given all things into his hands." It rested upon Him to suffer the death of the cross, thus paying the price of man's redemption. In his hands was placed the authority and the responsibility for the building of the church. To him it was given to establish the ordinances of his church, and to speak with full and final authority as to all its teachings. Of all these things he was fully aware, and these thoughts constitute the conscious background of his teachings and actions of that night.

Significance Of This Conscious Background

Taking up the suggestion of Godet that verse one of Chapter 13 is "a preamble" to this whole section of John's gospel, it has been found to be quite true. Godet considers verse one as a preamble to this whole section (chaps. 13-17), and verses two and three as a preamble to what follows in chapter 13. This seems to be unnatural, if the division is too strict. A more fitting view is to regard verses 1-3 as a preamble or introduction to all that follows in chapters 13-17. With the text of verses 1-3 before the reader, even a superficial reading of this section will reveal the truth of the above statement. As a part of this thesis, a chart has been prepared which shows the relation of verses 1-3 to the whole section (chaps. 13-17), but it cannot be included here.

When it is seen that the statements of verses 1-3 constitute the text and very essence of all that follows through chapter seventeen, certainly no light construction can be put upon them. When the weight and significance of this conscious background are understood, then our Lord's washing of the disciples' feet must be understood accordingly as being of great importance.

As a direct result following upon his "knowing" of the great facts of verses 1-3, our Lord "riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded"..... and when he had washed their feet, and taken his garments, he sat down again.

Some Bible students have seen in this act of our Lord the portrayal of his laying aside of his glory, taking the form of a servant, accomplishing the work of redemption, and then taking again his heavenly glory he "sat down on the right hand of the throne of the Majesty in the heavens" (Phil. 2:5-7: Heb. 8:1b). This picture is very appropriate in the light of verse three where it is said, "he came forth from God, and goeth unto God."

In our next chapter we study the significance of our Lord's washing of his disciples' feet.

EDITORIALS

(Continued from page 4)

stake me to the amount of the bet, the same being made on a Sunday.

I have gambled in other manners including entry into a poultry show which of course offered first, second and third prizes in each division, and as a result, I am not kicking because I only received third place, owing to the fact that a minister of the gospel and his family had two entries in the same class.

I care nothing for hard liquor, although I do occasionally take a glass or bottle of beer, never more than one at one sitting though, and in this capacity have enjoyed the participation of those who have their names registered on various church books.

I am extremely fond of cards, despite the fact I know but little of poker. I have seldom played Methodist pitch (rook), in fact, care nothing for it, much prefering the more legible marked cards. I have played with numerous church members including a deacon or two. On one occasion I retraced my steps in order to avoid participating in a game wherein sat a preacher, or leastwise to prevent any possible embarrassment on the part of either of us.

I rarely attend a movie, yet sometimes derive

more or less interest in watching the crowd going in or out, and note that virtually every denomination is represented.

I usually attend at some time or other all the public celebrations, fall festivals, homecomings, barbecues, fairs, etc., and mingle with the crowds, and at intervals participate along with saints in a bingo contest.

Too, I have fallen far short of meeting the requirement of Jas. 1:27. And yet, I perhaps am saint enough to believe the Bible to the extent that where it says shall not, it doesn't mean maybe, or mustn't, or even should not.

But after all is said and done, I can think of no more apt test to which a saint might be subjected, or determined, than the acid test of having sufficient interest in his or her Christianity that they will permit nothing short of accident or unavoidable delay in preventing him from keeping his appointment with the Master on time at least once a week on Sunday morning, and as a result of my observations I have cause to wonder if perhaps there may not be many so hardened to habit that they will be the usual fifteen to thirty minutes late when Gabriel blows his trumpet?

Another thing which makes me stop and wonder is the fact that I can tolerate gossip and slander on the part of the heathen, but when it comes to professing saints engaging in this vice, it is beyond my comprehension. For we learn that as a man thinketh, so is he.

It might be well for all of us to ask if we have ever belonged in the crowd which this man has observed. Mingling with the world not only gives worldly men an excuse for their unbelief, but it grieves the heart of God.

"Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him" (I John 2:15).

THE WORD AND THE WORLD

(Continued from page 2)

Brethren Church of Dallas Center, Iowa, pastored by Brother William Gray. This was our first Bible Conference with these people, but we found them deeply interested in the precious Word. While there we enjoyed the gracious hospitality of Brother and Sister Gray.

Following this conference we drove to Wichita, Kansas, to minister the Word to a group of Christian believers who have been maintaining a testimony there through Bible Conference work. This was our second enaggement there, and in spite of the intense heat we spent a profitable and enjoyable week.

THE SAM OGDEN RANCH

At the close of the Wichita Conference we drove to the mountains of Colorado for a few days of rest. Looking for a place where we might in comfort catch up on accumulated correspondence, and at the same time perhaps find a little fishing, we happened to stop north of Gunnison to make some inquiries, and were directed to a ranch located on the East River which is one of the head waters of the famous Gunnison River. There are only three log cabins available, but one happened to be vacant, so we took it and were there three weeks. The place is just thirteen miles north of the town of Gunnison, with daily mail delivery, fresh milk and butter, and plenty of real western friendliness and hospitality. The ranch has about four miles of stream stocked with Rainbow, Lochleven and Brook. But the greatest sight on the ranch is to watch Sam catch fish. When nobody else can get them, Sam goes out and fills his basket in two or three hours. I followed him around one day, but failed to learn exactly what his system was. He says you have to have the "knack". Well, I think its that way with soul winning. You may read endless books on the subject and even try to learn by watching others, but in the end you will find that the work of fishing for souls is a "**knack**" which only **God** can teach.

WITH Brother Cook at Flora

While writing this it occurs to me that I have not made any report of a very enjoyable experience during the last Easter vacation when we spent a week with Brother Cook and his church at Flora, Indiana. I need say nothing about the hospitality of the people of this congregation, both to the Word of God and to those who teach it. (Attention Brother Delta Myers: I have not forgotten that chicken, and expect to stop and claim it one of these days.)

CHOOSE THOU FOR ME

I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God,
So shall I walk aright.
The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else surely I might stray.
Take Thou my cup, and it
With joy or sorrow fill;
As best to Thee may seem,
Choose Thou my good and ill.
Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.
Not mine—not mine the choice,
In things or great or small;
Be Thou my Guide, my Strength,
My Wisdom and my All.

—H. Bonar.

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C. E. Topic for Juniors

THE IMPORTANCE OF MAKING DECISIONS GOD'S WAY

Topic for August 28
Leader

No matter how young or how old, we all have decisions to make. The question is "Are we going to make these decisions ourselves or are we going to let God make them for us?"

How many of you have ever been on an automobile trip and after traveling for some distance discovered much to your dismay that you had at some time taken the wrong turn in the road and were on the wrong road? As soon as you discovered you were lost you consulted others and consulted maps and tried to get back to the right road. When you were lost you had to rely on others to get you back to the right road.

Perhaps you have taken a nice hike through the woods and have turned aside from the path to pick some flow-

ers, or perhaps to look at some odd plant or stone or tree, only to discover in a short time you could not find your way back. You were lost. Why were you lost? Because you had relied on yourself. You had not kept your eye on the path. You had let other things lure you away from the path.

Out on the Atlantic Ocean there are two kinds of boats. There is the great ocean liner with its chart, its compass, its pilot and its crew. It has its starting place, its definite course and its destination. There is another boat, however. It has no chart, no compass, no pilot, no crew, no starting place, no course, no destination. It is known as a derelict. It simply drifts. It is a menace to all who travel the sea. The United States Government is forced to spend thousands of dollars to destroy these derelicts. These two boats are typical of two kinds of lives. One life has a Pilot and follows the guidance of that Pilot, who leads it safely on the right course. The other has no Pilot, and simply drifts wherever it wishes. Take the life of Paul. He followed closely His Pilot. It is therefore important that we let God make our decisions for us. We cannot make them. If we do, we find ourselves on the wrong path having made the wrong decision. Let us let God make our decisions that we may do that He wishes not what we wish.

For Discussion

What is wrong with man's way? Man's way ends in death. Prov. 14:12. Man's way is temporary. I John 2:15-17. Man cannot satisfactorily choose for himself. Jeremiah 10:23.

Why is God's way best? The way of life must be shown by God. Psalms 16:11. God's way is delightful. Psalms 37:23. God's will is good, perfect and acceptable. Romans 12:2. God's way is perfect. Psalms 18:30. God's way brings peace. Phil. 4:6-7. The Lord's way is strength. Prov. 10:29. God's way is lasting. I John 2:15-17. God's way is better than ours. Isa. 55:8-9. God knows all things, even the end from the beginning and can therefore choose for us the very wisest way. Isa. 46:10. Everything committed to God ends satisfactorily. Psalm 37:3-6. God can lead although man cannot see the way ahead. Isa. 50:10. God will not withhold anything that is good. Psalms 84:11.

Illustrations that God's way is always satisfactory.

Israel in the wilderness. (True Stories from the Long Ago, Year 1, Part 3, Lessons 28, 29, 35).

Noah, (Lessons 5, 6, Year 1, Part 1).

Gideon (Lesson 45, Year 1, Part 4).

Josiah. (Lesson 87, Year 2, Part 3).

Illustrations showing man's way always ends in failure

The fall of Adam and Eve. (True Stories from the Long Ago, Lesson 3, Year 1, Part 1).

Israel worshipping the golden calf. (Lesson 31, Year 1, Part 3).

Saul. (Lesson 52, Year 1, Part 4).

Jonah (Lesson 79, Year 2, Part 3).

C. E. Topic for Young People

Topic for August 28, 1938
THE ENTERPRISE OF FOREIGN MISSIONS IN RELATION TO CONDITIONS IN THE WORLD
Gal. 3:26-29; Col. 3:1-11
Suggestions for the Leader

(The topic for tonight is a digest of a sermon preached by Rev. Robert E. Speer, who is a recognized authority on mission work).

As Mr. Morrison was sailing for China, someone asked him if he thought that he could make an impression upon the Chinese. He replied that he could not; but the Lord could. It may appear that we have a tremendous subject for discussion and that we can not do anything about it. However, great the subject, the Lord can make an impression on the world as we carry on mission work. It is really Christ that does the saving; we do the teaching and preaching.

The need for foreign missions is as great today as ever. "Within the last few years the old conceptions of struggle and conflict have come back again stronger and subtler and more dangerous than they were before. Great forces are weaving once again the war patterns into the plastic minds of the new fashioned race.

"War has not been because the common heart of mankind has hated (other people or other races) but because the great masses of men have not been able to have their will or God's will through them and have been hopelessly entangled and confused and misguided by false leadership and involved in great crises from which they could not escape."

The trouble is not something external. The fundamental error lies beneath the surface of institutions and relationships. The old name for the trouble is sin. The work of foreign missions has something to do and say about world conditions because it deals with sin. If the sin problem could be settled with men, world problems would be easy.

The following speakers shall show us the marvelous work of the mission enterprise and indicate its effect upon the world.

1. *Missionary Work deals with the Wrongs and Folly of the World.*

"These Christian men and women from these other lands,—who brought them to Christ? What were the agencies in their nations that have been raising up during the last generation the only kind of men and women who can create in those nations the ideal or accomplish the realization of the new order that is to be? Ask these men. Christ made them. He is making thousands more. We have them here and in every land, our Christian equals and our superiors, men and women to whom we gave Christ, our best inheritance.

It is sure that we can do little to make our voices heard in the political chambers and governments of the world. We can, however, win men for Christ in such numbers that those governments will be compelled to hear us and them. Missionary work begins at the right place; it seeks to win individuals for Christ.

2. *The Missionary Enterprise Plants the Christian Church in the Life of the World.*

The Apostle Paul knew that in the little gatherings of Christian folk that he called his churches, he had the germ of a new organization of mankind, that there he had the solution of the problem of the relationship of nation to nation in the building up in every great nationality of a membership of Christ's body and relating that to all the other members of Christ's body throughout the nations.

Time will show again what it showed in the first centuries of the church, that the Christian church founded in a nation the most basic of all institutions. No doubt our churches in the mission fields are crude and imperfect but they contain the best seed we have of the solution of the race problem. They insist upon better conditions of life and fellowship between people of other nations.

The church has something to say against inequality and oppression. In Christ, there is no class or cast system. Paul said that there was no distinction to be made between Foreigner and citizen or bondman and freeman. In his day there was slavery and inequality between men and women. What the early Christians did not witness, they hoped for to come to others.

In spite of the blessings from the Christian way of living, some people refuse to give God the glory. If we did not have the church in the world, it would not be a decent place in which to live.

3. *Missionary Work Introduces Education, Government, Culture and Mechanics to the World.*

The earlier missionaries have been regarded as men and women whose one concern was to rescue brands, one by one, from a future burning. They were not bothered by a social gospel and establishing the kingdom upon the earth. They did believe in another life that is greater than this and in a judgment day. They preached Christ and His love. They led souls to the cross to see the Lord Jesus.

Along with this work of rescuing men goes another interesting phase. The words of Wm. Carey will best explain it. "I wish you also to send me a few instruments of husbandry, scythes, sickles, plough-wheels and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit trees, that you can possibly procure; let them be packed in papers, or bottles well stopped, which is the best method. All these things at what ever price you can procure them, and the seeds of all sorts of field and forest trees, etc."

These things help to make the burden of the native lighter and deepens his love for the work of the missionary.

Everything should come in order. First the natives should be saved and then see these other things.

4. *The Missionary Enterprise sends Men and Women out in the Spirit of Christ, to bring His redeeming Work to Bear upon the Needs of the World*

The greatest need of the world is in the realm of spiritual things. Development was neglected. Even the agnostic, Thomas Edison admitted that years ago. We have inventions and education; but we also have unemployment and atheism. The world is sin-sick and needs a physician. Missionaries go out to the lands across the water and declare that the Lord Jesus can cure the sickness.

Sir Wm. Mackworth Young, K.C.S.I. Lieutenant Governor of the Punjab said, "As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done by the British Government in India since its commencement....I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries.

5. *The Most Important Missionary Question*

The most important missionary question is not, "Are the heathen really lost?" For us it is, "What am I doing to send the gospel to those who need it most?"

Some people say that they do not believe in foreign missions. Others try to say that the ignorance of the native will save him. It is most likely that we never will be on fire for missions until we ask the important question and answer it. We simply must do something for missions. The need is certain and the results are happy. As a member of the Christian church we have a good thing to share to others. As Christian Endeavorers we ought to be missionary at heart. Read all you can find on the work of missionaries and support them through prayer and gifts.

If men really believed Acts 4:12 there would be many more missionaries to go out to work and many others to support them financially.

Questions

1. Is the day for foreign missions over? Matt. 28:19; 2 Cor. 5:19.

2. Who were some of the greatest missionaries and what did they do? (Ask your pastor or read for this information).

3. What is the chief business of the missionary? I Cor. 2:1-2; I Cor. 15:3-4.

4. Do you think that the heathen are really lost? John 3:18, 36; Rom. 3:23.

5. How does mission work create a better feeling between nations and races?

6. What is the sole remedy for the world's sin-sickness? Mark 7:20-23; Rom. 6:23; Acts 4:12; Rom. 5:8.

CHRISTIAN SEPARATION

With Reference to the Lodge

By Dr. C. F. Yoder

(Continued from last week)

4. Christians should not substitute a low or partial moral standard for the gospel standard.

This is exactly what most lodges do, and the resulting tendency is to do away with the Gospel standard altogether. For example, it is said that "there is honor even among thieves," so that one thief will not steal from another. This is in effect the lodge standard. The Mason is said to swear that he will not rob or wrong a brother Mason knowing him to be such. What does this mean if it does not give him liberty to wrong one not a Mason? Again he is said to swear "not to have carnal intercourse with the wife or sister or mother or daughter of a brother Mason, knowing them to be such." What is this but to expose every other woman in the world to the lust of the Masonic libertine?

It is needless to deny that this is the implication, for every school boy who has studied Government knows that it is a principle of law that when a person specifically deeds away certain of his things he retains full possession of all the rest. For example, in America, whatever rights the States do not give to the Federal Government by specific mention in the Constitution, they retain. Now, when the lodge member deeds away by his oath his "right" to violate the wife or sister or mother or daughter of a fellow Mason, he by this well-known principle of law assumes to **retain** the "right" to commit adultery with any other woman. The lodge leaders may not so explain it, nor the befogged members so understand it, but that is the implication of such an oath, and no intelligent Christian can stoop to its plane. If it be said that the lodge does not recognize the right to commit adultery or to rob at all, but seeks only to impress the **special** obligations to Masons, or other fellow lodge members, we reply that the very act of limitation **assumes** that a person has a right to do such things to others. How can one deed away a **part** when he does not possess **any?** How can one swear away his (assumed) right to wrong fellow members, if he does not pretend to have the right to wrong them or any one else? The position is absurd, and not only absurd, but wicked. The Gospel principles are universal and not partial, and no Christian can assume to possess the right to limit his moral obligations as lodges in general do. Their moral standard is not Christ and the Gospel, but a sham substitute which is sugar-coated to deceive the Christian who is won to the lodge, but which confirms the wicked in their wickedness. It may be granted that some lodges teach some principles that are good and true, but where even the Golden Rule is made the way of salvation rather than the Christ who gave the Golden Rule, it becomes an anti-Christ. That some lodges do put their principles in the place of Christ as the way of salvation can be noted by any one who will take the trouble to listen to one of their burial services and note how hope of meeting "in that grand lodge above" is **not** based on faith in Christ and obedience to His Gospel.

Even in their boasted "Charity" the lodge substitutes a low standard of benevolence for the Gospel standard.

(1) **Their "charity" is only insurance** *to members, whereas Christians are* **taught to "do good to all men"** (Gal. 6:10; Rom. 12:20).

(2) **It is delegated instead of voluntary.** When our brow is fevered let it be smoothed by some loving fellow-Christian rather than by some man of the world sent by a lodge. "If I bestow all my goods to feed **the poor** * * * but have not love, it profiteth me nothing" (I Cor. 13:3).

(3) **Lodge members pay their dues hoping to receive as much again,** while Christians are taught to "do good and lend hoping for nothing again" (Luke 6:35 A. V).

(4) **Lodge charity is of the standard of the world** because, "if ye do good to them that do good to you, what thank have ye? for even sinners do the same. But love your enemies and do **them** good" (Luke 6:34, 35).

(5) **Lodge "charity" is not in the name of a disciple, nor does it give glory to God.** It is true that no one shall give a cup of cold water and lose his reward, but it must be "in the name of a disciple" (Matt. 10:42). "Whatsoever ye do in word or in deed **do** all in the name of the Lord Jesus" (Col. 3:17). The lodges, instead, take all glory to themselves rather than the Savior who gave to the world the example of true love. When the Good Samaritan helped the man who fell among thieves he took him to the inn and provided for all his needs, not because the man was a fellow lodge member and had paid his dues, but because he had Christian compassion. The Good Samaritan is Jesus, not lodge members, and the inn is the church, not the lodge, and the help given is not dependent on ability to pay dues. If lodge members really wish to help the cause of love and friendship, why do they not give their individual devotion to the church which has in Christ the only model of

true love, rather than to a half-way substitute?

5. Christians must oppose oath-bound secret societies because in greater or less degree they are false religions.

That lodges assume the functions of religion is more true of some than of others, and it is denied altogether by some members of all, but by others it is admitted, and still others make a boast of it. We have heard many lodge members say, "My lodge principles are good enough religion for me." As proof that the lodge does usurp the place of true religion note the following:

(1) **The lodge has an altar but not a Christian altar.** In all ages the altar has been the symbol of worship. What is a family altar? The institution of family worship. What is the church altar? The place of worship. What is the lodge altar? The place of religious ceremonies. Is the lodge altar Christian? It cannot be in those lodges which treat Christianity as simply one religion of many in the world. The lodge altar is simply a symbol of religion, and is to be classed with the altars of Baal or Buddha and the rest, all of which Christianity came, not to affiliate with, but to overthrow. Christianity is not hostile to truth or to any good principle but it has no compromise with any of Satan's substitutes for the Gospel.

(2) **The lodge has prayer, but not Christian prayer,** because it cannot be in the name of Christ. This is true of even the order of Odd Fellows, which is thought by many church members, and even ministers, to be in harmony with the Gospel because it makes so much of the incident of the Good Samaritan. The Grand Lodge of Massachusetts, says the **Christian Cynosure**, asked the Sovereign Grand Lodge of the World for the Order of Odd Fellows, the following question, the answer of which authoritatively sustains the point we make.

Question,—Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?

Answer: Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence anything savoring of sectarianism is not to be tolerated. The words, "system of faith or sect," do not have reference to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense, Christianity is a sect; hence it is inexpedient, and I think, unlawful, to make prominent reference to it in lodge work.

Donneldson's Pocket Companion of Oddfellowship also says that none other than the prescribed forms of prayer may be used (p. 166), and these bar the name of Christ, the only name in which there is assurance of answer (John 16:26). Can a Christian join in such Christless prayers?

The fact that lodges use some of the truths and incidents of the Bible, while rejecting the vital things of the Gospel, as the atonement, regeneration, etc. only makes them the more dangerous when posing as substitues. Satan is most to be dreaded when he "transforms himself into an angel of light," and thus seeks to sidetrack worship from the true God to himself.

(3) **The lodge uses the Bible, but simply as a part of its "furniture."** In Hindoo, Buddhist or Mohammedan countries, the so-called sacred books of those religions are used by the adherents instead of the Bible. Lodge religion, therefore, is not Bible religion.

(4) **Some lodges have religious rites and symbols, such as facing the altar** to the east, kneeling, being half dressed, with left side bare, going through a mock burial and resurrection, etc. If the lodge is not considered religious, why is it that these religious rites are made an essential part of the ritual?

(5) **All, or nearly all, lodges have religious rites for the dead, but they are not Christian.** The ritual prayers may be read by a lodge chaplain who is himself an unregenerate, vile man. They may include the dropping of a sprig of evergreen as a symbol of the resurrection, but they do not base the hope of salvation on the atonement of Christ. They do not include faith and repentance, but every lodge member, whether regenerate or not, is buried with the hope of meeting again "in the grand lodge above." If this does not put the lodge as a substitute for the church and make it a false religion, what can make it so?

The following is a sample of their funeral odes:

Though in the Grand Lodge above
We remember thee in love.
Till the life shall end—then hear the voice,
Depart in peace from earth to heaven.
And now he quits our weary train,
And marches o'er the heavenly heights.
—Manual of Oddfellowship by A. B. Grosh, p. 408.

Compare this with the declaration of Jesus,

I am the way,....no man cometh to the Father but by me....I am the door,....he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber (John 10:1).

With such a system calculated to inspire a false hope it is no wonder that **it is the testimony of all earnest pastors that as a rule the lodge tends to become a substitute for the church.** There are church members, to be sure, who are also active lodge members, but it remains true that the energy and time and money and thought that is spent upon the lodges is that much taken from the church. And in the majority of cases, as those who read these lines may know for themselves, the waxing of zeal for the lodge causes a waning of zeal for the church, and while some men have been brought to the church through the lodge, yet on the other hand, many more have been led away from the church by the lodge. Who ever heard of a church member being more devoted to the prayer meeting because of joining a lodge? Let it be remembered, however, that what has been said is in reference to lodges in general, and not of the exceptions; of the tendency of lodge principles, not of members who retain the Christian spirit in spite of them.

6. Christians must not violate the scriptures concerning titles of honor.

Jesus said, "Be not ye called masters, for one is your Master even Christ" (Matt. 23:8-10 A. V.), but the secret orders with scarcely an exception heap high and mighty titles upon their various officers and members of advanced degrees, all of which encourage that vanity and worldly pride which is directly contrary to the spirit of Christ and the church. Jesus said, "He that is greatest among you let him be your minister," but the lodge says, "Let him be your 'Royal chief' or 'Supreme Grand Chancellor' or 'Worshipful Master' or some other superior person." If these titles are empty they are mockery, and if they are taken as they mean they are blasphemous. That some take them as child's play is no excuse for them. The Christian has no business with them, for they savor of the anti-Christ.

7. Christians must oppose the promotion of unChristian caste spirit.

The Gospel teaches us to be "no respecter of persons" (Acts 10:34; Jas. 2:1-10), but the lodges are so continuously guilty of helping their own members in preference to others equally or more worthy, that it is idle for them to deny that they do such things. Some members may not, but the system as a whole fosters that sort of thing. The open fact that so many men join lodges in order to get office or position or practice, is incontestible proof that this unjust favoritism exists. Some men by joining a great many lodges get a "pull" that they can secure almost any position over the heads of far more worthy persons. Space need not be taken for specific instances, although volumes of such might easily be given, because every reader will know of such instances for himself. They are a part of the "secret work" which is not all behind closed doors, and thousands of such cases of injustice escape general observation. Thus the very foundations of the lodge system are based on error and wrong. Whatever divides humanity on artificial lines and bestows favor without merit, or withholds it from the deserving because of being alien to the lodge, is wrong. Again we admit that many lodge members, because of their Christian teaching, oppose such favoritism and caste distinctions, but the very nature of the lodge caste tends to foster and encourage it. We have known even preachers to be so blinded to right as to join lodges for the sake of gaining positions and emolu-

ments that they could not otherwise obtain. Whether they deserved them or not, in either case the lodge is wrong in helping or hindering on the basis of lodge membership rather than on the basis of merit. Christianity breaks down evil caste, but the lodge builds it up, therefore the lodge is no place for a Christian.

Imagine now a minister of the Gospel, fired with an ambition to become prominent in the community, who has been called to preach that besides the name of Christ there is none other "name under heaven that is given among men, whereby we must be saved" (Acts 4:12), as a candidate for membership in a lodge which excludes that name from its ritual lest it offend its infidel or Jewish members. He leaves the wife whom he has vowed to treat as "one flesh" with himself, and announces himself as ready to receive secrets as yet unknown, and forever conceal them from the companion of his bosom. He leaves the little children whom God commands him to rear "in the nurture and admonition of the Lord" to seek pleasure with infidel and other members of a caste which binds its members for time and eternity. He knocks three times, the guard calls out "Who's there?" and he replies, "A man poor and blind and naked, seeking light and shelter,"—thus at the very door repudiating his Christianity as if he were a sinner coming to a Savior. He passes the closed and guarded door, and, trampling upon the Master's words, "swear not at all," he proceeds to take an oath accompanied with penalties which belong only to the State, and which must mean murder if enforced, or mockery, if evaded. He kneels in prayer, but not "in the Spirit," or in the name of Christ (John 15:16). He uses the Bible which says "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11) only as a means of enforcing his oath to cherish and protect and conceal them. He goes through rites of which he may never speak to his wife and salutes them as "worshipful master" or something similar, forgetting Him who said, "Be ye not called masters, for one is your Master, even the Christ" (Matt. 23:10 A. V.). He is seated in the company and sees it vote to have a dance the following week and is powerless to prevent it. He hears a committee report that in its "benevolent" work the lodge had paid so much to such members during the month, but not in the name of Christ (Col. 3:17; Matt. 10:42). He hears the lodge arrange to attend the funeral of a non-Christian member who has died, and learns that he must put on the lodge regalia and march in line to the funeral or give a good excuse for not doing so. He marches to the grace and hears a chaplain of unclean life read from the load ritual words which imply that the deceased unbeliever shall share heaven with the rest, and then he drops his sprig of myrtle in the grave to show his own assent to this lodge hope; and after the funeral he returns home to prepare to preach from the pulpit, the Gospel, the whole Gospel, and nothing but the Gospel. **Think you he can do it?**

Grant that this is putting the worst possibilities forward, are these things not possibilities? And could Satan work a worse deception than to cause a Christian to feel that in doing such things he is embracing an opportunity for good? Grant also that most lodges encourage morality and most lodge members live according to law, yet Satan seeks not so much to cause sin directly as to cause unbelief. In breaking down the atonement made by Jesus is the great sin of the lodge system.

MY PRAYER

Oft when I am weary
And my heart oppressed,
Find I then in Jesus
Perfect peace and rest.

He my soul can comfort,
Banish every foe,
Guide my weary footsteps
Through this vale of woe.

Then when day is ended,
And my work is o'er;
I will rest with Jesus,
Safe forevermore.

—F. M. W.

BRETHREN HOME & BENEVOLENT BOARD'S REPORT
(Months of May and June)

Receipts: MAY

	General	Home	Ministers	Total
Brought Forward		394.25	1283.87	1678.12
Henry Rinehart		200.00B		200.00
New Lebanon	8.75			8.75
Waterloo	69.05			69.05
Danville	2.00			2.00
Mrs. Alta Wright		1.00B		1.00
Lanark	20.00			20.00
Sale of 6 Hogs	101.53			101.53
Gretna		5.00	5.00	10.00
Roanoke, Va.	7.50			7.50
Nappanee		2.00	15.16	17.16
Clayton	10.50			10.50
Peru	2.50	1.50	4.18	8.18
North Georgetown		2.12	1.00	3.12
Uniontown			3.00	3.00
JUNE:				
Whittier W. M. S.		24.00		24.00
Sale of 11 hogs		205.94		205.94
Kings Daughters S. S. Class McKee			5.00	5.00
Conemaugh		25.00	25.00	50.00
Masontown	14.90			14.90
Interest Apple Loan		22.00		22.00
Interest Compton Loan		6.87		6.87
Principle Compton Loan		100.00		100.00
Mrs. E. G. Goode		1.00B		1.00
Restitution Pub. Co. Ashland		5.00B		5.00
Mrs. Eva D. Griffith		10.00B		10.00
Long Beach First		100.00	200.00	300.00
Indiana Laymen		32.51B		32.51
Los Angeles First		25.00B		25.00
M. E. Horner		1.00B		1.00
Loree W. M. S.			7.19	7.19
Expenditures: MAY:				
Rev. I. D. Bowman, Min. Appro.			25.00	25.00
Rev. L. W. Ditch, Min. Appro.			15.00	15.00
Mrs. B. H. Flora, Min. Appro.			15.00	15.00
Mrs. D. A. C Teeter, Min. Appro.			15.00	15.00
Mrs. J. L. Kimmel, Min. Appro.			15.00	15.00
Mrs. J. W. Clark, Min. Appro.			15.00	15.00
Mrs. L. G. Wood, months Mar. Apr. May			45.00	45.00
100—3c stamps		1.50	1.50	3.00
Hay for farm		3.35		3.35
Phone		2.90		2.90
Frants Lumber Co. (On Barn)		384.70		384.70
Lights		11.01		11.01
JUNE:				
Rev. I. D. Bowman, Min. Appro.			25.00	25.00
Rev. L. W. Ditch, Min. Appro.			15.00	15.00
Mrs. B. H. Flora, Min. Appro.			15.00	15.00
Mrs. D. A. C Teeter, Min. Appro.			15.00	15.00
Mrs. J. L. Kimmel, Min. Appro.			15.00	15.00
Mrs. J. W. Clark, Min. Appro.			15.00	15.00
Mrs. L. G. Wood, Min. Appro.			15.00	15.00
Telephone		2.20		2.20
Lights		10.93		10.93
Articles of Agreement (Indiana)		6.50		6.50
Paid toward new barn to date				$1713.58
Total in Barn Fund to Date				$1396.91
In Red				$ 316.67

HURRY, HURRY, HURRY with offerings for barn and fire escapes.

L. V. KING, Treasurer.









Two views of The Brethren Home with the old barn and the new one.

Views and News From The Brethren Home

Flora, Indiana

Ever since David Jolliff of the Fair Haven church, West Salem, Ohio, came to the home in March, 1936, he has felt that the home should be endowed. With this in mind he has had two views made of the home, also pictures of the new and old barn.

The home has been in operation fifteen years. Nearly every year there is something added— orchard—small fruit, rooms remodeled or redecorated, new barn, till now when the fire escapes are on you will have one of the finest small homes in the United States.

There has been a lot of money invested here by persons, some whom have passed on, and some are still living especially Henry Rinehart, of Flora, Ind., and I am sure that were this home endowed we could take care of more of our people and that is what it was built for.

If you could only be here and know how the most of our members enjoy the home it would mean a lot to all of you.

One of our ladies said to me yesterday, "O, if you only knew how I hated to come here. I had such a horror of an old people's home; I never thought it would be like this. Why this is as nice a home as I ever had, and I was always satisfied. I thought I had an extra nice home, but you can do as you please and that is more than you can do when you live with your relatives."

We serve good food and plenty of it and the members appreciate it I am sure. If only the churches and individuals would realize what it would mean to our organization at large if this home was endowed! I trust there will be many of you who will give your money freely and you will be very richly blessed; for God always blesses a cheerful giver.

Sincerely,

Mrs. Cyrus Meyer.

ISRAEL'S SEED

By Leona Dawson Cole

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Sincere, but so mistaken—
Israel today,
With all the zeal for knowledge
Has somehow missed the way.

They shall be silver-pinioned,
By means of second birth.
And then, the broken vessels
Will rise and bless the earth.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Our Command—"Forward With Christ"

The Promise of His Presence

Rev. J. Wesley Platt

THROUGH ALL AGES of human history, the only real forward move has been made by the people of God. The rest of humanity has no power resident within itself or from any other source to advance. In other ages the moral corruption and spiritual darkness were largely due to ignorance. In this age they result from wilfull Christ rejection. The advance of humanity has been accomplished in that realm of the race where God was in their midst. His presence was then and is now the great separating power that acted as a magnet to draw the God-conscious ahead and out from and upward from them that knew not God. We may rightly believe that apart from God man is not one whit advanced from his lost condition morally, physically, socially or spiritually. Man without the presence of God just CANNOT get ahead. Note the chaos of the present hour as the outstanding proof of this.

Therefore man's supreme need is the presence of God to direct him in God's way which we Christians know is the best and only way of life. Not long ago some "great" human thinker said, "The present chaotic world conditions is evidence that man has lost his way." My own analysis is that instead of losing his way, man has deliberately chosen the wrong road when he came to cross-roads and a choice became necessary. Too many human actions indicate that man will have his way and in getting it, Isaiah says, "All we like sheep have gone astray. We have turned everyone to his own way." To forsake or reject God's way is to travel the wrong road. There is a vast difference between losing one's way and choosing the wrong way.

Moses is an inspiring example of man's conscious need of God's presence. In Exod. 33, God commands him to go up into the promised land with the people he had brought out of Egypt. God said he is responsible in the words "the people which thou hast brought up out of the land of Egypt." Moses immediately recognizes his inability to assume such a responsibility and in verses 13 says to God, "Consider that this nation is THY people." At this point he prays God for favor and God allays his fears in the soul-cheering words which undergird every child of His, "My presence shall go with thee." How truly representative of the Christian's dependence upon God's presence in His Holy Spirit as Moses says, "If Thy presence go not with me, carry us not up hence." Oh, that we might always and in all things take the same attitude. What a different spectacle would be presented to the world. One of the healthiest indications of the Christian's proper relation to God is this consciousness of the need of His presence; and what a boon to the children of God, "My presence shall go with thee."

In Matt. 18:20 our Lord Jesus Christ promises "Where two or three are gathered together in my name, there am I in the midst of them." How many times it becomes necessary to recall these blessed words and find HIM with us as we journey over our pilgrim pathway. He at no time or place makes His presence contingent upon numbers. Many examples in the Word show that there is always a great discrepency between those that are on the Lord's side and those who are not. Comparatively few go forward with His presence as against the many among whom He is not. One or more with God always constitutes the majority, no matter how many are otherwise minded. Lacking His presence the seeming majority becomes the helpless minority. May we always be on the majority side because His presence makes it that way.

Reading again Matt. 28:19-20, Jesus says, "Go ye, therefore and teach all nations, baptizing them in the name of the Father; and of the Son; and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen." There are many questionable ideas of His presence; there is much false security; yes, there is a way that seemeth right unto man, but the end thereof are the ways of death. But everyone who

goes forward faithfully in His plan and program of evangelization has the very sure word of the promise of His presence, "lo, I am with you alway." Why take chances about His presence when He tells us how to be sure about it?

Anticipating His return to the Father's house, the ivory palaces, from which He came to this sin-cursed earth to shed His blood as a ransom for many He prepares His children for His abiding presence; this time in the person of the Holy Spirit. John 14: 15-17 He says, "If ye love me, keep my commandments. And I will pray the Father and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you." What a comfort indeed that He abides with His children as they now carry out His will in preparation for His return. Hallowed presence of God.

When the apostle Paul was hard pressed as he was endeavoring to present Jesus to the Jews in Corinth, as he beheld their stubborn opposition to the Gospel, and their blasphemy, the Lord spoke to him in a vision saying, "Be not afraid, but speak and hold not thy peace, for I am with thee." Acts 18:9, 10. How that promise gave him courage and how it has encouraged thousands of His children in all these centuries.

On his way to Rome as a prisoner, circumstances combined to make a very critical situation. The Lord Jesus came into the ocassion and Paul responds to it in the words, "For there stood by me this night, the Angel of the Lord, Whose I am and Whom I serve, etc." Acts 27:23. This is one of those grand exhibitions of the realization of His presence.

The apostle John makes the presence of God so practical and sweeping that we catch our breath at its magnificence. I John 4:12, "No man hath seen God at any time. If we love one another, GOD DWELLETH IN US, and His love is perfected in us." How is that for His presence? Can't you hear your Lord Jesus saying, "By this shall all men know that ye are my disciples, if ye have love one for the other." The prophet Isaiah says in 43:12, "Ye are witnesses, saith the Lord, that I am God."

We could continue this indefinitely, considering the promise of His presence. It cheers our hearts to contemplate that presence and to hold blessed communion with Him. But we must conclude in just a few observations.

Only the presence of God provides adequacy for every Christian task and movement. Such a wonderful work as has been accomplished by the splendid organization of your Women's Missionary Society bespeaks the fact that you have achieved only because of His presence in your efforts. May you continue to move forward trusting only in the sufficiency of His presence, as you review from time to time the promises of His presence. Relying on His presence gives the needed assurance. Paul said, "I believe God." So let us take heart in believing God.

The presnce of God is with all His children as they go forward in obedience to His will. No doubt need be entertained here.

The Christian may not go anywhere, do or say anything without considering its effect upon the claim to His presence.

His presence determines the character of every undertaking.

In His presence there is fulness of joy.

May God add His blessing.

Pastor First Brethren Church, Manteca, Calif.

Worship Program

September Topic:

Forward With Christ

CALL TO WORSHIP: "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."—Psalm 19:14.

SONG: "Jesus, I Come."

1. Out of my bondage, sorrow and night,
Jesus, I come, Jesus, I come;
Into thy freedom, gladness and light,
Jesus, I come to thee;
Out of my sickness into thy health,
Out of my want and into thy wealth,
Out of my sin and into thyself,
Jesus, I come to thee.

2. Out of unrest and arrogant pride,
Jesus, I come, Jesus, I come;
Into thy blessed will to abide,
Jesus, I come to thee;
Out of myself to dwell in thy love,
Out of dispair into raptures above,
Upward for aye on wings like a dove,
Jesus, I come to thee.

SCRIPTURE: John 12:26.

PRAYER.

BUSINESS.

SONG: "Jesus Calls Us."

PRAYER.

TOPIC: "Forward with Christ."

POEM: "Thanks for Service."

DUET: "Teach Me thy Will, O Lord."

TOPIC: "The Promise of His Presence."

NATIONAL CONFERENCE reports by the delegates.

CONSECRATION HYMN: "Where He Leads Me."

1. I can hear my Saviour calling,
I can hear my Saviour calling,
I can hear my Saviour calling,
"Take thy cross and follow, follow me.

REFRAIN:
Where he leads me I will follow,
I'll go with him, with him all the way.

2. I'll go with him through the garden,
I'll go with him, with him all the way.

3. He will give me grace and glory,
And go with me, with me all the way.

BENEDICTION:

"The Lord bless thee and keep thee;
The Lord make his face to shine upon thee,
and be gracious unto thee;
The Lord lift up his countenance upon thee
and give thee peace. Amen." —Numbers 6:24-26.

October Topic:
Sweet Singers of Israel

CALL TO WORSHIP: (See above worship program)
SONG: "The Lord is my Shepherd." (Psalm 23)

1. The Lord is my shepherd,
No want shall I know;
I feed in green pastures,
Safe-folded I rest;
He leadeth my soul
Where the still waters flow,
He restores me when wandering,
Redeems when oppressed;
Restores me when wandring,
Redeems when oppressed.

2. Through the valley and shadow
Of death though I stray,
Since thou art my guardian,
No evil I fear;
Thy rod shall defend me,
Thy staff be my stay;
No harm can befall
With my comforter near.

3. In the midst of affliction
My table is spread;
With blessings unmeasured
My cup runneth o'er;
With perfume and oil
Thou anointest my head;
O what shall I ask
Of thy providence more?

4. Let Goodness and mercy
My bountiful God,
Still follow my steps
Till I meet thee above:
I seek by the path
Which my forefathers trod,
Through the land of their sojourn,
Thy kingdom of love.

SCRIPTURE: Psalm 51:1-13.

(The leader may use either the metrical version found below or read directly from the scriptures, or use both if desired).

After thy loving kindness, Lord,
Have mercy upon me:
For thy compassions great blot out
All mine iniquity.
Me cleanse from sin, and thoroughly wash
From mine iniquity:
For my transgressions I confess;
My sin I ever see.

'Gainst thee, thee only, have I sinned,
In thy sight done this ill;
That when thou speak'st thou may'st be just,
And clear in judging still.
Behold, I in iniquity
Was formed the womb within;
My mother also me conceived
In guiltiness and sin.

Behold, thou in the inward parts
With truth delighted art:
And wisdom thou shalt make me know
Within the hidden part.
Do thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash thou me, and then I shall
Be whiter than the snow.

Of gladness and of joyfulness
Make me to hear the voice;
That so these very bones which thou
Hast broken may rejoice.
All mine iniquities blot out,
Thy face hide from my sin.
Create a clean heart, Lord, renew
A right spirit me within.

Cast me not from thy sight, nor take
Thy Holy Spirit away.
Restore me thy salvation's joy;
With thy free spirit me stay.
Then will I teach thy ways unto
Those that transgressors be;
And those that sinners are shall then
Be turned unto thee.

PRAYER.
BUSINESS.
SONG: "Jesus Shall Reign." (Psalm 72).
PRAYER.
BIBLE STUDY: "The Dead Sea."
TOPIC: "The Psalms, Israel's Hymn Book."
LET THE LEADER Read Psalm 108.
TOPIC: "The Mercy and Deliverance as Portrayed in the Psalms."
TOPIC: "Psalms of Prayer and Thanksgiving."
LET THE LEADER Read Psalm 13.
TOPIC: "Psalms of Promise."
TOPIC: "The Psalms of Prophecy."
SONG: "All People That On Earth Do Dwell." (Psalm 100).

1. All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, his praise forth tell;
Come ye before him and rejoice.

2. The Lord, Ye know, is God indeed;
Without our aid he did us make;
We are his flock, he doth us feed,
And for his sheep he doth us take.

3. O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always,
For it is seemly so to do.

4. For why? The Lord, our God, is good,
His mercy is forever sure;
His truth at all times firmly stood
And shall from age to age endure.

BENEDICTION: (See September program)

"Be not afraid to pray; to pray is right.
Pray if thou canst with hope, but ever pray
But if for any wish thou canst not pray,
Then pray to God to take that wish away."

Forward in Love

Mrs. Homer A. Kent

WE ARE LIVING in a day when advancement and progress are the watchwords. Men are no longer happy to enjoy achievements already won, but they seem to get satisfaction only when they are reaching out to accomplish more and more. Men are speeding in every line of human endeavor. The highways are filled with drivers bent on going forward at reckless speed. It is really pathetic when we reflect that much of present day speed is aimless. Men are not concerned, in many instances with the "why" and the "where" of their going.

On the other hand, the Christian is bent on going forward in a much more serious manner. He has a book of directions that help him discern the plan God has for his life. He has discovered that he can go forward from victory unto victory when he has learned the lesson, that God would have his children go "Forward in Love." God is love and consequently there emanates from Him a stream of undying love, matchless grace and plenteous mercy for all. Christ dwells within and when one entertains the Lord as an abiding guest, he cannot help but characterize his own actions by exclaiming, "The love of Christ constraineth me."

Now I would have you notice in what ways the love of Christ constraineth us. First, we are compelled to yield our lives to Him. Peace and joy in their fullest sense come only with complete surrender. There must be confession of Christ as Lord and Saviour. There must be recognition of the sovereignty of God. He is the only one who can save and keep. When the truth grips our hearts, that Christ emptied Himself of His glory and condescended to put on human flesh, that he might redeem our souls, we are made more ready to pour out our own lives in service for Him. We seek to get rid of selfishness, we subordinate carnal ambitions; we transfer our focus from earthly pleasures to the delights of heaven. This is not all done in a day. It is a work of grace and is constantly going on in the life of the believer.

To consecrate life in a general sense is not enough. All have been given talents. Not one is left out. We see the infinite wisdom of the Father in bestowing gifts when we observe any group in our church life, or even in our W.M.S. How the capabilities for service vary, and yet how important is each one. It is only when our talents are yielded to Him that our ministry enlarges and we really go forward in loving service.

In the second place, the love of Christ constraineth us to make preparation for service. If we are to make any progress whatsoever, there are some very definite things we need to do. We must be diligent in our study of the Word. Spasmodic reading gets us nowhere. We need to read regularly and we need to read whole portions of the Scripture. All of us have been grieved to hear someone quote isolated portions wrested from their true setting and meaning. The doubter can chose unrelated scriptures to prove a particular theory. But the one who is growing consistently needs to read faithfully, that he too, is not deceived by subtle teaching, or carried away by every wind of doctrine. Have you ever noticed that the Bible student gradually becomes strong in intecessory prayer as well? He has become acquainted with the numerous recorded prayers of intercession and has made them his own. To prepare for service, the true disciple will find fellowship with the Spirit a precious experience. He will discover that the things he once loved, no longer allure him. He will become more and more separated unto God.

If preparation for service is an evidence of the constraining love of Christ, it is also true that we are compelled to win victories for our Master. To know Christ is to experience a passion for lost souls. A redeemed person is not content with his own salvation. He is constrained to tell others. And he really wins others. It is not enough to merely talk about saving souls, for that is comparatively easy for every Christian, but to actually bring an unsaved soul to confession, that is victory. It may require patience and sacrifice, and it does in most every case, but the joy that accompanies the victory compensates in large measure for all the effort put forth. After all, our efforts are so puny, our sacrifice so small when we think of them in terms of the love and sacrifice our Lord evidenced when he left the glorious things of heaven to redeem fallen men. The story is told of a client who called at the office of a Christian attorney. While waiting entrance to the private office, his eyes chanced to fall upon a picture of Christ hanging upon the wall. He gazed intently, as his attention had never been directed to Christ before. He suddenly left the office and walked up and down the street, then as suddenly returned only to be moved by the picture. Finally he burst out "Who is He? I must find out." What an opportunity for that Christian lawyer to lead a soul to Christ. If only a picture painted by the master stroke of the artist can provoke such emotions within the human breast, what might be done if every believer helped just one soul to get a glimpse of the real, living Saviour?

Finally we are constrained by the love of Christ

to love our brethren and sisters. Thus we shall know that we have passed from death unto life. Our individual lives will glow and grow; our missionary activities will increase and multiply; our church will experience a great awakening. Differences of opinion will be forgotten and policies of administration will be unbiased and a charitable attitude exercised toward everyone. Real meaning and depth will be added to the scripture, "And now abideth faith, hope and love, but the greatest of these is love."

Washington, D. C.

The Dead Sea

Rev. Fred C. Vanator

We Will Recall that in our study of the Jordan River that we stood in word-picture at its mouth and looked out over the expanse of the Dead Sea. As we looked across the river that pours seven millions of tons of water into the sea every day of the year, we saw in that picture one lone tree, symbol of the loneliness and desolation that surrounds this body of water, which is always receiving and never giving out of the water which supplies its very existence. How typical of so many lives today. Forever receiving; never giving in return.

Let us first of all learn something of this strange sea. The name, "Dead Sea" is not a Biblical term. That name was given it by the Greeks during the last half of the second century. It has, however, three Biblical designations: "The Sea of the Plain; the Salt Sea, and the Eastern Sea." Josephus, in Antiquities i, 9, 1, calls it "Asphaltitis."

A rough description of the sea itself would run something like this. It is forty-seven miles long and nine and one-half miles wide. It is 1292 feet below the level of the Mediterranean Sea. We may realize how deep this is when we illustrate. Suppose a canal were dug from the nearest point directly west of the Dead Sea into the Mediterranean Sea. This distance would be approximately fifty miles. The fall thus formed would be one foot for every two hundred feet, and it would become a veritable rushing torrent. Around most of the shore lines we find that the banks are from forty to sixty feet high, and on the east side of the sea the mountains rise to a height of from twenty-five hundred to three thousand feet. The depths of the sea has been sounded as thirteen hundred feet. It is really a remarkable body of water in that it is saltier than the ocean. Water taken from the ocean contains about six pounds of salt to the hundred pounds of water; while water taken from the Dead Sea shows weights varying from twenty to twenty-seven and eight tenths pounds to the hundred pounds of water. This saltness is due to the nature of the soil surrounding the sea, for it abounds in chlorides of sodium magnesium and calcium. Sodium chloride, which we know is common salt, is, of course, the most abundant.

These facts tells us something of the nature of a sea which to all intents and purposes is dead. But let us go back into the very beginning of things and ask ourselves a very important question. Was this sea always dead? We read in the very beginning of the Bible narative that "In the beginning God created the heavens and the earth." With the creation came the natural laws which were to govern the very existence of the earth. Among these laws was the law of gravitation; the laws governing liquids and solids; the law of water seeking its own level; the law of movement which was and is so necessary to keep liquids from stagnation. These and many other laws were put into effect when God with his creative hand put the universe into motion. Multiplied thousands of years passed before man discovered these relations and put them down on paper, but these laws have always existed since the very beginning of creation. Now if we could but transport ourselves to this land of Palestine, (and we can, in thought, if not in reality), and see this world in process of making we would be able to see many strange things. Way up to the north of this depression in the earth one day a tiny spring began to gush out from the earth. Another and another sprang into being. They ran together to form the river Jordan and it in turn, through the law that sends water coursing on its way to its own basin, began to fill up this depression. As time went on and more and more water poured into this hole in the ground, there formed what we know as the Dead Sea. Was it always salt? I think not. As it covered the sunken place it began to absorb more and more of the quality of the soil upon which it rested. There was no escape; no visible outlet; only evaporation could take away the water. Saltier and saltier it became until all life which was carried into it was extinct.

Now is this sea which seems so useless, without value? For years men have known the value of the mineral salts which have for years been accumulating. But the problem has been the almost prohibitive cost of removal and commercializing. But in the year 1930 there was formed a company, known as the Palestine Potash Company, Ltd. Already

many millions of dollars worth of various products of these mineral salts have been removed from the sea. It has been estimated that the value in these salts which remain in the sea is to be conservatively put at billions of dollars. These salts, being necessary to the commerce of the world and to the carrying on of warfare, will be the source of much contention among the nations of the world.

The Dead Sea, then, is not so dead as it would appear. It seems now to only lie dormant, and when men become aroused to its value may be the most sought-for place in the earth.

We feel that we would be missing an opportunity if we did not seek to draw a lesson or two from this study. Men are like this sea. They are so prone to let everything flow into their lives with little thought of imparting what they have obtained to others. There are five terms which we might use in this connection. First, "Stagnation." Stagnation makes a life useless and worthless. No movement; no purifying element. How symbolic in this, the Dead Sea. Second, "Self-limitation." The life that refuses to "give out" is, like this sea, limited by its own borders. Third, "Self-centering." There is no outlet. The only thing that such a life can do is to absorb more and more of that which makes up its surroundings. Fourth, "Listlessness." No teeming life within. Fifth, "A forfeited gift." By way of helpfulness to the surrounding territory this sea has nothing to offer. Pure water flows into it, but only salt comes out of it. How it pictures so many lives. The pure water of life flows into them, but because of plugged outlets the life dies. A number of years ago I remember of taking matches and plugging the holes in the sprinkler attached to my grandfather's hose. When he turned the water on at the hydrant no water came through. The water supply was all right, but the plugs were all wrong. I well remember his words as he found the cause and the culprit. "Sonny, if you want to plug up something, then plug up something useless."

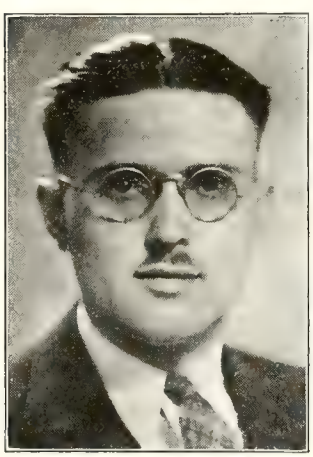
That the Dead Sea will yet play an important part in the great plan of God we can have no doubt. That he will use it to his glory and to the downfall of his enemies there can be no doubt. It is yet the greatest source of wealth in the unexplored depths of God's great creations.

Fremont, Ohio.

The Psalms, Israel's Hymn Book

Dr. L. E. Lindower

JESUS PRESENTED an authoritative division of the Old Testament when He referred, in Luke 24:44, to what is written "in the Law of Moses and in the prophets and in the Psalms," concerning Himself. There are other books included under the last division which He mentioned, but the Psalms form the most important part. They took the place of the hymn-book in the ancient Jewish Temple. The so-called "great Hallel", consisting of Psalms 103 to 108 was sung during the celebration of Passover, Pentecost and the Feast of Tabernacles. Psalms were sung daily in the Temple in a prescribed order. The Jews still use them in all their feast days and in their synagogues.



L. E. LINDOWER

That we might more fully understand the nature and purpose of the Psalms here is a paragraph from W. G. Moorehead, in his book, Outline Studies in the Books of the Old Testament—"The Book of Psalms has evidently a peculiar character. It is not the history of God's people, or of God's way with them, nor is it the inculcation of positive doctrines or duties, nor the formal prophetic announcement of coming events. These are in the Psalms, it is true, but only in a subordinate way. History, prophecy, providence, doctrine and law are all here, but these form nothing more than the framework around which the Spirit of God has built the praise, prayer and adoration of the Lord's people." The Psalms, therefore will aid us in these great essentials of worship.

The title, "Psalms" is from the Greek translation of the Old Testament, "Psalmoi," which means, "songs." The book is frequently called the Psalter, which is also Greek, "Psalterion", for a harp or any other stringed instrument. The Hebrew word for the book is "Tehillim", meaning the making of joyful sounds or praises.

We usually think of the Psalms as from David. Nearly half of them were written by the sweet singer of Israel. Seventy-three are inscribed to him. David began his singing ministry in public when King Saul chose him as court singer. When the evil spirit tormented Saul, the sweet singing of David could bring him relief. David, when he became king, organized the worship of Israel, and no doubt intro-

duced many of these Psalms for that purpose. Many of them came out of his own experiences of joy, sorrow, rejection, heart-break and sin.

But there are others writers to whom certain Psalms are ascribed. Asaph had twelve; the children of Korah, eleven; Heman the Ezrahite, one; Ethen the Ezrahite, one; and one by Moses. The remaining fifty-one have no inscription. All these Psalms were not written at the same time. Therefore it was the work of someone to organize them into a book. Of course we believe that not only the writing, but also the organizing was under the divine direction of the Holy Spirit. It is thought by many that Ezra, the notable Scribe of Israel organized the Psalms into their present form, although this cannot be proven. It makes no difference whom the Holy Spirit used as the human instrument. God's saints have in all time found courage, comfort, consolation, or whatever they needed in every experience of a life for God.

The Psalms are organized into five great divisions as can be seen in every English Bible, each one ending in a doxology. Dr. Garbelein says that these five divisions correspond closely to the first five books of the Bible. Each division in its emphasis corresponds to the Genesis, Exodus, Leviticus, Numbers and Deuteronomy experiences, respectively, of God's people. This is only a suggestion to ponder. Notice that the book ends in a great chorus of praise. Psalms 145-150 begin with "Praise ye Jehovah," and the last Psalm has its equivalent in every line.

The form of the Psalms is Hebrew poetry. The characteristic of this poetry is not rhythm, as ours, but parallelism. This may be illustrated very well in the first Psalm. "But his delight is in the law of the Lord" is parallel to "And on his law doth he meditate day and night." You may find this over and over again. Sometimes the parallelism is three-fold, as in the first verse. Sometimes it is an opposite parallelism, as in the last verse: "For Jehovah knoweth the way of the righteous, but the way of the wicked shall perish." All Hebrew poetry is written in this fashion. If you refer to the Revised version English Bible you will see that the sections written in poetry are printed in that form. When we consider them as such, we can see in them the beauty of poetry and the lyric of song. They express the spiritual "Heart-pulse" of God's people.

The Hebrew names at the beginning of many of them are names of instruments to which they were sung. The word "Selah" occurs seventy-one times. It means "to pause" and has a secondary meaning, "to lift up." It is always connected with some striking passage, and indicates that the reader should pause and consider the truth just given. Many say that it was simply a musical "sign-post" and should not be read aloud. The writer holds with a good many other Bible students that we have as much right to read "Selah" as we have to read "Amen" in the New Testament. I will not criticize those who differ, but hope they might not attribute this practice to any ignorance of its meaning and use.

Christ is the great prophetic theme of the Psalms. The Holy Spirit used the great experiences and expressions of the writers to state great and exact truths of Messianic prophecy. I believe we can find Christ in every Psalm. For example, the godly man of Psalm one is in the singular, while the "wicked" are in the plural. Who is good but One, and we are good only as we are in Him? There is prophecy of His humiliation and exaltation, of His rejection by the world and of His triumph over all opposition. The twenty-second and sixty-ninth let us into His thoughts and feelings when the billows of wrath were rolling over Him and when the heavy cloud of judgment which was all our own burst upon His devoted head.

Let us find in the Psalms a comfort, a promise, an encouragement, a help to suit every need. Let us become thoroughly acquainted with a perfect portrait of the Person and a true representation of the great Heart of our Savior and Lord in the Book of Praise.
Ashland, Ohio.

Mercy and Deliverance as Portrayed in the Psalms

Virgil Meyers

WE FIND THE MERCIES of God portrayed throughout the Bible. Let us go back to the book of Genesis. In the thirty-second chapter, the 10th verse, we find Jacob thanking God and saying "I am not worthy of the least of Thy mercies." That simple statement makes us realize the great mercies of God even in the first book of the Bible.

In Psalm 103 we find a very good example of the mercy of God. In this Psalm we have a trusting soul thanking God for His care and His mercy. The psalmist says in the 8th verse "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." So great is that mercy that it is, as he says in the 11th verse "for as the Heaven is high above the earth, so great is His mercy to them that fear Him."

Even when we were deep in sin and when we came to the lord to ask forgiveness He was merciful. He did not turn us away but received us with open arms. When we stop and consider the constant sin-

ning of man we are forced to come to the realization that God must be very merciful or he would cast us far from Him. In close relationship with this thought is Isaiah's teaching in Isaiah 53:4-6. In expressing his thoughts on God's mercy Isaiah says, "Surely He hath borne our griefs and carried our sorrows: yet we did not esteem Him stricken, smitten of God, and afflicted. But He *was* wounded for our transgressions. He *was* bruised for our iniquities: the chastisement of our peace *was* upon Him; and with His stripes we *are* healed. *All* we like sheep have gone astray; We have turned everyone to his own way; and the Lord hath laid upon Him the iniquity of us all." What greater deliverance or mercy could our Lord God possibly show. He isn't even making us pay the penalty of our own sin, but allowing His own beloved Son take upon Himself the sins of the whole world. This is the same Lord and the same mercy the Psalmist speaks of in the Psalms.

In Psalm 4:1 The Psalmist cries out for mercy and begs the Lord to hear his prayer. In Psalm 5:7 the Psalmist says that while others are in sin he will come to the house of the Lord in the midst of all His mercies. In Psalm 6:2 the Psalmist says, "Have mercy upon me, Oh Lord; for I am weak." In Psalm 32:10 and Psalm 51:1-3 we have an example of what we can ask of the Lord and receive of Him if we trust Him, even the deliverance from sorrows and sins. The Psalmist in Psalms 54-64 says, He will hide under the wing of the Lord until his trouble is past. Is it not wonderful to know that we have such a Lord to go to in time of great trouble and have it lifted from our shoulders by our beloved Lord. Who might I ask is so great or powerful he can live without the Mercy and long-suffering of God? Indeed we should raise up our voices to our Lord always praising His holy name for His mercies and deliverances.

Ashland Theological Seminary, Ashland, Ohio.

The Psalms of Prayer and Thanksgiving

Smith Rose

IT IS HARD to classify the Psalms in any manner because they are, in general, the prayer and praise book of Israel. When the Psalms of prayer were written they came from burdened hearts which desired deliverance, restoration of fellowship, and the privilege of praising God from a pure heart. Penitent and intercessory prayer, when answered, brought forth thanksgiving and praise to the Most Holy God in all of His attributes. In a brief survey of the entire book of Psalms I find that the majority were written out of a deep physical and spiritual need among God's people which resulted in a very humble attitude of prayer and a claiming of His promises of blessing. When the prayer was answered, the praise they offered to God was worthy of One so great and so merciful to His people.

Let us first consider a few of the Psalms which deal directly or in part with prayer. In the 102nd Psalm we have the prayer of an afflicted one to God. Verses 1 and 2, "Hear my prayer, O Lord, and let my cry come unto Thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily." In the 109th Psalm we have the prayer for righteous intervention and punishment upon enemies. Verse 29, "Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle." The latter part of the 19th Psalm ends with a prayer that God may keep the writer from the dominion of sin. Verses 13, 14, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from great transgression. Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and redeemer."

We shall now consider some of those dealing with thanksgiving and praise. In the 8th Psalm God's greatness is praised and contrasted with man's smallness. Verses 1 and 4 a., "O Lord our Lord, how excellent is thy name in all the earth! who has set thy glory above the heavens. What is man that thou art mindful of him?" Psalm 19:1 "The heavens declare the glory of God; and the firmament sheweth his handiwork." The 114th Psalm was written to celebrate the deliverance of His people. Verses 7, 8, "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; Which turned the rock into a standing water, the flint into a fountain of waters." Psalm 115:18, "But we will bless the Lord from this time forth and forevermore. Praise the Lord." Psalm 126:3, "The Lord hath done great things for us; whereof we are glad."

There are many Psalms which have thanksgiving to God in them. Particularly in the last Psalms is the praise mose evident. In the 150th Psalm there is nothing but praise for God. Verses 1 and 6, "Praise ye the Lord. Praise the Lord in his sanctuary: praise him in the firmament of his power! Let everything that hath breath praise the Lord. Praise ye the Lord."

In a summary of this study I would like to quote the 13th Psalm as it carries the entire picture from need through prayer to thanksgiving. Psalm 13:1-

6, "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me? Consider and hear me, O Lord, my God: lighten mine eyes, lest I sleep the sleep of death; Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord because he hath dealt bountifully with me."

From a practical Christian standpoint these Psalms offer much instruction and inspiration in matters of prayer and communion with God and impress upon us the need of praising God for all of his blessings and gifts to men.

Ashland Theological Seminary,
Ashland College, Ashland, Ohio

The Psalms of Prophecy

Chester Zimmerman

"How Should I Know? I don't know any. I'm not a preacher." So said one person to whom I addressed the following statement, namely, name one psalm of prophecy for me. Another said, "I don't even know what you mean." Out of thirty-five persons—all of them Christians—who were asked to name one psalm of prophecy only one was able to do so. Ask yourself this question. How many of the glorious psalms of prophecy do I know? If you do not know any, you of all persons should read on for you are missing some of the best things of God's word. Unquestionably psalms is the most spiritual book of the Old Testament. God's saints have so judged it throughout the years and still today the judgment remains the same. The themes of the various psalms are centered around almost endless themes such as petition, praise, thanksgiving, confidence, patriotism, penitence, precept, and imprecation. But above them all stand the psalms of prophecy. No study is more fascinating than the psalms of prophecy.

If you do not own a marked Bible borrow one and leaf through the book of psalms noting how many entire psalms and verses are marked in purple ink indicating their prophetic nature. You will be amazed. The book of psalms really abounds in prophecy. Some of the psalms picture the future history of Israel and the Millenial glory of Jerusalem. Mostly they deal with the humiliation, coronation and kingdom of our wonderful Lord and Saviour Jesus Christ. Let us look at some of them.

Turn your attention to the second psalm. What does it mean to you? Do you understand it? I once heard of a student of interpretive reading who had a miserable time with this psalm because it seemed to mean nothing. It really portrays the rebellion of the nations against all law and authority just prior to the coming of Christ to establish His kingdom. In verse two we have a prophecy in the present tense. Verses eight and nine conclude the whole matter when Jehovah speaks to Christ in the following words "I shall give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Sin shall not always rule over this troubled world. Christ shall rule. We have God's word for it. The consecrated Christian's heart beats a little faster with joy as he thinks of this. May His rule come soon!

The crucifixion of Christ is foretold by two psalms. In the twenty-second psalm we have an unusual picture of Christ's death by crucifixion. It is all the more unusual when we think that the Jewish form of capital punishment was stoning. The Romans introduced the crucifixion many hundreds of years later. The psalm opens with the very words Christ uttered on the cruel cross. Other details not mentioned before are given in the sixty-ninth psalm.

The sixteenth psalm is a prediction of the resurrection of the King. It is the great Easter announcement of our Old Testament. David saw clearly the empty tomb and the resurrection. Both Peter and Paul refer to this prophecy.

For a complete vision of Messiah's kingdom look at the seventy-second psalm. Every verse is a verse of prophecy. It is an inspiring picture of the time when He..Our Christ..shall have "dominion also from sea to sea and from the river unto the ends of the earth."

Every Christian knows that psalms twenty-two, twenty-three, and twenty-four taken together view the past, present and future of our Lord's work. Someone has called them the psalms of the cross, the crook and the crown. They in turn show our Lord's ministry as Saviour, Shepherd and Sovereign.

These psalms with the many others join us to the New Testament and to the time when Christ's kingdom shall bring such joy, peace and happiness as the world has never known. Saturate yourself with them. Feast upon them and then you too will be able to say with the inspired writer "thy words were found and I did eat them and they became the joy and rejoicing of mine heart."

Ashland Theological Seminary,
Ashland, Ohio

Psalms of Promise

Vernon D. Grisso

God Has Made many precious promises to His people. Christ's teachings during his life here on earth consisted of a series of promises for those who would follow Him. The believer, both before and since Christ's mission to the world, bases all of his belief and all of his faith upon the promises that have been made and fulfilled. God promised the coming of a Savior, the Savior promised eternal life to him that believeth, He promised he would rise again on the third day, and he promised us He would send the Comforter. He fulfills His promises.

One dictionary definition for "promise" reads, "a cause or ground for hope or expectation of good in the future." However, this is man's definition of man's promises. God's promises can be looked to as more than a hope or an expectation; they are a reality, and a surety for good in the future.

It is the promises of God that keep the heart singing in the hours of trial and sorrow, that light up the dark ways, that strengthen the heart of His children. However, His children must learn His promises, cherish them in their hearts, and expect Him to fulfill them. David realized the importance of the promises of God in the lives of those following in His will. It is, therefore only natural that David's heart would sing over and over the promises revealed to him by God.

The Psalms containing the more precious promises of God are 1, 23, 46, 91, 103, and 121.

In Psalm 91 comes that great promise which has made that Psalm ever memorable, because it not only included its writer, but it reached out to the Son of God on earth, and it extends to every one of the People of God who so "dwell" in Him. "He shall give His Angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (vers. 11, 12). These are beautiful words, simple enough for all to understand, but precious enough for Angels to envy, who are themselves the watchers. And it is good for us to remember the first appearance of the "Herald Angels" at the Incarnation, who were there for more than to announce His birth. Then, at the Temptation of the Wilderness (Matt. 4:11) they were near enough to hear the Devil quoting the promise (or misquoting it) and they immediately afterwards "came and ministered to Him." Then, amid the blood and tears of the moonlit Garden (Luke 22:43), "An Angel appeared unto Him from Heaven strengthening Him,"..only one appeared but no doubt a host was around. Then on the morning of the Resurrection Day, "the Angel of the Lord descended from Heaven, and came and rolled the stone from the Door, and sat upon it." (Matt. 28:2, 3). And again we see the fulfillment of the promise when the band of Angels met the ascending Lord near Bethany, so many that they seemed a cloud of glory in the sky, to welcome Him. All this was included in the Promise of the Psalm, in its application to the Son of God. And something of how much we dare not say, is meant also for every believer, who is now "dwelling in the secret place of the most high."

Yes, that is the burden of these promises with which the Psalm concludes, spoken by the voice of God Himself (vers. 14-16), "Because he hath set his love upon Me,....because he hath known My Name." God promises SEVEN things. "I will deliver him;" "I will set him on high"; "he shall call upon Me," it is a privilege even to pray and ask, of God Himself, and in God's very sight; "I will answer him"; "I will be with Him in trouble"; "I will honour him and satisfy him even in long life"; "I will show him MY SALVATION." Is there much more that a believer could ask, than this Psalmist says had already been promised to him?

Ashland Theological Seminary,
Ashland College, Ashland Ohio

Thanks for Service

We thank thee, Lord, thy paths of service lead
To blazoned heights and down the slopes of need;
They reach thy throne, encompass land and sea
And he who journeys in them walks with thee.
We've sought and found thee in the secret place
And marveled at the radiance of thy face;
But often in some far-off Galilee
Behold thee fairer yet, while serving thee.

We've felt thy touch in sorrow's darkened way
Abound with love and solace for the day;
And 'neath the burdens there thy sovereignty
Has held our hearts enthralled while serving thee.
We've seen thy glory like a mantle spread
O'er hill and dale in saffron flame and red;
But in the eyes of men, redeemed and free,
A splendor greater yet while serving thee.

The Children's Hour

[Signal Lights]

Program for September 1938

Mrs. H. L. Briscoe

SONG: "Jesus Saves."

PRAYER: The Lord's Prayer.

SCRIPTURE READING: Acts 16:25-34.

BIBLE LESSON: Our Part in Being Saved. Lesson 13.

74. Have we anything to do in being saved?

Ans. Yes, we must believe. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

75. What is it to believe in Christ?

Ans. It is to take Christ to be our Saviour, and to try to please him in thought, word and act. "With the heart man believeth unto righteousness." (Romans 10:10.)

76. What must we do to be saved besides believing in Christ?

Ans. We must repent of our sins. "Repent ye, and be converted, that your sins may be blotted out." Acts 3:19.

77. Will Christ blot out and forgive us our sins?

Ans. Yes. "If we confess our sins, he is faithful and just to forgive us our sins." I John 1:9.

78. Do we need to confess Christ before men?

Ans. Christ says: "Whosoever shall confess me before men, him will I confess also before my Father, which is in heaven." Matthew 10:32.

MEMORY VERSES: Ephesians 2:8, 9.

OBJECT LESSON: How "Can't" Changed to "Can".

OBJECT: A printed sign, "By Working Man Can't Be Saved."

I want you to notice very carefully the letters which I am pinning on the wall. Now let us read them together. "By working man can't be saved." All down the centuries men have been trying to save themselves by doing something. It was first begun by Adam and Eve when they tried to make themselves presentable in the sight of God by sewing leaves for aprons. A few years later Cain came to the Lord with an offering of fruit rather than with an innocent lamb which could shed its blood for his sins.

If we should journey to India we would find thousands of people every year going to one of the twelve sacred rivers to bathe with the hope that they will be freed from sin.

Man loves to think he can do something for his salvation.

Jesus said, "He that climbeth up some other way is a thief and a robber." The sign says that man cannot be saved by working.

In the book of Ephesians we read (children repeat) "For by grace are ye saved through faith; and that not of yourselves: It is the gift of God: not of works, lest any man should boast."

I want to make some changes in the sign, I will take the first two words down. Then I will put a different kind of a "T" in the word Can't. It is a red "T" and much taller than the other. We will call it a cross instead of a "T" for that is what it really is. The word "Can't" has been changed to "Can."

The sign now reads, "Man Can (by the Cross) Be Saved."

The Cross is red to remind us that Jesus shed His precious blood on the Cross in order that we might be saved.

It would have been impossible for God to save a man, woman, boy or girl, if it were not for the sacrificial death of Christ on the cross. The Cross of Christ changes "Can't into Can."

SONG: "At the Cross."

SHORT STORY: "Little Nuisance."

How would you like to be called "Nuisance?" That is what one little Chinese girl was called. You know in China people don't love little girls nearly as much as they do boys, but of course we know little girls are just as nice as boys.

This little Chinese girl had a hard life. One day her father said he was going to sell her in market for a slave, as he needed the money. Little Nuisance was very frightened as a man bought her and led her away. Do you think God knew about her fear and grief? Do you think He knows little foreign children the same as He does us? Do you suppose He loves a little brown or black child just as much as He does a beautiful white one? He certainly does—and I sometimes think He loves them even more because they don't have the chance to hear about Him that we do; they do not have Christian homes or churches like we have, so don't you think He feels sorry for them?

The Heavenly Father must have been looking after Little Nuisance for she was bought by a missionary and given a lovely, though simple home. She was taught about God's love for all the children of the world.

Let us remember to pray for the missionaries. Even if we do not have money to give, we can ask God to keep the missionaries from getting sick, and to put it on the hearts of people who have a little money, to give it to them. By being faithful in praying for the missionaries in the foreign lands, we can have a part in telling the story of Jesus to the little heathen children.

SENTENCE PRAYERS for our missionaries and the missionaries' children.

Another short letter from our faithful little African missionary:

Bassai, A. E. F., April 21, 1938.

Dear Signal Lights:

I had a good time at Easter, Did you? Kenneth, Charles, Marguerite and I colored eggs and put different designs on them, then we had our Easter baskets and best of all we each had a real live white "bunnie" put in our baskets, and while they were in the baskets we fed them lettuce and they too had a happy Easter.

I am writing to you in school, Mother asks us to write letters in our language class and I wanted to write you, however I have not heard from any of you lately.

Last night we had a big storm that blew down one of daddy's bee hives, the one that makes so much honey.

We are reading the World's Geography and today we read about the "biggest boot in the world." Can you tell me where it is?

We are glad that you remember us every Friday in prayer. We had a nice Easter service here, also had a double wedding.

I can't think of any more to say, so Good bye.

Your friend,

ROGER JOBSON.

SONG: "Into My Heart."
NEW MEMBERS Reported.
ROLL CALL.
OFFERING.
SECRETARY'S REPORT.
ANNOUNCEMENTS.
SIGNAL LIGHTS' BENEDICTION.

October 1938

SONG: "Standing on the Promises."

PRAYER: That each member of the Signal Lights will win another boy or girl for Jesus.

SCRIPTURE READING: Psalm 24:

MEMORY VERSES: Matthew 11:28, 29. Philippians 4:19.

BIBLE LESSON: Gospel Invitations and Promises. Lesson 14.

79. Are all invited to come to God and be saved?

Ans. Yes. God says: "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." Isaiah 45:22.

80. Are any too wicked for God to save?

Ans. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

81. When may we come to Christ and be saved?

Ans. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2.

82. How does Jesus invite those who are tired and sick of their sins?

Ans. Jesus says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28.

83. What is the price of the rest and the water of life Jesus offers?

Ans. It is free to all. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat." Isaiah 55:1.

84. What final and urgent invitation have we in the Bible?

Ans. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

OBJECT LESSON: "The Little Preacher."

Object: A white envelope bearing a postage stamp in the corner.

Boys and girls I am going to tell you about the "Little Preacher." Can you guess what the Little Preacher is? (holding up envelope) Yes, it is a postage stamp. This little postage stamp is made important because it bears the image of our first President, George Washington. Yes, before this little stamp was ready to be of use to any one, it had to have an image stamped on it. Then it was ready to be pressed into service. Can't you hear it say, "I'm working for Uncle Sam"?

So it is with boys and girls and older folk, too. Before they are ready to have a part in the service of the King of kings, they, too, must bear an image—the image of God's Son, the Lord Jesus. Those who have received the Lord Jesus as their own Saviour are bearers of His name and likeness.

Postage stamps are always ready to be used. When a letter is written and the stamp box is opened all the stamps seem to shout, "I am ready to go any place you want to send me." How the Lord Jesus longs to hear us say, "I am ready" when there's work to be done for Him!

"The little postage stamp preacher "carries the the message exactly as it is written—never changes it even by one word. Our Heavenly Father has a wonderful message to be carried to those who know it not. His message is found in His Book, the Bible. Some folks try to change this wonderful message by adding to it, or taking from it, but God wants messengers like the Little Preacher, who take the message exactly as it is written anywhere He sends, whether to Africa, South America or the homeland.

Then this Little Preacher tells us how to stick to our work. When it is put in place on the envelope it stays put, telling us that we should stay in the place where it has pleased the Lord Jesus to put us.

Surely by now you are convinced that the postage stamp has been called by its right name—The Little Preacher.

SONG: "I've a Story to Tell to the Nations."

STORY: Elizabeth.

She was five years old, and she lived with her parents and others in a missionary house-boat on the River Nile. They were there to tell the story of Jesus to the Arabs. The boat was moored to the shore,

and sometimes it remained six weeks in one place. In the daytime the workers went into the villages, returning to the boat at night. They had many wonderful as well as dreadful stories to tell for they were often in danger from these people who hated Jesus. But they loved their work and knew that He would care for them.

The Arabs have dark faces and piercing eyes. The men wear long white flowing robes, their heads are wrapped in folds of cloth. The women wear black and almost all of them are dirty and ragged, as are the children who swarm about.

The women came to the river to fill their water jugs. There the women missionaries talked to them until the men drove them away with sticks and Arab curses. When the men did not appear they listened eagerly to the strange story of One who loved them, women, who were taught that they had no souls as the men had,—One who loved them so much that He came to die to save them.

But Elizabeth hated them and stamped her tiny foot. Her parents were troubled for it was not like her to show such an unkind spirit. One day after a burst of anger at an Arab child who spoke to her, her father said, "You must not hate the Arabs. You are a "bint l' Arab" yourself." That means "daughter of an Arab." It was true, for he was an Egyptian Christian and Elizabeth's mother was a French-Swiss lady. When Elizabeth understood, there came a storm of tears and denial until worn out she lay sobbing in her father's arms.

The next few days, every one watched and prayed as the serious little child went about the boat. One day the word came, "Go to the shore-side and look!" There was Elizabeth, her white hand in the dark, dirty hand of another "bint l' Arab," cheerily chatting in Arabic. Praise went up to God for He alone had done it.

Days later when the workers started for the place where the Arab women drew water, Elizabeth suddenly appeared "I must go, too, and tell the Arabs about Jesus." She was soon sitting with the missionaries on a sand mound with the native women and children around. The Arab women listened to the prayer, the talk, and the songs but all eyes were on the little girl, who fair and sweet in her pretty frock, arose and stood alone on the top of the mound and began to sing in a soft little voice, "Jasour Habeeb"—the story of Jesus.

That is how Elizabeth became a missionary to the once-hated Arabs. Some day in the Eternal Kingdom, we believe she will sing the praises of "Jasour" with some of the Arab women who listened to her that day.

SONG: "I'll Go Where You Want Me To Go."
WELCOME to New Members.
REPORT of Doing With-out Boxes.
ROLL CALL.
SECRETARY'S REPORT.
OFFERING.
ANNOUNCEMENTS.
SIGNAL LIGHTS' BENEDICTION.

National Conference Program of W. M. S.

TUESDAY, 3 P. M.

Devotions—
Mrs. D. C. White
Reports—
Pres., Mrs. U. J. Shively
Fin. Secy., Mrs. N. G. Kimmel
Treas., Mrs. M. A. Stuckey
Patroness S. M. M, Mrs Fred Frank
Memorial Service—Bryan, Ohio

WEDNESDAY, 8 A. M.

Devotions—
Mrs. L. G. Wood
Business

WEDNESDAY, 3 P. M.

Home Mission Session

Devotions—Mrs. A. E. Whitted
10 minute talks on Home Missions
Freeman Ankrum—Vice Pres. Home Mission Board
R. Paul Miller—Secy. Home Mission Board
Home Mission Play—Nappanee, Indiana

THURSDAY, 8 A. M.

Devotions—Mrs. P. N. Brumbaugh
Business

THURSDAY, 3 P. M.

Foreign Mission Session

Devotions—Mrs. Laura Rager Manges
10 Minute talk on Africa—Florence Bickel
10 Minute talk on South America—Dr. C. F. Yoder
Foreign Mission play—Warsaw, Indiana

FRIDAY, 8 A. M.

Devotions—Mrs. Wm. Gray
Business

FRIDAY, 3 P. M.

Devotions—Mrs. W. A. Ogden
Recognition of Banner Societies
Feast of Ingathering—Smithville, Ohio

NOTE: There will be a banquet at noon one day during conference, but the definite time must be left to a later announcement. The W. M. S. of North Manchester, Indiana, will be in charge of this feature.

Oakville Ind. June 21st to 24th 1938

The 51st Indiana Conference met at Oakville the evening of June 21st. On Wednesday morning the W. M. S. session was opened by Mrs. Laura Manges, District president. Mrs. Delbert Witmer presided at the piano and Mrs. S. M. Whetstone led the singing. The opening song was "O Worship the King." Mrs. C. A. Bame led the devotional period of the opening session and her topic was "Preparedness for Progress." A special number "Walking with Jesus" was sung by Miss Edna Garrett and Mrs. A. R. Baer of Muncie.

Mrs. H. D. Hunter brought a memorial service for those departed during the year. She had before us a painting showing a lighthouse surrounded by waves. Mrs. Hunter placed on this painting silver stars in the sky for the fifteen departed dead. During the service Mrs. S. M. Whetstone sang "The Haven of Rest" and "The Land Where the Roses Never Fade."

The address of the morning was presented by Mrs. L. C. Rentschler of Clay City using as her topic "Loyalty." In her talk she emphasized being loyal to our government, to our conscience, to our God and to our Church.

The session closed with a season of prayer in which special petitions were voiced in behalf of Mrs. F. E. Reed in her illness and Mrs. Hoover in her sorrow.

The Thursday morning session opened by singing "Take the Name of Jesus with you" and prayer offered by Mrs. Zook.

Mrs. W. R. Deeter, leading in devotions used as her topic "The Brighest Star." We then enjoyed a piano number by the King sisters, eight hands on the piano.

The business session opened with the reading and approval of the minutes of last year. The Treasurer's report was read and approved as follows:

Balance from previous year ..	$ 36.55
Received in dues and rally day off.	918.60
	$955.15

Expenditures:

Conference expenses ..	$ 3.65	
Late Mission money ...	15.00	
Shipshewana Money .	63.10	
Standards of Excellence	2.50	
Ft. Wayne appor.	9.00	
Administrative exp. ...	7.99	
Rally Day Offering ..	136.70	
Mission Funds	672.50	910.44
Balance on hand		$ 44.71

Mrs. U. J. Shively in making the Shipshewana report said she had purchased for the Girl's Lodge three bed springs and two mattresses and two bowl pitcher sets and had one mattress donated.

Motion carried that this report be accepted and that we thank Mrs. Shively for her wise disbursements of the money.

Mrs. Manges reported 31 societies enrolled in the district. She then presented the state goals for the coming year.

Motion carried to have our Rally Day observed on Thursday, March 16, 1939.

In regard to the goal requiring an average attendance of 50% resident membership at devotional meetings, after some discussion it was decided by common consent to also allow societies to count those whose occupation made it impossible to attend the devotional meetings and those whose health made attendance impossible for any length of time, along with the non-resident members before taking the 50% required.

Motion carried that the Rally Day offerings for 1939 be used for work among the Jews of South America, the money to be sent through our national officers to Dr. Chas. Yoder.

Mrs. Manges announced twenty banner societies as follows: Ardmore, Clay City, College Corner, Elkhart, Flora, Goshen, Manchester, Mexico, Milford, Nappanee, New Paris, North Liberty, Oakville Sr., Oakville Jr., Peru Sr., Peru Junior, Roann, Sidney, South Bend and Warsaw.

The attendance at the Indiana District Rallies in 1938 was 610 and offerings $136.70.

The following committees were appointed by the president:

Auditing:
Mrs. W. I. Duker, of Milford.
Mrs. Paul Davis, of Clay City.

Resolutions:
Mrs. C. L. Hepler, of Goshen.
Mrs. C. H. Bennett, of Warsaw.
Mrs. E. W. Garrett, of Muncie.

Mrs. U. J. Shively then gave a very inspiring talk on the topic "Recreation."

The session closed with singing "What a Friend we have in Jesus" and Mrs. Black of Mexico pronounced the benediction.

The Friday session opened with singing "My Hope is Built." Mrs. W. I. Duker led the devotions and used as a scripture verse "I seek not my own will but that of the Father which sent me." She closed with a very beautiful poem "The House Inside of Me."

Motion carried that we give to the Shipshewana fund $34.71 of the money in the Treasury.

Motion carried that we use amount of money needed of Shipshewana fund to make a cement step and put an electric light at rear door of Girl's Lodge at Shipshewana.

Motion carried that the 5c per member for the support of the Girl's Lodge at Shipshewana be sent to the District Secy.-Treas. in April along with Mission support and district dues.

Motion carried that a card of comfort and appreciation be sent to Mrs. F. E. Reed.

The Registration Committee reported all delegates registered.

The Auditing Committee reported books audited and found to be correct.

The Resolutions Committee presented the following resolutions which were adopted:

The W. M. S. of the Brethren Churches of the Indiana District assembled in conference at Oakville, June, 1938, offer the following resolutions:

First: Be it resolved that we hereby tender our heartfelt thanks to the members of this church and the people of Oakville and vicinity for their splendid hospitality, Christ-like love and care shown in the homes and elsewhere to the visiting delegates and friends of this conference.

Second: That we seek to deepen our prayer life and study ourselves and our Bibles that we may rule out of our lives all selfishness and all prejudice and that we may continue in the spirit of unity our Master's work as presented by our W. M. S.

Third: To try by the example of our daily living and the right use of our leisure time to show to the youth of our church the value of clean recreation and the importance of doing "all things to the glory of God."

Fourth: That, deploring the physical, mental and spiritual destruction caused by the use of liquors and narcotics, we pledge ourselves to use our influence to discourage the use of such poisons and also to discourage all forms of gambling.

Respectfully submitted,
MRS. C. L. HEPLER,
MRS. C. H. BENNETT,
MRS. E. W. GARRETT.

Nomination of officers was made by ballot and election resulted in the following officers being chosen:

Pres., Mrs. Arthur R. Baer, 1209 Meeker Ave., Muncie, Ind.

Vice Pres., Mrs. Glen Carpenter, R. 3, Box 54, South Bend, Ind.

Secy.-Treas., Mrs. Albert Hartman, 1622 E. Center St., Warsaw, Ind.

Rev. Geo. Pontius had charge of the Installation of the new officers.

The Warsaw ladies presented the playlet "God's Acre" which brought very forcibly some excellent views of stewardship which would be well for us all to remember.

This W. M. S. Conference closed with all singing "God Be With You Till We Meet Again" and closing prayer by Mrs. Manges.

MRS. LAURA MANGES, Pres.,
MRS. A. R. BAER, Secy. Pro tem.

"The Christian is the steward of the mental, spiritual and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

Cycle of Prayer

SEPTEMBER

ENUMERATED BLESSINGS:

1. New life in Christ Jesus.
2. The promise, "Lo, I am with you always."
3. Christ meets the soul's greatest need.

OUR NEEDS:

1. Divine help—to keep self under.
2. To change our willfulness to willingness.
3. For God to increase our faith, love and consecration.
4. A quiet confidence in God.

OCTOBER

LET US PRAISE GOD:

1. For the purity of our Saviour.
2. That Jesus Christ is "the same yesterday, today and forever."
3. For giving us the desire to seek perfection.

LET US ASK GOD:

1. To teach us to live as we pray: "Forgive us our tresspasses as we forgive those who tresspass against us."
2. To help us meditate on, "Whatsoever things are good, and lovely and of good report."
3. To feed us on the Bread of Life.
4. To help us to live altogether by our Holy fellowship with Him.

Official Affairs

REPORT OF FINANCIAL SECRETARY FOR MAY 1938

Apportionment Fund

Uniontown, Penna.	$ 1.50
Whittier, Calif.	3.00
Total	$ 4.50

Ashland Seminary Fund

Goshen, Ind.	$10.00
Roanoke, Ind.	5.45
Ashland, Ohio	34.28
New Lebanon, Ohio	11.23
Burlington, Ind.	11.80
Muncie, Ind.	5.85
Total	$78.61

Mission Support Fund

Clayton, Ohio	$11.00

Brethren Home Fund

Uniontown, Penna.	$ 5.70
Leon, Iowa	3.60
Los Angeles 1st B, Calif.	10.17
Total	$19.47

Publishing House Fund

Covington, Va.	$ 2.48

Foreign Mission Fund

New Lebanon, Ohio	$10.00
Total of all funds	$126.06

Respectfully Submitted,
MRS. N. G. KIMMEL.

"Christian Stewardship is the concrete expression of a living faith in God and of a sanctified obedience to His will."

"The way to remove the evil of degenerate children is to quit making degenerate parents through the rum traffic."

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.

First Vice President—Mrs. S. M. Whetstone, 213 West Clinton St., Goshen, Indiana.

Second Vice President — Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

General Secretary — Mrs. Gertrude Leedy Briscoe, 206 Central Ave., Connersville, Indiana.
mel, Rt. 2, West Alexandria, Ohio.

Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.

Literature Secretary—Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.

Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio;
Miss Bernice Berkheiser, Mexico, Ind.

Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

President—Mrs. D. C. White, Mt. Pleasant.

Vice President — Mrs. F. J. Sibert, Masontown.

Secretary - Treasurer — Mrs. W. H. Schaffer Jr., 115 Oak St., Conemaugh

Ohio

President—Mrs. A. E. Whitted, Gratis.

Vice President—Mrs. J. Allen Miller, 807 Grant St., Ashland.

Secretary - Treasurer — Miss Emma Kimmel, 223 S. Beech St., Bryan.

Mid-West

President—Mrs. L. G. Wood, 624 Heylman St., Fort Scott, Kansas.

Vice President—Mrs. L. A. Myers, Morrill, Kansas.

Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

President—Mrs. Arthur R. Baer, 1209 Meeker Ave., Muncie.

Vice President—Mrs. Glen Carpenter, Rt. 3, Box 54, South Bend.

Secretary-Treasurer — Mrs. Albert Hartman, 1622 East Center St., Warsaw.

Southeastern

President — Mrs. P. N. Brumbaugh, 3016 Channing St., N. E., Washington, D. C.

Vice President—Mrs. H. A. Kent, 1420 G St., S. E., Washington, D. C.

Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

President — Mrs. W. Stover, Wapato, Washington.

Vice President—Miss Lillian Bowers, 318 West Cleveland Ave., Spokane, Washington.

Secretary-Treasurer—Mrs. F. E. Lacey Box 192, Sunnyside, Washington.

Illiokota

President—Mrs. Wm. Gray, Garwin, Ia.

Vice President—Mrs. Miller, Lanark, Illinois.

Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

President — Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.

Vice President—Mrs. Miles Taber, Fillmore.

Secretary—Mrs. John Gnagey, Brea.

Treasurer—Mrs. S. C. Robertson, 342 Grand, Bellflower.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of $1.50 per member, payable 75 cents in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 820 South St., Fremont, Ohio.

1. All material for publication in the W.M.S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W.M.S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision at least once each year.

Send to Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of $1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

Hitherto Hath the Lord Blessed Us

Mrs. G. T. Ronk

"HITHERTO hath the Lord blessed us." This thought is found many times in the Bible but the special wording is found in two passages, the first in Joshua 17.

When the Children of Israel were allotted their portions in the land of Canaan, the tribes of Joseph, Ephraim and Manasseh came to Joshua and asked him for a greater inheritance "forasmuch as the Lord had blessed me hitherto." Joshua granted their request, for, said he, "Thou art a great people and hast great power....thou shalt drive out the Canaanites though they have iron chariots and though they be strong." Faith in the Lord gave them victory over the enemy.

Again in I Samuel 7:12 Samuel, Prophet and Judge under the guidance of the Spirit, led the Children of Israel to victory over the Philistines. After the battle he paused, took a stone and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us."

We, as the Sisterhood of Mary and Martha, have paused many times during these twenty-five years of National work to give thanks to God for His help and His blessing, to set up, as it were, a stone of remembrance along our Sisterhood highway. Even so, it has been our custom to commemorate every fifth year of our national life. And as this quarter of a century comes to a close, it seems even more fitting that we go back in memory to the times that were especially marked by the Lord's favor, to sum up the progress made during the passing years.

It was twenty-five years and more ago that the girls of the Brethren Church said to their leaders in the W.M.S.: Give us an organization where we can do more efficient work for the Lord, where we can learn of the mission fields of the world, where we can transform our knowledge into service, and where, by working together, we can meet more effectively our missionaries' needs. Give us a society where we will have greater responsibility in the conduct of devotions, service and business. So it was that local Sisterhoods were organized, and in 1913 a National Society was effected by the W.M.S. General Secretary, Mary Maud Billman.

Not all of our years have been years of victory. There have been defeats, and discouragements, there have been lean years as well as fat ones. There have been times when the work seemed to stand still, other times when it surged forward victoriously. But through it all we recognize God's guidance, and looking back, the defeats and discouragements grow misty with the years, while the victories shine with the greater luster.

We recall those early years when our income was small, when we had pledged to support a worker at Lost Creek, and special gifts for Krypton. How we conserved every penny, using an old hektograph to send out circular letters, using plain paper instead of printed stationery and order blanks. However, the records show that always enough money and to spare came in to redeem our pledges, even for a time the salaries of both a teacher and a nurse were paid. For a number of years, until improved conditions no longer made it necessary, the Sisterhood supported a nurse during the winter term at Riverside Institute.

"Before they call, I will answer, and while they are yet speaking, I will hear." This promise was remarkably fulfilled in the following manner: At the Sisterhood Conference of 1920, it was decided to do some special missionary or benevolent work, just what it should be then being unknown. But at that very time a letter was on the way from Africa, voicing a great need. James Gribble, writing from Carnot on June 28th, appealed to the Sisterhoods to replenish the stock of bandages the party had taken to the field.

Response was immediate and whole-hearted and a box was soon on its way across the ocean. The ever increasing demand year by year was met, until the burden of repacking and shipping the thousands of bandages sent in grew too heavy for the General Secretary to handle and in 1932 a special Bandage Secretary was appointed.

The years following this 1920 Conference were of special blessing and growth. For the first time we had our own General Secretary, who was employed variously for full or part time, and who travelled extensively among the churches.

"Hitherto hath the Lord blessed us." The blessings asked for and received by the older girls of the church were now solicited by the younger ones. In 1925 the Junior work was formally recognized, and Junior Societies were then organized under the Senior constitution, their own constitution not being drafted till four years later.

During these years, increased emphasis was given to the deepening of the spiritual life of our members. In 1926, "forasmuch as the Lord hath blessed us hitherto", a greater project than any heretofore undertaken was launched. Our $5000 Fund for the education of Missionaries' children was projected. This was completed in 1931.

Another need of our missionaries was now undertaken—to provide them a home when on furlough. This was also to be a $5000 Fund to be completed in seven years at the close of our twenty-fifth year. The home was built a year in advance and dedicated in 1937, being named Bethany Home. At this date it seems the Fund will be accumulated in the time specified.

In 1933, a scholarship of $100 annually, to be known as the Myrtle May Snyder scholarship, was established at Ashland College for a first year student who was to be a member of the Sisterhood.

"Hitherto hath the Lord blessed us." The passing of the years has brought many new faces into our National work. We can mention only those whose years of service have ranged from four to eight years: Helen Garber, Christine Witter (Klingensmith) Mary Merrick, Dorothy Whitted (Drushal), Louise Kimmel, Elizabeth Grace, and Mrs. Fred Frank.

New offices have also been created. In 1934, that of treasurer, our funds previously having been cared for by the W.M.S. treasurer. In 1937, the office of Literature Secretary, our literature having likewise been under the care of the W.M.S. In 1932, the office of Honorary Patroness was created, upon the retirement of the patroness who had filled the office of both patroness and president for many years.

This brings our history to the present. The past is behind us, the future beckons! May we face it in calmness of spirit, and in the belief that "all things work together for good to them that love the Lord." He has blessed us in the past; confidently let us claim his blessings for the future. As our slogan for the past twelve years has been, "Do God's will," may it continue to be our motto, so woven into our lives that His will may ever be our will. Even so, as an organization and as individuals, we may be enabled to carry out his purpose for us.

To this end we together repeat our covenant: Grateful that I know the Christ and trusting in His help—I will endeavor to be a living testimony unto Him; to serve others; to do unto others as I would have others do unto me. I will be mindful that vast millions of girls and women have not heard the tidings of great joy, and for these I will not cease to make offerings of prayer, time, money, that they may know the love of Jesus.

Lanark, Ill.

If God Be With Us

Mrs. F. B. Frank

DURING THE LAST FEW MONTHS we have been thinking much of our past success—the record of our twenty-five years as an organization. We have, as it were, passed a great milestone in our history and truly we can all say of these years, "hitherto hath the Lord helped us." Many different officers, leaders and workers have, through their untiring efforts and the guidance of the Lord, brought about this wonderful success. But we cannot rest on past achievements, the time has now come to look forward—a new era is before us new leaders will be called, new plans will be made, new girls will be reached and what will these coming years record for us.

If GOD be with us, we shall go forward, our work will increase, our fields of service will be boundless for He is faithful and He will never fail. But how about US? Our leaders, national, district, and local, our members, we are all part of US and upon us depends just how far our success will be reached.

I am reminded of the story of the Children of Israel and the history under the leadership of Moses. How the Lord led through difficulties and trials, through failures and successes. The time came when the work of Moses as a leader was finished and his great concern was that the Lord would give the people a competent leader who would rightly conduct this momentous undertaking. Therefore Moses did according to his wont, he laid the problem before Jehovah. and the Lord solved it in the very best way. This was one of the prime evidences of the wisdom of Moses. that he always relied on the wisdom of the Lord. If we are to continue to do great things for the Lord, we must always seek His guidance whenever we make changes in our workers, knowing that He will always lead us and the leaders He chooses will bring to our work the best possible good and lasting success. Let us ask the Lord to help us chose the worker for even the smallest task, each committee should be prayerfully thought out, that all might work together with God in our organization.

And we read that the Lord said unto Moses, "Take thee Joshua the son of Nun." Let us read God's exhortation to Joshua in Joshua 1:6-9. "Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. Only be thou strong and very courageous, to observe to do according to all the law, which

Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God IS WITH THEE whithersoever thou goest."

Notice that God repeats the exhortation to be strong and of good courage. From this we might suppose that Joshua was of a hesitant and timid nature. If so, all the more credit to him for overcoming his natural defect and becoming such a wonderful leader. And yet, is not this a common fault among us? As our girls are called to fill the various offices, does not timidity often keep them for accepting the opportunity given them for a service? But the promise to Joshua is the promise to us—Have not I commanded thee? Be strong and of good courage, be not affrighted neither be thou dismayed, for Jehovah thy GOD IS WITH THEE. And if God is with us, we labor in His strength and His wisdom. But let us look further into this command. "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success."

The "book of the law" was the law book written by Moses at the command of God. It was to be the basis of all Joshua's orders, decisions and discourse. No man before Joshua had received orders to regulate his conduct by the word of a written book. Abraham and Moses received their orders from the mouth of Jehovah. How thankful we should be today that each one of us has God's Word to meditate thereon day and night and this should be one of the requirements of all our workers. For does not God tell Joshua that only by adhering to the Word shall we have success. It is not a careless reading, nor a long continued reading without thought, but the Bible reading that will bear fruit in successful living is watered with earnest and prayerful meditation. How eager God is to bless us; let us therefore delight in His Word. Then truly shall GOD BE WITH US.

Bible history is the story of a chain of great leaders, one succeeding the other and all carrying on the providence of God for His chosen people. Abraham was succeeded by Isaac and he by Jacob and he by Joseph. Moses was succeeded by Joshua and he by a series of judges. Samuel was followed by Saul and he by David and he by Solomon and the long list of good kings in Judah. Elisha followed Elijah and the glorious line of prophets came in close succession, and John the Baptist led up to Jesus and Paul and Peter and John took up the work of the Christ, and Timothy and Mark and Titus took up the work of Paul and Peter. The splendid succession has continued down the ages in every land, preachers, missionaries, teachers, writers, evangelists, yes and even officers in our S.M.M. during these past twenty-five years. Are we in this superb line? If not, are we so living that the Lord could call on us to carry on this noble work.

Perhaps as we look back over these workers we are inclined to think that these were all strong characters, men of advanced years, but God also called the youth to fulfill his purpose, boys were called to be kings and faithfully carried out God's plan. Even the youngest girl can be used of the Lord in helping the girls in our own land and in spreading the tidings of great joy to the millions of girls who have not heard. A few years ago the king of Sweden graciously received some visitors and one of these has told of an incident that occurred during the visit. There was all the pomp and regalia we associate with special occasions when kings stand before their armies. The king of Sweden was reviewing the troops; and seated on his horse he was observing everything in the military maneuvers. A chimney sweep, a small boy, barefooted, and black with soot ran past the review stand, quite near the king and raised his begrimed hand in salute to his monarch. With a smile the king returned the salute. Then a soldier in gay uniform, and riding a horse of gallant step galloped by, his sword swaying at his side. Ceremoniously, in approved fashion, the soldier saluted the king and in like dignity the king returned the salute. The monarch had shown regard to the little boy's salute and to the soldier's salute and the visitor to Sweden as he tells the incident, adds that he thought there was a brighter gleam in the king's eye directed toward the chimney-sweep than when due courtesy was given him by the soldier. So the King-over-all regards the young, and the not strong as well as He observes the older and the stronger very especially if the one and the other revere and love Him.

As we look further into the history of the Children of Israel we are astounded at the great victories that are theirs, at their success in spite of overwhelming obstacles, all because God was with them. The enemy's forces are just as active today in seeking to fill the lives of our girls with so many worldly aims that they have no place for the spiritual, but if God is with us, we can defeat the enemy and one by one win the girls of our church for the Lord's work.

We are engaged in a great work. Let us exalt God's will above all. Let us put first things first. Then shall we have Joshua's success and with it Joshua's everlasting honor and joy.

Philadelphia, Pa.

Senior and Junior Devotional Programs

Topic for September: Hitherto Hath the Lord Blessed Us

HYMN: Blessed Assurance.

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

CHORUS:
This is my story, this is my song,
Praising my Savior all the day long;
This is my story, this is my song,
Praising my Savior all the day long.

Perfect submission, perfect delight,
Visions of rapture now burst on my sight;
Angels descending, bring from above
Echoes of mercy, whispers of love.

Perfect submission, all is at rest,
I in my Savior am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

CRIPTURE LESSON: Isaiah 12.
RAYER: By all the new officers.
YMN: He Leadeth Me.

He leadeth me! O blessed tho't!
O words with heav'nly comfort fraught!
Whate-er I do, where'er I be,
Still 'tis God's hand that leadeth me.

REFRAIN:
He leadeth me, He leadeth me,
By His own hand He leadeth me:
His faithful follower I would be,
For by His hand He leadeth me.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom
By waters still, o'er troubled sea,—
Still 'tis His hand that leadeth me!

Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me!

And when my task on earth is done,
When, by Thy grace, the vict'ry's won,
E'en death's cold wave I will not flee,
Since God thro' Jordan leadeth me.

PIC: Hitherto, Hath the Lord Blessed Us.
NFERENCE REPORTS:

1. "But, one thing is needful"—report of devotional addresses.
2. Anniversary features, decorations, luncheon, party, candle lighting service, music and all other special features.
3. New methods, plans and policies.
4. Things you should know.

HYMN: God Will Take Care of You.

Be not dismayed what'er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you.

CHORUS:
God will take care of you,
Thro' every day, o'er all the way;
He will take care of you,
God will take care of you.

Thro' days of toil when heart doth fail,
God will take care of you;
When dangers fierce your path assail,
God will take care of you.

No matter what may be the test,
God will take care of you;
Lean, weary one, upon His breast,
God will take care of you.

BUSINESS: Report of cabinet meeting and plans for the new year; announcement of committee appointments; if your conference is this fall plan for a delegate there; order all literature.

SISTERHOOD HYMN:

Spirit of Sisterhood, Spirit of prayer,
Filling completely The life in God's care.

REFRAIN:
Spirit of Sisterhood, Keep evermore
Close to the Savior, Him to adore.

Spirit of Sisterhood, Spirit of love
Giving so freely To Jesus above.

Spirit of Sisterhood, Loyalty too,
Faithful in service Ever so true.

Spirit of Sisterhood, Spirit of Light
Gleaming in darkness, Dispelling the night.

SISTERHOOD BENEDICTION: Psalm 145:1, 2.

Topic for October: If God Be With Us

'MN: The Lord is My Shepherd.

e Lord is my Shepherd, no want shall I know;
eed in green pastures, safe folded I rest;
leadeth my soul where the still waters flow,
ores me when wand'ring, redeems when oppressed;
tores me when wand'ring, redeems when oppressed.

Thro' the valley and shadow of death tho' I stray,
Since Thou art my Guardian, no evil I fear;
Thy rod shall defend me, Thy staff be my stay;
No harm can befall with my Comforter near;
No harm can befall with my Comforter near.

Let goodness and mercy, my bountiful God,
Still follow my steps till I meet Thee above:

I seek by the path which my fore-fathers trod,
Through the land of their sojourn, Thy kingdom of love;
Through the land of their sojourn, Thy kingdom of love.

SCRIPTURE LESSON: Isaiah 40:9-11; 28-31.

PRAYER.

HYMN: 'Tis So Sweet to Trust Jesus.

'Tis so sweet to trust in Jesus,
Just to take Him at His Word;
Just to rest upon His promise;
Just to know, "Thus saith the Lord."

CHORUS:
Jesus, Jesus, how I trust Him!
How I've proved Him o'er and o'er!
Jesus, Jesus, precious Jesus!
O for grace to trust Him more!

Yes, 'tis sweet to trust in Jesus,
Just from sin and self to cease;
Just from Jesus simply taking
Life and rest, and joy, and peace.

I'm so glad I learned to trust Thee,
Precious Jesus, Savior, Friend;
And I know that Thou are with me,
Wilt be with me to the end.

TOPIC: If God Be With Us.

SPECIAL NUMBER: His Eye Is on the Sparrow.

BUSINESS: Announce plans for Mission Study; order any literature that may be needed; present and discuss any goals that may need special attention.

HYMN: I Am Thine, O Lord.

I am Thine, O Lord, I have heard Thy voice,
And it told Thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to Thee.

REFRAIN:
Draw me nearer, nearer blessed Lord,
To the cross where Thou hast died;
Draw me nearer, nearer, nearer, blessed Lord,
To Thy precious, bleeding side.

Consecrate me now to Thy service, Lord,
By the power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine.

O the pure delight of a single hour
That before Thy throne I spend,
When I kneel in prayer, and with Thee, my God,
I commune as friend with friend!

There are depths of love that I cannot know
Till I cross the narrow sea;
There are heights of joy that I may not reach
Till I rest in peace with Thee.

SISTERHOOD BENEDICTION: Psalm 145:1, 2.

Sisterhood Visitation in the Indiana District

At the meeting of the 1937 national Sisterhood conference the Indiana district was designated as the district for visitation work during the summer of 1938. This work of visitation is done each year by your general secretary, but it is done for you. I trust that as you read a report of the work done, you will feel that you had a part in it. The results and blessing from the contacts made will be yours as well. We desire that this report be interesting to all so it shall be given as informally as possible.

Inasmuch as your general secretary has always lived in this district most of the places were very familiar, and the work was done at various intervals, rather than all at once. It was interesting as well as enjoyable to do this work for Sisterhood, the Brethren Church and the One whom we serve. It was a pleasure to visit among those whom we have long known through camp, college, and conference association and whom we have long called *friends*.

Our first visit of the year was made to the Center Chapel Sisterhood on January 7th. This meeting was held at the home of one of the girls. Center Chapel has long been an active organization and are well acquainted with the national work through their regular attendance at national conference. Before I was ever a member of Sisterhood, I learned much about Sisterhood through these girls and was privileged to stay with them one year at Winona. Following their regular devotional period, we talked over the work of the national organization and discussed local problems with them, endeavoring to encourage them and inspire them in their work. Following the completion of this part of the service a most delightful and lively social hour was enjoyed by all, which was evidence enough that these girls are very happy in their association together.

LOREE

On Sunday, January 9th, we were invited to meet with the Loree girls. On this day this Sisterhood observed its first birthday anniversary. It was just one year ago that we met with these girls and talked over the work together and helped them perfect an organization. Following a lovely birthday dinner, their regular monthly devotional program was held and the goals were discussed together, followed by a message by the secretary. New members were received into the organization at this time, also. This meeting was held in the home of the pastor and patroness, Rev. and Mrs. Gilmer, at which place we met to organize just one year ago. Loree had a fine group of eighteen girls present and their wonderful success as an organization is due largely to the enthusiasm of their patroness as well as the hearty cooperation each girl lends. These girls are not only Sisterhood girls, but are *church* girls too, interested and taking part in every activity of their church.

PERU

One of the loveliest meetings of the year was that with the girls of the Peru church. We met with both the junior and senior groups in a combined meeting in the form of a banquet in the basement of their church on Friday evening, February 11th. There were 33 girls present at this meeting. The tables were attractively decorated in keeping with the valentine season and a lovely meal was served. During the meal peppy songs were engaged in, led by their peppy pastor. Following the meal an inspirational song service was enjoyed as well as the devotional period. We then talked over the goals with these girls and local problems, and attempted to give them a new vision of the work as well as a vision of their definite responsibilities. In every respect it was a fine meeting and thoroughly enjoyed by all.

SIDNEY

Word had been received that the girls of Sidney were desirous of having an organization, so on March 6, we drove to Sidney to meet these girls and explain Sisterhood work to them. There were only three girls present at this meeting but we felt they were sufficiently interested to arouse enthusiasm among those not present. The work was discussed in detail as to goals and how to proceed to organize. Although we were not able to complete organization that day, we left feeling that in the near future we should hear of this church having a Sisterhood organization.

NORTH MANCHESTER

An invitation had been received to

meet the Sisterhoods of this church on Sunday, April 24th, at an afternoon meeting and tea for the alumni members of their organization. Following a devotional service in the main auditorium of the church we went to the social room of the church which was very attractively decorated for the occasion. Here we were privileged to meet these good folks in a more personal way, as we were most delightfully entertained by a musical trio from the college. North Manchester has long had an active Sisterhood organization and are fortunate in securing the services of Mrs. J. Raymond Schutz, for their patroness, who has served the Indiana district as patroness for many years. The attendance was not so large as usual because of poor communication due to icy conditions existing all through northern Indiana. However, a most delightful meeting was held and we feel that the interest will be carried on to those who could not be present.

Warsaw Senior

On June 7th visitation was formally begun with the first visit of the trip being made with the Warsaw Senior Sisterhood. This was the time of their regular devotional meeting. Oftentimes in preparing the program one often wonders just how much good the girls will derive from the planned program and topics, and it was a real inspiration to see these girls handle these topics. They were all well prepared before hand and given very capably by each member in her own words. This was not just done for the occasion, for they did not know their general secretary was to be present. They seemed to derive much good from the service because they had spent some time in planning and preparation. Following their service we talked over the work together discussing problems both locally and nationally. We found a very enthusiastic group of girls here and they eagerly consented to see to the decorations of the church for our coming conference. The day following this meeting we were entertained at the home of their president, Sybil Saylor, at Winona Lake. We were privileged to make many contacts at Winona in regard to our conference arrangements that helped to eliminate much correspondence.

Milford

From Warsaw we went to Milford to talk over Sisterhood with the girls of that church as there is no organization at the present time. There was a special program at the church that evening which was most enjoyable, followed by their regular prayer service. In the intervening time we met the girls that were present, about 10 in number, and one of the finest group of girls we have ever been privileged to meet. All of these girls range in age from 15 to 19 and we could not help but think—"What a wonderful group for a Sisterhood." We explained the work in detail and answered the questions which they had to ask. The great problem here is to find some one willing to assume the duties of patroness and advisor. We are trusting that in the near future the Woman's Missionary Society may work out this problem so that these girls may have the joys and pleasure of working in Sisterhood. Remember to pray for this group that this leadership may be provided and that we may learn of such an organization in this place in the near future.

Goshen

Following the evening meeting in Milford we went to Goshen and were entertained in the home of Rev. W. I. Duker. A meeting had been scheduled for New Paris following the Milford meeting, but due to conflicts, had to be cancelled. So on Thursday morning we journeyed to Elkhart where we unpacked our suitcase at the home of the Klingensmiths. We remained in Elkhart for six days making necessary contacts from there.

On Friday afternoon we met the girls of the Goshen Sisterhood and talked over the work and discussed their problems with them. A fine group of girls were present for this meeting, and we enjoyed our visit with them even though it was a bit short. A pitch-in supper was being planned at the church, but they graciously excused us following the meeting and gave us the privilege of attending the Ashland College Alumni meeting at Warsaw which was held the same evening. The Goshen girls are going forward even though they do have some problems and let us remember to pray for this group that somehow they may let all the girls of the church know the joy they are having in Sisterhood.

Elkhart

A fine group of girls met at the church on Monday night to learn more of Sisterhood and talk over the work together. With Mrs. Klingensmith as patroness, and long experienced in Sisterhood work, it is evident that their problems should not be many. It was a real pleasure to meet with these girls and learn of their enthusiasm for Sisterhood, and we expect to see these girls carry on with greater interest in the coming year than they have in the past.

Nappanee

From Elkhart we were driven to Nappanee for an evening meeting with this Sisterhood. Like many of the other organizations in Indiana this Sisterhood had been functioning for many years and these girls do know the work of the national organization. However, it was a pleasure to fellowship with the girls at their evening meal in the church basement which was so arranged for the occasion. Following the meal we went to a lovely room of the church and met together in our devotional meeting and talked over their local work and explained and discussed the national work together. Nappanee has a fine group of Sisterhood girls, both senior and junior, and they are constantly on the alert to be of more service wherever they may work. Following this meeting we went back to Elkhart for the night.

Warsaw Junior

When visiting in Warsaw before, we did not meet the junior group so we had arranged an afternoon meeting at the time of their regular devotional program. About 18 junior girls met for this service at the home of one of the members. Following a short devotional period, we talked to them of Sisterhood work and listened to their questions. Warsaw will never lack for enthusiastic Sisterhood girls or workers in their church as long as they have such a live junior organization. These juniors really know Sisterhood work. It was one of the largest attended meetings of any one group throughout the visit, and several of their regular and faithful members were away on vacation. Mrs. J. L. Yarian deserves much praise for her fine service to this fine group of girls.

Ft. Wayne

Following the afternoon meeting in Warsaw we left immediately for Ft. Wayne, arriving just in time for a previously planned supper for all Ft. Wayne Sisterhood girls at the home of their newly elected president, Vera Broxon. Ft. Wayne does not have a large group of girls in Sisterhood, but they do have quality, and though they have only been organized a little over a year they are busy in their work and enjoying it very much. Following the supper we discussed the work together while still around the table. It was a pleasure to learn to know this fine group of girls and their patroness more intimately. Following this service every girl present went to their new church for the regular prayer service and Bible study. It was likewise a joy to see these girls interested in this phase of the church work at this place, and actively taking part. Sisterhood will never fail in its purpose as long as girls will act accordingly. We were delightfully entertained over night in the same home.

Sidney

Previously we mentioned a former visit to this church in the interest of Sisterhood. We were most happy to pay them this visit about two months later and learn that they now have an organization that is functioning in a splendid manner. Although the congregation is not large they do have most of the girls in the church in their Sisterhood and are very happy in this service. Let us remember them faithfully as they continue in this work in the years which are to come. Our home while in this community was with the pastor of this church and the patroness, Rev. and Mrs. Engle. While there we visited the

Dutchtown

girls and talked to them concerning the work. This is a small country church working cooperatively with the Church of the Brethren. A small group of girls met at the church with a few of

the interested women and there we talked together concerning the work of the national organization, explaining the purposes and projects of the work. The group seemed very much interested in the work and we trust that they may see fit to complete the organization in the near future. This little church is located in one of Indiana's most beautiful spots, being practically surrounded by some of the state's most popular and beautiful lakes. These girls should have the opportunities of fellowship and service which Sisterhood makes possible and they would enjoy the work greatly. Let us remember this group in prayer.

DISTRICT CONFERENCE AT OAKVILLE

From Dutchtown we came home for a few days to make preparation for the district Sisterhood conference, at which time we had been asked to speak three mornings upon the theme "Important to Me." It was a most happy and enjoyable time spent in this conference in the midst of visitation work. This was the first conference we had been able to attend for some years because of other work and conflicts. The Oakville society made everyone know that they are "on their toes" as was evidenced in their playing hostess to all the girls. There was not a thing left undone. We did not have a special meeting with the Oakville girls, but met them all at conference time, talked over the work with their officers and worshipped with them on Sunday following the conference. Attendance by the girls could not have been better, and the luncheon was a time enjoyed by all, even the "old people", even though they very reluctantly admitted they were "old."

MUNCIE

District conference closed on Friday noon and that night a meeting was held in Muncie. There used to be a very active Sisterhood in this church but as the girls left the organization, interest seemed to lag, and so Sisterhood became disorganized here. We were most happy to meet nine girls with two ladies who are anxious to see the work go forward and willingly will act as patronesses of the group. The meeting was held at the parsonage, and after talking over the work together, and discussing things together, it was apparent that there had been sufficient interest aroused previous to the visit to encourage organization. So that evening, officers were chosen, a time of meeting decided upon and definite plans laid to see the work go forward again in Muncie. We cannot fail to mention the interest of two young men of the congregation who came to our meeting that night, and the fine spirit they manifested in desiring to see the girls get organized again. If Brotherhoods everywhere had such interested young boys problems would diminish. All we can say is "Too bad, boys, that you're boys. We'd be very glad to take you into Sisterhood, but it just isn't being done!" We sincerely hope that you may find your place in further service. Let us remember these Muncie girls in prayer, for their problems are not few. Our home here was with Rev. and Mrs. D. B. Flora and it was indeed a most happy privilege to be with them in their home again.

HUNTINGTON

For several months we have been laboring under the impression that Huntington was unorganized but we learned that they have had an organization for some time, although they have not been connected with the national work. They have been having regular meetings for some time but have not reported to the national work. We were most happy to meet with them, and interested women of the church, and talk over the scope of the national work with them. We find them a much interested group and shall be expecting to hear from them from now on. They are fortunate in having Miss Helen Baker of Roann with them to lead them in their work. Helen has been active in Sisterhood for several years, and was recently chosen president of the Indiana organization at the district conference. Our home in Huntington was with Helen. As a result of this contact we were able to add Huntington to our list of societies.

ARDMORE

A few days were again spent at home. The evening of the fourth we journeyed to Elkhart for the night and spent another time with the Klingensmiths. We have said "thanks" to them for all their kindnesses in this work in the district, until the board bill is paid in full! The next day we went to Ardmore to meet with the group there. Somewhat like Muncie, Ardmore had had a very active Sisterhood but had become inactive the last few years. We met thirteen girls at the church and talked over the work with them. A couple leaders of the W.M.S. were present and encouraged them in their organization so after we had talked all the various phases of the work over these girls elected their officers that evening, and decided upon a definite

Silver Jubilee Conference

What meaneth this sounding of trumpets?

It is a call to you that you may have a vacation that will refresh you in body, soul, and spirit. Our program takes only a small part of the day so that you may spend the rest as you choose. The beauty of Winona reminds us that this is our Father's World, and there you may find rest, peace, and communion with Him.

What meaneth this sounding of trumpets?

It is a call to you that you may find friends at Winona with interests such as yours. You need such friends as you will find at Winona and others need you.

What meaneth this sounding of trumpets?

It is an invitation for you to blend your voice with ours in hymns of praise and prayer. You will notice that a large part of our program is devoted to "hymn sings."

What meaneth this sounding of trumpets?

It is to tell you that you may learn from other Sisterhood girls interesting plans for your work. We all have a chance to talk things over in our discussion groups. Come ready to give as well as receive.

What meaneth this sounding of trumpets?

It is to call you to Winona that you may feel your oneness with us all as Marys and Marthas in His service. We need you to help us as we plan together, as we work together, and as we pray together for the program for the year ahead.

What meaneth this sounding of trumpets?

It is to tell you that you may attend this JUBILEE CONFERENCE at minimum expense by staying at the HILLSIDE. The Sisterhood leases the house for the week and we want you to fill it. Your expense for board and room for the week will be $6.50. If you do not care to bring your own sheets and pillow cover, these will be supplied for 25c extra. You will want to send your reservation at the earliest date possible to Mrs. J. Garber Drushal, 2159 Tuller St., Columbus, Ohio. Include 50c with your reservation to save your room.

What meaneth this sounding of trumpets?

It is to herald to the world that the National Sisterhood of Mary and Martha is celebrating with thanksgiving and praise twenty-five years of service to the Brethren Church and the Master's work.

What meaneth this sounding of trumpets?

It is a call to greater service, greater consecration, greater vision.

WILL YOU NOT JOIN US?

meeting date. A patroness had not been chosen at that time, but we have just been notified that such has been chosen from the W.M.S. as well as a patroness for the junior group. Ardmore has a fine junior group of girls but had not been working with the national organization. We are most happy to report two new groups in Ardmore to be added to our national work, and trust that you will pray for these girls. Our home here was with Dorothy Carpenter.

NORTH LIBERTY

The next day after meeting the Ardmore girls Dorothy drove me to North Liberty. A society has been working here for some time, but there were questions and problems so we talked them over together following their regular devotional meeting at the church. Later we went to the church basement for a very pleasant social hour and thus we had a better opportunity to learn to know these girls better during our short stay with them. Following the meeting we returned to Dorothy's home and spent the night.

SOUTH BEND

From Ardmore we went to South Bend where an evening meeting with all the girls of the church had been arranged. A pot-luck supper had been planned in the church basement. Preceeding the supper we met with eight junior girls to talk with them about their Sisterhood work. South Bend has a large group of fine girls in their teens who have not been working in Sisterhood, and it was our desire to interest these girls so that they too may have the pleasures of Sisterhood fellowship. Due to a conflict in plans we were not able to meet the girls of the South Bend church in the manner we desired and because of previously scheduled meetings we could not stay over longer. There was not a sufficient number of girls present of the younger group to organize, as it was anticipated, but after everyone had talked their problem over together we found these younger girls very anxious for a Sisterhood group of their own so plans were made with the girls and Mrs. Bame to call a meeting the following Monday afternoon in an effort to perfect the organization. We shall return to South Bend at the time of their regular July devotional meeting to meet with the already organized group of girls. Thus, a final report upon the South Bend contacts will need to be given at a later date. Our stay in South Bend was with Dr. and Mrs. Bame, and their hospitality has been unexcelled.

ROANN

From South Bend we journeyed home again for an evening meeting with the Roann girls. Here we find another group of Sisterhood girls always ready and active in all phases of Sisterhood work. Their contacts with the national work have been many and covering a period of years, so their problems are few. Eighteen girls met at the home of their president, Helen Baker, (who has been doing much for the Huntington work since working in that city), for a picnic supper. Their regular devotional period was conducted by the leader, followed by their election of officers for the new year. Following this we spoke to the group, attempting to encourage them in their Sisterhood and Christian service. We have met with the girls of the Roann Sisterhood in previous occasions and it is always a pleasure to meet and fellowship with this fine group of Sisterhood girls.

BERNE

July 11 found us wending our way toward the little city of Berne. This was our first visit to this little town and community and was very enjoyable. Our time here was spent with Miss Louise Kimmel and needless to say this association together was a most happy occasion. We met in the evening at the home of one of the members in Chatanooga, Ohio and there found thirty girls present, from both the junior and senior societies of this place. Berne has been active in Sisterhood for some time and is usually a banner society. We have never been in a group where attention was so marked. We talked the work over with them and endeavored to bring them new inspiration to carry on.

CLAY CITY

Again a few days were spent at home and on the fourteenth we headed for Clay City. This little village and church is about 100 miles from any other Brethren denomination, and so was quite a contrast to the many churches so near to each other in Northern Indiana. Clay City is about 90 miles south of Indianapolis, and located in the southern part of the state. Being so far away from the the other churches and Sisterhoods this organization has had very little contact with other Sisterhoods, and so, it is probably a bit more difficult to carry on when there is not that close fellowship with other S.M.M.'s. However, we found a very loyal group of girls here. Sixteen met at the church for a lovely and well planned supper. The fun and fellowship at this meal will long be remembered. They are all very much interested in the work and asked many questions concerning the national work and its objectives. These girls have been a banner society since organizing five years ago, and are seeking to interest every girl in the church in Sisterhood. We can not speak too highly of the service their patroness, Mrs. Davis, is giving to this group. Our home here was with Henrietta Luther, the newly chosen secretary-treasurer of the Indiana district. It was a pleasure to spend this time with her and to really learn to know the girls of the Clay City Sisterhood.

MEXICO

And this place, too, is a part of the Indiana district!! Because of the name which was given it many years ago this town has been the subject of many unkind remarks! Where this town has never been heard of most folks expect your general secretary to be able to speak a foreign language of some kind and many folks expect to find her a "very interesting being" because of the foreign element! Well, 'tis nice to be home again and to again associate with the girls of our Sisterhood. Although we have been gone for three months from our own Sisterhood, we have not "visited" this society yet, but we have been in constant attendance with this organization since its beginning. All the fine things that have been said for all the Sisterhoods in the district we will put together and let them serve to describe to you what we think of our own Sisterhood.

IN CONCLUSION

We do not wish this report to be final for there are still some other contacts in the Indiana district that should be made and we are waiting for the opportunity to visit them. For the time being we will call this finished, but there are still contacts to make, or, at least, contacts that should be made, so we are only waiting for the invitation from them.

TO ALL WHO HELPED

As we do such visitation work it seems we are constantly aware of the fact that there are many who are sharing the burden of the work and therefore ought to share in its joys and fruitage, and we trust that this report may make you somehow feel that you too may share in its joys and blessings. We are deeply grateful for every expression of kindness, every act of love, and very prayer that was uttered. We desire that all praise for any benefit or blessing that might come as a result of the visitation be given Him.

It is impossible to recognize every individual who so graciously planned for our convenience in visiting. You who so willingly took me from one place to the next must be thanked. Not only was it convenient to me but serves to keep the cost of traveling at a minimum. It was a happy time, meeting old friends and making new ones.

Again we must ask ourselves—"What is so fine as fellowship as Sisterhood girls at the feet of the Master?" May it be our constant desire to lay before Him more deeply consecrated lives than ever before.

Your General Secretary,
BERNICE BERKHEISER.

By the Way

HOW DO WE KNOW unless you write that you have organized a new Sisterhood? We are sure that some have failed to report and give the names and addresses of their officers. We can not send you information unless we know to whom to write. NEW SOCIETIES send the name and address of your president at once, unless you have already reported.

If you do not have a delegate at national conference, you will want to change your topic, having the September program in October. You should have the conference report for your September program and that is not given until the October Outlook Number. If you had delegates at Winona, you can have the programs as scheduled.

The TOPICS for our devotional programs for 1938-1939 are in this number. You will want to find them and get your booklets ready for the new year's work. Save this list for it will not be given again.

NOTICE! Notice the announcement about our silver jubilee conference in this issue. We want your society to be represented. God can do many things for us and make many things possible if we will do our part.

DEVOTIONAL PROGRAM FOR 1938—1939

Our Mission Study this year should be one of the most interesting it has ever been our privilege to study. It will be a study concerning our own Brethren Mission fields and workers on these fields. Further announcement and plans for this study will be given from time to time in the "Outlook."

Below are listed the topics for study during the year. The theme for 1938—1939 for the seniors will be "Launch Out into the Deep—"and the theme for the Juniors will be "If I be His disciple —" With these topics you may begin to make your booklets for the year. Why not do something new and helpful this year for the betterment of your monthly meetings?

SENIORS

THEME: *"Launch Out Into The Deep.."*

November - February .. Mission Study
March "Deeps" in Understanding
April "Deeps" in Prayer
May .. Mother and Daughter Meeting
June The "Deep" of Influence
July "Deeps" in Comradeship
August "Deeps" in Love
September As We Go!
October As We Grow

JUNIORS

THEME: *"If I Be His Disciple...."*.

November-February ... Mission Study
March I Will Learn What the Bible Says to Me
April I Will Learn to Pray
May Mother-Daughter Meeting
June I Will Learn to Serve
July I Will Learn to Share
August I Will Test My Life By Christ
September As We Go!
October As We Grow

"Upon the valley's lap
The dewy morning throws
A thousand pearly drops
To wake a single rose.

"So often in the course
Of life's few fleeting years,
A single pleasure costs
The soul a thousand tears."

Sisterhood Goals for 1937-38

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. ½ members covered assigned Bible reading: Book of Psalms for Seniors; Ruth and Judges for Juniors; with study in connection with each.
4. Membership project.
5. Annual cabinet meeting.
6. Bandages sent to District Secretary.
7. Benevolent work other than bandages.
8. Statistical report sent to District Secretary by August 10.
9. National dues of 50 cents per member sent to the Financial Secretary in both January and July.
10. Thank offering received in April and sent to Financial Secretary by July 31.
11. Gift to Bethany Home Fund sent by July 31.
12. District dues of 15 cents per member sent to District secretary by May 31.

JUNIOR GOALS

All goals but No. 12.

HONOR GOALS

1. A delegate to either District or National conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Available district funds sent to the Bethany Home Fund by July 31.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
President — Mrs. J. Garber Drushal, 2159 Tuller St., Columbus, Ohio.
Vice President—Miss Leah Robinson, 2145 Tuscarawas East, Canton, O.
General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.
Financial Secretary—Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
Literature Secretary—Miss Mary Elizabeth King, Oakville, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President — Miss Thelma Baker, St. James, Maryland.
Secretary-Treasurer —Miss Lois Hamblin, Hollins, Virginia.
Patroness—Miss Mabel Donaldson, 531 Fourteenth St., S. E., Washington, D. C.

Pennsylvania

Secretary-Treasurer — Mrs. Leslie Moore, 323 Wood St., Johnstown.
Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer — Frances Jane Rader, 1878 West Third St., Dayton.
Patroness — Mrs. E. M. Riddle, 1033 East Main St., Louisville.

Indiana

President—Helen Baker, Roann.
Secretary-Treasurer — Henrietta Luther, Clay City.
Patroness — Mrs. R. J. Klingensmith, 1101 Middlebury St., Elkhart.

Illiokota

Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.
Patroness — Mrs. W. S. Bell, Milledgeville, Illinois.

Mid-West

Secretary-Treasurer — Erma Seeger, 719 E. Fourteenth St., Falls City, Nebraska.
Patroness—Mrs. Amanda Lemon, Portis, Kansas.

Southern California

Secretary-Treasurer — Ruth Fuqua, 2500 East 113th St., Los Angeles.
Patroness — Mrs. Pearl McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer — Nellie Stover, Wapato, Washington, Rt. 1.
Patroness — Lena Kortemier, Sunnyside, Washington.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above

Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The subscription price of the Woman's Outlook number of the Brethren Evangelist is 50 cents per year. Send orders to Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

Vol. LX, No. 34 August 20, 1938

The BRETHREN EVANGELIST

M W Werner 3-39
R R 2

HOME MISSIONARY NUMBER



Another fine tribute to Brethren Home Missions

The new Brethren church at Tracy, California

The Separated Life

MODERATOR'S ADDRESS
28th ANNUAL
BIBLE CONFERENCE OF
BRETHREN CHURCHES OF
SOUTHERN CALIFORNIA
Rev. Conard K. Sandy, Moderator

Modern trends and tendencies make it imperative that The Brethren Church define anew her doctrines and her position in the world. Some churches have made themselves so like the world that they cannot be distinguished from social clubs and literary societies. There is no longer, on the part of many, a clear-cut distinction between right and wrong. White and black have been so mixed that the result is "tattle-tale gray." Standards have been lowered; bars have been let down; and much worldliness has entered into the visible church. Many have come to think of the church as only another institution. This abnormal condition was pictured to us by the Lord Himself when He spoke to John the Revelator: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou are neither cold nor hot: I would thou wert cold or hot. So then because thou are lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3:14-16).

This charge of the Lord against the Laodicean church did not mention that church's doctrinal system, but dealt with her works, that is her manner of life. During recent years the Brethren have stated again our doctrinal position, which will not be restated in this address. But, believing that we are living in the Laodicean age of the church, we shall direct our attention, at this time, to our manner of life in view of our expectancy of the Lord's soon return. Beloved, it may be that we are a body of theologians, as has been intimated; but are we at the same time living in the Laodicean apostasy? Are we guilty of a cold fundamentalism which demands that we believe certain essentials of doctrine and yet permits us to live other than separated lives, and which does not make us interested in the souls of the lost? Do we adhere closely to the Word of God in matters of faith and then wander far from its precepts on morals and conduct? What is the Christian's relation to this world since he is a citizen of heaven?

The Lord's Prayer For Us

In His high-priestly prayer for the saints our Lord prayed: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:14-16). Christ prayed that while we continue on in the world we are not to be a part of it, nor are we to be partakers of its policies. We will not be taken out of it the moment we believe and our citizenship in heaven is secured; but we will be kept from the evil as we permit God to have His perfect work in us. God illustrates this truth to us by an example in the realm of nature. There is a small insect, known to natural science, that has the wonderful gift that enables it to enclose itself in a bubble of air when submerged in water; thus it is not touched nor harmed by the water. So we are to remain for a season in the world, but very definitely we are not to be a part of it, nor can it harm those who are completely hidden with Christ in God.

No New Doctrine

The doctrine of separation from the world is not new to God's people. Noah and his family were separated from it by the ark; Abraham was called out from Ur of the Chaldees; Lot and family were removed from the soon-to-be-destroyed Sodom; Israel was led out of Egypt by Moses; and Daniel purposed in his heart to abstain from the king's dainties. God has always asked His people to live apart from the ways of the world. In Leviticus, the first worship manual of God's people, we have these words: "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy" (Lev. 11:45). The root and basis of holiness is separation. Many times this admonition is repeated to His covenant people. When the Holy Spirit used that Sweet Singer of Israel to compose the first hymnal for God's people He began with these significant words: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm 1:1). Though many things in the world have changed since David's time, yet the Spirit has found no need of placing this Psalm under the hand of an editor for rewriting. It is still true that the blessed man is the one who lives apart from the world, though living in it.

The New Testament Message

But some may offer an objection that these Scriptures just quoted are from the Old Testament and were originally given to those who lived under the dispensation of the law. That is true. Yet "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished into all good works" (2 Tim. 3:16-17).

More positive, however, are the words of the New Testament given to us who live in the age of grace and of salvation by faith, demanding the separated life. After the Apostle Paul had presented the doctrinal system of salvation in the first eleven chapters of the epistle to the Romans, he began the practical exhortation with these words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). Separation follows salvation; it can never precede it. Every person who is saved by the blood of the Lord Jesus Christ ought to make every effort to walk, even as He walked, living a life of separation from the world and from all worldliness. This Scripture plainly reveals that the responsibility for the separated life is an

(Continued on page 16)

The
Brethren Evangelist

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A HOT TIME

It is generally agreed that there will be a "hot time" at the General Conference of Brethren Churches at Winona Lake, Indiana, August 29 to September 4. And we are not talking about the weather! It has been common knowledge for some time that there are two factions in The Brethren Church. Some have said that these factions are divided over policies, some say over personalities, some say over Ashland College, and others say over theology. But at any rate, there is division. Those whose eyes are turned toward trends in professing Christendom are well aware that in all the large denominations there have been such controversies. We do not know how it will be settled in The Brethren Church, but we know that in other denominations when the smoke has rolled away, the educational institutions which have been builded upon endowments largely raised from self-sacrificing believers, have been taken over by the modernists. The editor has received a considerable number of communications from the fundamentalists outside our denomination. They are watching our national conference very closely. These fundamentalists are anxious that one certain faction shall gain control. The modernists are also watching the controversy. They are hoping the other side shall win.

WHERE WILL THE FIRE WORKS BEGIN?

Of course the editor is neither a weather prophet nor a conference prophet. But it appears that some of the first guns will be fired in the National Home Mission Board. The full time traveling Secretary-Evangelist of this board is widely known as a fundamentalist, having been a teacher on the faculty of the Philadelphia School of the Bible. It is predicted that with probably nine of the fourteen members of this board definitely against him, there will be another effort this year to oust him from his position. This will not be done because his work has failed, for Home Missions have gone forward steadily this year both financially and otherwise. But with the administration and friends of Ashland College putting forth a desperate effort to control all the policies of The Brethren Church today, it is dangerous not to line up with the political, ecclesiastical, wire-pulling machine. It is perfectly evident that while some good pastors have been busy doing the work of the Lord, a group with the "best underground system" ever known in The Brethren Church has been busy building its machine.

NEUTRALITY

We know of sincere and busy pastors who have tried to ignore this controversy in The Brethren Church. When they have tried to do this in the name of fairness, agitators from outside their congregations have spread dissension within these churches, not only to influence the people **for** some ecclesiastical, political movement, but **against** the pastors. Ridiculous falsehoods have been spread, a list of which would be interesting reading, but we hope our readers will never need to see them. Why are these things told? There could be but one reason. It is an effort to discredit some godly and successful pastors because they will not stand with an ecclesiastical machine. The time has come that men who are deliberately working to tear down the good work of godly pastors need to be exposed. Churches need to be warned. Laymen need to know the facts. Any layman ought to know that when some man is trying to destroy the work of another he is doing no good work himself. We cannot put men in jail who travel around to cause division, but we do not need to listen to them, or we may invite them to leave town. Those who are guilty will not like this. Some good, well meaning sister may write the editor and say, "Now Mr. Editor, you must have the spirit of love." Dear Sister, "You would not know the spirit of love if you would meet him on the street in broad daylight." Love never tears down the faith. Today we need some men in The Brethren Church who have stamina enough to stand up for truth, right, and ministerial ethics like that old country preacher whose name was John the Baptist. He stood up and called those who opposed the Word of God a "generation of snakes." If some sentimental spineless creature rose up and accused him of not having brotherly love, the Holy Spirit did not see fit to record it in Holy Writ. On the contrary, our Lord said that a greater prophet never arose than John the Baptist.

IS THIS BROTHERLY LOVE?

From many sources we have learned that there is now going on in The Brethren Church a movement in which a number of men are busy trying to thrust themselves into various congregations with a definite effort to influence various persons in the congregation. Pastors whose churches are making progress as never before are suffering from such underhanded and low-down political maneuvers. Some pastors who had better be home winning souls to Christ and building up their own congregations, are

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apparently burning up good gasoline to influence individuals within some other congregations, and dissension is the result. If a pastor is building up his church and souls are being saved and the crowds are more than ever before, is it the work of God to walk into such an atmosphere and cause division?

DARE WE TRUST OUR BRETHREN?

We have taken it for granted that The Brethren Church has stood loyally for congregational government and that congregations are sovereign in working out all plans of procedure. We have thought that this principle was one of the heritages for which all the Brethren were grateful and which they would defend. But now what is the meaning of this movement fostered by certain men who are stirring up trouble in congregations? Why do men drive many miles to meddle with congregational business meetings? Is this historic Brethrenism? Is it right for those supported by the entire church to use their time in this business? Why do men leave their own congregations (which in some instances are making little or no progress) and deliberately tear down other congregations which are being built up? The Apostle Paul wrote, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them; For they that are such serve not the Lord Jesus Christ, but their own belly; and by goods words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18). Faithful and godly pastors spend their time winning souls and building up the body of believers. They have no time to run to and fro tearing down the work of others.

A PROBLEM PASSAGE

A preacher once presented us with what was supposed to be an insurmountable problem in the Scriptures. He pointed out the words of Christ in His life on earth that: "There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom" (Matt. 16:28). The preacher pointed out that if the Bible is true, then Jesus said that some of the people then alive would live until He would come back again. Therefore He has either already come back, or some of these people must be still alive. According to this man's theory, Christ has already come back the second time. His coming was supposed to have taken place on the day of Pentecost. We have not space here to discuss the foolishness of this ridiculous theory. We will look at the passage.

LOOK FOR SOMETHING GOOD

It is usually the case that when some "insurmountable" problem of Scripture comes up, the solution will not only take away the problem, but give us a precious and thrilling truth to take its place. Therefore, we should look for something good in this passage. In case of a problem in the Scriptures, it is always wise to read on a few verses. Many problems are solved if we do not stop reading too soon. Such is the case here. The next chapter of Matthew should be read without a break. "And after six days, Jesus taketh Peter, James, and John..up into an high mountain apart, and was transfigured before them.." (17:1-2). When Christ comes in His kingdom, He will come in all His promised glory. He will be the same risen, glorified Christ who went away. When Jesus said that some were standing by who would not die until they would see Him coming in His glory, they only had to live about a week to enjoy this experience. The inner circle, or the three apostles were taken into the mount and there they saw Jesus in His glory.

STRIKING PARALLELS

The parallels between the mount of transfiguration and the second coming of Christ are many and striking. One thing should stir us. While the very few disciples who really belonged to the inner circle were ready to be with Jesus in His glory, a much larger number were down at the foot of the mountain trying to cast out a demon, but they were helpless. They had the forms of religion but no power. It is even so today as the age draws to a close. Those in the inner circle with the Lord are few, but there is a great company of church members going through the forms of religion, but what about the results? "In the last days, perilous times shall come.. For men shall be lovers of their own selves..Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1, 2, 4, 5).

PROFITS AND PROPHETS

On the editor's desk lies the record of leading industrial corporations for the first half of the year of 1938. The report is an effort to place before our eyes the trends in business at a glance. The report gives the type of business and the decrease in profit over the same period of 1937:

Automobiles, profits decreased 84 percent.
Shoes, profits decreased 84 percent.
Building materials, profits decreased 74 percent.
Amusements, profits decreased 36 percent.
Liquors, profits **increased** 1.6 percent.

Do these figures show that the world is marching steadily on toward the millenium? People cannot buy so many automobiles; they cannot build so many new houses; they cannot buy so many new shoes; but they can buy **more liquor.** Even the amusements which are at least non-essential only decreased slightly as compared with building materials. We predict that it is not likely that there will be any decrease in the use of liquor. Once people have gotten the habit, they call for more, not less—even if they have to sell the babies' shoes to get it. All of this reminds us to consider the Word of God:

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Isa. 5:22). This woe is closely linked with another: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). These descriptions fit our day perfectly. But remember, when men put darkness for light, they definitely reject God's revelation. Such goes along with liquor drinking. God does not offer any promise of change for the better, but woe, **woe, WOE.**

RISEN

By Leona Dawson Cole

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Behold the angels guard alone
The empty ledge of hewn-out stone.
Mary stooped and looked inside
And very soon her tears were dried.

"BUT GOD"

By Conard Sandy

What a message this is for today. How often in the past when all hope has fled from the people of God, and their courage was gone, God has stepped in and with one deft stroke has turned the tide back. Even so today when it seems to many that the truth is being trampled on, and that everything is "going to pot," that if His people but turn to Him, they too can tell the story, **"But God."** —R.P.M.

"But God," in the realm of prayer, is a field for much study and meditation. The Word of God is full of instances that bear their silent, but dynamic testimony to the changes in the course of events, which can be explained in no other way than, "But God." As believers we need to return to the Word and learn again the lessons on prayer. Some years ago a great scientist declared that prayer is the mightiest force in the universe, and that the Christian world is blind to this fact. However, prayer is not great because someone said so, nor because of the Christians who enjoy it, but because God hears and answers the cries that come from the heart of man in need of help. It is our great God Who makes prayer a mghty power in the Christian's life.

Among the last words of the Lord to His disciples are these: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13-14). According to this, man may ask for that which he needs and desires, **but God** must do the answering. God is willing and waiting to do for us wonderful things, if we will only ask and give Him the opportunity to work. Prayer had a great place in the life of the Lord Jesus, and He desires that it shall have the chief place in our lives, and that we will learn to rely upon God and not upon man nor upon man's policies. If prayer means any thing to us, it ought to mean enough to have the chief place in our daily living. "Not man, **but God"** must be our motto if we would live fruitful lives.

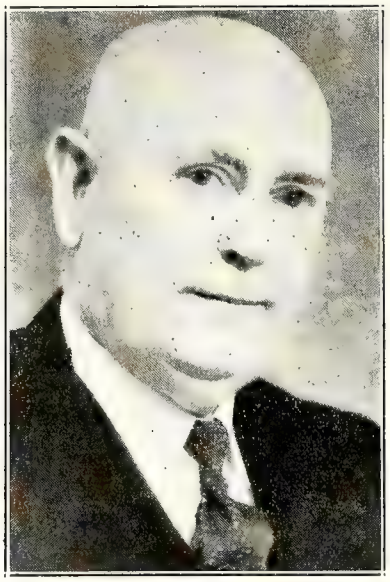
The prophets of Baal were leading many Israelites astray in Elijah's time. This turning from Jehovah greatly troubled the heart of the old prophet of God. He preached and prophesied, yet few gave heed to his message. He knew that many of them were worshipping ignorantly at the altar of idolatry. Hence, he challenged the people to give this matter thorough consideration by actual test. The God that should answer by fire was to be their God. This was agreed upon by all concerned. The prophets of Baal cried out for a whole day to their god to send consuming fire upon their carefully prepared altar and sacrifice. But there was no response. At Elijah's suggestion they called louder and longer, yet no consuming fire. Then Elijah repaired the altar of God, prepared the sacrifice, and poured much water over the whole thing. All this was done in the sight of the people, after which God was called upon to answer with fire. Elijah had not long to wait, for God answered immediately, consuming the sacrifice, the water and all. Elijah's God was not too far distant to hear His servant's faintest call. Elijah did the asking, **but God** heard and answered his prayer. Beloved, this same God is still waiting to hear our prayers and to work for us.

Also, note the case of Nebuchadnezzar and his forgotten dream. The vision caused all sleep to pass from his eyes, and this in turn caused him to wonder what might be the meaning of the dream. He told the wise men of Babylon of his predicament and demanded of them the dream and its interpretation, telling them it would mean death for them if they failed to reproduce the dream. Yet they could not meet this unusual request, for who had ever heard of one man recalling the dream of another? As a last resort the king turned to Daniel and said: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Here was an opportunity for Daniel to gain for himself either a name in Babylon or a place among the dead. He answered: "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; **but** there is a **God** in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Daniel 2:26-28). Daniel could not recover the dream and its interpretation; **but God** could bring it back and tell its meaning. This Daniel had learned through prayer and constant communion with his God. He had faith to believe that God would give him this dream and its interpretation, and God did not disappoint his servant. Man did not know the king's dream, **but God** knew it and its meaning. The same God is waiting to give us all knowledge if we will come for it through the avenue of prayer.

Or, when we turn to the New Testament we read

HERE IS THE FIRST PRIZE WINNER FOR 1938!

We believe that the Uniontown Sunday School has had a Prize-winner in it each year since the Foundation Builders were organized. Effie Nabors, the efficient and capable Secretary in that church is the real reason. She keeps things moving down there so that they can't forget Home Missions. This year we pass the prize to Gail Hileman, and we are mighty glad to do it too. We are sorry that we do not have a picture of him but we have a story to tell of how he got his bank filled. Gail went about everywhere gathering newspapers and old magazines. He sold them and thus made all his own money. This is the best way, for it is his own gift, and not what Mother or Father gave him. Somehow we feel that our Father God likes our gifts this way just a little better than when we do not have to work for what we give Him. Sister Nabors writes us that he is a very polite little man and in this way an example to other little boys. He would make a fine preacher of the gospel.



H. V. Wall

A GREAT LAYMAN HAS LEFT US FOR HEAVEN

The home-going of Dr. Henry V. Wall, on the evening of July eleventh is one of the greatest losses The Brethren Church could suffer among her membership. For over twenty-five years he has been an outstanding member of the Long Beach First Church. He was a charter member and has stood like a rock in that church all through the years. He not only gave freely of his time, but also poured thousands of dollars into the work of the church he loved. For most of these twenty-five years Dr. Wall has been a figure in our National organization. He has been a member of the National Home Mission Board most of this time. He was one of the active organizers of the Evangelistic and Bible Study League that was designed to awaken with The Brethren Church a new spirit of evangelism and Bible study at a time when such things were dying in Protestantism shortly after the close of the world war. Through the years he has served on various boards and committees of our National Conference.

It was twenty years ago, while the writer was pastor of the First Church of Spokane, Washington, that he first met in a real way the true heart of Dr. Wall. At a time when the pastor of that church was going through very deep waters and many discouragement that the comfort and counsel of Dr. Wall as a real spiritual father brought about a turning point in his life.

In 1921 when the writer undertook to travel under the auspices of the Evangelistic and Bible Study League, he began to learn the rich qualities of the Spirit of Christ resident in this man of God. As treasurer of the League, he revealed the finest graces of Christ in his financial dealings at all times. It was a pleasure to serve with him.

As a young minister no influence left a deeper devotion upon my heart and life than that of Dr. Wall. We have learned through the years that he has also been a spiritual Father to many young ministers. To lose a layman who has been such a tremendous help to many ministers of the church constitutes a great loss to us.

On the National Home Mission Board his spirit and counsel have been a great asset to the end of maintaining unity of decision in the Board's affairs. His empty chair will put a note of sadness in our coming sessions of the board. May the Spirit of our God raise up a large number of laymen who will be able to contribute to both laity and ministry of The Brethren Church as richly of the will and spirit of God as our dear Brother, Dr. Wall, so faithfully has done.

Almost the last word that he spoke to the writer at Winona Lake last year was expectancy of the near approach of our Lord's return. He did not live to see that glad event, but he shall be among those who "will arise first" at that day. We say farewell to our Brother "until the morning breaks and the shadows flee away."

R. PAUL MILLER.

the disciples to be healed while the Lord was on the Mount of Transfiguration. The disciples had failed in curing the boy of his dread malady. Then the father of the boy appealed to Jesus as He descended from the mount, and the Lord immediately came to the rescue of the tormented lad, and delivered him from his bondage. The disciples wanted to know why it was that they had failed and that the Lord had healed him with such apparent ease. Jesus answered, "If thou canst believe, all things are possible to him that believeth." "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:23, 29). These disciples of the Lord could not bring healing to the tormented lad, **but God** did and liberated him. The Lord told his people that they can have this privilege through belief and prayer. How long will it take us to learn this lesson, that prayer is an absolute essential to the life of the Christian?

Then, there is the story of George Muller of England, who undertook the responsibility of caring for hundreds of orphans. He prayed and trusted God for the needs of all those children. He never asked anyone for funds, save as he talked to the Lord about his work and the care of those children; **but** the account of the man who had brought his son to **God** kept and fed them because one man had faith and launched forth on the promises of his Heavenly Father.

Multitudinous are the examples of **"but God"** both in the Scriptures and in the history of the church. But these must suffice to show that man may propose, **but** that **God** disposes; man fails often, **but God** never fails; man lacks wisdom, **but God** has all wisdom; man is weak, **but God** has all power; man is imperfect, **but God** is perfect and holy in all His ways; man can pray, **but God** must answer if there is to be an answer; man can ask, **but God** is the Giver. In fact, when man has come to his end, then God can undertake and bring about the victory.

Prayer is the most needed thing in this lukewarm Laodicean church of today. We need methods and organizations in their place; but we need a thousand times more men and women who will pray. We dare not permit other things to drive us from prayer if we would serve the Lord in all things in a pleasing way. There is no substitute for prayer, for Spirit-controlled, heart-born prayer, for the children of God. Think, Brother, think. "Not man. **But God.**"

Come Ye Out

By Norman Uphouse

This great message on the separated life was never more needed than today. How the Brethren Church needs it! How our young people need it! How our parents need it! And how often some preachers need it! The writer was recently trying to win a young man from a life of sin and worldliness. The movies were robbing him of his soul as well as his good mind. The moment they were mentioned he quickly replied, "Why the pastor of the church down here goes to the movie, I saw him." God help us, when men who should be leading us out of the ways of sin, lead the way in! Jesus' words about a certain millstone fit here ominously. R. P. M.

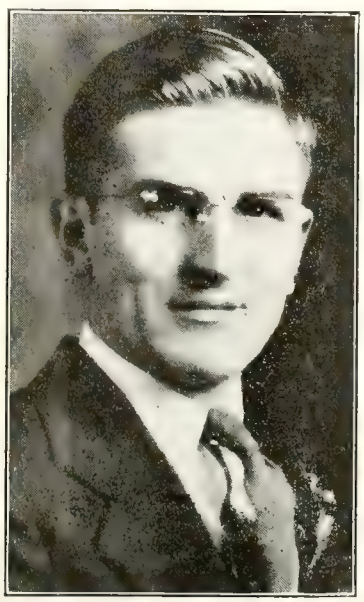
If the criticism of men means anything, the church, which is called visible, has become more worldly than the world churchy. Of course the church is made up of many individuals and it is their duty and responsibility to be consistent, bear a testimony and shine as lights in a crooked and perverse world. Men admit the difficulty in seeing a difference between Christians and non-Christians or between the claim for godliness and the claim for worldliness; however, God does not.

God Doth Put a Difference

He knows His own and is not deceived. Even we expect a saved person to live that way. It is natural to expect a regenerated person to live such a life. This is a beautiful angle of assurance of our salvation. We insist upon faithfulness to God. Some people have the idea that to teach assurance or security in Christ means that we encourage a person to go out and live like the devil. That is not true. A man of God, called a saint, must live that way now.

God has no difficulty in classifying every soul. A man may deceive his neighbors or the church or the pastor or even himself; but he can not deceive God. No man has mocked Him successfully. He will not receive "the hot end of the poker."

In the day of the Egyptian bondage, the poor Israelites were in slavery to the cruel taskmasters. A stranger passing through the land might never have noticed that there were two nations in one land. The Israelites might have appeared as swallowed up by the powerful Egyptians. Nevertheless, Moses wrote that, "The Lord doth put a difference between the Egyptians and Israel." Whether or not men can see a difference between Christians and others, it exists. God knows it. The line of distinction ought to be so clear that people could see it and know it. Paul would say that if the world has crept into the experience of the Christian, he did not learn that of Christ.



Norman H. Uphouse

The Law of Separation

The little company of honest souls, led by Alexander Mack, were interested in the separated walk. They saw the cold formalism of the state churches. Moreover they searched the Scriptures for a rule for Christian conduct and upon finding it, longed for a time and place to venture all the way with God. This thing was not new with them. Both the Old and New Testaments gave illustrations of the close walk with God.

Enoch and Noah were two mighty men for God. It is said of them that they "walked with God." One could not suggest a better three-word commentary on a man's life than that given to these men. Here is a good place to begin to discuss God's plan for a man's life. The secret is found in the life history of Noah where the Bible says he did "according to all that the Lord commanded him." Nothing can substitute for obedience.

Next comes Abram, later called Abraham. The Lord had said unto him, "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee." His home environment was bad and his people were idolatrous. Undoubtedly there were hinderances to his spiritual growth at home. Therefore, God called him out for a reason. Abraham went out not knowing whither he went; that was faith. He took his relative, Lot along; that was not faith. The covenant was not confirmed to Abraham until the separation came between the two men.

The "New" is in the "Old" concealed; and there is a lesson here for us. God calls us to make a clean break from every evil influence. In unusual cases it will bring about a break up of a home. Certainly it will mean a discarding of old companions, interests and amusements. If

you cling to the dearest idol of your heart even though it is sinful, you will go on like Abraham and Lot. Strife and trouble will be yours.

Circumcision a Sign

Circumcision was a mark or sign of the separated life. The father of the Jewish race was instructed to start this practice as a "token of the convenant betwixt me and you." It was a serious thing to profess to be God's and then neglect this significant rite. Moses nearly lost his life when he failed to have the religious rite preformed upon his son (Ex. 4:24-25).

It must be that we dare not merely say, to live a life yielded to God would be a good thing; but that it is urgent and imperative. Dr. McNaugher, President of Pittsburgh-Xenia Seminary, says of I John 2:6 that the word "ought" is absolutely necessary. It is both urgent and imperative that we walk as the Lord Jesus walked.

The Ribband of Blue a Sign

The ribband of blue or the border on the garments was a sign of an inner change. Blue is the heavenly color and was a constant reminder of the separated walk. It fell into bad use, when the priests and leaders of Jesus' day enlarged the borders for a show. The original idea was good and meaningful, but a bad use was made of it.

Admonition for us is to be careful that we do not become proud of our humility. Watch out that we do not parade our tithing. Beware of the sin of boasting of our own accomplishments. There are many people who live to tell what they did in the past. As they retreat into their own narrow lives, God shelves them in respect to their testimony.

The Nazarite Vow a Sign

The person who took this vow was to have no razor come upon his head. It was a sign of complete resignation to the Lord. In the case of Samson, the parents stood for him. During those years that Samson went out in the strength of the Lord, it was nothing for him to pick up a jaw bone of an ass and smash the heads of a thousand Philistines. However, when he fell in with Delilah and displeased God, his hair was cut and he was taken captive. His eyes were punctured and he was made to grind corn in the jail at Gaza.

It is entirely possible for one to experience great things with God; but neglect so great a salvation and suffer. The matter of a close walk with God must be guarded through Bible reading and prayer continually. Remember that the children of Israel gathered manna for one day at a time. We come to Christ daily for strength.

Be a Separate People

The Old Testament background is interesting and helpful. Much more might be said if the space permitted. Moses said that one should not plow with an ox and ass together. They do not team properly and it is unfair to the ox. Abraham said that the servant was not to get a wife for Isaac among the heathen; but to go back to his people and get a one to come to Isaac.

Perhaps Paul has gone further into detail in the separated life than anyone else. The classic text is 2 Cor. 6:14-17. "Be not unequally yoked together with unbelievers..Wherefore come out from among them and be ye separate, saith the Lord." The text is simple enough for the child to understand and searching enough to convert a man lost in sin. Paul wrote of all affairs in life. He included work and play, church and school, home and friendships. This is the best instruction to men. Be true to God and make no compromise with sin.

One of the most deadly things to come into a home is bickering and strife over religion. In too many cases, the one parent is not a Christian and refuses to go along with the companion who is a Christian. In such cases we must do all in our power to win the unbelieving husband or wife to the Lord. It may be that the conduct of the Christian can convert the unbeliever (I Cor. 7:16). The unmarried better not depend much on it, as there are many heartaches and disappointments with an unequal marriage. This ought to be a warning (for those not past receiving it) to choose Christian companions.

To come out from worldliness, is to realize your position as a new creature in Christ. Old things pass away and all things become new; at least you better have the change. Do you hate the things that you once loved? Do you love the things you once hated. Separation means that we turn away from everything unholy and turn to those things holy. Dr. Scofield says that "the underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose."

The Whole World Lies in Wickedness

It may seem strange to you that the writer of John 3:16 also wrote, "Love not the world, neither the things that are in the world" (I John 2:15). This is not a contradiction. It does not mean that God did something good that He withholds from us. In the former, God loved the world with a sympathetic love and with a thought to help it. The latter means that we ought not love the world as though we would approve or comply with it.

Possibly as long as the church age lasts, there will be a few that will make love to the world and insist that they see no harm in it. Nevertheless the Bible is outspoken and says, "The whole world lieth in wickedness" (I John 5:19).

The world must be evil for Jesus gave Himself for our sins that He might deliver us from this present evil world (Gal. 1:4). James 1:7 reminds us that pure religion for us is to keep ourselves unspotted from the world.

There is a reason for us to be called to be a separate people. Our business here is to shine as lights in the world, realizing that we are in the midst of a crooked and perverse nation (Phil. 2:15). Peter also wrote of the same thing in I Pet. 2:9. It was his purpose to impress upon our minds that we have a distinct position in the world. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; **that ye should show forth the praises of Him** who hath called you out of darkness into His marvelous light."

Baptism is Our Sign

Baptism is a sign and symbol of a separated walk (Rom. 6:1-11). Saved people are supposed to be baptized and in such an act declare to the world that the old man sin is being buried and they will rise in newness of life. If you have gone through the baptismal service and have not lived the life it requires, the trouble is with your conversion. You had better

(Continued on page 15)



George Richardson

New Church at Tracy California is Dedicated

ANOTHER MONUMENT TO GOD'S ABUNDANT GRACE

Nineteen months and twenty one days ago the National Mission Board took over the Tracy, Cal., church enterprise, called Bro. George M. Richardson as pastor, and headed for the day when a real Brethren Church would be established in Tracy. During these nineteen months a multitude of problems have been faced and solved. Many all but insurmountable troubles have been faced and overcome. Hinderance after hinderance which all but took the heart out of the people arose. However, God has led through it all and today victory has been achieved.

When the group first started there was absolutely no place in the city for a suitable house of worship. An old abandoned store room was all that could be had. The roof leaked like a sieve and if it rained during services there would be a continual movement of the congregation to dodge the dripping water. The pastor would have to move his pulpit several times to keep his Bible from being soaked. In the winter time it was almost impossible to heat the place because of the cracks in the wall and holes in the floor. There was hardly room for more than seventy-five people in the building. There were no plumbing facilities whatever, which made the place very unsatisfactory. For more than a year these conditions were endured by a pastor and people who were trying their best to build a real witness to the glory of our Lord. One glance at the accompanying photograph of this old building will be enough to convince everybody of the situation faced. Without doubt these conditions placed limitations on the work which prevented the doubling of the membership during this period.

About a year ago, our National Mission Board purchased a piece of property as a building site and plans were immediately drawn for the structure. Delay after delay followed which prevented the erection of the building until this summer. No doubt all these trials have had their place in the equipment of the people and the pastor for greater things for Christ that lay ahead. However, they are not so easy to endure while going through them. We still believe that "All things work together for good to them that love the Lord, to them who are the called according to His purpose." But all these days are now passed and the way is open for real growth and progress for the cause of the whole gospel in the city of Tracy, California. The District Mission board rendered every aid it could. The district is small but their help was greatly appreciated, and it greatly encouraged the people.

We are also showing the picture of the "Legion Hut" which the congregation used for a few months previous to the dedication of their new church. This was a great improvement over their first building. True it is that few people and pastors, who have not gone through the disheartening situations which characterize the establishment of a new church in a new community, realize the tremendous achievement of such a task.

The new building is the first unit of what is designed to be in later years the Sunday School annex to the main auditorium. A picture of the structure is to be found on the front cover of this magazine. We believe that excellent judgment has been used in this method of procedure. The building is of frame construction, rustic siding on the exterior, a cellotex finish on the interior walls, with wood work finished in light oak. The effect is very pleasing and attractive and most practical. The entire structure cost $5,000.00 without seating. This is wholly within the power of the congregation to pay for, and will leave no large debt to hang around their financial necks for years to come. The present administration of the National Mission Board believes that no new church should plunge into a building program beyond



THE OLD STORE BUILDING

their reasonable ability to pay. We believe that nothing has hurt the growth of the cause of Christ more than the mistake of plunging a congregation of people into the task of bringing to pass the dreams of some architect who endeavored to make a name for himself by planing a magnificent structure. Many churches have been loaded with white elephants that have taken them years to pay for, far beyond their needs in their field. Hundreds of thousands of dollars have gone into brick and stone and beautiful designs which should have been sending missionaries to Africa. We believe that a congregation can be given complete accommodation for all their needs entirely within their ability to pay, with reasonable help from our National Home Mission Board.

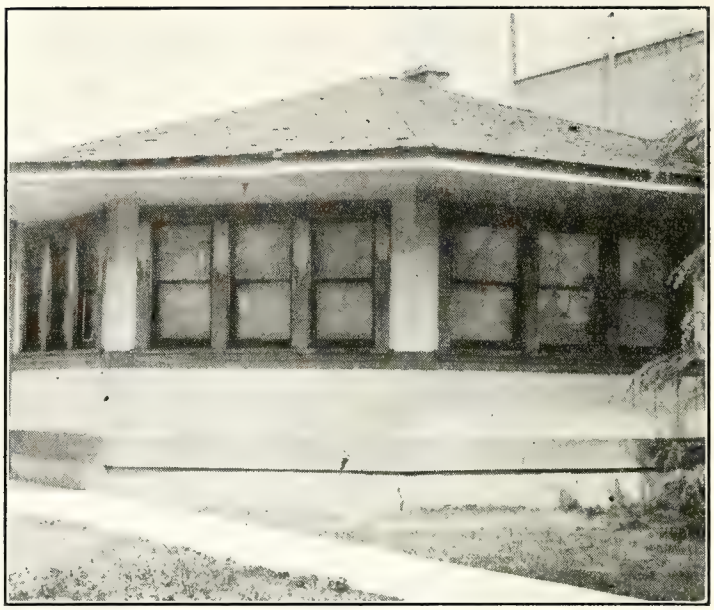
Dedication of the new building was held on Sunday, July 24th. Brother Charles Ashman, pastor of the First Brethren Church of Whittier, California under whose ministery Brother and Sister Richardson accepted Christ, in a meeting in Long Beach, California, was the dedication speaker. He spoke at all three services, morning, afternoon, and evening. His messages were both inspiring and effective and drew the compliments of many visitors who attended the services on dedication day. Attendance at all services showed a heavy increase over anything previous. Perhaps the most blessed of all the services was the communion service held on the Saturday night before the dedication. No finer way to dedicate a new church building could be found than with a Communion service. Rich blessing was experienced by all who were present.

The program as arranged for the dedication service in the afternoon was excellently carried out. Brother Ashman spoke on the subject of "Paul's Program for a Progressive Church." Brother Ashman had charge of the dedicatory offering also and when everything was in, it totaled $568.50. This was a very fine offering for a new church in a new field, with few strong churches near at hand.

The musical program for this service was very fine. There were solos sung by Howard Ogden, San Clara, California; Mrs. Grace Rambo, of Sunnyvale, California; Miss Mildred Groft, Stockton, California; and Mrs. William Tisher, of Tracy, California. A violin solo was played by Raymond Johnson of Manteca, California, and a piano solo was rendered by Herbert Pepper, of Sacramento, California. All of these contributed a very fine spirit to the service.

Many ministers from nearby Brethren churches were present and to have part in the program. Rev. J. Wesley Platt of Manteca, California had charge of the music. Rev. Charles Johnson of Delhi, California read the Scripture lesson, and Rev. Melvin Palmer gave the opening prayer. In the audience were many from other cities such as Johnstown, Pa., Peru, Ind., and Whittier, San Jose, San Clara, Sunnyvale, Fresno, Lathrop, Manteca, Ripon, Turlock, Oakland, Redwood City, Sacramento, Stockton, Delhi, Calif.

Altogether it was a great day, and a crowning success for the congregation of the new Brethren Church in Tracy, California. It is a lasting tribute to the most excellent leadership and personal devotion of Brother and Sister George Richardson, who now shepherd this congregation. It is all to the glory of our great God and Savior, Jesus Christ. This congregation is now ready to really begin an outstanding service and testimony for our Lord. We expect to see this work become an outstanding Bible and Evangelistic center for this whole region. It is this great vision of service which has held the heart and mind of the pastor since he first came to the field. Now God has thus rewarded all his labor and sacrifice and tears. To our God be all the glory!



The Legion Hut

"HIS REST SHALL BE GLORIOUS!" (Isa. 11:10)

"Let not a care disturb thy rest in ME.
Have faith in God, and yet thine eyes shall see
The souls I'm bringing in from every land
In answer to thy prayer—a glorious band."

"We therefore which have believed do enter into that Rest; even as He hath said." (Heb. 4:3 R.V.).



HERE IS A REAL PRIZE WINNER

Jerry Engle is a preacher's son! It is all to his credit. He lives in Sidney, Indiana, and is six years old. His bank came rolling into the office here one bright morning about two weeks ago with $3.29 in it to capture the prize for his Sunday School this year. Mrs. D. H. Hunter, the Foundation Builders Secretary of the Sidney, Indiana, church, seems very proud of Jerry for his feat and we do not blame her. You will all have to agree that he is a very fine looking little lad. May he grow up to preach the truth in that Bible he has won today.



THE CLEVELAND CAMPAIGN On January 1st, 1935, our National Home Mission Board called Rev. Tom Hammers to become the pastor of a Brethren church that we hoped to organize in the City of Cleveland, Ohio. At that time, all that had been done was the preliminary visitation work of the Secretary of the Board. Letters were sent to all previous members of The Brethren Church in that city notifying them that Brother Hammers was coming and for what purpose.

Since that time the struggle has been long and hard. Handicapped by lack of organization or a proper place to meet in the early months, the work was slow. Much work had to be accomplished among the members of the church. Most of them had been away from the church for many years and as a result had suffered spiritually in their lives. During these three years tremendous changes have come in the lives of the people. Today, we question whether there is a finer group of men and women in any Brethren church. The pastor has worked incessantly to build his people in every spiritual grace. The way these people love and sacrifice for their Lord today is a joy to the heart.

Even though the spiritual tone of the congregation was growing so favorably, yet this did not overcome the odds against them of having to meet in public school buildings ever since they began, except for the first few months when they met in a little gospel hall with some other people. First they met in the May Fair School in Cleveland. A year ago they came to the Oxford School in Cleveland Heights, a suburb of Cleveland. The latter school was much better than the former due to the fact that they could meet so near the lots that had been purchased as the home site of the permanent work of the church. Things have gone along very well in this new place but now the Board of Education has passed an order forbidding all religious services in school buildings. This was not due to any trouble with our people, but with certain other groups in other schools. This means of course that other quarters **must** be obtained shortly.

THE TENT MEETINGS It was at this juncture that events arranged themselves so that it was possible to put up our tent and hold a three weeks' campaign on the lots belonging to the church. On July 5th we opened our first service in the tent. Upon arrival we found that the tent had been expertly erected and well fitted within for the meetings. It made an ideal location for a tent meeting with which to introduce the gospel of the Brethren church in the community of Cleveland Heights. Brother Hammers had done an excellent job of advertising the meetings. It was certain that the community knew that the Brethren church was now a factor in their section.

The interest and attendance at the meetings was fine from the start. The way the attendance increased steadily to the close was very gratifying. Brother Hammers believes in advertising and proved that it pays. On two successive Sunday afternoons between twenty-five and thirty-five members of the church gathered at the tent to be directed throughout the community to distribute advertising and tracts. The effect upon the meetings of this work was immediate. Attendance increased measurably. Many times over half of the audience were strangers. This showed the effectiveness of our propaganda.

The loyalty of the congregation actually left nothing to be desired. Some of these people drove as much as thirty-five miles each way to the meetings every night. Others drove twenty-five miles each way and most of them drove at least ten miles. We have been in communities where members of the congregation and sometimes officers of the church would complain of coming three blocks to help make a revival in their own church a success. The alacrity with which these people followed the directive leadership of their pastor was certainly fine. Capable hands were always ready to do anything that needed to be done. On the day when the tent was taken down after the close of the meetings, every available man was on hand. On that day several of the sisters of the church repaired a number of rips in the tent and did it in a most excellent manner. The faithfulness of the ushers, the young people's choir and the pianist, who happened to be the pastor's wife, gave us great joy. When I saw this kind of love and service for Christ, I said to myself, "These people are ready for a church building."

We believe that the meetings were used of God to glorify His name in saving many and bringing many professing Christians into a real surrendered life for Christ.

We further believe that one concrete result of the meetings is a conviction on the part of the members that even though this is a time of industrial depression, that yet it is now that a building program should be undertaken. It seems that the Lord has indicated that it is time to get out of the school building and launch out into the real work to which they are destined. The main problem that has faced them until now, has been the lack of funds with which to build. We believe that this difficulty has now been overcome. We expect to see them in their new building by the time cold weather comes along.

We were able to remain to take part in the Communion service held on Monday night following the close of the meetings. We shall never forget this service. It was the time when God was in the midst of His people and blessing them. It seemed to be a foretaste of the joy that will be ours at the marriage supper of the lamb. To see many of those who had just accepted Christ in the meetings sitting about the tables and to hear their testimonies at the close was enough to make the saddest heart rejoice.

The Cleveland church is entering one of the finest communities in Cleveland. It has an excellent location, it has the favor of the people and is already making a name for standing for the fundamentals of the gospel of Christ in that city. There is a great future ahead for this congregation if our Lord tarries. Let all who pray, remember them in this mighty field.

The hospitality of the Cleveland people is certainly fine. We never enjoyed anything more. Our home during the meetings was with Brother and Sister Hammers and if we were to try to count the blessings which were showered upon us there, it would be an endless task. What more could be done to make one happy in their home we could not guess. Our times of prayer and fellowship there were very precious indeed. We shall long remember this time as one of the bright spots in our ministry.

A Real Victory in Cleveland

By Tom Hammers, Pastor

The Brethren Church in Cleveland has just experienced its "first" and what was truly, a great revival, under the leadership of Rev. R. Paul Miller. We wish to share with the entire brotherhood, the joys and the blessings which the Lord poured out upon us in these meetings.

Ever since the beginning of the Cleveland work, we have been praying and looking forward to such a revival as this one. But our time for such meetings is not always God's time as was proven in this instance. What seemd to us an age of waiting was in reality a time of preparation in which God was getting pastor and people ready for the greatest work of their experience. Our permanent building site was purchased and we moved into the community, going to work at once in sowing the seed. Then early in this year arrangements were made for Brother Miller to come and hold a series of tent meetings during the month of July.

The month of June was given over to getting the church lot in readiness for the revival. The men of the church worked hard in the evenings and on days off from their regular employment. Finally the tent was erected, the light service installed, the platform built, parking space provided, billboards erected, and all was in readiness for the work to begin. And in all this preliminary work, God wonderfully went before us, solving problems which to us seemed insurmountable at the time.

The meetings opened on Tuesday night, July 5th, and Brother Miller began at once to preach the old fashioned gospel. Immediately an old fashioned revival was under way. From beginning to end it was a Biblical revival in which the evangelist preached the Word fearlessly, courageously, and in the power of the Holy Spirit. The messages were without exception, instructive, heart-searching, persuasive, and powerful. They were of such a type as demanded clean-cut decisions for the Lord on the part of all who accepted the invitation at the close of each message. High standards of the separated life were maintained throughout, so that none needed to be in doubt as to what would be expected as well as required of all those who became Christians. God honors such a ministry as was proven in the course of the revival.

In all, there were fifty-five confessions for Christ during the revival, of which number twenty-two (to the best of our knowledge) were first time confessions for salvation, the others being renewals. It is interesting however, to know that of the fifty-five to make a public confession, thirty-two had no previous connection with our work. Three persons have already been baptized and within the next few weeks we expect to baptize quite a number more.

One night there was a real mass demonstration, at which time twenty-five persons of all ages came forward. Some came seeking salvation, others were for renewal, while others came to surrender some habit or sin which had been hindering them in their service for the Lord. Of this latter group, five men on this night turned over their pipes, cigarettes, and tobacco, asking the Lord to cleanse them from this filthy habit and to take the taste entirely from their mouths. In all, seven men made such a stand during the meetings and how we praise God that He is able to deliver men from any sinful habit. On the same night, one other man came to ask the Lord to take away his terrible temper and we rejoice in that God has done this very thing. Brethren, won't you uphold these dear people in prayer?

The total attendance for the twenty services held was 2011, being an average of 100 per service. Folks came from all over the city of Cleveland, as well as delegations from Brethren churches in Ellet, Middlebranch, Rittman, and Canton. In every service there were persons who had never before been in a Brethren church, and particularly encouraging was the attendance of the residents from the immediate community. We wish to here express our deep appreciation to the members of the Cleveland congregation who live so far from the church, some 35, some 25, some 15 miles away. One family, which attended practically every service, travelled no less than 1200 miles in order to be on hand for the meetings. Folks who have never been to Cleveland, little realize what it is costing some of these dear Brethren to serve the Lord in this city.

Peculiar interest attends the conversion of Mr. Fred Behlen, whose old homestead was located on the same spot on which the tent stood, and on which the church will be built. Still standing, are seven beautiful maple trees planted by Mr. Behlen's father, one for each of the seven children born at that place. Brother Behlen, along with his wife, accepted Christ on the last night of the revival. In a double sense, was the old homestead our brother's birthplace—first, that of physical birth, and second, that of the

new birth when he became a child of God and a part of the great family of God.

God wonderfully answered prayer throughout the revival. Someone, somewhere, was praying at every hour of the day for the salvation of the lost. Besides this, an average of twenty persons gathered every evening in the basement of the home of Brother and Sister Such for a pre-prayer meeting. And as one brother said at prayer meeting this past Wednesday night, "We thank God for the victories won in the basement."

We wish also to praise God for our fine young people who love the Lord and who contributed so much to the fine singing throughout the revival. On some nights there were as many as thirty-five in the volunteer choir.

There can be no doubt in the minds of the residents of the community as to **what the Brethren Church believes, preaches, and practices.** The meetings as well as our beliefs were well advertised through the use of thousands of door-knob hangers, newspaper articles, and paid advertisements. On one ocassion we ran a paid ad, six inches by seventeen inches, setting forth our beliefs. And God blessed the advertising!

In addition to this, Brother Miller informed those in the services on numerous occasions: that the ground on which the tent was standing was our permanent building site, that The Brethren Church does not believe in and does not support its work by soup-suppers, socials, bazaars and the like but by the voluntary gifts of God's people; that she believes and preaches and practices the Bible from cover to cover as the Word of God; and that as a people she endeavors to live the separated life, in conformity to the instructions of God's Word. The ordinances practiced by The Brethren Church were also well discussed and it was made clear that those who became members of this church would be expected to practice the ordinances.

What is more, folks were informed that The **Brethren are here to stay, a fact on which some folks in the brotherhood need to be informed, for the Cleveland Church is not going to close, as is now being rumored in some places.** A rumor to the effect that: "Someone is visiting the members of the Cleveland Church informing them that the Cleveland Church **must close,** and are advising the members of the Cleveland Church to **go over to the Church of the Brethren."** If **any** and **such** visitors have been in our midst, we have known nothing about it, and for the benefit of you good Brethren who have put your money into the establishing of a church here in Cleveland, let me say that, **by the Grace of God, this people and this pastor are here to stay!**

The climax to our revival came on Monday night, July 25th when seventy-four persons gathered in the cafeteria of Oxford School to celebrate the largest communion in the history of this congregation. Brother Miller remained over to bring the message on the meaning and importance of the three-fold service as the Brethren practice it. Of the total attendance, nineteen communed with us for the first time. And how our hearts were thrilled at the close of the service as one after another of the new converts arose to their feet and testified to the blessings God had brought into their lives, and especially through that service. We shall never forget this communion.

Regular mid-week cottage prayer-meetings were resumed this past Wednesday night with forty-six persons present. Nor is this the first time we have had such a fine response to prayer-meeting.

Cleveland brethren now face a real problem. By the close of this year we must vacate Oxford School because of a new policy adopted by the Board of Education of Cleveland Heights. With $3000 cash on hand in our building fund and with a lot worth $3000 we have however been unable to secure the necessary loan with which to start building. We are in need of at least $6000 or $7000 but we cannot find one source which will loan money to a church. For this reason we are making an appeal for private capital for a loan on good security at a reasonable rate of interest. Cleveland must have a church building now!

In closing, the Cleveland congregation and pastor wish to express their deepest appreciation to the Home Mission Board for the services of Brother Miller, and personally to Brother Miller for his untiring efforts and his unceasing prayers in our midst in an effort to bring men and women to Christ and to bring professing Christians into a closer relationship with their Lord. It was not only a privilege, but a real joy to labor with him and to share with him the blessings of our home. What is more, we wish to publicly pledge our whole-hearted support to Brother Miller as he labors to promote by the help of God, the greatest Home Mission program ever fostered by the Brethren Churches in America. Brother Miller, "We're with you and all others who are ready to "Go Forward" under the banner of our Christ and for His church.

A GREATER HOME MISSIONS PROGRAM AT NATIONAL CONFERENCE

Beginning at two o'clock on Saturday afternoon you will hear the thrilling reports of the achievements in Home Missions this year.

GEORGE RICHARDSON will tell of the victory at Tracy, California.

BERNARD SCHNEIDER will stir you with his report of the conversions and victories in Covington, Virginia.

LEO POLMAN will tell the real story back of the purchase of the new church building in Fort Wayne, that you have heard so much about and of the growth this last year.

HEAR PAUL BAUMAN'S GREAT MESSAGE "THE NEW AWAKENING FOR HOME MISSIONS."

Saturday evening at 7:15, do not fail to see the NEW HOME MISSION PLAYLET

"SON OF KENTUCKY"

Written in Kentucky—
Showing the Spirit of Kentucky Missions.
Produced by an all Kentucky cast.
You will never forget it!
Author, Mrs. Raymond Gingrich.

PROGRAM

FIFTIETH GENERAL CONFERENCE

of the

BRETHREN CHURCH

at

Winona Lake, Indiana, Aug. 29 to Sept. 4

NATIONAL CONFERENCE OFFICERS

Moderator—C. F. Yoder, Missionary to South America.
Vice Moderator—R. D. Barnard, Dayton, Ohio.
Secretary—J. L. Gingrich, Long Beach, California.
Asst. Secretary—L. V. King, Oakville, Indiana.
Treasurer—N. G. Kimmel, Gratis, Ohio.
Statistician—George E. Cone, Portis Kansas.

EXECUTIVE COMMITTEE

Ohio—Grant McDonald (Moved to Compton, California)
C. C. Grisso, Smithville, Ohio.
Indiana—Ray Klingensmith, Elkhart, Indiana.
Delbert Flora, Muncie, Indiana.
Northwest—Earl Reed, Sunnyside, Washington.
Pennsylvania—Floyd Sibert, Masontown, Pennsylvania.
N. V. Leatherman, Berlin, Pennsylvania, Secretary.
Southern California—L. S. Bauman, Long Beach, California.
W. A. Ogden, Los Angeles, California, President.
Northern California—J. Wesley Platt, Ripon, California.
Southeast—H. A. Kent, Washington, D. C.
Everett Niswonger, (moved to Canton, Ohio).
Midwest—L. A. Meyers, Morrill, Kansas.
Illiokota—George Ronk, Lanark, Illinois.

PREFACE TO THE FIFTIETH GENERAL CONFERENCE PROGRAM OF THE BRETHREN CHURCH

It was agreed by the Executive committee of General Conference of The Brethren Church for 1938 that we observe this Fiftieth General Conference in a special way. Two specific suggestions were offered for this observance. One that Dr. G. W. Rench be invited to bring a Brethren Historical Lecture on Sunday afternoon of the conference. This he consented to do but later declined on account of the serious illness of his wife. Prof. M. A. Stuckey has consented to bring this lecture. The other suggestion was a brief historical preface to this program.

The Brethren Church was born in sorrow and pain. The issue then was, liberty in the gospel and general usage or order of the church. By the adoption of the report of the Berlin Committee by Annual Meeting of 1882 one man was avoided and sympathizers for the cause he espoused gathered with him in school house number seven, one mile west of Arnold's grove, near Milford, Indiana where Annual Meeting was then in session, and adopted in their resolutions among other things the following:

".... That church legislation has had a tendency in all ages to run into corruption and abuse of power, and the history of Christendom is full of examples of suffering and ostracism as its legitimate offspring;....

That we recommend a convention of all those favorable to restoring the church to its primitive purity."

This convention was held at Ashland, Ohio, June 29, 1882. We give here a few extracts of the Declaration of Principles, adopted by this convention.

"That the only condition of approved membership in the kingdom of Christ is obedience to the precepts of the gospel upon the basis of a good moral character.

"That no man should be condemned or his liberties destroyed for any cause whatever without a fair and impartial trial upon the charges or complaints brought against him.

"That upon all questions of church government, the doctrines and commandments of men are paralizing to the life and interests of the church. That in doctrine the church of Christ should universally harmonize, but on questions of government and customs may be congregational.

"That every possible means for the conversion of souls should be put forth at all times and under every circumstance."

"We therefore reaffirm the primitive doctrines of the church, and disavow allegiance to all such derogatory and subversive ecclesiastical mandates, and declare our intention to administer the government of the church as in the days of the apostles and our faithful brotherhood."

"We thus renounce mandatory legislation, creeds, and everything that may be construed to holding anything as essential to salvation, except the gospel of Christ (Rom. 1:16), and thus declare ourselves as being the only true conservators and perpetuators of the brotherhood and its original doctrines and principles, and are, therefore, the original and true church."

With these declared principles the Brethren did not regard this convention as a separating move. Unity was still their hope and aim. However the hopelessness of their plight was fully upon them and at the Dayton convention, the first General Conference of the Brethren Church, they became a separate and new denomination, June 6, 1883.

At this convention the name Brethren was agreed upon, the New Testament as our creed, and it alone was chosen, and the new denomination launched out on a campaign of aggressive evangelism that made the foundation for practically all our churches today.

The superstructure built upon this foundation does make interesting study; but space here demands our leaving this for some other occasion. The intent in this preface is to call your attention to the mind of the founders of our beloved fraternity on the points of vital interest to all of us.

N. V. Leatherman, Secretary of the Executice Committee.

PROGRAM

MONDAY, AUGUST 29

EVENING
7:30-7:45—Praise Service Leo Polman, Music Director
7:45-8:00—Scripture and Prayer C. F. Yoder, Moderator
8:00—Sermon R. D. Barnard, Vice Moderator

TUESDAY, AUGUST 30

MORNING
6:30-7:00—Praise and Prayer Service W. A. Ogden
8:00-9:00—Auxiliary Sessions.
1. Ministerium. The Inn Chapel.
Greetings, Prayer and Meditations, Chairman A. V. Kimmell in charge.
2. Laymen's Sunday Tabernacle.
3. Young Men's and Boys' Brotherhood, Westminster Chapel.
4. Sisterhood of Mary and Martha, Presbyterian Church.
9:00-10:15—Business Session.
Scripture and Prayer W. S. Bell
Organization of Conference.
10:15-11:00—Moderator's Address C. F. Yoder
11:00-12:00—Bible Lecture, "The Wisdom That Is From Above," M. A. Stuckey.
AFTERNOON
2:00- 3:00—Inspirational Hour.
Scripture and Prayer Milton Bowman
Message, "The Bondage of Corruption," Donald F. Carter.
3:00—Women's Missionary Society Session.
Laymen's Session.
EVENING
6:15- 7:00—Christian Endeavor Vespers, Hillside Auditorium, R. D. Crees in charge.
C. E. Prelude—"The Place of C. E. in Mission Churches," Donald Carter.
Address "Myself For Christ," Ord Gehman
7:15- 8:00—C. E. Inspirational Hour.
Address R. D. Barnard
8:00—Sermon—"God's Picture of the Last Days in the Light of Modern Science" Paul Bauman

WEDNESDAY, AUGUST 31

MORNING
6:30- 7:00—Praise and Prayer Service .. Charles A. Bame
8:00- 9:00—Auxiliary Sessions.
1. Ministerium—The Inn Chapel.
Reports of the Officers—Elections.
2. Laymen's Organization—Sunday Tabernacle.
3. Women's Missionary Society—Auditorium.
4. Young Men's and Boy's Brotherhood—Westminster Chapel.

5. Sisterhood of Mary and Martha—Presbyterian Church
9:00-10:30—Business Session.
Scripture and Prayer Samuel J. Adams
10:30-11:00—Brethren Home and Benevolence Program.
11:00-12:00—Bible Lecture A. J. McClain

AFTERNOON
2:00- 3:00—Inspirational Hour.
Scripture and Prayer J. L. Bowman
Message Delbert B. Flora
3:00—Auxiliary Sessions.
Women's Missionary Session.
Laymen's Organization.

EVENING
6:15- 7:10—Christian Endeavor Vespers
..... Hillside Auditorium
C. E. Prelude—"Our Juniors" .. Miss Miriam Gilbert
Address—"My Substance For Christ"
..... Everett Niswonger
7:15- 7:30—Young Men's and Boys' Brotherhood.
7:30- 8:15—Sunday School Inspirational Hour,
—W. I. Duker, presiding
Address E. L. Miller
8:15—Sermon—"The Gospel That Paul Preached"
—C. C. Grisso

THURSDAY, SEPTEMBER 1

MORNING
6:30- 7:00—Prayer and Praise Service L. S. Bauman
8:00- 9:00—Auxiliary Sessions.
1. Ministerium—The Inn Chapel.
Devotions and Address.
2. Laymen's Organization—Sunday Tabernacle.
3. Women's Missionary Organization—Auditorium.
4. Young Men's and Boys' Brotherhood—Westminster Chapel.
5. Sisterhood of Mary and Martha
—Presbyterian Church.
9:00-10:30—Business Session.
Scripture and Prayer Walter Gibson
10:30-11:00—Foreign Missionary Session.
11:00-12:00—Bible Lecture W. E. Ronk

AFTERNOON
2:00- 3:00—Inspirational Hour.
Scripture and Prayer H. W. Nowag
Message—"The Gospel of the Tabernacle"
—Earl W. Reed
3:00—Auxiliary Sessions.
Women's Missionary Society.
Laymen's Organization.

EVENING
6:15- 7:10—Christian Endeavor Vespers, Hillside Auditorium
C. E. Prelude—"C. E. Projects for 1939"
—Tom Hammers
Address—"My Service For Christ" . Hill Maconaghy
7:15- 8:00—Foreign Missionary Inspirational Hour.
8:00—Sermon—"In 1938, Does Oubangui Chari Need the Work of the Holy Spirit?" John Hathaway

FRIDAY, SEPTEMBER 2

6:30- 7:00—Prayer and Praise Service, William H. Beachler
8:00- 9:00—Auxiliary Sessions.
1. Ministerium—The Inn Chapel.
2. Laymen's Organization—Sunday Tabernacle.
3. Women's Missionary Society—Auditorium.
4. Young Men's and Boys' Brotherhood—Westminster Chapel.
5. Sisterhood of Mary and Martha
—Presbyterian Church.
9:00-10:15—Business Session.
Scripture and Prayer Freeman Ankrum
10:15-11:00—Brethren Publications Session.
11:00-12:00—Bible Lecture Homer A. Kent

AFTERNOON
2:00- 3:00—Inspirational Hour.
Scripture and Prayer J. G. Dodds
Message—"The Message of the Book of Galatians"
—George W. Kinzie
3:00—Auxiliary Sessions.
Women's Missionary Society.
Laymen's Organization.

EVENING
7:15- 8:00—Educational Inspiration Session.
Scripture and Prayer R. F. Porte
Message W. C. Benshoff
8:00—Sermon George Pontius
9:30—Young People's Testimony Service, Bethany Camp,
—Leo Polman in charge.

SATURDAY, SEPTEMBER 3

MORNING
6:30- 7:00—Prayer and Praise Service A. L. Lynn
8:00- 9:00—Auxiliary Sessions.
1. Ministerium—The Inn Chapel.
2. Laymen's Organization—Sunday Tabernacle.
3. Women's Missionary Society—Auditorium.
4. Young Men's and Boys' Brotherhood—Westminster Chapel.
5. Sisterhood of Mary and Martha
—Presbyterian Church.
9:00-11:00—Final Business Session.
Scripture and Prayer George Rodgers
11:00-12:00—Bible Lecture L. E. Lindower

AFTERNOON
2:00- 3:00—Home Mission Session.
"Home Missions Up To The Minute"
George Richardson, Tracy, California.
Leo Polman, Fort Wayne, Indiana.
Bernard Schneider, Covington, Virginia.
Tom Hammers, Cleveland, Ohio.
"Up To Now, and from Now On"
—R. Paul Miller, Secretary of Mission Board.
3:00- 3:45—"The New Awakening for Home Missions"
—Paul R. Bauman

EVENING
5:30—Annual C. E. Banquet, Westminster Hotel
—Norman Uphouse, Toastmaster.
7:15- 8:00—Playlet, "Son of Kentucky," written by Mrs. Raymond Gingrich, of Ellet, Ohio, and presented by a cast selected from our Kentucky Mission fields, under the direction of Mrs. Gingrich.
8:00—Sermon—"Deliverance from the Power of Sin"
—Clarence Y. Gilmer.

SUNDAY, SEPTEMBER 4

MORNING
6:30- 7:00—Prayer and Praise Service .. Claud Studebaker
9:30-10:45—Sunday School Session.
General Superintendent—John Locke.
Adult Superintendent—William Beachler.
Young People's Superintendent—George Jones.
Children's Superintendent—Hazel Kaiser.
10:45-12:00—Morning Worship.
Scripture and Prayer Moderator
Message A. V. Kimmell

AFTERNOON
2:30- 3:30—Inspirational Hour Fiftieth General Conference.
Scripture and Prayer I. D. Bowman
Brethren Historical Lecture M. A. Stuckey

EVENING
6:00- 6:45—Christian Endeavor Meeting
—Ruth Snyder, Leader
6:45- 7:45—Closing Worship Hour.
Scripture and Prayer A. T. Ronk
Sermon William Steffler

COME YE OUT

(Continued from page 8)

see to the matter of your salvation. A school doctor came to a small negro boy in the south and asked him if he had been vaccinated yet. The boy replied, "Yes suh, I'se been vaccinated and baptized both; but neither one took." That is the tragedy of those who trust in the work of baptism but were never converted to the Lord.

So closely are Christians associated with their Savior that they reckon themselves dead to sin; and alive unto God. If our salvation is real; then our baptism was purposeful and we have made known to the world our sincere intentions to live a separated life for God. The question for your heart now is, "Have I come out from the world and all forms of evil?"

BENEVOLENT BOARD'S REPORT FOR JULY

Receipts:

	General	Home	Minist.	Total
Brought Forward	14.90	962.93	1287.90	2265.73
LaVerne	5.00	21.50	2.00	28.50
Mr. & Mrs. L. L. Funk		2.00B		2.00
Loree		5.96		5.96
Burlington S. S.		10.20B		10.20
Bryan		50.00B		50.00
Mexico S. M. M.		2.00B		2.00
Johnstown First S. S.			75.00	75.00
Interest Orrington Bond		30.00		30.00
Mr. Julia Dice & Mrs. Elizabeth Bolling		10.00B		10.00
Olive Bayles			1.00	1.00
St. James W.M.S.		4.50B		4.50
Warsaw		10.00B		10.00
Smithville W.M.S.		10.00B		10.00
Yellow Creek S.S.			3.62	3.62
Limestone W.M.S.		8.00		8.00
Manteca	8.50			8.50
Carleton W.M.S.		5.00B		5.00
Oakville Church & S. S.		30.00B		30.00
Huntington W.M.S.	4.04			4.04
West Alexandria W.M.S.		5.00B		5.00
Waynesboro S. S.		47.15B		47.15
Peru Jr. W.M.S.		8.50B		8.50
Summit Mills Jr. S.M.M.		1.00		1.00
Total Receipts	32.44	1223.74	1369.52	2625.70

Expenditures:

Ministerial Appropriations:				
Rev. I. D. Bowman			25.00	25.00
Mrs. B. H. Flora			15.00	15.00
Mrs. D. A. C. Teeter			15.00	15.00
Mrs. J. L. Kimmell			15.00	15.00
Mrs. J. W. Clark			15.00	15.00
Mrs. L. G. Wood			15.00	15.00
Rev. L. W. Ditch			15.00	15.00
Annuity Interest:				
Mrs. Sarah Cobaugh		12.50		12.50
E. Cassel Greaves		5.00		5.00
Frantz Lumber Co. Balance on Barn		188.00		188.00
Appeal for Improvements (Printing)		10.50		10.50
103 Bu. Corn		53.89		53.89
Department of State of Ohio		2.00		2.00
Phone		2.00		2.00
Lights		9.49		9.49
Doctor Brubaker		24.75		24.75
Dr. Campbell, Vetenary		13.00		13.00
Feed, Grinding		35.87		35.87
Gas, Oil		29.18		29.18
Plumbing		5.50		5.50
Blacksmith		6.00		6.00
Hardware		16.30		16.30
Lumber C. Fence, Posts		88.85		88.85
John Oaks, coal		206.61		206.61
John Oaks, feed		47.54		47.54
Cyrus Meyer (Salary)		458.33		458.33
Mrs. Meyers (Rev. Ditch's Board)			10.00	10.00
Total Receipts:	32.44	1223.74	1369.52	2625.70
Transfered:		32.44		
Total Receipts:		1256.18	1369.52	2625.70
Total Expenditures:		1215.31	125.00	1340.31
Bank Balance:		40.87	1244.52	1285.39
Barn Fund:		1591.26		

* B. Barn Fund.

L. V. KING, Treasurer.

ADDITIONAL AND FINAL WHITE GIFT REPORT OF THE TREASURER OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF THE BRETHREN CHURCH

	Total	General	Ashland Seminary	Camps
Sidney, Indiana	$ 11.80	$ 11.80		
W. Kittanning, Pa.	6.19	6.19		
Falls City, Nebr.	17.44	17.44		
Johnstown, Pa. (first) (Mildred Furry, $6.00)	10.40	10.40	$ 4.25	$ 1.00
Cash over	2.79	2.79		
Totals for year	$2844.69	$2196.32	$532.14	$ 115.28

Respectfully submitted,
L. E. LINDOWER, TREASURER.

THE SEPARATED LIFE

(Continued from page 2)

individual matter, which we either choose or ignore.

The Corinthian church, soon after its founding, had departed from this manner of living. These people were endeavoring to partake of the Lord's table, and of the table of demons" (I Cor. 10:21). Sometime later the Holy Spirit used this same apostle to write another epistle to these people, the main burden of which was to plead for the separated life. In this second letter we have these words: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6:14-7:1). These words surely present a clear and distinct call to the separated life.

A Bit of History

Nor is this doctrine and manner of living new to the Brethren people. Two hundred and thirty years ago, eight persons were baptized by trine immersion in the Eider River. These eight were the founders of the Brethren Church. But why a new church at that period in history? It was because these men and women felt that there was no church then existing that followed the Bible in all its doctrines and ordinances and in the practice of the separated life. They had left the established churches to return to the Word. These God fearing souls also believed that there was too much of the world tolerated in the existing churches. Holding tenaciously to these beliefs they were driven through persecution from their respective homes in the several parts of the German Empire; but God brought them together at the village of Schwarzenau, Germany. They were soon meeting together for Bible study. They agreed upon trine immersion as the Biblical form of baptism. On that memorable day in 1708 they were thus baptized as evidence of their willingness to reckon themselves dead to sin, but to rise in the newness of life in Christ Jesus. They believed that this new life must be lived, in accordance with Scripture, apart from the world. They thus lived rather close together because of this bond of agreement, and although they had no desire to begin a new church at that time, before long they were so recognized and were persecuted for their beliefs. They were driven from place to place until a few years later, when practically all of them were found in their new haven of freedom in America. A pleasant bit of history is the record of these people down through the years, for they taught and practiced the separated life. Perhaps it would not be amiss for this Conference to reaffirm, in these days of apostasy, our time-honored position of separation from the world and its evil policies, so that, should the Lord tarry awhile longer in His coming, the next generation might have another interesting chapter in church history of a people who believed and lived the separated life.

The World's Policy

But, as in the days of the founding of the church, even so today, this doctrine and this manner of living are not popular with the world nor with the worldlings to be found in many churches. The world's cry and aim is federa-

tion, amalgamation and unionization. This movement is gaining ground in the commercial, the economic, the political, yes, and even in the religious realm. This tendency is more popular today than at any time in history. With our Bible in hand we know that this consolidation is the preparation for the reign of the Man of Sin. Whatever is opposed to this world policy is despised and ridiculed. Satan's work is toward religious unity, regardless of belief. God's call is for separation.

Saints have no right to fear or bemoan what the world might do to us. Christ warned us and, at the same time encouraged us with these words: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"

(To be Continued)

HOME MISSIONS

FINANCIAL REPORT FOR JUNE AND JULY

Please note: (E) Evangelistic Fund; (L.C.) Lyda Carter; (Cu) Cumberland; (K) Kentucky; (F.B.) Foundation Builders; (C.B.F.) Cleveland Building Fund.

Mrs Verna Ullom, Westerville, Ohio (E)	$ 2.00
Mrs. J. W. McCown, Compton, Calif. (L. C.)	5.00
Second Brethren Church, Uniontown, Pa. (Cu.)	14.36
1st Brethren Church, Uniontown, Pa. Gail Hileman, (F.B.)	2.82
1st Brethren Church, La Verne, Calif.	6.25
Mr. & Mrs. Kenneth Winterowd, Kansas City, Mo.	5.00
Miss Edith R. Hall, Williamsport, Pa. (in memory of father, Rev. J. I. Hall) (K)	10.00
1st Brethren Church, Manteca, Calif. Congregation	5.00
1st Brethren Church, Sidney, Indiana. Jerry Engle, F. B.	3.29
Ohio District S. M.M. (C.B.F.) ..	20.00

Respectfully submitted,
R. Paul Miller, Secretary.

THE HEIGHTS

Cora M. Clark,
Winona Lake, Ind.

The Heights, at Winona Lake, Ind., will be available for a flat rate of $3.00 per room for the third floor, and $4.00 per room for the second floor, with co-operative dining and kitchen privileges if desired, for the Brethren conference, August 29 to Sept. 4. Those occupying rooms are to furnish their own towels.

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C. E. Topic for Young People

Topic for September 4, 1938

PROFESSORS AND POSSESSORS

(Matt. 13:24-30, 36-43)

Suggestions for the Leader

The parable of the tares among the wheat teaches that there will be a mixture of the children of God and the children of the wicked one in the world until the close of this age. The former are the possessors of salvation, while the latter only claim to have it and are called professors.

It is impossible to keep these two groups separate today. They exist side by side. Many times it is to the despair of the church that so many come in as professors and not possessors. They are Christians by name yet there has not been a change of heart or behavior. It is our business to see that we make a distinction insofar as we can and insist upon a real new birth before admitting a friend into Christian fellowship.

God knows the difference between men. He never fails to classify men properly. When the Lord Jesus appears again, He will call only those who are saints. In that day it will make a tremendous difference where you stand. It will be the difference between salvation and punishment.

It is not hard to understand how some people say they love God while their hearts are far from Him. God knows the truth and sincerity of the heart and we are compelled to be faithful to Him. The people who do not love God make up a large group to be rejected in the day of judgment. They will see their terrible mistake when it is too late. The question to each heart is: Do I possess salvation in the Lord Jesus?

1. The Two Altars. Gen. 4:3-4.

Adam was our first parent on the earth. At the time of the fall in the garden, he sold humanity at a miserable price. Since that time, men have been in rebellion to God.

The Bible reference to Abel's sacrifice and Cain's sacrifice presents a problem. Why did God reject Cain's sacrifice but accept Abel's?

"When the offering was rejected, God told him why. While he had brought first a free will offering, he had not brought first a sin-offering. Thus he had ignored the barrier that rests between men and God. By doing so, he became a type of those in every age who profess godliness, without admitting that they are lost sinners."

2. The Mixed Multitude. Ex. 12:37, 38; Num. 11:4-6.

The millions of people who made up the company of Jews to escape the bondage of Egypt were called the mixed multitude. Many of the group were not the people of God. These people were the trouble makers and destroyed the morale of the host. They were the cause of the murmuring and lusting. Their influence upon others led them to sin against God. Even though God supplied manna from heaven, the trouble-makers longed for the food of Egypt, which as we know, is a type of the world.

Every time the church has witnessed a blessing it has also witnessed the inroads of unconverted people. They want to join with the popularity and joy of the people of God. However, while they are with us they are not of us. From them comes the demand for things of the world in the church.

"Unconverted church members, unable to desire or understand Christ as the bread of God will clamour for things pleasing to the flesh in the work and way of the church: sumptuous buildings, ornate ritual, an easy doctrine. Alas! they lead away the unspiritual believers also." Scofield.

3. A Enemy in the House of God. Neh. 13:4-9.

Tobiah was not a good man. He was one of the leading opponents to the rebuilding of Jerusalem under Nehemiah. He was not a Jew, yet, through marriage and political position he created a strong faction among the Jews. He was a hinderance to the work and an ally of Satan.

The problem of dealing with evil men in the church has been a difficult one. In spite of every precaution taken, there are trouble makers and unconverted members taken into the church. They undermine the work of God rather than help it.

Like Tobiah, the Federal Council of the Churches of Christ in America claim to speak for the people and heap discredit and scorn upon Christianity. They dishonor Christ and disbelieve the supernatural part of the Bible.

The reason why the situation exists as it does, is that the carnal and unconverted members influence the people of God. Churches have played for numbers and taken in so many persons that were not born again. We are at

fault and ought to be careful to teach the plan of salvation. Remember Satan strikes from within and sows seeds of discord.

4. Early Divisions. John 6:70. Acts 8:9-13, 18-21.

Judas is an example of one that walks with good people but whose heart is not with them. He made himself important in the little company of twelve, yet, he played into the hands of Satan. Even though he may have deceived the other men about him, he did not deceive the Lord Jesus. He knew that Judas was led by the enemy, Satan.

In all ages, Satan has worked to get his representatives among the people of God. They are stumbling blocks and dead weight. They wear out more hold-back straps than tugs. They pour cold water on every move for advancement or progress. In other words they aim to cancel every effort to extend the word of the Lord. This is serious because it is entirely possible to be used of Satan ignorantly. Do you know some people that always oppose good plans for Christian growth? Whether they admit it or not, they may be pleasing the devil in the way they block the work.

5. The Depths of Satan. Rev. 2:24.

Some people claim to be worshippers of the devil. Of course we usually think of those as people beyond the seas in strange lands. However, this is not always true. The Lord spoke of some within the church. They have fellowship with the enemy and were spies for him. Jesus spoke of those, "who were so given up to the plan and program of Satan that they were following him with devilish wisdom and cunning schemes, and were leading the churches into his snare."

Everyone can see how men in authority are betraying the church into the hands of evil men. Schools and colleges once organized and established upon the Word of God are now in the hands of unbelievers. That is the history of nearly every church school today. It is certainly true of the great universities of the east that were founded as church schools.

By every means known to man and Satan, attempts have been made to take control of church groups and institutions. Satan is working for a church too. The time will come when he shall have it. The bride of Christ shall be taken away and no voice shall be raised against Satan's church. But as long as we are in the world, we can at least bear a testimony for God.

6. A Dead Church. Rev. 3:1-4.

Everyone knows that there is a difference among churches. Some seem to be so active and alive that there are things happening constantly. Other churches are dead and uninteresting. Nothing is ever done except fighting and arguing. In the former the Lord Jesus is honored both in the pulpit and pew. In the latter He is not honored.

The Holy Spirit will not bless a church or people that refuses to walk in the light of the gospel. We simply must be united in our efforts to do God's will. Then we will be strong and active. False doctrine and inconsistent living are a curse to a church. If we can be rid of them and united in the fundamentals of the Bible, our church will really accomplish things for the Lord.

Even though your church may not be spiritual, you can live the kind of a life that God wants. You have no excuse to neglect your prayer life or stop reading the Bible. An individual may make progress even when those about him may make fun of it.

You can see which churches are alive. Look at the souls they are bringing to Christ. This is a good test and proof that the Holy Spirit is blessing the work.

Questions

1. What is the difference between professors and possessors?
2. How does the story of Cain and Abel illustrate the two divisions known as professors and possessors? Heb. 11:4, Rom. 10:17.

Do you think that God told both what to bring as a sacrifice?

3. How do hypocrites hinder the work of the church?
4. Why will the Holy Spirit refuse to bless a dead church?
5. How does personal work or soul winning indicate life and activity in a church?

C. E. Topic for Juniors

LAYING UP TREASURE

Matt. 19:16-30

Leader

We hear this statement so often "I must lay aside something for a rainy day." Men and women spend a life time laying aside earthly riches. In comparison to the large number who are busy laying up earthly treasure only a few are laying aside treasures in heaven. Many are not even giving back to God a part of what is His. The young man in Matt. 19 had earthly riches but no heavenly riches. The Christian is looking forward to the day when he shall be with His Savior. Jesus said in Luke 12:34 "For where your treasure is there will your heart be also." Where is our treasure? What are we doing with what God has given us? Are we going to be ready to meet God and give an accounting of what He has given us even as the servants in Matt. 25:15-29 were called to give an account of the talents given them? These are questions we all must answer.

For Discussion

1. Who is the owner of all things? Gen. 14:22 — God, the possessor of heaven and earth. Psalms 24:1 — The earth is the Lord's and the fulness thereof, the world and they that dwell therein.
2. What are a few of the things God owns? Deut. 10:14 — Earth, heavens and all that is therein. Psalms 50:10-11 — Beasts of the forest, cattle upon a thousand hills, fowls of the mountains, wild beasts of the field.

Haggai 2:8 — silver and gold.
Ezek. 18:4—man—all souls.
Eph. 4:11— I Cor. 12:4-31—talents.
Acts 17:24, 25 — all things.
James 1:17 — every good gift.

3. What is man's rightful place to the things He possesses?

He is a steward (one entrusted with the management of estates not his own) Luke 19:11-27. I Cor. 4:1-5.

Tom was very proud of the fact that he had a room all his own, where he could take other boys at any time. One day when his mother went into it she found that he had pasted advertisements on the wall in ever so many places spoiling the paper.

When she spoke to Tom about it, he said "This is my room isn't it? I thought you said I could do with it just as I pleased." "Wait a minute" Tom's mother said. "How does it happen to be your room?" "To whom does the house and everything in it belong? Tom said "Why to father of course, but you told me I could have that room for mine." "Certainly it is yours, but should your father need it, he would expect you to let him have it and when he lets you have it he expects you to take good care of it. You are what we might call the steward of that room, that is, it is yours to enjoy but it belongs to father and is therefore not yours to abuse."

We know that every good thing we have comes from God. He has given us all these things to use and enjoy. But He also expects us to use them for His glory. They are given to us that we may lay up treasures in heaven.

4. Has man always acknowledged God's ownership by setting apart a definite portion?

In the very beginning God set apart one day in seven to remind us that all time is His. So God has required of man a portion of his possessions to remind man of God's ownership of all things. Abram "gave a tenth of all to Melchizedek." Jacob gave a tenth. David acknowledged God's ownership of all things and gave back to Him a part of what had been given to him. David wanted to build a house for God. But God said, "No, David cannot built a house for me but Solomon can." David knew that Solomon would not know how to go about building God's house so he gathered in the material. The people gave gladly and willingly. They brought silver and gold, brass and lumber, marble and many other things. Perhaps some thought they had given a great deal, but David said, why should they not give all that is needed for God's house when everything they have really belongs to God, though He allows them to use it as their own?

The widow's mite was not a part but all that she had. Jesus commended her.

Under Law a tenth was commanded.

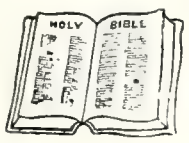
Under Grace we give as "God hath

prospered us" because we love Him. I Cor. 16:1-2.

Christ our pattern for giving under Grace, did not give a tenth but gave all.

How can we lay up treasures in heaven?

Make good use of all that God has given you. This means not just a portion but in many cases all. He may ask you to give your voice to sing in church. Are you getting it ready for Him? He may ask you to teach His Word to boys and girls right at home or some other place maybe across the sea. Are you getting ready when the call comes? He may want you to put your whole life in His service. He expects not just your bit but your best. He may want your money that His work may go forward. He may want you to devote your life to prayer. He may want your influence. He may want your time that you may work for Him. Whatever talent you may have, can be used for God, if you but yield your life to Him. A life yielded to God means treasure laid up in heaven. Use whatever God has given you in the best way you can.



NEWS FROM THE FIELD



GRATIS, OHIO

Some time has elapsed since a report of the work here has appeared in the Evangelist but the work has been going on, and progress has been seen in many parts of the work. We are still working for better things and higher accomplishments and have faith to believe they will come under the leadership of the Holy Spirit and the co-operation of consecrated workers.

One of the high spots in the work here so far this summer was our community Daily Vacation Bible School. We were happy to direct the work with a corps of excellent teachers. We had an enrollment of 105 with an average attendance of 72. At the close of the school we had a demonstration program for the parents and general public which was very highly praised. We gave certificates of recognition for faithful attendance and creditable work. There were 65 to receive such awards. Our school was divided into four groups. Primary, Junior, Intermediate and Senior. Some very fine work was done by each group with a major stress on the Bible and missionary endeavor.

Our different auxiliaries are functioning properly. The Sunday School under the leadership of Bro. W. E. Andrews is maintaining sufficient interest to avoid the usual summer slump at least it is true thus far into the summer. After all is said we will have to give the greater praise to our W. M. S. Here is a group of 45 talented consecrated women, who not only know how to accomplish things for the church but are continually using that talent and consecration for a deepening of the spiritual life of the whole congregation first of all then lesser things have proper place as well. I'm glad they do not neglect the "first things" for the secondary. The Lord has promised that the secondary things will be forthcoming if the first are not forgotten.

We recently enjoyed a 'Musical Vesper Service.' This entire service was under the direction of one of our former members, who at the present time is Supervisor of Music in the New York State Teachers College at Plattsburg, N. Y. The people of the church and community filled the church for this 4 o'clock service.

We are now planning our fall and winter work since the church recently called us to serve them the second year. We are anxious that a better work be accomplished during the next year and believe that it will be so if the Lord tarries in His coming. We covet the prayers of the church everywhere and continue to lift our petitions for the work throughout the entire world. James 5:16.

A. E. Whitted, Pastor.

ANKENYTOWN, OHIO

Down in the scenic rolling hills of North-Central Ohio there stands the First Brethren Church of Ankenytown, Ohio. The history of this church goes back to the early days of the Brethren Church, having been organized in 1883. However, God forbid that we should glory in what has been done, but instead, our prayer is that we should go on to accomplish greater victories then our past has seen, to the glory of Christ Jesus our Lord.

Just nine months have passed since it was our privilege to have in our midst R. Paul Miller, our very capable Secretary of the National Home Mission Board of the Brethren Church. We had a real victory in the Lord during the two weeks that Brother Miller labored here. Thirty-three took their stand with the Lord Jesus Christ.

Another real victory in our blessed Lord was experienced during the last two weeks, in which Brother Russell Barnard, pastor of the Dayton church, ministered on our field. What a blessed time we had together. Nine decisions were made for the Lord, and the happy thought is, that they were young people, who in the prime of life gave their all to Christ.

We were very pleased to have a delegation of about forty-five people present one night from the West Tenth Street Brethren Church of Ashland. These people with Brother Mayes, their pastor, were a real encouragement to our people. Along with the delegation the Ashland folks brought special instrumental music. The Men's Chorus consisting of more than a dozen voices sang two numbers. This chorus is under the direction of Brother John Ruskin Garber.

Our meetings were a happy time both for the Ankenytown people and for Brother Barnard, for it was just thirteen years since Brother Barnard left the Ankenytown church where he labored as its pastor for a period of four years.

The ministry of Brother Barnard on the field has paved the way for some real work within the next few months. A canvas which was taken before the arrival of Brother Barnard, revealed that there are 80 to 100 families within approximately four miles of the church that claim no church affiliation, and the sad fact, no relationship to the Lord Jesus Christ. We, here at Ankenytown ask for your prayers that we might be used in winning these souls for him who so loved them that he gave his only begotten Son for them.

We are glad to report that during the past year, wonderful growth has been realized among the young people. Throughout the services with Brother Barnard it was noticed that one-third or better of the audiences were young people. What joy this brings, for while we need those stalwart soldiers of the cross who have labored so faithfully down through the years, we too desire to see those who will carry on where the older ones leave off, when our Lord sees fit to call them home to glory.

A Christian Endeavor Society has been formed and is going forward in a splendid manner. Miss Helen Kirkpatrick is the president, and is doing a fine piece of work.

Two Bible classes are being taught by the pastor each week. One class is studying the Book of Romans, and the other the Book of Revelation.

Prayer Meeting is held each week in the homes of the members, and we praise Him for the wonderful attendance that has continued. Our average attendance is 25 or 30.

During the summer months the pastor is working on the field full-time, and thus we are going ahead much more rapidly in the Lord. The month of September will find the pastor again called from the field to continue his studies in Grace Theological Seminary in Akron, Ohio.

We invite all who may be traveling during the summer months to drive a few miles out of the way and pay us a friendly visit in Ankenytown.

Yours in the precious hope,

Arnold R. Kriegbaum, pastor.

COLUMBUS, OHIO

The Co-operative Brethren Church of Columbus, Ohio, held its Daily Vacation Bible School from July 11 to 21. This was the ninth consecutive Daily Vacation Bible School we have conducted here, and as in the former years our school this year was very successful. This year's Bible school was our largest, the total enrollment being 104, an increase of 11 over last year. The attendance was very regular; 91 being the smallest number present on any one day and 99 the largest, with an average attendance of 93. Our boys and girls are always interested in their Bible school, as shown by 70 not missing a day. On Thursday evening, July 21, the Bible school held its closing exercises to a filled church. A display of the children's Bible pictures, cut-outs, Bible notebooks, and their handcraft was on tables in the Primary rooms. Twelve earnest and faithful workers assisted the pastor in the direction of the school. Besides our own local workers we greatly appreciate the help of Miss Mildred Etter and Mrs. Dorothy Whitted Drushal, both experienced public school teachers. Miss Etter, who has made a special study of Sacred Art, led us at the Sunday morning service to more fully appreciate the message of the artist in several pictures of our Christ. The Vacation Bible School here in Columbus is always a means of Christian service in our community and helps our Sunday School and church. We pray God's blessing on all who make this Bible School possible year after year, of those who give of their money, of their time and talent, on the boys and girls who are so interested, on their parents, and on all who remember our work in prayer. All of us in the Columbus church hope that if the Lord desires we may have another Daily Vacation Bible School next July.

D. R Murray, 495 Tibet Rd.

A NEW BRETHREN MISSION

For several years a group of First Brethren people of the Hagerstown church felt a need of a new Brethren work in the city. On June 19th a substantial number organized a new work and is known as the "Faith Gospel Mission." Desiring to set forth the objects of their labors, they have subscribed to the following articles:

"Having accepted God as our Heavenly Father, and Jesus Christ as our Savior, and the Holy Spirit as our Guide and Comforter, and

Believing the Bible to be the Word of God to guide us in our conduct of life both secular and religious, and having submitted ourselves unto triune immersion as baptism, and believing in and desiring to practice feet-washing and to partake of the Lord's supper, and holy Communion consisting of the bread and wine as we believe it to be taught in the Word of God, and

Being unable to find another body in which we can follow these teachings as we understand them and maintain the Spirit of Christ as we would desire to do and as He would desire us to manifest, we do

Therefore band ourselves together to promote the teachings as herein set forth and to perpetuate the same for those who may come after us and for those who shall come within our gates.

We believe this declaration sets forth our mission in working out the plan and purpose of our salvation and the spiritual welfare of those who may come after us."

From the beginning much interest was manifest in the new work. Preaching service at once was called in a large hall, with Elder Roy S. Long as pastor. Our morning service is at 10 a. m., with an average attendance of 60. Brother Albert Williams is Superintendent of Bible school, with an enrollment of 81, and an average attendance of 75, the offering at both services averaging $20.00 per Sunday. Bible Study is held on Wednesday evenings, with an average attendance of 30. Sister Pauline F. White is our pianist, and Sister Mildred Finfrock, our song leader.

With these noble leaders and a large number "who had a mind to work," signs of a large and prosperous work have been shown.

We believe God is directing us in this new work, and into His hands we commit ourselves for His further guidance, and whatever success we may attain, we gladly lay it all at His feet.

Pauline F. White, Church Sec'y.

THE NORTHWEST DISTRICT

The 20th Annual Conference of Northwest District of Brethren Churches met at Harrah, Washington, July 7 to 10, 1938. Officers elected were: Moderator, Rev. E. W. Reed, Sunnyside, Wash.; Vice Moderator, Rev. Kincaid, Oroville, Wash.; Secretary, Esther Keller, Sunnyside, Wash.; Treasurer, Mrs. Ladd, Spokane, Wash.; Statistician, Mrs. V. Stover, Harrah, Wash.; Member Ministerial Examining Board, Will Stover, Harrah, Wash.; Member District Mission Board, Rev. Lantz, Spokane. The Credential Committee was retained for another year. Members are: Ralph Cox, Spokane; Fayette Lacey, Sunnyside; Will Stover, Harrah.

Sincerely,
Esther Keller, Sec'y.

CUMBERLAND, MARYLAND

A visit to this church as guest preacher for their anniversary Sunday gave an opportunity to see their church building and get slightly acquainted with the congregation. This brief report will be interesting to many. I was invited to dedicate the church and twice to hold meetings but found it impossible to respond. My pastoral work has first claim although I would be glad to answer every call for a meeting. The Cumberland church is seven years old and they have never had a permanent place of worship until now. Their pastor, Rev. W. H. Wakeman and the congregation are to be congratulated on the fine new church they now have. We preached three sermons to good audiences in spite of the hot weather. An ordination service setting apart three fine men and their wives to the deaconate. This was an encouragement to the congregation and should mean much in the progress and growth of the church. This church has never received much help from the mission boards, but seems to me they have manifested their ability to do some very substantial work in this fine new church building and the new members reached. They are feeling the pinch of unemployment and with the large expense of building and furnishing a church, some help from other churches or from the boards just now would be very timely and a splendid investment for the future. May God bless and prosper them is our prayer. They were very appreciative of our services.

Claude Studebaker,
5002 Dearborn St.,
Pittsburgh, Pa.

ELKHART, INDIANA

The spirit of interest and unity prevailed at our mid-summer business meeting. The officers of the past year were chosen to continue their service another year.

Brother Klingensmith was given a unanimous call to serve another year. A third year pastorate.

We are experiencing no summer slump — Sunday school maintains a good enrollment and interest continues. The mid-week Bible study is a strong factor in the weekly service. A constructive Bible Study is given by the pastor. The Sunday evening service is well attended. We have never closed the doors of our church on Sunday evening. Individuals take their vacations —but the church never takes a vacation—the church carries on her work even during the summer months with profit.

Our church is planning to co-operate with the city churches during the month of October in a special evangelistic drive.

A special service was held for our return missionary Miss Florence Bickel. We are always eager to welcome her home. We feel she is just a little nearer because she was one of our number and Elkhart is her home. God bless her homecoming. May contact with her unselfish living and her godly life be an inspiration to all of us.

Edna Nicholas.

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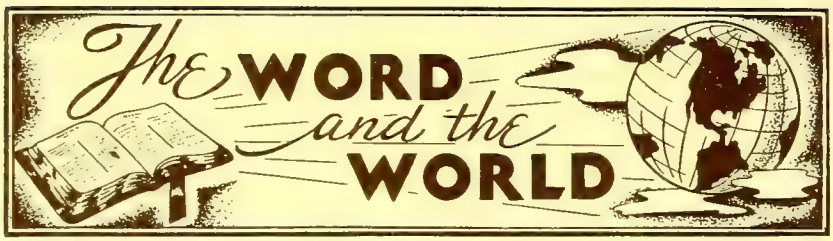
The BRETHREN EVANGELIST



Courtesy New York Bible Society

OUR CHRISTIAN ERA

FOREIGN MISSIONARY NUMBER



Alva J. McClain

In Ireland By Mistake

Several weeks ago an unknown and obscure Irishman named Corrigan, owner of a decrepit flying machine, filled the old "crate" with gasoline and without benefit of the usual publicity took to the air from an eastern airport. A few hours later he landed in Ireland and announced to an astonished world that he had evidently made a mistake. According to the flyer's story, to which he sticks, he started out for Hollywood, California, and thought he was going in that direction until his gasoline began to run short and he landed to take on more fuel, when he discovered that he was in Ireland instead of Hollywood.

Now you do not need to believe Corrigan's story. Probably no sensible person in the world does. But the Irishman proved that he had two things: a rare type of courage and a beautiful sense of humor. He gave the world its heartiest laugh in many years, an excellent thing for this old world with its solemn hatreds. It is hard to go on hating a man when you are laughing together with him. The dictators of our modern world, whose life mission is the sowing of hate, are long-faced men with no sense of humor. If they could learn to laugh a bit, even at themselves, they might lose some of their solemn dignity, but they would also get rid of a lot of the poison which is in their systems.

A Way That Seemeth Right

But the remarkable exploit of Mr. Corrigan suggests a spiritual lesson which is not so funny. More than one man is steering himself spiritually by the compass of his own conscience. Such men are often very earnest men. They believe in the existence of God, the future life, and a final judgment upon the deeds of men. Many of them belong to churches, pray, and live excellent moral lives. They are very frank in their expressed desire to spend eternity in the heaven of God's presence. And they believe firmly that they have taken the right way to get there. But the tragedy is that they have chosen the wrong way—the **way of human character and works.** They believe they will be saved, either in part or in whole, by the good deeds which they do.

This is the way of which the Bible speaks as a "way that **seemeth right**" unto men. It seems right because it lays stress upon morality and human goodness. And its tragic error does not consist in the emphasis it lays upon these virtues, but in the fact that it teaches men they can be saved by the doing of these things.

The End of the Road

There will be no laughter and no happiness at the end of this road that "seemeth right". It is not a road that leads to life, but a way that ends in eternal loss, bitter sorrow, disappointment and final destruction. Beware of the road that seems right to men.

The Breadth of the Road

Our Lord declared that the wrong road would be the **"broad"** road. Of course, this must be so, for every false religion in the world is walking in it. Christianity alone offers salvation to sinners as the **free gift** of God. All other religions, from Confucianism to Christian Science, insist that salvation is something you must earn either in whole or in part. Naturally, it takes a "broad" way to make room for all the travelers.

The Right Way

Our Lord Jesus Christ made it very clear that the right road would be **"narrow".** And He left no misunderstanding at all about where we may find this road. "**I am the Way,**" He said, "No man cometh unto the Father but **by Me**" (Jn. 14:6). With this very simple statement Christ shuts out all the supposed merit and goodness of men. Bringing sinners back to God is His work, and His alone. The honor and glory of this accomplishment will be shared with no man.

There is room and to spare in Christ for men of every race and tongue and kindred, for the rich and the poor, for the high and the low, for the moral man and the drunkard. He came to save sinners. But there is no room in Christ for those who think they can save themselves. In this respect He is a "narrow" way. The gate of this road is open to all who are willing to walk in simple faith. But the road is closed to those who are not satisfied with the road, to those who would like to add a few paltry human bricks and thus make it a little wider and more palatable to the pride of self-righteous men. This is **God's** road, and it is finished.

The Unbearable Yoke

At the first great Church Council recorded in the 15th chapter of Acts, the central question was whether anything needed to be added to simple faith in the gospel for salvation. "Certain men" insisted that the rite of circumcision must be added. Now that might seem to be a very small thing. Why disturb the unity of the church by arguing about it? But Peter opposed the addition with all his might: "Why tempt ye God, "he cried, **"to put a yoke** upon the neck of the disciples that neither our fathers nor we were **able to bear"** (Acts 15:10). Now the mere addition of circumcision would not have been unbearable. But Peter knew his Bible better than some more modern teachers. He knew that if you add a single law or command of God to the gospel, as a means of salvation, then you must add **all** the law and commands of God. It is either all or nothing. If you take the way of works in the smallest respect, then you must remember that "Cursed is every one that continueth

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The Brethren Evangelist

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"APPROPRIATE" MONUMENTS From a letter from George P. Howard, the well known missionary statesman of Latin America, we glean the following interesting story which we pass along to our readers:

"Before closing, let me tell you of an interesting experience I had in this city. There is a unique man there who owns two of the three local theatres. He is one of our staunchest supporters and always lets us have one of his theatres without charge. He runs a cigar factory among other interests. He took me to see the private vault which he has just built for himself and his wife in the local cemetery. I was astonished to see a large, hollow granite cigar set on an oblong pedestal. 'When I die,' said this man of original and strange ideas, 'they will put me in there and seal up the end. Cigars have furnished me with a living and I thought that nothing could be more appropriate than to lie in one when dead.' I thought that was the most curious grace I had ever seen. My friend then pointed to the pedestal and showed me that it also was hollow. 'My wife will be buried there. Even in death,' he said, 'it is well for woman to be kept in her place..' But I noticed that the pedestal supported the granite cigar!"

Well, anyhow, let us give this tobaccoist credit for being consistent in his desire for an "appropriate" monument, so that those who visit his grave as the years come and go, can understand the nature of the one whose dust was entombed. And why should we not all desire monuments or vaults that would be really appropriate? We once knew a man who had no time for the prayer meeting; he needed his time for entertainment. He had no time for the church on Sunday; he spent his time in the "movies." He had no time to read his Bible; he preferred to read the magazines with their rather spicy stories concerning "movie" stars. Now, why should not the relatives of that man provide him with an "appropriate" monument? What about fashioning a monument in the shape of a huge bust of some beautiful "movie" star, and then take his remains and coil them up in her empty head, and let him sleep there until the Judgment Day?

We once knew another man, a stock raiser, who literally feasted his soul on fat cattle. He spent his time in his cattle pens seven days in the week. He had no time for God. We saw him more than once stand in a cattle-pen and literally smack his lips as he rubbed some big, fat cow on the nose, or some huge bull on the rumps. No time for church. No time for prayer meeting. No time to meditate upon God or upon things holy. His meditation was all given to bulls, and cows, and calves. It strikes us that it would be rather appropriate to fashion a vault for him in the shape of a big, fat bull, jamming him into it and sealing him up until the trump of judgment awakes him also to his folly.

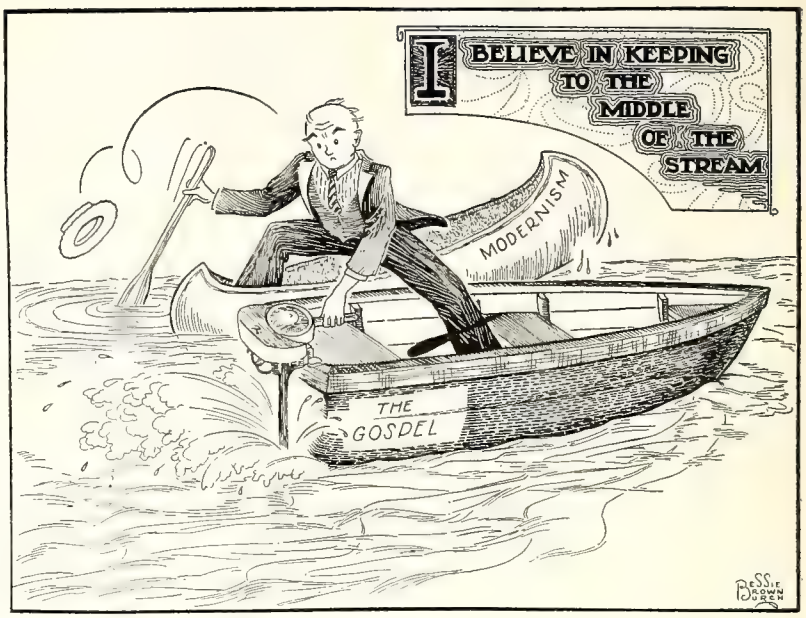
As for the Missionary Editor, if he is to have an appropriate vault, it will not hurt his feelings one bit if it shall be fashioned in the shape of a hollow image of some ebony child of the sun who first opened his eyes in Africa. The only difficulty with such a vault would be that some one would have to figure out a way to keep James S. Gribble from crowding us out of it! —B.

THE GRACE THAT "BRINGETH SALVATION;" THE SALVATION THAT BRINGETH "GOOD WORKS" Reason against it, argue against it, contend against it, as you will, the statement in God's Word still stands: **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast"** (Eph. 2:8, 9). If salvation is by obedience (which is only another name for

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"works"), then salvation is of works, and it is "of yourselves." And that would be to deny the plain statement of the Word of God. If "the grace of God that bringeth salvation" (Titus 2:11) comes to us through obedience, then **just how much obedience** is required to secure the "grace of God?" Does it require absolute, implicit, unfailing obedience? If so, who then can be saved? For is it not written, "Whosoever shall keep the whole law, and yet **offend in one point**, he is guilty of all" (James 2:10). If not **absolute** obedience, then just what kind of obedience, and how much of it? Obedience that comes short in a single point can never save. **Eve disobeyed in but one thing, and in that thing but once,** and instantly the cross of Calvary became an awful necessity. Disobeying, Eve became a lost soul, and no amount of obedience can wipe away the stain of her disobedience. Salvation could now come to her only by **"the grace of God that bringeth salvation" (Titus 2:11)** grace that became ours through the atonement of Jesus Christ. We wonder if there is a preacher of the gospel in The Brethren Church that would really deny that which we have written thus far. We can hardly believe that there is. Now, we will go a step farther and affirm that we do not believe that there is a single preacher in our Brethren denomination that does not believe that when a man is saved,—"born again"—**he gives THE EVIDENCE OF HIS SALVATION in a life that is obedient to the will of God as expressed in the commandments of his Lord and Savior Jesus Christ.** Let us read it again: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship **created in Christ Jesus unto good works"** (Eph. 2:8-10). **Grace bringeth salvation, and salvation bringeth obedience and "good works."** And there you have it—the man who has been born again is "created in Christ Jesus;" and, the man who is "created in Christ Jesus" will do "good works." And to do "good works" is to walk obediently in all things that our Lord has commanded us. But who shall say that obedience on the part of any man who ever lived, save our Lord Himself, is absolute? If it is absolute, then, where would there ever be the need of the Advocate? "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (I John 2:1). It is a strange contradiction, that modernism, which insists most strongly upon "good works" as the way of salvation usually finds its adherents walking in anything but the separated life that the commandments of Jesus demand. They are in the movies, in the oath-bound secret societies, on the dance floors, smoking the pipes and chewing the cuds of filthiness, mixed up in the political affairs of the world, the flesh, and the devil. While those who believe that it is "the grace of God that bringeth salvation" are far more often found in the prayer meetings, in the missionary societies, on the mission fields, giving their money, their time, their strength to the Lord, walking in the ways of the separated life.



The editor of this missionary magazine believes that all real Brethren believe what he has here written. And instead of thinking that they differ with each other, **if they would just be willing to get around a table, face to face, and talk matters over** as he has so often suggested, and as those who be "Brethren" should, that some of our supposed differences will be found to be more imaginary than real, and will melt away as the mist before the rising sun. Let us be Brethren, or for the sake of simple honesty before the world, surrender our name. —B.

"OUR CHRISTIAN ERA" The picture on our front cover for this week is the reproduction of a painting by F. Louis Mora. The mass of mankind is busy with war, but the house of God in the background has no one to enter. When Christ went away, He said, "My peace I leave with you," but men have refused this gift. As time rolls on toward the end of the age, His prediction of "wars and rumors of wars" is being fulfilled with startling accuracy. When He returns as King of kings and Lord of lords, "His feet shall stand in that day upon the mount of Olives," and He shall be "king over all the earth" (Zech. 14: 4, 9). The very failure of this world to learn peace is a sign of the coming of the Prince of Peace who will take over the reigns of human government. —M.

ANNUAL STATISTICAL REPORT FROM AFRICA

We are printing in full in this issue the annual statistical report of mission Oubangui - Chari, French Equatorial Africa. Our superintendent, Rev. John W. Hathaway, has certainly put this report in splendid shape, and anyone who is interested in the progress of our work, or wishes to know its present status, will have first-hand, up-to-date information here. It is rather expensive to have a report like this set up and printed, but we feel that it is due to those who have so loyally supported our work during the past years. It isn't fair for the Board alone to have all this information and so we are passing it along. This issue should be carefully preserved by those who are interested in the statistics of our work on the Foreign Field. We often have letters asking for information which this report supplies.

IS BRETHRENISM STAGNANT?

In a recent publication by one of the defenders of so called "historic Brethrenism" we notice that the writer thinks the Brethren denomination is unable to place more than three or four new ministers each year. A greater number than this is supposed to invite grave danger from overproduction. Now think of it, the entire Brethren denomination with all her fields of labor, both in the United States and in foreign mission fields is said to need only three or four new recruits each year! Now it is well to consider some facts. With about 130 active pastors in the United States and about 30 foreign missionaries, The Brethren Church needs at least 160 workers beside other denominational leaders to maintain the present force. If we maintain 160 workers and four newly trained people enter each year to fill up the ranks of those who die or leave, this would mean that the term of service of each worker would be of necessity, **40 years.** The average term of service for Christian workers is actually much less than that. (We doubt if it is over half that.) In other words, **four newly trained ministers and missionaries would not allow the Brethren Church to hold her own.**

But what about expansion? Are we to infer that historic Brethrenism is against expansion and this movement does not desire to plant new churches across this broad country? Where is our vision? It is estimated that with a wide awake pastor, $12,000 will establish a new church and make it self supporting within five years. Therefore with our present efficient system, with the present Home Missions secretary, and with the present aid from the various district boards, at least three new churches can be started each year. Instead of three new churches each year, we ought to have six—or even ten!

The editor feels it his duty to warn our Brethren against this lack of vision. Expansion **is** necessary. We **must** build new churches. We must never be satisfied with holding our own. It is nothing short of the admission of disgraceful failure to talk about only three or four new workers a year. What is the real issue? Are some men so desperately afraid of losing their jobs that they desire to curtail the production of good young preachers? We wonder!

Of course there might be some advantage in a stagnant church. It would soon be dead and a dead church is always peaceful—peaceful like a graveyard.—M.

THE TIME HAS COME! WE MUST SPEAK!

We never were more astonished in all our life than recently to learn that a group of individuals, utterly without authority from any authoritative body within the Brethren Church, took to themselves the task of forming an organization whose declared purpose is the investigation of organizations or individuals within the Brethren Church. A questionaire from this "Association" was recently sent to a selected group of individuals upon our South American Mission field, with the ostensible purpose of digging up any derogatory information, if any could be found, concerning the Superintendent of our missions in Argentina. The group of individuals to whom the questionaire was sent, was selected by a certain missionary who feels he has a grievance toward the Superintendent and the home board itself. What sane man cannot see the folly of such a procedure!

It has been absolutely contrary to the policy of the editor to drag matters of this sort into the limelight. But the responsibility must rest upon this self-appointed investigation "Association." And, as the editor of this Missionary Number of The Brethren Evangelist, and as the Secretary-Treasurer of The Foreign Missionary Society, we would be derelict to our duty to further and protect the interests of said Society, did we not utter an emphatic protest against this sort of a procedure.

The work of The Foreign Missionary Society in Argentina was never in all its history in better shape, and more hopeful than at the present moment. But any thinking person can understand that if the present controversy in the homeland is injected with all sorts of bias, into the work down there, where they know little or nothing about what it is all about, that it can only work untold harm. The average person at home is confused. What about those of another language ten thousand miles away?

If any goodly group of people believe the work of The Foreign Missionary Society in Argentina needs investigation, The Foreign Board will not be slow to welcome the investigation. It has nothing to hide. In fact, if meddlers begin to disrupt our work,

(Continued on Page 8)

The Argentine Catholic and the Bible

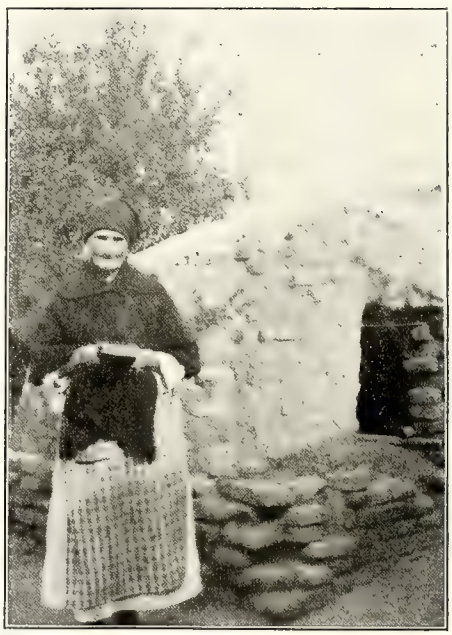
By Luis Siccardi, Cabrera, Prov. of Cordoba, Argentina

The Bible in Argentina is an unread book, rather than an unknown one. Thousands of copies are scattered over this vast country, but few are the persons who have any real knowledge of its contents. This is partly due to the prejudice that has been instilled in them. The priests have made them believe that the "Protestant Bible" is a counterfeit, and so many are afraid of its "poison." Others do not read it because they are told that the Holy Scriptures are not "of private interpretation," that only those authorized by the church are capable to interpret, and that the faithful should content themselves with what they are given and not seek more. We know that it is indeed very little that these gentlemen give them as food for their souls; and, even the little is so adulterated that it serves rather as an infernal tonic than as spiritual food.

Those who pay no attention to the priests are the indifferent class and the unbelieving. The former neither read it nor condemn it, nor do they recommend it to any one. If asked about it, they may say it is a good book and interesting, though they may know nothing of its contents. As, for instance, the story that is often told here: Two missionaries went to a notary to have some work done, and in the course of the conversation asked him if he was acquainted with the Bible. He replied that he had never read a better book. One of the missionaries then asked him if he had read the book of a certain unknown saint. He replied, "Oh, that is the best book in the Bible!"

The unbelievers who scoff at the Bible here usually declare it is a book that is full of contradictions and absurdities, merely because they have heard someone else say so. I have found, during my years of colportage work, many of those who have criticized the supposed errors of the Bible, have been confused when I placed in their hands a copy of the Bible and promised to pay them well if they would find me one of these errors.

There are also those who think of the Bible as an immoral book, not fit for children to read—nor for ladies, or gentlemen. As much as to say that only those with low ideals could read it. Still others say that those who read the Bible lose their minds. To some of them I would reply, that such being the case, it was strange that I was not in an asylum after having read it for so long. What they call "losing one's mind" is just losing the foolishness of a life of sin; but, that they fail to see.



This dear old Argentine saint of God, a member of one of our mission stations, got hold of a Bible; and, she so treasured it that she carried it with her everywhere she went. Though she could not read a line of it, yet, she would ask others to read it for her everywhere she went. Shall this great treasure that marks out the pathway to God, be denied to others that are as hungry as she?

Many have bought a Bible out of mere curiosity. Some have bought it from rather unscrupulous colporters who have made them believe it to be something different than it really is, a manual of agriculture, a book of history, a code of laws, rather than the Word of God.

For your meditation, I want to compare the advice given by the cardinals to Pope Julius II, when he ascended the pontifical throne, in 1550, with the declaration of one of our present

(Continued on page 8).

The Argentine Catholic Who is Converted To the Gospel

By Juan B. Pisani, Tancacha, Prov. of Cordoba, Argentina

The Catholic here in Argentina is like the Catholic of other countries, and also very much like the Roman Catholic of a thousand years ago. For he, like those, has beliefs, ceremonies and prayers; but, at the same time lacks teaching, security as to his salvation, and power in his life to lift him morally and spiritually, because his religion does not have in it this power.

The condition, therefore, of the Argentine Catholic is sad. Living in darkness and uncertainty; surrounded by superstitions innumerable; without joy; with no security for the present, and much less for the future; with a limited (and no less erroneous than limited) knowledge of the character of God, for according to the teaching he receives and the practical application by those who teach, he is forced to the conclusion that: God only takes into account those who are considered good; those who practice the rites that the church requires, though their lives may be evil; and, that at death leaves a goodly sum of money for prayers and masses to get the soul out of purgatory.

When at the time of the Spanish conquest, the natives were treated with little consideration, with little humanity by the Conquistadores, they said: The God which these people have and serve cannot be good, for he has produced persons so evil."

But thanks be to God that the message of the Gospel, on leaving the bounds of Samaria, has spread, without regard to frontiers, or differences of race, color or social position, reaching as the Lord said, **"Unto the uttermost parts of the earth"** —reaching the Argentine; and on its arrival has opened before its people new horizons, and in a special and effective manner to those in whom the Gospel found a response, has brought a knowledge which they did not possess: That God is LOVE, SPIRIT, LIGHT; that God loves all men and that He must be worshiped in spirit and in truth; that he who follows the Lord has light and must walk in the light. He realizes that on turning to God from idols and receiving Him who is the LIGHT of the world, that the shadows which surrounded heart and life disappear, as does the uncertainty and fear of the beyond. Little by little the superstitions vanish, giving place to truth and better things, and proving in his life that "the gospel is the power of God unto salvation to every one that believeth."

The Argentine Catholic, like others, believes that to perform certain ceremonies, and follow 'the religion of his fathers'—a phrase which one often hears —is sufficient, regardless of the life he lives. For he considers that if he does not abandon or deny the religion his fathers left him, he is a good Catholic, though he may be a blasphemer, or a gambler, who spends the little or much that he earns in vices, leaving his family without the necessities of life. When the Gospel reaches such lives, a miracle occurs, fulfilling that which the Word says: "If any man be in Christ, he is a new creature; old things have passed away; behold all things are become new" (2 Cor. 5: 17).

We wish to present some examples: When Darwin visited Tierra de Fuego, in 1833, he found there a people whom he declared to be the most savage and backward of all the human beings he knew, and that it would be useless to do anything for them. Thirty six years later, returning to the same place, he was astonished to find men and women, clean, healthy, peaceful, friendly, happy and entirely different from those he met on his first visit. Convinced that it was the same people, he had to exclaim that he would have prophesied that all the missionaries of the world would have been unable to accomplish that which had been accomplished there, and that he was ashamed of having believed and stated that nothing could be done for them.

Every propagandist, when presenting himself, brings samples of his products, showing the results that may be produced, though many times they do not prove to be entirely true. But the Gospel is always practical and positive in the lives of those who receive it. So then, the lives of men and women, changed and transformed testify in an eloquent and incontrovertible manner that, in hundreds upon hundreds of cases, the Gospel is "The POWER OF GOD UNTO SALVATION TO EVERYONE THAT BELIEVETH."

Here are other examples:

"I am very happy," said the wife of a believer, some days ago, "for now that my husband knows the Gospel, he is much better than he used to be."

I know a man, raised in the bosom of a rabid Catholic family, but now converted to Christ, who has this reply for those who say they are satisfied to follow the religion of their fathers: "Yes, a lovely way I should follow if I did this, for today, I should be a criminal who, instead of going my way tran-

quilly, would be in prison or perhaps under the sod." This man, who used to spend everything he made in vices, today, though earning less than formerly, has built a nice little home, where he lives with his family, testifying to all who come how "the grace of God that bringeth salvation hath appeared to all men", saving him so that his mouth, that before opened only in blasphemy and impure words, today speaks of Him who had mercy and saved him. Now he speaks of Christ, as he offers a tract or a portion of Scripture as a gift.

One woman said: "Before I knew the Gospel, I was religious, but lived in great fear of death, and was afraid of the future; while, now, that I know Christ as my Savior, I am happy and tranquil, and have no fear."

So we might continue giving examples of changed lives here in Argentina, but these will suffice to show that only in Christ is there perfect salvation. May the name of God be praised through all the ages, for by the work of his beloved Son, consumated on the Cross of Calvary, there is salvation for all who will accept. Never shall we weary of proclaiming this, for we are fully convinced that in HIM and only in HIM is there hope for the sinner.

EDITORIALS

(Continued on page 5)

we shall be the first to call for an investigation. And the Superintendent of our work in Argentina will also more than welcome the investigation.

When it comes, no stone will be left unturned. But such an investigation will be made by the constituted authorities of The Brethren Church. We shall **"tell it unto the Church,"** as our Lord instructed us to do in Matthew 18. We shall welcome any investigation by The National Conference of The Brethren Church; or, by any Committee of The Foreign Missionary Society with its thousands of members. But we shall never bow before any self-constituted organization of investigators, constituted from one certain group of the church, overflowing with bias and prejudice. We know of a certain Church school, whose president strenuously objected to the National Conference of that Church, investigating the teaching of his school, saying that even National Conference has no such authority. What must we think then, of the authority of a self-constituted group that everybody knows "has an axe to grind?" The pathway of peace lies not in the way of such a procedure.—B.

BLAME IT ON THE JEW— OR THE EDITOR! It is said that a young preacher entered a church on Sunday morning as a candidate for the pastorate. Several people, representing as many factions in the congregation immediately warned him about various subjects which he should **not** discuss. Discouraged and disgusted he entered the pulpit and told the congregation exactly what had been said to him, then he added, "What **shall** I preach about without injuring someone's feelings?" From the rear came a voice, "Give it to the Jew; there's not a Jew in the house." We are living in a day when the world is really blaming the Jew for about everything. If prices go up, the Jew is to blame. If prices go down, the Jew is to blame. If there are not enough jobs to go around, the Jew is to blame. That is, he is to blame according to **some** people. The editor feels somewhat like the Jew. Sometimes he is criticized for printing news which has come in and sometimes he is criticized for **not** printing news which has **not** come in. Recently one good brother wrote to the editor criticizing him severely for not printing Dr. Chas. A. Bame's moderator's address which was delivered at the Southeast District Conference. We are glad that the good brother kindly sent us a copy, for it is absolutely the first copy we have had in our hands. Again the editor is criticized for not printing the actions and addresses from the various district conferences. Well, all we can say is that with the printing of this last issue before national conference every such article sent to us from proper sources for publication has gone in. If you did not find a record of your conference doings, it is because the record was never sent for publication. Nothing of this nature has been omitted. No news is held over. Next winter when the water pipes freeze up don't talk about the weather, give it to the Jew—or the editor!—M.

THE ARGENTINE CATHOLIC AND THE BIBLE

(Continued from page 6)

Archbishops. Their counsel is found in Folio B No. 1088, Vol. 2, pages 41-650, and is in the National Library in Paris. As one of the things most necessary he is advised to permit the reading of the Gospel as little as possible, especially in popular tongues; that they content themselves with the portion used in the celebration of the Mass; that if the people will be content with this small part, "your interests will be prospered; but as soon as the people desire to read more, your interests will begin to lessen." Also that this is the book that has, more than any other, raised the storm and disturbance against them; that if anyone compared diligently the teachings of the hierarchy with the Bible they would find them often very different; that if the people realized this they would never cease to despise and reproach their leaders. So that "it is necessary to take away the Bible from the people, but with great precaution in order not to stir up conflict."

The church has changed its tactics here, and its opposition is not so obviously against the Bible. In

(Continued on Page 14)

The Argentine Catholic and His Hope of Salvation

**By Maximino Pereira, Laboulaye,
Prov. Cordoba, Argentina**

The Roman Catholic religion is the State religion in the Argentine Republic; but, we should know that it is not the religion of all Argentines. I dare say that forty percent of the population does not believe in the dogmas of Romanism, and only trust in a social morality. A Moral Philosophy is very prevalent in the Colleges and Universities of this country. The dogmas of the Roman church seem absurd, before the constant advance of the current of human thought. Democratic culture, which has entered the country from the so-called Protestant nations, exposes more and more its absurdity. If the Catholic Church still has some who cling to her, it is almost entirely among the women. The majority of the men have rejected it.

What are the principal points in the Roman faith, for the salvation of the soul?

First, the Church. To the Catholic, the Church is his Holy Mother. In her, is salvation; outside of her, only condemnation. What does the Catholic understand as the Church? To him it is a high group of priests, ministers of God, and intercessors between them and God. The Church is Infallible, as is its chief. Hence the axiom: **All that the Church teaches, commands and ordains should receive instant submission, for she can not err; she is infallible.**

What is repentance to the Catholic? It is the confession of his sins to the priest. The priest, in the confessional, performs the functions of God; sits there in place of God; and, to confess to him is the same as confessing to God. To receive penance and absolution from the priest is to receive complete absolution from God.

God justifies the penitent sinner through the priest. The sinner, to obtain this justification, must do whatever is prescribed by his mediator (the priest), thus obtaining pardon, **not by Grace, but by his own works.** It is true that the Catholic receives the Eucharist, the body of Christ, from the hands of the priest; but this does not imply his finished salvation, and forgiveness of sins, but only one of the works done for his justification.

The Virgin Mary. One of the prominent features of the Roman Church is the adoration of the Virgin Mary. Year after year, this worship grows. A short time ago, I said to a Catholic priest that his church is "the Religion of Mary," and he agreed that it is the truth. The Argentine Catholics have three great sanctuaries, to which they make pilgrimages to worship the Virgin, called by them "The Mother Of God;" and on their images Mary's pictures are crowned, and she bears the name of "QUEEN OF HEAVEN." So, as pagan religions enthroned and worshipped "the queen of heaven," who was represented to them as being the mother of all the gods, so the Church of Rome worships Mary.

In a Catholic devotional book is this paragraph: **"Lead us, Lord, to the kingdom of heaven, through the prayers and the merits of the ever blessed Virgin Mary."** In the Mass, the priest, kneeling before the altar, offers this prayer: **"I beseech thee, through the merits of the Virgin Mary and all the saints, to grant the pardon of all my sins."** Ricardo de Leon, Roman theologue, says: **"Yes; Mary is Omnipotent! For by all the law the queen must enjoy the same attributes as the king."**

They say that Mary was immaculate from first to last, and flatly deny the Gospel version that Jesus had brothers and sisters. They consider that as mockery of the dogma. In fact, their adoration of the Virgin is superior in many ways to their adoration of Christ. They have more confidence in the help of Mary than of Christ.

The Intercession of Saints. It is well known that the militant Catholic does not pray to God, for his soul, pleading the merits of Christ. He blindly believes that it is the saints, canonized by the Pope, who are in heaven interceding for his soul. So that the prayers and supplications in the Roman Church are a continuous invocation of virgins and saints. Christ is out of place as Mediator between God and Men.

His Hope of Salvation. The Catholic has no hope of immediate salvation. For him, after death, there is only an intermediate state, called purgatory. One of the things that greatly attracts the attention of the Catholic in this country is the testimony of the Evangelical Christian of his absolute security that, after his last breath, he goes to the place Christ has gone to prepare for him in heaven. No Catholic can say with Paul: "For me to live is Christ; to die is gain." "To be with Christ, which is very far better." "We are confident, and willing rather to be absent

from the body, and to be present with the Lord." This testimony of Paul perplexes them, and seems a vain illusion. For they have no other light, no other faith, no other hope, but at death they must enter the flames of purgatory to be purified of the venial sins which have not been forgiven (perhaps because they were not properly confessed; or, perhaps the penance imposed by the confessor was not carried out). Here is a great contrast between the religion of the Bible and the Catholic Church. On his death bed, the evangelical Christian has his soul flooded with the light of Christ. The peace and comfort imparted by his Savior brings to his face an angelic smile. For him, death has lost its sting; the grave, its victory; and in his heart is a song of victory, for death has been conquered. Thanks be unto God who giveth us the victory, through our Lord Jesus Christ.

Marked Contrasts. For the Catholic, death is passing into the place prepared for him by Christ in heaven. For the Catholic, the sepulcre is the antechamber to a fiery furnace; the executioner who throws him into a purgatory of torment. He is troubled at his illness, but this is more tolerable than the fiery torment. No light of glory irradiates his gloom, and he trembles in terror until the heart ceases to beat. Horror and darkness are before his eyes, rather than visions of glory. The converted Christian dies peacefully, with a smile on his lips, knowing that in this hour he will cross the threshold of heaven. One dies, lamenting in the uncertainty of the time he must spend in the place of torment. The other dies, rejoicing in the wonderful salvation which Christ wrought for him. The condition of the Catholic, in death, is sad. It moves every real Christian with the impulse to bring to these despairing souls the light which radiates from Christ.

The despairing ignorance which afflicts the Latin race, still bound by the miserable paganism of Rome, should stimulate us, cause us to see the great responsibility resting upon us of taking to them the Message, the Gospel of our Christ,—Redeemer, Savior, Sanctifier. Thus speaks our Lord and King: **"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."**



Mater dolorosa
Mother most merciful, pray for the souls in Purgatory.

"Blessed are they that mourn, for they shall be comforted."
St. Matt. v. 4



My Jesus have mercy on the soul of

Joseph A. Diegenwald

Died February 12, 1925. Age 44 years

Prayer

O GENTLEST Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for poor captive souls in Purgatory, have mercy on the soul of Thy departed servant Be not severe in Thy judgment, but let some drops of Thy Precious Blood fall upon the devouring flames, and do Thou O Merciful Saviour, send Thy angels to conduct Thy departed servant to a place of refreshment, light and peace. Amen.

May the souls of all the faithful, departed through the mercy of God, rest in peace. Amen.

Eternal rest grant unto them O Lord! And let perpetual light shine upon them. Sacred Heart of Jesus, have mercy upon them. Immaculate Heart of Mary, pray for them. St. Joseph, friend of the Sacred Heart, pray for them.

—100 days for each aspiration

Some years ago, a lady gave us a little card, on which a request was made for prayers for a loved one, who (according to the teaching of the church of which he has been a member), was in Purgatory. Though a good Catholic, yet as Catholics must go, according to themselves, he was in "the devouring flames" of Purgatory. On the one side of the card was the request and the prayer. On the other side a picture of "Mater dolorosa" (Sorrowful Mother). We present above a facsimile of each side of the card.

Now (as can be seen by the reading of the card) every praying ("aspiration") of the prayer on the card would lessen the poor man's stay in Purgatory "100 days." Thank God, God has revealed unto us that the "precious blood" of Jesus, for every believer," "fell upon the devouring flames" on Calvary, more than nineteen centuries ago. No Purgatory confronts those who have passed from death unto life. This is a part of the "good news" that our missionaries in Argentina are heralding to the people. Suppose, friend, your precious loved one was in the "devouring flames" of Purgatory. Would you not want some one to come to you with the "good news"—the meaning of Calvary?

NOTE: Though the above was printed in connection with an article in our last Missionary number of The Brethren Evangelist, yet, it gives such clear light on this article that we repeat it here this month, and that without apology.—B.

PRAY FOR MARTIN NIEMOLLER

A recent news item from Berlin states that more than 2,000 persons crowded the Lutheran church in Dahlem, suburb of the German capital, to attend the intercessional service marking the first anniversary of the arrest of Martin Niemoller. The minister took his text from I Peter 5:6-11.

Meanwhile one wonders what the Nazis hope to accomplish through the persecution of the valiant pastor. Evidently they do not know that the quickest and surest way to lift Niemoller to the status of a symbol for all who would be free in heart and conscience, is just to make a martyr of this pastor. All the world knows a hero when it sees one. Hence all that Nazi fury can now accomplish is but to widen the circle of Niemoller's admirers. It is thus that the world around the faithful will come to pray for Martin Niemoller. —"The Gospel Messenger."

Annual Statistical Report of the Mission Oubangui-Chari

French Equatorial Africa
from April 30, 1937 to April 30, 1938

Members of the Foreign Missionary Society of the Brethren Church:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, and has helped us through another year to point sinners to the Lamb of God that taketh away the sin of the world!

Our last year's report brought before us the spiritual battles that were then in progress on the mission field. The great victory and the much prayed for revival have not yet come, but we have great reason to praise the Lord.

Much has been done; God has revealed His mighty arm in many individual cases, and we trust that these cases point to a complete break in the not far distant future.

One thing is sure—missionaries were never more alert, conscious of the need of God's help, and watching unto prayer, than today and we take this as God's first move to a pure church and a widespread revival.

The great sifting has surely thinned the ranks in places, but it has as well fanned the floor of chaff and left some choice wheat. Some know what real consecration means; they know how to pray as Paul describes prayer, "night and day with tears," and herein is our future hope.

We feel that foundation stones have been laid during the year upon which God will surely build a great church, if the church at home joins us on bowed knee and awed heart in petitioning God for the mighty work of His Spirit in this field.

Following is a chart of mission activities for the year. In some cases where station figures came to us grouped we divided same, but from our knowledge of the work, we think they will not be far off.

Yearly Statistical Report—8

Much of our work is of such a nature that to record same on charts is impossible, therefore, we are adding special notes that were sent to us from different stations.

BASSAI STATION notes by O. D. Jobson

French School began February 16th, 1938. Taught by Miss Crawford.

Beginners		First Division	
Karre	18	Karre	13
Gbea	10	Gbea	5
Kabba	7	Baya (Bozoum)	1
Souma	2	Kabba	1
Tali	1	Tali	3
Panna	1		

Class-room assistant and dormitory superintendent both French school students from 1927 class. March Oula and Victor Konowissi.

Bible classes for French students:

First division taught by Miss Crawford in French.

Beginners taught by Luc Yamenenzi in Sango. (Luc a French student from class of 1928).

Vernacular Work carried on throughout the year. Mrs. Jobson teaching the girls one-half of the year. Miss Byron the boys and the girls for the last half of the year. New village class begun this year. New class for teachers or village vernacular schools begun. Completed a syllabus for vernacular beginners. Printed one thousand copies. Miss Byron assisted by Paul Yatenzi, French class of 1933.

Church. Special morning prayer meetings began this year. Means of drawing the station population closer together, and leading many to a closer walk with the Lord.

Prison visitations at Bozoum, a new field this year. Four services have been held. We are thankful for sympathetic Administrators who grant this privilege, and trust to continue in a more systematic way once located at Bozoum.

Paoua-M'Baindi field very fruitful this year. Prospects very heartening in that field.

Church paid 250 francs towards the three bicycles that were purchased for the three leading workers this year.

An unusual number of deaths occured in the Bassai field this year—sixteen. The only one that I had the opportunity to observe was surrounded with the Spirit of Christ. The one who went home to the Lord, and his Christian brothers and sisters, manifested the true believer's spirit, "Absent from the body, present with the Lord."

Special class work and visitation with the native women was faithfully carried on the first half of this report year. Results were satisfactory. Interrupted by Mrs. Jobson taking the missionaries' children's school.

Missionaries' children's school—January 24th to April 28th. Teacher Mrs. Jobson, House mother, Dr. Gribble.

Residence at Bozoum completed all but interior work.

Dr. Gribble in charge at Dispensary from January to April.

BELLEVUE STATION notes by C. B. Sheldon

A new Lighthouse

This year has ushered in the establishing of a new lighthouse in the enemy's territory. Marakounda, a village situated 110 miles from our station, and being the site of an abandoned government post, had called for someone to come and tell them the "good news" for more than three years. When Mr. Jobson and Mr. Sheldon were exploring for a site for the fourth station the chief sent word that he would like to have the gospel brought to his people. It did not seem to be the best location for a Mission station because it was not a center of population. The people have since been persistent, sending down and saying they want a teacher and that many of their people are dying and going to the bad place and that they want someone to come.

To make a long story short it was finally decided that a worker be sent up there and accordingly Musa who wandered years ago up to Nigeria and was converted, went forth to witness to them. The chief and about forty of his people say they want to take the Lord Jesus as their Savior. They of course like all pagan tribes are steeped in idolatry and only the Lord can bring them to a saving knowledge of Himself. The chief seems to be very earnest and wants to know what he should do about his many wives. He has some ten of them and the affair is somewhat mixed up as to which one he should keep because some of the first ones he took died

and others were given to replace those who died without bearing a child. A chief too has many temptations that do not assail his ordinary subject. The Lord however is able and we want you to pray that he will go all the way with Him.

God's Deliverance in Sickness

The future of the work looked very dark during the month of October and on through November. Yase, the native pastor here at Bellevue, and Senseme, the leader in the women's work, both lay sick which looked to be unto death. For weeks they continued and much prayer was made in their behalf. Finally the Lord raised up these two servants and they rejoice that they have been spared to serve Him a little longer.

God's Keeping Power Manifested

At Batangafo where we have a thriving native church, an epidemic of cerebrospinal meningitis swooped down upon the little town in February. For sometime the people were quarantined by the government officials. We had no word from the Christians for weeks. The only word we had from the officials was that some seventy had succumbed to the dreaded disease. You can be sure that much prayer ascended to our heavenly Father in their behalf. Recently we have heard that the Lord heard our prayer and spared the Christians. We feel that we have much to praise Him for in keeping through this dangerous time.

BEMILLER STATION notes by C. G. Morrill

The story of a mission station can hardly be fairly represented in a series of statistics. This is especially true of a new work where there are many loose ends and the difficulty of confining the work to conventional lines of a definite program. Only a daily contact with the people can give one a proper index to what is being accomplished.

There has been marked increase in some of our village meetings. In addition to this, Mrs. Kennedy began four weekly classes in nearby villages which have been very encouraging. (See separate account of this work).

The school work included two classes of boys in the vernacular, a class for girls began about the middle of this period, a class for the older women of the station, and several classes for the workmen. Quite a number of the boys and workmen have learned to read and the girls who have only begun are making very good progress.

The building work during this period included the completion of the well, partial completion of a three room storehouse and office combined, a kitchen and two toilets. These buildings are all of the mud block type. The storehouse-office is of permanent construction with cement floor and sheet iron roof.

Mrs. Morrill resumed the medical work during the first part of this period and moved into the new dispensary. The census has not been so high for medical patients as some previous periods, however, there were several waves of influenza and pneumonia during this time. One quite encouraging aspect of the medical work during this period was the beginning of obstetrical work. The women of the mission village began to come to the medical worker for delivery.

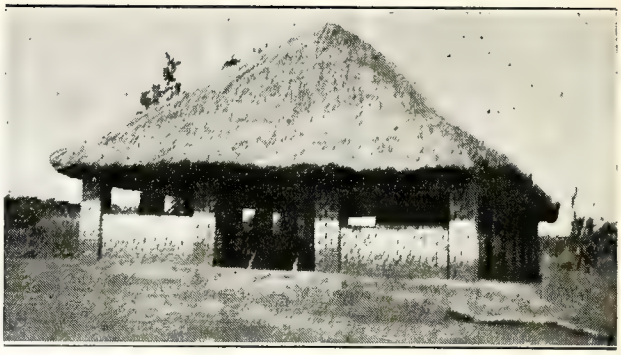
We feel that the Lord has blessed us during the time of labor and that any accomplishments are due to Him alone and to His name belongs all the praise.

Note by Mrs. Kenndy,

Among the Women in Kabbaland

Along about the first week in November, 1937, it was decided that a definite work should be started among the women in the villages. Accordingly, four visits a week to the four nearby villages were proposed, our aim being to get them to take a definite stand for the Lord Jesus. The result has been that with most every visit from one to eight have personally accepted the Lord as their Savor. There have been occasional visits when no one accepted the Lord simply because all that were present had previously done so.

To date, we have on our books the names of one hundred



Patterson Memorial Chapel. The gift of Mary Thompson, at Bossembele, Yaloke Station.

and sixty-four women and girls who have personally accepted the Lord as their Savior in the villages. This is other than those who accept the Lord on Sunday mornings after the church services. They number around one hundred too, making nigh unto three hundred women and girls. Yes, I've forgotten the fifteen concession women too, who have all expressed their desire to serve the Lord.

YALOKE STATION

The part of the work worthy of note at this station is the new work carried on by travelling evangelists. Twelve men have taken a very active part in this ministry during the year. Their work takes them as far as one hundred miles from the station. The four leaders in this work form what we call the Bicycle Brigade. Improved conditions call for improved methods, thus this new method of evangelizing.

Following is a chart of their work.

Special table of itinerating evangelists (weekly)

Villages Evangelized Weekly	Attendance Baptismal Class	No. on roll Baptismal Class	Villages in tribe Evangelized	Ave. Attend. Gospel Services	Christians Contacted
117	644	2453	173	736	218

Our annual picnic brought out 700 strong and what a time they did have in pole climbing, running, jumping and playing. Yes, they ate too, and that was not the smallest part of their fun.

Here is the greatest of all events. The Taber family arrived and such a reception as they were given—all planned by the natives as we were at Bassai and returned with them. There were arches of palm branches from the house to the center of the village and bouquets of flowers with notes of welcome. **They had realized the hope of years of prayer.**

Bassai, Bellevue, Bemiller and Yaloke, and all chapels, close their doors for regular activities on the 15th of each month and get down on their knees before God. The whole day is given to prayer. We are much encouraged over the increased interest and attendance, as well as earnest fervent prayers for God's blessing upon His work.

The Fosters were not at their station long enough to make a report but thank God with us.

Bouca has been opened to the Gospel

A cleared piece of ground, a one-room mud house, a mud storehouse, a V-8 and two missionaries, Brother and Sister Foster, mark the opening of this new field for Christ. Pray for God's blessing upon them! God has already blessed advanced work through a chapel at this place, and by earnest prayer a great harvest should be reaped.

What has been accomplished to date has come through prayer—failures have come through the lack of prayer. May the Spirit of God again place the burden of the work and the Spirit of prayer within that the great ingathering may be soon realized!

Respectfully submitted,

J. W. HATHAWAY, Superintendent.

DETAILED REPORT

of the

MISSIONARY WORK IN AFRICA

I. CHURCH

1. Membership Table

Church & Chapels	April 1937	Gained Bapt.	Gained Tfrd.	Lost Rest.	Lost Death	Lost Tfrd.	Lost Exc.	Lost Dropped	Pres. Total
Bassai Station &									
Unorganized Chap.	389	19	3	7	5	1		93	317
Paoua-M'Baindi	98	94	5	—	2	2	4	7	182
Gani	48	13	-	-	2	-	—		59
Taley	108	21					1	—	128
Baloa	139	31	—	1	2	1	—	29	139
Betar	113	41	1	1	3	1	6	9	135
Bozoum	43		-	3	—	—	—	18	28
Yaloke Station &									
Unorganized Chap.	583	31	—	-	15	—	22		579
Boali	72	12	-		4	-	4	—	76
Birlos		8	—		—		—		8
Katapa	8	8					—		13
Bossembele	35	18	—			—	2		51
Boda	30	10	—		—	—	1		39
Bellevue Station &									
Unorganized Chap.									
Bossangoa									
Bouka	530	90		-	7		10	20	583
Batangafo									
Kouki									
Bemiller Station		7	-	-	—	—			7
TOTALS	2196	403	9	15	40	5	50	178	2347

2. Christian Community Table

Church & Chapels	Membership	Others under Christian inst.	Non-Communicants	Total
Bassai Station &				
Unorganized Chapels	317	127	160	604
Paoua-M'Baindi	182	61	17	260
Gani	59	13	2	74
Taley	128	33	14	175
Baloa	139	30	41	210
Betar	135	45	25	205
Bozoum	28	46	25	99
Yaloke Station &				
Unorganized Chapels	579	40	7	626
Boali	76	90		166
Birlos	8	30	—	38
Katapa	16	37		53
Bossembele	51	85	1	137
Boda	79	45	—	84
Bellevue Station &				
Unorganized Chapels	317	235	-	552
Bossangoa	82	64	- -	146
Bouka	68	58		126
Kouki	37	26		63
Batangafo	79	72		151
Bemiller Station	7	260		267
TOTALS	2347	1397	292	4036

3. Means of Grace Table

Church & Chapels	Marriages	Babies Dedicated	Offerings in Francs	Scriptures sold	Other Liter. sold
Bassai Station &					
Unorganized Chapels	6	6	1043.60	437	461
Paoua-M'Baindi	2	3	606.20		
Gani	1		45.50		
Taley	2		136.05	Sales for whole	
Baloa	1	-	70.80	field under station	
Betar	—		44.40		
Bozoum	-	—	273.60		
Yaloke Station &					
Unorganized Chapels	2	3	1268.05	F. M.	
Boali	-		244.40		
Birlos		-	79.45		
Katapa			39.75		
Bossembele		-	172.45		
Boda	—	- -	69.45		
Bellevue Station &					
Unorganized Chapels	2	F. M	2249.25	505	107
Bossangoa	—		700.00		
Bouka	—	-	600.00	sales for whole	
Batangafo	—		700.00	field under station	
Kouki			300.20		
Bemiller Station	—	—	226.50	40	13
TOTALS	16	12	8869.65	982	581

4. Attendance Table

Church & Chapels	Love-feasts No. Av. att.	Church No. A. A.	S. S. No. A. A.	Week-day No. A. A.	Prayer No. A. A.
Bassai Station &					
Unorganized Chap.	2 190	52 301	10 311	50 105	240 32
Paoua-M'Baindi	4 80	104 194		615 35	
Gani	2 35	100 54		321 20	
Taley	2 58	102 157	No	340 25	No
Baloa	2 33	100 105	records	300 12	records
Betar	1 70	52 165		195 15	
Bozoum		52 175		301 95	
Yaloke Station &					
Unorganized Chap.	3 97	18 400	52 497	182 150	100 45
Boali	1 50	5 275	52 150	300 28	
Birlos	1 13		52 177	100 33	
Katapa	1) 12		52 105	310 30	
Bossemble	)	6 300	52 168	300 25	
Boda	2 29	4 125	52	F. M. F.M.	
Bellevue Station					
Unorganized Chap.	2 F M	108 76	52 382	2921 40	104 19
Bossangoa	1 F M.		52 635	312 128	
Bouka	1 F M		52 215	312 90	
Batangafo	1 F.M.		52 624	312 135	
Kouki	-		52 114	312 65	
Bemiller Station	— —	1 250		5 20	— —
TOTALS	26 607	1064 2565	612 3007	8088 1057	444 96

5. Extension Table

Stations	Native Workers	Chapel Points	Preaching Points	Native Workers' Conferences
Bassai Station	53	13	25	12
Yaloke Station	22	5	35	4
Bellevue Station	23	13	43	3
Memiller Station				—
TOTALS	78	31	103	19

6. Classes Under Church

Church & Chapels	Converts' Classes No. Ave. Att. Daily	Women's Classes No. Ave. A. Wkly.	Men's Classes No. Ave. A. Wkly.	Girl's Classes No. Ave.A. Wkly	Boys Classes No.A. A. Daily
Bassai Station &					
Unorganized Chapels	17 127	1 9	1 28	- -	- -
Paoua-M'Baindi	2 61	- -	- -	- -	- -
Gani	1 13	- -	- -	- -	- -
Taley	1 33	- -	- -	- -	—
Betar	1 45	- -	- -	- -	-
Baloa	1 30	- -	- -	- -	-
Bozoum	1 45	- -	3 39	- -	- -
Yaloke Station &					
Unorganized Chapels	1 25	3 10	1 20	1 7	3 11
Boali	1 11	- -	- -	—	- -
Birlos	1 14	- -	- -	—	- -
Katapa	1 2	- -	- -	-	- -
Bossemlbele	1 13	- -	- -	—	-
Boda	2 monthly	- -	- -	- -	—
Bellevue Station &					
Unorganized chapels	20 F.M.	3 13	2 24	2 8	3 35
Bossangoa	1 F.M.	- -	- -	- -	- -
Bouka	1 F M	- -	- -	-	- -
Batangafo	1 F.M.	- -	- -	-	- -
Kouki	1 F.M.	-	- -	- -	—
Bemiller Station	1 7	3 125	1 12	- -	- -
TOTALS	51 427	12 177	11 127	3 13	8 151

II. EDUCATIONAL

1. French School Table

Station and Year School Opened	Missionary Teachers	Native Helpers	Classes	Average Attendance	Weeks of School	French Students in Mission service
Bassai Station						
1927	1	1	2	63	11	21
Yaloke Station						
1926	1	4	2	116	40	29
Bellevue Station Fourteen students in Central French School at Bassai.						
Memiller Station Seven students in Central French School at Bassai.						
TOTALS	2	5	4	179	51	50

2. Vernacular School Table

Station and Year School	Mission-ary Tch'r.	Native Helpers	Classes for boys Average		Classes for girls Average		Weeks of
Bassai Station							
1933	1	1	3	77	1	28	32
Yaloke Station							
1933	—	5	4	68	1	12	40
Bellevue Station							
1932	1	3	2	112	1	13	40
Memiller Station							
1936	1	3	3	56	1	25	43
TOTALS	3	12	12	313	4	78	155

Note Vernacular classes at chapels are not included in the above table.

III. MEDICAL

Station and Year Medical Work Opened	Foreign Physicians	Nurses	Native Assistants	Beds in Dispensary	In Patients	Obstetrical Cases	Leprosy Injections	Yaws Injections	Other Special Injections	Minor Operations	Visits to Homes	Number of Patients	Number of Treatments	Days of Hospitalization
Bassai														
1925	1	—	2	6	16	—	238	—	41	—	—	438	6570	-
Yaloke														
1926	1	1	4	10	130	2	694	330	222	—	—	6959	21673	2539
Bellevue														
1929	—	1	4	10	48	—	186	—	620	3	252	7260	27504	-
Bemiller														
1935	—	1	1	—	1	4	120	-	43	—	73	—	11616	—
TOTALS	2	3	11	26	195	6	1238	330	926	3	325	14657	67363	2539

F.M.—Figures Missing.

THE ARGENTINE CATHOLIC AND HIS BIBLE

(Continued from page 8)

his comment on a book entitled "The Holy Gospel," Roberto Tarella, Archbishop of Salta says: "The knowledge of the divine book was greatly diffused; comments on it, which formerly were almost always considered as the profession of faith of a Protestant, ceased to be cause for scandal, and changed to the medium of spiritual growth." He continues speaking of it as the instrument God has designed for the evangelization of souls; and says, "To make possible its reading is to prepare the ways of God."

This appreciation, whether sincere or not, deserves applause; but with corresponding care, for Rome has only changed its cloak and weapon. Since it is no longer possible to stay the spread of the Gospel with threats, they try imitation. Today the Catholic Church here has its colporters who go with their New Testaments **with notes** from house to house. They have their tents, like ours. Their committees of ladies go to the homes of the poor and with a few rags, some sugar and yerba mate (their tea) buy them for the church. Perhaps this imitation does more harm than open warfare.

Suffice it to say that the battle here in a Catholic country is not so easy as it may seem. But our faith has not failed and we firmly believe that the thousands of copies of the Holy Scriptures that have been scattered will in its good time bring forth fruit; that the Word of God will not return void, but will bring forth the fruitage for which it was sent forth.

Pray for us, the workers, and for the members of the churches. Pray for our country, that God will awaken the interest in his word to the salvation of many souls for his heavenly kingdom.

The Spirit of God at Work in Yaloke

By Miss Mary L. Emmert

Note: This interesting article was crowded out of the last two issues. It still makes good reading for all interested in our great work in Africa).

Since I last wrote you, we have had many causes for rejoicing, and very few for mourning.

How happy we have been to have at last the Taber family in our midst. Only those who have labored long years without seeing many recruits, can understand the rejoicing that is ours when the Lord sends forth new laborers into the field. Of course we do not feel that Dr. and Mrs. Taber are new to the work exactly, for they have long been a part of us; but nevertheless it was a great day to see them actually in Oubangui-Chari. In fact, our hearts over-flowed as we gathered in the opening session of the Conference on Christmas eve, and were able to count 19 adults and 6 children—the largest group that we have ever had.

We should pray especially for Dr. Gribble, in her ministry of love in being house-mother to the missionaries' children during their first term of school together at Bassai; and also, for Mrs. Jobson as she teaches them.

Dr. Taber's request for permission to practice medicine in this Colony has gone in to the Governor. *We hope you are praying with us for this authorization.* Remember Proverbs 21:1. The government permission for the leper colony has not yet come through either. Doubtless it will depend on the other one now.

Last November there were two very interesting obstetrical cases the same day. Up until that time, the natives at this Station only came to the hospital to have their babies when all other resources had failed. It so came about that these two cases were both so complicated that the babies, and even the one mother, would have died in all probability under native handling. The parents recognized how the Lord had undertaken for them through Miss Tyson's capable ministrations and were truly grateful. We hope that others will follow their example.

The one case had quite a history. Jean had lost his first wife and had later married a widow with one child. When a heathen relative of the child on it's father's side wanted to take her away from them, they refused, although heathen law was on the relative side. In retaliation she cursed them, saying that all their children would die. Last year they did lose one, doubtless through fear of this curse; for when the child became ill, they reverted to village medicine in a frantic attempt to save it's life. The case was mentioned in the prayer notes about a year ago. So when they saw that this child, too, would have been lost without the nurse's wisdom, they thanked the Lord and her both. In consequence, she now has a namesake the more.

The school children will soon be having a month's vacation. Some of them are much worried about their taxes this year, as they must pay for the first time. They were recently given three weeks' work to help them out, as it is better for them to earn the money. We need to remember them as they go back to their villages, that they may be strengthened against the many temptations there. Please pray that the Lord will use the daily Bible classes to call these lads into definite service for Him.

There have been a number of conversions, and confessions of sin among the Christians lately. Let us intercede

for them faithfully that they may be established in their Christian walk. They are sincere in many cases but, oh, so weak!

We are also thankful that another witch-doctor is turning toward the Light. He is one of the leading sorcerers in this region; so, when he became ill, a large number of "doctors" attended him, but he only became worse. Finally he called a young Christian named Andre, who lived in that village and told him he wanted the Christians to pray for him. He no longer wanted the sorcerers to minister unto him, and he desired Andre to call for Brother Hathaway. He was eventually brought to the hospital where he was nursed back to health. Please pray that he will wholly follow the Savior and never turn back to his old practices.

Kola, the witch-doctor of whose conversion we had told you previously, was put in prison through the efforts of his chief, who did not want him to become a Christian. Prayer from the native church brought about his release recently, and we feel that the Lord's cause has not been harmed by it at all. Let us remain faithful in intercession for these who have been rescued from the pit. — Yaloke, Oubangui-Chari French Equatorial Africa.

BRETHREN MISSIONARY DIRECTORY

SOUTH AMERICA

ADDRESS: 433 Rivadavia, Rio Cuarto, Prov. Cordoba, Argentina, South America.
Rev. Clarence L. Sickel, Supt.
Mrs. Clarence L. Sickel.
Rev. J. Paul Dowdy.
Mrs. J. Paul Dowdy.

ADDRESS: Almafuerte, Prov. Cordoba, Argentina, South America.
Mr. & Mrs. Ricardo Wagner

SOUTH AMERICAN NATIONAL PASTORS

Adolfo Zeche, Huinca Renanco.
Domingo Reina, Bible Coach Worker.
Ricardo E. Wagner, Almafuerte.
Luis Siccardi, Cabrera.
Juan Pisani, Tancacha.
Antonio Gamarra, Tancacha.
Pereyra, Laboulaye.

AFRICA

ADDRESS: Yaloke, par Boali, par Bangui, Oubangui-Chari, French Equatorial Africa.
Miss Mary E. Emmert,
Miss Elizabeth S. Tyson.
Dr. Floyd W. Taber
Mrs. Floyd W. Taber

ADDRESS: Bassai, par Bozoum, par Bangui, Oubangui-Chari, French Equatorial Africa.
Rev. Orville D. Jobson.
Mrs. Orville D. Jobson.
Miss Grace Byron.
Miss Mabel Crawford

ADDRESS: Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, French Equatorial Africa.
Rev. Chauncey B. Sheldon,
Mrs. Chauncey B. Sheldon,
Dr. Florence N. Gribble

Bouca, par Bangui, Oubangui-Chari, French Eq. Africa
Rev. Joseph H. Foster
Mrs. Joseph H. Foster

ADDRESS: Bekoro par Paoua-Bangui, Obangui-Chari, French Equatorial Africa.
Rev. Curtis G. Morrill.
Mrs. Curtis G. Morrill.
Mrs. Wilhelmina Kennedy,

MISSIONARIES ON FURLOUGH

Dr. Charles F. Yoder, Warsaw, Ind.
Miss Estella Myers, Williamsburg, Iowa.
Miss Florence Bickel.
Rev. John W. Hathaway, Supt.
Mrs. John W. Hathaway.

MISSIONARIES IN FRANCE

Rev. and Mrs. J. P. Kliever, 28 rue Bobillot Paris XIII e France

FINE

The Sunday School order blanks were mailed from our office on Aug. 16. The first of these to be returned reached our office Aug. 19. This order was from Brighton, Ind., and the one sending the order is Mrs. Harold Horner. A check accompanied the order. Thanks.

In the same mail there came an order from Fillmore, Calif. This order was mailed before the regular blanks reached them. This is real cooperation. This order, too, was accompanied by check. Thanks to Fillmore.

Other orders have been received to date, Aug. 22, from the following schools:

* Limestone, Tenn.

College Corner, Ind.

* Sterling, Ohio.

We appreciate very much your real help and want you to know just how much help you are really giving.

* Indicates that cash accompanied the order.

Since prayer is a time exposure of the soul in the presence of God, perhaps this is the reason some folks pray so little.

As the spokes of a wheel become nearer as they approach the center, so may we be drawn nearer to Christ our common center, and into closer union with each other. —J. Wood.

THE ONE THING CHRISTIANITY LACKS

In one of the villages of northern India, a missionary was preaching in a market place. As he was closing, a Mohammedan came up to him and said:

"You must admit that we have one thing you have not, and it is better than anything you have."

The missionary asked courteously, "And what is it you have?"

"When we go to Mecca," replied the Mohammedan, "we at least find a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave."

The missionary smiled and said, "That is just the difference. Mohammed is dead and in his coffin. And all false systems of religion and philosophy are in their coffins. But Christ is risen, and all power in Heaven and on earth is given to Him. He is alive for evermore!"

(Sunday School Times).

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH, FINANCIAL STATEMENT—JULY, 1938

General Fund:

First Brethren Church, LaVerne, Calif.	1.45
First Brethren Church, Bellflower, Calif.:	
Mr. & Mrs. L. C. Marsh	25.00
A. W. Hungerford	15.00
Mrs. Vista Offutt	10.00
Mrs. Evelyn & Helen Candler	5.00
Mr. & Mrs. Jesse Hall	5.00
Mr. & Mrs. Geo. Latshaw	5.00
Mr. & Mrs. Jack Burt	25.00
Mr. & Mrs. S. C. Robertson	80.00
Ladies' Missionary Society	31.07
Sunday School (barrels)	13.87
Sunday School (birthday offering)	11.17
Misc.	18.68
Mr. & Mrs. Charles Greer	5.00
Mrs. Elvin Grove, Grand, Ind.	5.00
Port Republic, Va. (Mt. Olive):	
I. A. Powell	6.00
Ladies' Aid	5.00
Church	12.76
Nappanee, Ind.:	
Mr. & Mrs. Harold Weygand	30.00
Mr. & Mrs. Galen Roose	5.00
Mr. & Mrs. Wm. Widmoyer	5.00
Mr. & Mrs. Samuel Sharp	7.00
Mr. & Mrs. Daniel Roose	2.50
Mrs. U. J. Shively	5.00
Mrs. Donald Weybright	5.00
Dr. & Mrs. M. D. Price	5.00
Mrs. Barbara Mussel	5.00
Mr. & Mrs. T. C. Leslie	5.00
Mr. & Mrs. O. O. Seechrist	5.00
Mr. & Mrs. Curtis Hummel	5.00
Mr. & Mrs. Frank McDonald	5.00
Mrs. Velma Kent	5.00
Altruistic S. S. Class	7.00
W. M. S.	10.00
Church and Sunday School	65.67
Rent of Stereopticon (Long Beach 1st)	1.00
Mrs. F. Fry, Dayton, Ohio	5.00
Mrs. J. J. Wolfe, South Manchester, Ind.	8.00
Rev. A. D. Cashman, Clayton, Ohio	50.00
Flora, Ind.	24.36
Mr. & Mrs. Frances Royer, Morrill, Kans.	5.00
Mr. & Mrs. A. R. Umbel (Uniontown, Pa. 2nd)	5.00
Mr. & Mrs. S. W. Link, New Kensington, Pa.	25.00
Lathrop, Calif.:	
Harold M. Wolfe	25.00
Mr. & Mrs. M. C. Palmer	10.00
Madeline Hatch	5.00
Fred Kleist	15.00
Mrs. Agnes Elliot	5.00
Mr. & Mrs. C. F. Johnson	5.00
Kenneth Cookendall	5.00
Ronald Mattes	5.00
Mrs. Emma Wolfe	10.00
Frank Cookendall	10.00
Mr. & Mrs. H. W. Wolfe	50.00
Sunday School	12.92
Birthday Offerings	12.70
Manteca, Calif.:	
Misc.	12.01
Mr. & Mrs. I. D. Bowman	10.00
Mr. Oscar D. Mack, Glenford, Ohio	8.00
Rent, Wells Property	25.00
Mrs. Marietta Edwards, Mulvane, Kans.	5.00
	$810.76

African General Fund:

First Brethren Church, LaVerne, Calif.	2.10
Mr. & Mrs. J. Noel Graham, Bellflower, Cal.	25.00
Sunnyside, Wash.	1.00
Mrs. Viva Kitchens, Beaver City, Neb.	15.00
Port Republic, Va. (Mt. Olive)	3.50
Mr. & Mrs. Wm. Widmoyer, Nappanee, Ind.	2.50
Mr. & Mrs. Donald Roose, Nappanee, Ind.	2.50
Mrs. Dora Rose, Nappanee, Ind.	5.00
Mrs. Cecil D. Priest, Lathrop, Calif.	5.00
Warren Cookendall, Lathrop, Calif.	5.00
Mrs. Ruth Perry, Manteca, Calif.	7.50
	83.10

Gribble Book Fund:

Cash Sale	1.31

Gribble Fund:

Mrs. Ruth Perry, Manteca, Calif.	7.50

Kliever Fund:

LaVerne, Calif.	2.00
National C. E.	47.95
	49.95

Miscellaneous:

Martha Herring, Bellflower, Calif. (CIM)	5.00
Mr. & Mrs. S. C. Robertson, Bellflower, Calif.	10.00
Mr. & Mrs. S. C. Robertson (Pearson)	10.00
Mr. & Mrs. R. D. Blomberg (Belgian Gospel)	2.00
	27.00

Morrill Fund:

Bellflower, Calif.	2.00

Myers Fund:

Los Angeles, Calif. (1st)	13.00
Glendale, Calif.	7.00
Fillmore, Calif.	5.75
	25.75

Sheldon Fund:

Mr. & Mrs. Latshaw, Bellflower, Calif.	5.00

Taber Fund:

A. B. C.	87.50

South American General Fund:

LaVerne, Calif.		.50
Mr. & Mrs. J. Niel Graham, Bellflower, Calif.		25.00
Mr. & Mrs. H. C. Larson, Los Angeles		10.00
Louisville, Ohio		22.11
Rittman & Sterling, O.		11.25
New Lebanon, O.		15.70
West Alexandria, O.		2.70
Camden, Ohio	per	1.71
Gratis, Ohio	C. F. Yoder	4.15
Clayton, Ohio		4.03
Dayton, Ohio		16.50
Lozan, Ohio		20.00
Grafton, W. Va.		3.55
Berlin, Pa.		10.00
S. E. Dist. Conference		10.00
Mrs. Vina Kitchens, Beaver City, Neb		15.00
Mr. & Mrs. H. E. Michel, Port Republic, Va.		10.00
Mr. & Mrs. Wm. Widmoyer, Nappanee, Ind.		2.50
Nappanee Church & S. S.		2.00
Mrs. Cecil DeFriest, Lathrop, Calif.		5.00
Warren Cookendall, Lathrop, Calif.		5.00
Herbert Pepper, Manteca, Calif.		15.00
M. L. Gall, Manteca, Calif.		10.00
		222.30
Total July Receipts		$1327.17

THE TIE THAT BINDS

HOSTETLER-DICK. Miss Rhoda Mae Hostetler and Mr. Blan Seldon Dick were united in marriage in the Conemaugh First Brethren Church at 7 o'clock a.m. July 3rd. Rev. W. H. Schaffer, Pastor of the bridegroom and brother-in-law of the bride was assisted by Rev. Archie L. Lynn, Pastor of the Johnstown First Brethren Church and Pastor of the bride. A simple single ring ceremony was used. Both are teachers in their respective Sunday Schools and active in the work of the church. They have established their home at 415 Graham Ave., Windber, Pa. May the Lord richly bless this union to His glory.

W. H. SCHAFFER.

COLEMAN-SMITH. On the evening of March 24, 1938 at eight o'clock Clarence Coleman and Doris Smith of Mulvane, Kansas, were united in the vows of matrimony, in the Bethel Church parsonage, with a single ring ceremony. The couple was attended by Mr. and Mrs. Lee Howard, Mrs. Howard being a sister of the bride. The undersigned performed the ceremony. The happy couple are members of the Bethel church and will make their home in the Bethel neighborhood. We wish these young folk happiness and the Lord's blessing.

ELMER M. KECK, Pastor.

BREWER-WYGAL. Mr. B. C. Brewer of New Salem, Kansas, and Mrs. Evalyn Wygal of Mulvane, Kansas, both past 85 years of age, were united in marriage at the farm home of the bride, at 4:00 o'clock Monday, June 27, 1938. The undersigned officiated at the simple ceremony. Only a few relatives and friends were present at the ceremony. Mrs. Brewer moved to the neighborhood in the East Side district in 1886, and Mr. Brewer moved into the community from Iowa in 1917. Mr. and Mrs. Brewer did not plan to go on a honeymoon trip. They will remain on Mrs. Brewer's farm—her home for more than forty years.

ELMER M. KECK, Pastor.

ROBISON - McHENRY. A pretty wedding was solmenized at the home of the bride in Fort Scott, Kansas, July 3, 1938, when Viola McHenry became the bride of Wilbur A. Robison. The hour set was high noon and beneath a beautiful arch, in the presence of a number of invited friends, these fine young people took the vows that made them man and wife. They were attended by a sister of the bride and a brother of the groom was best man. A friend of theirs sang "I Love You Truly." A bounteous wedding dinner was served.

Both come from excellent families and have the best wishes for a prosperous and happy wedded life. The bride is a member of The Brethren Church of Fort Scott, while the groom is a member of the Church of God. They will reside here. Ceremony by the undersigned.

A. B. COVER.

Into His Marvelous Light

GARBER, George.—George Henry Garber was born in Center township, Decatur county, Iowa, April 15, 1898, and passed away in Freeport, Ill., July 2, 1938. He was the oldest son of Frank A. and Emma Garber.

He attended Ashland College, where he graduated in 1923.

He was married to Miss Louise Stone, Aug. 27, 1923. To this union were born three children, Marguerite Esther, Mary Louise, and David Lee.

He taught three years at the Rittman high school in Rittman, Ohio. Later he received a call to a position in the high school at Lanark, Ill., where he taught history and coached athletics for twelve years.

At the age of about 14 years he received Christ as his personal Savior, and united with the Brethren church at Crown Chapel, near Leon, Iowa. Throughout his life he remained a true and sincere Christian, leaving a testimony for his Lord to all who knew him. For many years he was a teacher in the Sunday school. He had an abiding faith in the Word of God which was his constant source of strength. He entertained the blessed hope which belongs to those who look to the Lord for the future glory.

Besides his father and mother, his wife and three children, he is survived by five sisters, Mrs. Grace Cone, of Portis Kansas; Mrs. Edith Gingrich of Ellet, Ohio; Miss Alice of Cleveland, Ohio; Miss Anga and Miss Esther of Leon, and two brothers, Samuel of Taylor, Neb., and Elmer of South Amherst, Ohio. One sister, Mary Ruth died in infancy. He also leaves other relatives besides a host of sympathizing friends in Ohio, Illinois and Iowa.

Funeral services were conducted from the Stewart Funeral Home in Leon by Rev. Miles Taber, with brief remarks by Mr. Wierson, of Lanark, Ill., school superintendent and Mr. Packard, member of the Lanark school board. Burial was in the Leon cemetery.

NULL.—Brother Howard Null, a faithful member of the Mt. Olive Brethren Church (Virginia) for many years, passed to his reward June 22 at the age of 75 years. Brother Null was a thoroughgoing student of the Word of God and also a student of the history of the church. These interests made him an intelligent and completely loyal member of the Brethren Church. Being one of our elder members he will be greatly missed for his wise counsel and worthy example. He is survived by his only child, Clarence, also a member at Mt. Olive. The funeral was conducted in the absence of His pastor by the Rev. Chas. E. Long. Interment was made in the church cemetery.

DOWELL. Brother George Dowell departed this life to be with the Lord, July 11, 1938. He had been in ill health for years but in spite of physical infirmities he regularly and with great joy attended his church, the Bethlehem Brethren Church (Virginia). He was one who had made the Lord his Shepherd. His life bore the fruits of the Spirit. His neighbors of all churches filled the church for the last rites. He was well beloved, a devoted father, a faithful Christian, a peaceable citizen. He is survived by his wife, who was before her marriage, Miss Jennie Hall, and two daughters Nellie and Marie, all of whom are members of the Bethlehem Church, Mrs. Dowell being a charter member. Funeral services were conducted by His pastor John F. Locke, assisted by Elders William Flory and Benjamin Landes of the Church of the Brethren, who were friends and neighbors of the deceased. Interment was made in the Dayton, Virginia cemetery.

SHOWALTER—Aaron. Elder Aaron Showalter of Adrian, Missouri passed from this earthly stage of activity, June 26, 1938, aged 92 years, four months, and six days. Our deceased brother was born in Indiana, but as a young man came to Bates Co., Mo. where his influential life was spent. With his bride, he homesteaded and remained on the farm during his lifetime. He was a staunch Brethren and loved the church in which he ministered during his natural life. For many years he was an Elder, and in this capacity he ministered to the people of the community in which he resided. It was the privilege of the undersigned to fellowship with him in the home of his daughter, Mrs. E. E. Otto, of Fort Scott, just a few weeks prior to his death. His intellect, at his advanced age, was keen and he loved to converse on Scriptural topics and The Brethren Church as he knew it. The testimony of the community in which he lived, was that he was a man of God. He leaves a rich heritage of faith to those who knew him and loved him.

He is survived by two children, Anna, wife of Mr. E. E. Otto of Fort Scott, Kansas, and a son, John who lives on the home farm at Adrian, Missouri, he is also survived by six grandchildren, and seven great grandchildren. He was preceded in death by two children and his faithful companion. The direct cause of his death was a broken hip caused by a fall.

The funeral was held from the Christian Church in Adrian, in the presence of a large audience of relatives and neighbors who mourned the passing of a respected citizen and a defender of the Brethren faith. Service by the undersigned.

A. B. COVER.

OWEN Ben F. Benjamin Foulkes Owen, son of Gomer and Jane Roberts Owen, was born in Wales, March 21, 1889, and departed this life June 8, 1938, aged 49 years, 2 months, 16 days. At the age of 13 he went with his parents to live in London, England. At the age of 17 he, with an older brother, pioneered to Montreal, Canada. On April 28, 1910 he was united in marriage to Muriel C. McEwan. To this union were born five children: Lillian, Muriel and Robert Niel, who died in infancy, Richard Ewan of Los Angeles, Oliver B. (Jerry) and Wm. Foulkes, San Francisco, who with the widow, survive. He also leaves four sisters and three brothers, living in Toronto and Montreal, Canada.

Early in life Brother Owen gave his heart to Jesus and in early manhood answered the Lord's call to the ministry. For 27 years he has held pastorates in the Middle West and for the last years in California.

The death of Brother Owen took place at the Wednesday evening prayer service, June 8, while the people of the church were on their knees in prayer.

Brother Owen held a very large place in the hearts of the people of the community in which he ministered. On the occasion of the funeral, the largest undertaking parlor in the city of San Francisco was filled and a large number could not get in. People passed by the casket for three quarters of an hour. A police escort preceded the funeral through the city for the first time known for a private citizen.

The Separated Life

By Conard Sandy, Moderator's address delivered at District Conference of Southern California

(Continued from last week)

Our Devotional Life

One of the greatest hindrances to living the separated life is to be found in the lack of Bible study and prayer. Our estimate of God will, in a great way, determine our manner of life; for the stream cannot rise above its fountain source. We gain the proper estimate of our God by the study of His revealed Word, by fellowship with His Son, the Lord Jesus Christ, the perfect Revealer of God, and by spending time in prayer. Or we miss this respect for Him through the lack of personal devotional. The greatest book of devotion is the Bible itself. Perhaps we need to separate ourselves from too much attention to newspapers; from too much interest in worthless magazines and filthy books; from too much looking upon the things of the world, in order that we might fasten our eyes more steadily upon the Word. Perhaps we need to leave off gossiping; to shun all tale-bearing; to spend less time in talking; and to be found more regularly in the Lord's presence on bended knees. We covet for every saint a life of personal devotion to a greater degree than known in the past. This, in turn, will mean a purer life of separation from the world and will solve for each the problem of the ever-present evil, and will mean that our services will be frequented more regularly by

many of the members of the respective churches and by men of the world seeking to know the Way of Life that we are traveling.

Church Officers

Within the realm of many local churches, the influence of the separated saints has often been dimmed by the lives of some who hold official positions in the church, and yet are not separated from the world. It is a very difficult proposition to get a person interested in affiliating with that church, when its leaders are known to be closely associated with the world; for actions often speak louder than words. Dancing and confessing do not travel hand in hand; profanity and prayer are not for the same lips; dishonesty and witnessing are opposed to each other; hatred and love for the lost are not synonomous terms. Those who have only a Sunday religion need to get acquainted with our Lord. The person with a filthy habit is not living in the daily expectancy of the Lord's soon return, or else he is making little effort to be ready when He shall appear. Yet, in too many cases, such are permitted to occupy spiritual offices in the church, and thus they mar the influence of that church for the separated life and often cause many weak Christians to stumble. It may be that a new pronouncement by this Conference in disapproval of such trends, would be a great blessing to some church in dealing with its local problems along this line. Let those in the spiritual offices be those who are spiritual, for the winning of souls is difficult in these days and we need no opposition from within.

Grace Seminary

The Brethren Church needs and should demand, as through the years she has done, a spiritual, dedicated, and separated ministry, that is efficiently trained. To aid in meeting this need, a Brethren Biblical Seminary Association was begun a little over a year ago. Since last we convened in a similar conference, this Seminary Association has organized Grace Theological Seminary. This institution has already had one year of fruitful history, touching in a direct way the lives of some forty young people who are in preparation for definite Christian work. The board of trustees, the faculty, and the students of this school are all persons of the separated life. This seminary is an answer to the growing need within our church for a place for training our youth away from the tendencies and influence of the world. It is the intention that this seminary always be kept apart from all forms of worldliness and secularism.

In the Articles of Incorporation of this seminary we read, Article III, Paragraph V: "The said corporation is formed for the purposes as hereinafter set forth: To inaugurate and effect a type of Christian education which shall have for its chief spiritual goal 'To Know Christ and Make Him Known As the Only Savior and Lord of Life'; and which shall be characterized by the following contributing ideals: (1) A Bible centered curriculum; (2) A competent and believing scholarship; (3) A spiritual and prayer-charged environment; (4) A missionary and evangelistic passion; (5) A premillennial hope and viewpoint; (6) A spirit-filled and separated life; and (7) An expository preaching and teaching ministry: which ideals cannot be changed or diminished."

In the "Covenant of Faith," which also "cannot be changed or diminished", we read in Paragraph 12 these words: "We believe in **separation from the world:** that since our Christian citizenship is in heaven, as the children of God we should walk in separation from this present world, having no fellowship with its evil ways (Phil. 3:20 ARV, 2 Cor. 6:14-18, Rom. 12:2, Eph. 5:11), abstaining from all worldly amusements and unclean habits which defile mind and body (Luke 8:14, I Thess. 5:22, I Tim. 5:6, I Pet. 2:11, Eph. 5:3-11, Col. 3:17, Eph. 5:3-5, 18, I Cor. 6:19-20), from the sin of divorce and remarriage as forbidden by our Lord (Matt. 19:9), from the swearing of any oath (Jas. 5:12), from the use of unbelieving courts for the settlement of disputes between Christians (1 Cor. 6:1-9), and from taking personal vengeance in carnal strife (Rom. 12:18-21, 2 Cor. 10:3-4)."

To quote more of this document would be of interest indeed, but this much will suffice to show that this institution, Grace Theological Seminary, is worthy of our earnest prayers, and of our financial support as we are able. It is a place, also, where we can trust the youth of today in their preparation for the position of leadership in the tomorrow. Therefore, we recommend to this conference that some certain day of the year be designated among us as "Grace Theological Seminary Day," at which time some special attention shall be given to this school and an offering be urged and received for the continuance of its ministry in these apostate days.

Victorious Life Conference

Although Grace Seminary is being greatly blessed of God in the training of our future leaders, there are still many earnest Christians here about us who desire just such training but are unable to attend the seminary. These are the lay workers in our several congregations who feel the need of more training for the Lord's work. They have certain responsibilities in the local churches and they feel that they could better serve had they the inspiration of learning from those who have given definite study of the Word. All Christians believe that the Holy Spirit is our Teacher. However, we also believe that He uses trained men to point out certain truths to other men. He encourages those who are stronger in the faith to aid those who are either new or weak therein. He urges mutual help in the spiritual life and in spiritual things. Such fellowship together in feasting on the revealed Word of God always brings great profit to those who are privileged to participate. Therefore, to meet in a partial way this need, it might not be amiss for the district to sponsor another conference this year, in addition to the regular Bible Conference, on the theme of The Victorious Life. We believe that such a conference, if properly located, arranged and conducted, would be of great spiritual value to Southern California Christians. This would give many saints an opportunity to spend a time apart with those who could aid in leading on into the victorious and fuller Christian life. We have been informed that in years gone by such mid-year conferences were held, and it might not be out of place to return at this time to such a policy for the district, and thus aid some in meeting the growing tendency toward apostasy in doctrine and life in these closing days of the age.

Missions

Moreover, we have noted, that a separated people means a serving people, and the more separated, the more faithful will they be for the Lord. "And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men" (Mark 1:17). The more closely a saint follows his Lord, apart from all worldliness, the more he can be used in witnessing of our Lord. We are living epistles that are being read of all men. There is a group of men and women within our church that has learned the truth of these words. They are living the life of separation. These men and women are our missionaries, both those in the foreign fields and those in the homeland. Almost without exception, these saints have presented themselves unreservedly to the Lord and to His work. They have held nothing back. They have given up all of the world to follow on and to witness. God has greatly blessed their testimony during the past few years in their several places of witnessing.

But why mention this? Because you and I are the ones who have been left behind to hold the ropes for the others as they descend to the place of the work—to the rescue. During the past years this district has prayed much, has given much of its means for the work, and has given many of its dedicated men and women to the missionary cause of The Brethren Church. But let us ask ourselves a question: Have we done all that we could? Have we always prayed faithfully for those and with those who have gone to the front?

MY PRAYER

Take Thou this hour dear Lord,
Bless it I pray:
Use Thou my mind and heart
For Thee alway.
Help me to give myself
My all to Thee,
That all the world may see
Its Christ through me.

Have we separated ourselves sufficiently from worldliness to give sacrifically for the proclamation of the gospel to other parts? Brethren, souls are at stake. The apostasy is upon many missionaries of other churches. The time of witnessing is surely short. Let us, therefore, resolve to separate ourselves in a new way to the work at hand. The Christian who has the missionary zeal is the one who is living in separation from the world.

Our Ordinances

Each Christian needs to avail himself of every means that is at hand to aid in living the separated life. We need often to remind ourselves of the life of our Lord Jesus Christ, Who at all times lived apart from the world. He knew that we would need these aids. Hence, He gave to the church the ordinances. Baptism by trine immersion indicates the complete burial of the old man and the resurrection in Christ Jesus. This comes at the beginning of the Christian life, thus showing at the very outset the definite need of separation from the world. Yet, as we walk along through the world, we need to be reminded often of His victorious life and death for us. To meet this need, the Lord Himself instituted in the church the threefold communion service. What could be more suggestive and more impelling to each of us of the absolute necessity of departure and separation from all the world's pollution, than the beautiful service of the washing of the saints feet? When brother stoops before brother and takes the soiled feet in his hands and washes them, it is evidence of our crying desire to be in the world for a witness to Christ, but definitely not to be a part of it. It is not only our privilege, Brethren, in these days, to hold firmly to our doctrines and ordinances as a church, but also a great opportunity to make them beautiful before all Christians. To many, it is true, these things will seem to be so much foolishness. To us, they should be far otherwise. They are the demands of the Lord given to us for a purpose. These are aids in living the life of separation. We should give evidence that these mean much to us and that they have a real and definite place in our lives. If we see them, and practice them not only as commands, but as commands with a purpose in view, they will become great spiritual blessings to us. Brethren, proclaim these truths with new power, for they are needed in the church now more than ever before.

The Prophetic Message

Along with our ordinances we must proclaim with new zeal, the prophetic message. These two teachings occupied practically all of the Lord's time during His passion week. He spent an entire evening in giving, by teaching and example, the threefold communion service. And a great part of that last week was used in outlining future events and signs that should be understood by His followers. Present trends and the great apostasy are revealing the rapid fulfillment of these statements of the Lord. The time of His return for the church must surely be close at hand. Beloved, there is not a prophecy that yet needs to be fulfilled before He could come for His bride. In face of this, we are taught to watch and pray that we be ready. There is no teaching that is more powerful in demanding and in aiding the separated life. The prophetic message shows us how soon the whole course of history may be changed. It reveals that the church, like Enoch, will be walking one day here with the Lord and the next day be in heaven with Him. The Holy Spirit says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3).

In our preaching and living we must be careful to point out that prophecy and separation travel together. He who believes the prophetic message must also, if he is consistent, believe in the sinfulness of the world and the present order of things outside of the Lord Jesus Christ. The prophetic message, if rightly presented will do this very thing. The only prophetic message that permits immoral living is a warped and twisted form of prophecy, which is not according to God's order of things. If we believe He is coming again we will get ready to meet Him.

Prevalence of Nudity

In the prophetic message we learn that in the end times there would come a trend away from the natural use and care of the body. This sin has reached its climax in the sin of nudity and near nudity of our day. It surely cannot be pleasing to our Lord to look upon the wave of disrobing that has swept our times. The Word tells us that God made "coats of skins" for those first sinners. I do not know how many skins were used to make those coats, but at least it was more than one. And now one skin would make sufficient—that is, sufficient according to the world's standard—to clothe the whole family, with some to spare. The garments worn by some people would hardly be enough to clothe a jack-rabbit. This is the way of the world in its mad rush to its doom, ignores the claims of God.

Yet many Christians take part in the same, and practically go about in the nude, in the name of pleasure or of health. When the Lord restored a sound mind to the demon-possessed insane man mentioned in the Scriptures, the man immediately clothed himself. Are we to infer from this that those who are unclothed are not in their right minds? Our missionaries in Africa tell us that when the natives come to know the Lord Jesus Christ as Savior and Lord, they immediately begin to clothe themselves, putting on everything these possess or can obtain. They associate nakedness with sin, and clothing with righteousness. But, alas, for so-called civilized and Christianized America! Here the order is reversed. We need to return to the grand old days of the Puritans.

The other day a group of young ladies were to be presented to the king of England. Before they could appear in his noble presence they were made to pass in review before a certain one connected with the court. The verdict was that too much of the body was exposed and that the gowns were not altogether modest in other respects. The young ladies had to change them or wear other wraps before they could walk in the presence of an earthly king. Yet many Christians who walk before the Lord of lord and King of kings give this matter little thought. How can a saint witness for his Lord while he is following the worldling in this trend of the age? Is there no such thing as purity in these days? Is there no self-respect on the part of men and women? Beloved, you who claim the name of Christ, let us separate ourselves from this sin and let us remain separated from it.

Other Tendencies

What more shall we say of other evils of our day? There are other prevalent sins that are as much with us as those just mentioned. As Brethren, we need to let the world know definitely where we stand in relation to the marriage of believers with unbelievers; in relation to the divorce and remarriage evil that has gripped our country in its vicious claws; in relation to the question of intoxicating beverages; in relation to dances, theatres, and cards; in relation to secret orders; in relation to war and carnal strife; in relation to political chicanery without and within the church; in relation to child training, and many others. The time has come when we can no longer sit idly by and assume that the world knows our position in regard to these things. So many churches, be it said to their shame, have sanctioned in various ways these evils, that it makes it imperative for us to declare ourselves in regard to these matters. We must let the world know that we cannot be partakers of these things and remain true to our Lord. The world has the tendency to degrade everything that is moral or yet has a name of purity. For that reason they have thought of the church as only another institution; for so many of these churches have followed the world in these things. Much of the blame for this contradictory situation has been brought upon the church by the church herself in her endeavor to be popular with the world and thus seek an earthly position.

Brethren, it would be a thousand times better for us to be too strict, if that is possible, in regard to our position of separation from the world, than for us to be too lenient, and in so doing cause some precious souls to stumble because of our neglect. We must not only teach in a definite way, separation from the world, but we must be careful to live as we believe to be

pleasing before the One to Whom we must give an account. These are perilous times. They demand that each Christian live the Christ life, displaying plenty of moral fiber, and courage, though the world shall mock us for our stand. Stand alone and the world will not call you popular, but we shall be far more pleasing to our Lord. He has not asked us to do something that is not for our best. He knows the corrupting power and influence of the world and that His witnesses must remain apart therefrom. Let us dare to stand alone as did the four Hebrew children and God will give us our promotion in due season.

Men of the Separated Life

We should not be unmindful of those men and women who have lived and are living close to the Lord, abstaining from all appearances of evil, and who are helping others distinguish the spirits and the teachings of our day. All honor, of which they are deserving, should be given them by their fellow saints. We should do all possible to encourage them, as they lead on to the fuller and nobler life, for their kind is far too few in the churches in these days.

We are thinking, at this time, of a man of God who has been a great defender of this doctrine, both by his preaching and his manner of life. This one has been instrumental in promoting and maintaining the spiritual missionary program of The Brethren Church; he has encouraged and helped many younger men in the ministry; he has been interested in the proper training of Christian workers for their service in the Lord's vineyard; he has been intensely interested in the salvation of souls, both in his local congregation and throughout the world; he has given of his entire life and talent to the preaching and writing of the Word; he has been used of God in the organization and the pastoral care of the largest church within our denomination; he has fearlessly proclaimed the prophetic message, and its sister theme, the doctrine of separation from the world; he has done much to teach the church to see the beauty and spiritual value and necessity of our ordinances. We refer to Doctor Louis S. Bauman, whose twenty-fifth anniversary as founder and pastor of the Long Beach First Church is being celebrated this very week. This conference cannot ignore the great influence of this man of God, both in this district and in the brotherhood of saints throughout the world. Brethren, there is not an over production of ministers of this type in our denomination nor in the church on earth. We need to pray that the Lord will raise up others of this character to stand in the gap in this time of apostasy. There is a great need for men who know the Word and who dare to stand by it. Therefore, we honor Brother Bauman for his twenty-five years of service in this district, and his longer period of service in the church at large.

And now the life of another of these great men of God has been brought to our attention with new force in this very week. This man worked along side Dr. Bauman in the work of this district and of the National Conference during the twenty-five years that are just now being closed. His work here is now finished and the Lord promoted our brother, Dr. Henry V. Wall, to his home in glory of this week. This place now has a void, but this emptiness tells us that heaven is richer and fuller and it makes our hearts long more to be there. Let the people who remain on earth in the work resolve anew that the ministry of such men as these shall not have been in vain in calling us to the life of separation.

Conclusion

And now for a final word. Let us always keep in mind Calvary and what our Lord has there done for us. It is there that we learn of God's hatred for sin and the way of the world. It is there we see His great love for the souls of men. It is there we see Jesus dying that He might separate unto Himself a people that shall be His own particular possession. Of it, the Holy Spirit says: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:12-13). Let us make the choice of Moses, of whom we read these refreshing words: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Heb. 11:24-27).

And "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24-25).

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Note: In this issue we are printing the C. E. topics for both September 11 and September 18 on account of the fact that there will be no magazine next week.

C. E. Topic for Young People

Topic for Sept. 11, 1938
THE PERSON OF CHRISTIAN ENDEAVOR
(Col. 1:15-19)

Suggestions for the Leader

The center of Christian Endeavor is Christ. He is our Savior and Leader. Some organizations follow mere men, some carry out a platform; but we claim Christ as our Head and follow Him.

Christian Endeavorers ought always to look to the Lord Jesus. The minute we take our eyes away from Him, we are doomed for failure. Socials can not be the big thing. Cultural advantages are not so important. Intellectual development is not the main goal. But to know Christ is everything.

Perhaps you know of societies that gave over their meetings for "world peace" topics with the modernist's version or for the discussions on world brotherhood or even the topic of improving the present age. These groups die a slow death if they are not dead already. They are not on fire for missions and they do not win young people for Christ. Their fault is that they do not give Jesus His rightful place.

We might think of Christ being to our society what a main-spring is to a watch. A neglected spring will stop the entire watch. It might continue to exist as a beautiful object but having run down, it ceases to be of any use. The proper use of the main-spring will run the watch and make it useful.

Paul said that we should consider, "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8). Dr. Clark hoped that endeavor members would honor Christ in all generations. Dr. Clark has passed on, having left a powerful testimony for Christ. Now is the time for us to do the thing he desired and that the Spirit of God desires, that in all things Jesus Christ might be the first.

The speakers tonight will point out some of the important phases of the scripture reading.

1. Jesus Christ is the Image of the Invisible God. Col. 1:15; Heb. 1:3; John 14:9.

God is spirit. Men could not look upon God unless He revealed Himself in a definite form. Many years ago people were asking, What is God like? They did not have a clear idea about Him. At such a time Jesus came into

the world to reveal to mankind the invisible God. This is a great mystery that God would come down to the level where He would take part in the life of men. I Tim. 3:16.

The impression made by a stamp or seal will give us an exact picture of the thing. Though we do not see the original stamp or seal, we have an accurate idea of what it is like. It is not proper to say that Jesus is identical with the Father. They always remain as two persons. One is the Father and One is the Son. Nevertheless, Jesus is God, He is deity and on an equality with God (Phil. 2:6). In His coming to the earth, He revealed all of the qualities and characteristics of the Father. What we may know about God, we see in the Son.

2. The First Born of Every Creature. Col. 1:15; 18; Rev. 3:14; 1:4.

It is not true to say that Jesus was a created being; He always existed with the Father. We make no attempt to explain the phrase, "in the beginning." However, Jesus was with the Godhead through all eternity. Some people, from false religious sects, would have us believe that Jesus was created like the angels; in fact they say that He is merely an angel. This is not what the Bible teaches. In the scripture references above we discover several things:

a. Jesus is the Head of all creation. In respect to importance and position, He is the first. He takes complete charge of it all. It does not say that He was created.

b. Jesus existed before the creation as we know it. Really He had the main work in bringing about all creation (John 1:3). As to time, He was first.

c. Jesus was the first to die, as men die, and then be resurrected to die no more. Other people came back from the dead; but only to die again. Jesus became the firstfruits of all that sleep. His resurrection is a pledge that we too shall awake in His likeness (I Cor. 15:20).

3. Jesus Christ was the Creator of All Things. Col. 1:16; John 1:3; Eph. 3:9; Heb. 1:2.

There is an abundance of evidence that the Jehovah of the Old Testament is the Jesus of the New Testament. It means to us the Jesus was active long before He was born in Bethlehem. He appeared to men in the form of the Angel of Jehovah. He brought about the work of creation.

It is no wonder that all creation was obedient to Jesus, when He was here in the days of His flesh. He spoke to the sea, the tree, the fish, the wind and many other things and they obeyed. He had power over these as it was the same voice that created them. If men really knew what a wonderful Christ we have, they would be compelled to respect Him. Remind the people that He created the world and objects of nature.

4. Jesus is the Head of the Church. Col. 1:18; Eph. 5:23; 1:22.

We do not need a pope to be our head. It is true that the Pope in Rome claims that he is merely the vicar of Christ and the visible head of the church. Nevertheless, every student of church history must admit that he has deliberately taken over authority that belongs to Christ alone. We need no high priest as we have one in Christ. We need no one to mediate between us and God as we can go with boldness to the throne in prayer.

The figure used in the Bible is that the church is the body and Christ is the Head. The head is the seat of authority. The brain is the place where messages are sent out to the parts of the body. The natural thing to expect is harmony between the head and other parts of the body. Christ asks of us those things that are good and proper. He provides the best of everything for us.

5. The Preeminent Christ Col. 1:18; John 5:23.

The preeminence of Christ means that He should be and have the first in everything. Our wakening thought should be of Him and the closing memories of the day should be of Him. Throughout our lives, our business is to let Him have His way and lead us by the Holy Spirit. This truth of Christian experience is the thing that bring us victory.

Many people desire to live their own lives. They choose to plan the future for themselves and forget God. Their lives are self-centered and empty. One hymn writer said, "Live for self and you live in vain." Those who choose this pathway, God does not use. They have no testimony and do no work for the Lord.

Through prayer and Bible reading you will be brought to the place that you will see Jesus is our all in all. "Whatsoever ye do, do all to glory of God." I Cor. 10:31. Make this test in your life. Do my plans and my work bring honor to God? Does my life contribute to the glory of God?

Questions

1. How can we be sure that we know God in the person of the Lord Jesus? John 14:9; Phil. 2:6.
2. What place and consideration should Jesus have in our society? John 5:23.
3. In what way may we prove that we love our Savior? I Pet. 2:21.
4. How does prophecy exalt Jesus Christ? Rev. 19:10.
5. How did the work of Jesus prove His deity? John 10:37-38.

Topic for Sept. 18, 1938

THE END OF THE CHRISTIAN RACE

(I Thess. 4:13-18; 5:11)

Suggestions for the Leader

Events surrounding the second coming of Christ make up interesting and profitable subjects for study. We regard the return of our Lord as the next great religious awakening in the world. It is the next important thing to happen upon the western horizon of the church age.

One thing is sure; we do not live here always. This earth is not our home or final resting place. There is life beyond the grave and even though we experience death, we have life through eternity. There is a place called heaven and Jesus is coming again to take us home.

Christians look for the return of Christ to take them to heaven. Unbelievers may try to work out their own salvation; but we rest our salvation in Christ. They and we must admit that all the happy moments of this life can never atone for the sorrows and disappointments. Even the most fortunate are cut down frequently. If in this life only they have hope, they are miserable. Our hope is in One who is able to save us forever. Of all who come to Him, He will lose nothing. John 6:37-39.

We look upon life as a race. When our race is finished, all who ran will receive a crown. At least they will have the opportunity to win, if they ran well. It is not the question who arrived first; but how each person ran the race.

The speakers will tell us of the things we may expect to see in the near future.

I. The Goal of His Return. John 14:1-4; Acts 1:10, 11.

Death is an enemy and never the goal of Christians of any generation. All of us long for the day to be with Christ without passing through the "valley of the shadow of death." Our real goal is the return of Christ and to be close to Him.

Some teachers scoff at the teaching of the return of Christ. They say that Paul expected Him to come in his generation; but was mistaken.

"It was not necessary for Christ to come during Paul's lifetime to make that return the goal of Paul. Paul expected to meet the Lord in the air; and if death intervened, he would arise from the grave to meet Him. If death did not come first, he would be changed and caught up. No matter how it is done, that is the goal."

2. The Wheat Gathered into the Garner. Matt. 3:12.

The mind of a farmer is set upon the harvest from the time of the sowing of the seed. At this time he reaps the fruit or increase of his labor and has supplies for the new year. God points us to the harvest too. Even though this is the time of planting and watering, we look for the harvest. We shall not go on with disappointment because every Christian will see the separation of the wheat from the tares and the gathering of the redeemed together for heaven.

In the parable of the tares (Matt. 13:24), we are told that an enemy sowed the weeds among the good seed. As they grow together, we are instructed not to try to pull up the tares lest we uproot the wheat too. This is work for

God in the day of judgment. Too many times men have tried to do God's work and neglected their own. The parable calls for us to sow good seed everywhere and at the time of harvest we will have sheaves to present to Christ.

3. The Resurrection Out from the Dead. 1 Cor. 15:52; 1 Thes. 4:15, 16.

An old elementary theology teaches that there will be one general resurrection from the dead and then mankind will be separated into one of two groups at the white throne judgment. Of course the Bible does not teach this. There will be two great resurrections. One will occur more than a thousand years before the other. The first will be the resurrection of those who are Christ's. Christian people will come out of their graves first (I Cor. 15:23). These are the redeemed who will tarry in the air to meet the Lord and all the translated saints that were still alive at the time of Christ's call to come upward. In the Book of Revelation, this resurrection is called the first resurrection (Rev. 20:5).

The second resurrection takes place after the Millennium. Everyone to experience this thing goes before the white throne for judgment. Their life work is considered; but found insufficient for salvation. All alike hear the sentence of the second death. You may depend upon it that they do not get into heaven to cause trouble there like they did upon the earth. God has wonderful things in store for us and sinful men will be excluded.

4. The Outgathering of the Living Saints. I Cor. 15:52; I Thess. 4:17.

The account of the rapture of the living saints or the church is romantic and thrilling. We shall not all die; some Christians will be living when the trumpet shall sound and those here at that time will let go from the earth and soar upward with the ease of a bird in flight. This will be the world's greatest migration. The most wonderful joy will be the reunion with the Lord and our loved ones. Another thing that is worth mentioning is the blessing that some will have to go without dying. Little do we know of the pain and suffering that thousands have experienced before death. Their passing on was horrible and painful. We pray to be delivered from that. Nevertheless, none of us know who will be the next to burn alive in a wrecked automobile. We can not predict who will be caught by a deadly disease that will wear us away slowly. Those who share in the outgathering of the great translation will be most fortunate of all.

5. The Transformation. 1 John 3:1-3; Phil. 3:20-21.

We need a body entirely free from the marks and scars of sin. This present body is one of humiliation. We are strictly limited in the things we can do. Long before we are ready the infirmities of old age bear down upon us. Even before that we are forced to admit that our teeth decay away and our eyes become weak. The doctors are kept busy trying to patch up the old body. At the coming of Christ, we get a body that will not suffer the weakness of sin. The great prize, health, will be ours forever. There is a spiritual aspect to this transformation too. We shall be glorified and perfected in Christ. It is true that we are sanctified now; but only positionally. At His coming we shall be sanctified practically. Today we are declared righteous in spite of the fact that we are not perfect. The transformation will mean that we will be righteous and beyond the influence or presence of sin.

The new body will not be subject to the laws of nature. Gravitation, temperature, friction and such things will not bother us. The Bible says that we will be like Christ. He entered into a room without opening the door. He was present at one place and in a moment appeared at another place.

6. The Certainty of the Blessed Hope. Heb. 10:36-37.

The Lord has a reason and purpose in delaying His coming. If we needed to know it, He would tell us. He did say that we should watch and pray for the coming. The writer of Hebrews reminds the people that they should have patience. Here is a great lesson for us. We become impatient and try to run ahead of God. Today we ought to wait for the Lord from heaven. His coming is as certain as His word. Never has He failed to keep His word and we believe that in this promise He will be faithful.

Let the world make fun of us; we are sure that we have a promise for heaven. All of our fondest hopes and expectations are bound up in the coming of the Christ, personally and visibly.

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say on the Lord" (Ps. 27:14).

Questions

1. What is the prize to be given to each Christian at the end of the race? I Cor. 9:24; II Tim. 4:7-8.

2. In what way does the hope of Christ's return improve our living today? I John 3:2-3.

3. What is the essential difference between the goal of the Christian and the goal of an unbeliever?

4. What is our best pledge for the resurrection of the dead in Christ? I Cor. 15:20.

5. Explain what is meant by the translation of the saints. I Cor. 15: 52-53.

6. What attitude should we hold in respect to the return of the Lord Jesus?

C. E. Topic for Juniors

THE DIFFERENCE BETWEEN BEING CHASTENED BY GOD AND BEING PUNISHED BY HIM

September 11, 1938

(Aim: To show the difference between God's chastening of His saints and His punishment of the wicked).

Leader

Even as there are two classes of people in the world today, those who are saved and those who are lost, there are two kinds of punishment. One we call chastening. Chastening is for God's own. God chastens His children as a parent spanks a child to keep him from growing up to be bad (Deut. 8:5). The other punishment is for those who choose to follow their own way instead of God's way. God punishes the wicked as a judge sentences a man to jail for his sins. God's children are chastised that they may be better Christians. The wicked are punished as a penalty for their sins. God knows the place He wants us to fill. So He takes these lives of ours and takes out of them the things that should not be there and makes them fit to do His work. He chastens His own that the best that is in them may be brought out. He chastens His own that they may depend more on Him. Those who have been the greatest power for God have been those who have been entirely dependent on God. Those who have let God work through them.

When a diamond is taken from the mine, it is rough and ugly looking. But the stone polisher takes this rough stone and works over it. He polishes it and polishes it until finally it is a thing of beauty. So it is with the Christian, his life does not shine forth for God until God has taken it and polished it in His own way. Let us look into God's Word and see what He has to say about chastening.

For discussion

Rev. 3:19, Prov. 3:11-12—Chastisement is a sign of God's love.

Heb. 12:5-10 — God chastens His children for their own good.

I Cor. 11:32 — He chastens us that we should not be condemned with the world.

I Cor. 11:31, I John 1:9 — If we admit our sins God does not have to punish us.

I Cor. 11:30 — God sometimes finds it necessary to punish His own with sickness or even early death.

Heb. 12:11 — Chastening results in righteousness.

Psalms 94:12-15 — One who experienced chastening says chastening is a blessing.

Heb. 13:5 — God chastens but never forsakes.

Punishment

Rom. 1:18 — The punishment of the wicked is an evidence of God's wrath.

Isa. 57:20-21—The wicked have no peace.

Prov. 13:15 — Their way is hard.

Prov. 3:33 — The Lord's curse is upon them.

Psalms 37 — They may prosper for a while but their end is sure.

Examples of chastening of the Saints

Jacob reaps what he sowed. See True Stories from the Long ago. (Les-

son 16, Year 1, Part 2, True stories from the Long Ago).

Moses forbidden to enter the promised land. (Lesson 38, Year 1, part 3).

Jonah. (Lesson 79, Year 2, Part 3).

Examples of the punishment of the wicked

The flood (Lesson 5, Year 1, Part 1).

The Egyptian plagues. (Lesson 25-27, Year 1, Part 2, and Year 1, Part 3).

Nebuchadnezzar and Belshazzar (Lesson 93, Year 2, Part 4).

A GLORIOUS FUTURE FOR GOD'S PEOPLE

September 18

As we approach the end of life's journey on this earth, we approach it either with fear and trembling or with joy. Why this difference? Why because we are traveling to different places. One is traveling to a heavenly home "Heaven," the other toward "Hell" the home of the wicked. The Christian is looking forward to that blessed day when he will be with His Savior, Jesus Christ. He is looking forward to that day when he will reach the home prepared for him. Death to the Christian is to be welcomed. It is to be looked forward to. The sinner fears death because he knows that in that day he will be punished for his rejecting Jesus Christ, and his sinful life. It was Paul who said "For to me to live is Christ, and to die is gain" (Phil. 1:21). Paul looked forward to the day when he would meet his Savior face to face.

For discussion

What is Death for the Christian?

Phil. 1:21-23 — Death is to be with the Lord — that is far better than living here.

I Cor. 5:1-8 — Death to the Christian is moving from an earthly tent to a heavenly home into the Lord's presence.

II Tim. 4:6 — Death to the Christian is just departing from earth to heaven.

Future events in the life of the Christian.

1 Thess. 4:14-16 — The saved will return with Christ when He comes for His saints.

I Cor. 15:35-50 — At that time they will receive their glorious resurrection bodies.

I Cor. 15:51-54 — The living believers will also be changed.

Phil. 4:21, I John 3:2 — Both will be like Christ.

I Thess. 5:17 — They will ever be with the Lord.

Some blessings believers will enjoy.

Rev. 21:3-7; Rev. 22:1-6.

THE WORD AND THE WORLD

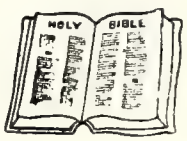
(Continued from page 2)

not in **all things** which are written in the book of the law to do them." "He is debtor to do the **whole** law." "Christ is become of no effect unto you, whosoever of you are justified by law; ye are fallen from grace" (Gal. 3:10, 5:2-3). There is no middle ground here. If you elect the road of salvation by works, then you must walk that road with its fearful end. If you choose Christ for salvation, then you must be satisfied with Him. You cannot take both roads, for they do not run in the same direction.

The Easy Yoke

To all who are struggling beneath the intolerable "yoke" of salvation by law-keeping and works, our Lord speaks with infinite compassion, "Come unto Me, all ye that labor and are heavy-laden, and I will **give** you rest." It is the strange paradox of legalism that the more men labor to earn salvation, the heavier their burdens become. But when we come to Christ we find complete rest for the soul, as the free gift of God.

Some warn us that in preaching the gospel we must not make salvation "easy." But we need not be afraid. The Lord Himself declares it to be exactly this, using the very word, **"My yoke is Easy**, and My Burden is light' (Matt. 11:30). What a wonderful Savior is Jesus my Lord.



NEWS FROM THE FIELD



MUNDY'S CORNER, PA.

The Beacon-Light on the Wm Penn
Our Summer Camp

We are certainly rejoicing in the glorious blessings the Lord is showering upon our church. We just completed our local summer camp for young people. There were twenty-four campers and a staff of twelve. We had a fine time in our own countryside. Three courses were taught by Ruth Snyder, Blaine Snyder, Robert Ashman, and John Aeby. The courses were Bible Doctrine, Personal Evangelism, and the Gospel of John. I was camp Dean. We plan to make this an annual affair expanding to include more young people and other churches. We hope to purchase the camp site and build there permanently. We called our camp, "Kamp Keystone."

Grace Seminary Banquet

The initial Conference Banquet of the faculty, students, and friends of Grace Theological Seminary will be held at the Westminster Dining Hall on Wednesday evening, August thirty-first, 1938. There will be only two hundred available plates. Banquet reservations should be sent to the Banquet chairman, K. B. Ashman, in care of the Westminster Hotel, Winona Lake, Ind., immediately. Reservations will be made in the order received.

KENNETH B. ASHMAN.

CONEMAUGH, PENNSYLVANIA

So many wonderful things have happened since our last report, we cannot possibly name them all without taking too much space. The Lord has blessed our congregation much more than we rightly deserve.

Last January, the church secured Brother Henry G. Rempel of Los Angeles, California, a student in Grace Theological Seminary, as Director of Music. Brother Rempel traveled back and forth every week end and gave us splendid service. We all enjoyed his leadership, not only of the choir but also of the congregation. Since the first of June, he has been pastor of the Danville, Ohio, Brethren Church, and we pray the Lord's richest blessings upon his work there.

The latter part of February, Brother A. L. Lynn, Pastor of our First Church in Johnstown, led us in a ten night Evangelistic Campaign. Our churches being only four miles apart permitted Brother Lynn to serve us and not neglect his own necessary work. Since our last report we have received over forty new members, mostly by baptism. A good number of these were young married people.

Our finances are in splendid shape. The last quarterly business meeting revealed all bills paid and splendid balances in all treasuries. Two new Sunday School rooms were constructed by extending the Sunday School auditorium balcony over to the church auditorium. We now have seventeen separate rooms for Sunday School classes but still need a few more. Our average attendance this spring and summer has been the best in our history. An automatic coal stoker has been installed to solve the heating problems.

Our Foreign Missionary Offering was over $1,000.00 and records show that our Home Mission Offering was the largest in the denomination. We say this not in boasting, but to the glory of the Lord who made this splendid giving possible in spite of the fact that so many of our men are not regularly employed.

A two week vacation Bible school was the largest we have ever seen in Conemaugh. An average attendance of 140 was recorded. Fourteen teachers from our own church taught in the school which was superintended by our pastor. We were very fortunate in having three seminary students and three public

school teachers on the teaching staff. The pastor's wife taught a course in Child Evangelism during the opening exercises. As a result of this invitation given each morning, thirty-one children made public decisions. Many of them were from other Sunday Schools. The pastors of these children were notified and many of them were received into their own churches. The four upper grades, sixth, seventh, eighth, and ninth, were departmentalized after the order of the public schools. This program was a great success.

At our last business meeting the congregation voted, "To support only those institutions that are directly controlled by members of the Brethren Church." This action was taken after much discussion and after the congregation was convinced that direct church control by its members was a safe way to guard against the tendencies of liberalism.

During the first half of this year we have had as visiting speakers in our pulpit: Rev. A. J. McClain, Miss Estella Myers, Rev. Robert Miller, and Rev. Raymond Gingrich. In the absence of our pastor, the pulpit is occasionally filled by our own young men who are in preparation for the ministry.

Blaine Snyder, who with his sister Ruth, are now Middlers in Grace Seminary, and Paul Dick, a Junior in the Practical Bible Training School, are the only three to our knowledge who have given their lives in definite full time Christian service. They are now preparing for that service. Ruth Snyder is an applicant for Foreign Missionary service.

We believe much of the credit for these victories for the Lord is due to the faithful sheparding of our pastor, Rev. W. H. Schaffer, who for more than eight years has preached the Word of God fearlessly and faithfully. We have reasons to believe, if the Lord tarries, that the Conemaugh Brethren Church will accomplish yet greater things to the glory of the Lord, and to this end we pray and covet your prayers also.

MRS. MABEL VARNER,
Assistant Correspondent.

REAL PROGRESS

Here is an extract from a letter just received concerning our Brethren Junior graded literature:

"Because of an increasingly large class I must order four more copies of, True Stories of the Long Ago, Junior Series, Year 1 Part 1. This is the third time I've ordered as the children seem to be flocking into the Junior Church division since we have started this course."

Mrs. F. W. S., Mich.

CAMP BETHEL 1938
SOUTHEASTERN DISTRICT

The Young Peoples Camp for 1938 in the Southeastern District is now history. The attendance was larger than last year. The total number enrolled this year was sixty. Ten churches of the District were represented. Norman Uphouse of Winchester, Virginia was Dean of the camp and taught Principles of Christian Evidences. Mabel Donaldson of Washington, D. C. was Dean of the girls and with Mrs. Edna Hyde of Winchester, Virginia took care of the Secretarial work. Bernard Schneider, of Covington, Virginia taught Bible Doctrine, and Herman Koontz of Roanoke, Virginia taught Bible Analysis, while the writer taught Brethren Church History. Two registered nurses, Mrs. Mary Kingery of Roanoke, Virginia, and Miss Mary Copp, of Strasburg, Virginia took care of such as befell to their line.

Camp Bethel nestles at the foot of the Blue Ridge Mountains and is some 23 miles Northeast of Roanoke, Virginia. It is owned by the Church of the Brethren. Every facility and aid was given to make the stay of one week enjoyable by all who were present. The Camp program was well balanced, starting at six in the morning and ending at ten at night. The mornings were given over to four classes and chapel, and the afternoon was supervised recreation with the Vespers and the lights out at ten.

This was the writer's first visit to the camp. It was thoroughly enjoyed. The fellowship with all was splendid and uplifting. Teaching the history of The Brethren Church was a pleasure when such a hearty response was given the teaching. All too many of our people, and some who are even preaching are unfamiliar with the men who laid the foundation upon which we have built. They labored not for personal glory or honor but for the glory of God. They were the leading men of their time and were recognized as such in the seeking of their council and advice by men whose names history has chosen to honor. Today we have strayed far from the principles laid down by our forefathers, and in doing so have not been benefitted by it.

Plans are now being made for the camp of 1939. A diploma for three years of work is being given. It is very beautiful with its red, blue, and gold seals.

FREEMAN ANKRUM.
Linwood, Maryland.

LINWOOD, MARYLAND

Our last report from here was just before the District Conference which was held at our neighboring church at St. James, Maryland. Linwood was well represented there with delegates and attendants. On our return attention was given to the matter of the parsonage indebtedness. There had not been anything paid on this for seven years, except the interest. We did not make any drive for funds and in fact there was very little soliciting done. The matter was kept before the congregation from Sunday to Sunday and the result was that we paid four hundred dollars on the principal and the interest which was due in June. We lacked approximately seventy dollars of paying one third of the total indebtness against the splendid property. Another payment is now planned on the principal for December. The spirit of cooperation is indeed encouraging.

Our Daily Vacation Bible School was started the last Monday in June. We had a fine staff of efficient teachers, and an enrollment of over fifty. We gave colored chalk talks each morning as well as teaching Old Testament History to the more advanced ones in the school.

Our summer attendance has been above expectations for Sunday School and preaching services. It has been the highest in years, for which we take courage and press on to even better records.

A visit was made from Camp Bethel to Roanoke, Virginia, where we fellowshipped with W. V. Findley, a boyhood chum, room mate in college and class mate. That night it was my pleasure to speak to Rev. Herman Koontz's congregation in their mid week service. Though it was vacation time for many of the members and they were out of the city, there was a good attendance. The Sunday Camp closed, Rev. Willis Ronk who was vacationing with relatives in the Linwood community, and who is Dean of our Seminary at Ashland, brought the morning message. We spoke that morning in the Flat Rock Church of the Brethren in the Shenandoah Valley of Virginia.

Our work is going forward here in a very healthy manner. From time to time the unexpected is done for us, as for instance a man who is a very good personal friend, though not a member of the church, set in a splendid electric refrigerator for the parsonage to be used at no expense whatsoever except the current required to run it. These acts are a challenge to us to do better work.

Our present plans are now in regard to the National Conference. As this is being written plans are materializing. We shall have our full delegation there. However the busy times in this fertile Pipe Creek valley keep some from attending who would otherwise do so. May we have an interest in the prayers of those who are anxious for the advancement of The Brethren Church, that this part of the vineyard might receive proper cultivation.

FREEMAN ANKRUM, Pastor.

GARWIN, IOWA

It was the privilege of the writer to be engaged in a fruitful and pleasant two weeks' revival at the Carlton Brethern Church near Garwin, Iowa,

beginning June 28th and closing July 10th. This is a rural church of sturdy farmers who were busily engaged in cultivation and harvest, yet they reserved time for the work of the Lord during these two weeks. The community is beset with unbelief and rebellion against the Lord Jesus Christ, which only the teaching of the Word and the operation of the Holy Spirit can change. Rarely, if ever, did we feel so conscious of the opposition of Satan to the preaching of the Word as in this series of services in the interest of lost souls. But, though Satan is powerful, God is more powerful, and victories were won through Him.

The pastor, Rev. Harold Parks, is an energetic, enthusiastic servant of the Lord, and is being used in building that work up. Especially is this seen in the ever increasing attendance of men to the services. The sisters of the church were especially faithful in the ministry of prayer, gathering before each service to engage in prayer for the salvation of souls and the return to the Lord of those who had wandered off into sin. If the Lord tarries, this Carlton church will be greatly used of the Lord in the Garwin community. Pray for them in their problems and labors, and especially for their pastor and family that their labors may not be in vain in the Lord.

R. E. GINGRICH

A STATEMENT

Resolution three of the Southeastern District Conference reported in the August 6, 1938 issue of the Evangelist is incorrectly stated. The statement "we wholeheartedly commend the address of the retiring Moderator, Dr. Charles A. Bame" was NOT in the report of the Resolutions Committee when read to the conference and passed by the conference on June 9, 1938. I could not have conscientiously allowed it over my signature as Chairman of the Resolutions Committee.

This unauthorized statement has also been added to the resolution which is being widely distributed through the published address of the retiring moderator, Dr. Charles A. Bame in a tract with the caption "The Whole Gospel." It is my feeling that the members of The Brethren Church should be informed of this error.

(Signed) HERMAN W. KOONTZ.

MAURERTOWN, VIRGINIA

August 9, 1938.

Editor Charles W. Mayes ..
Ashland, Ohio.

Dear Brother Mayes:

Brother Herman Koontz, a member of the Resolutions Committee of the 1938 Southeastern District Conference of Brethren Churches, has called to my attention an inaccuracy which he has discovered in the Resolutions as printed in the current Foreign Missionary number of the Evangelist. In the third Resolution, as a member of the committee, he did not approve of the last part of the resolution which reads: "and that we wholeheartedly commend the address of the retiring Moderator, Dr. Charles A. Bame." Although Bro. Koontz's name is appended to the resolutions from which I made the copy sent to you, he says that it appears there because this part of the third resolution was not to be read. However it was not stricken out of the copy handed the secretary and so occured the unintentional error to which Brother Koontz has called attention. He states that the resolutions could not have been unanimously adopted in that form.

With apologies and the hope that this mistake may cause no harm or loss to anyone involved, the Conference Secretary respectfully asks that this letter of correction be printed.

Sincerely,

JOHN F. LOCKE.

RESOLUTIONS

Adopted by the Southern California District of Brethren Churches meeting in regular session at its twenty-eighth annual Conference July 15 to 24, 1938, at Long Beach, California.

WHEREAS God in His abundant love and mercy has caused His grace to abound toward us in our labor of love for His glory the past year, and has wonderfully blessed us in another Bible Conference; Therefore be it resolved that:

1. We render unceasing praise to God, our Heavenly Father and to the Lord Jesus Christ, our Savior, and to the Holy Spirit, our Comforter and Guide for the blessings so graciously bestowed upon all of our churches.

2. In view of the present day world conditions in which war clouds hang low; and in view of the fact that recently the U. S. Supreme Court and the U. S. Congress have ruled that the time honored constitutional right of the Christian to claim exemption from bearing arms in time of war may be no longer allowed, that we affirm anew our belief in the Biblical teaching which forbids the taking of human life and engaging in carnal strife, and that we urge all Brethren to uphold at any cost this conviction which has been treasured as the inalienable right of the believer by The Brethren Church from its beginning;

3. That we call attention to the plain teaching of the Word of God which forbids the taking of any oaths, and that we be reminded that this applies not only to the general usage of the oath in court, etc., but to all oathbound secret orders, which oaths are not only contrary to the plain teaching of the Word of God, but in many instances constitute a violation of the federal law;

4. That we affirm again our faith in God Whose love moved Him to provide salvation for all men, but whose justice will not allow Him to clear the guilty unbelieving sinner. And that in spite of all rebellion against Him, He still controls the destinies of the world and will stand at last, God, blessed forever;

5. That we commend the movement of the dry forces of California to adopt legislation to curtail billboard advertising and the open display of alcoholic spirits, and also the removal of liquor stores from the proximity to schools and churches;

6. That we commend the Moderator for his courageous stand upon the Word of God as set forth in his address, and that we urge our churches to carry out his suggestions and recommendations as set forth, especially with regard of the important matter of the Christian's separation from the world;

7. That we voice our appreciation of the Executive Committee of this Conference for the splendid manner in which the program has been planned and executed.

8. That we express our appreciation for the splendid presentation of God's Word as given to us by the speakers of this Conference.

9. That we especially commend the work of Brother Leo Polman for his untiring work as Director of Music and as a Conference speaker.

10. That we are thankful to the Long Beach church for its hospitality in opening the church to us and for the willingness manifested to aid in every way to make this Conference pleasing to the Lord.

11. That we thank the Decorating Committee for its work in beautifying the church auditorium for the services of this Conference.

12. That we offer to the Lord thanksgiving for the splendid demonstration of harmony and for the manifest evidence of the leading of the Holy Spirit in the deliberations of this Conference.

13. That we as a District Conference offer our congratulations to the Long Beach church on this, its twenty-fifth anniversary celebration; That we recognize the spiritual leadership of its pastor, Dr. Louis S. Bauman, whose faithful preaching of the Word of God throughout the years has been a major factor in building what has become one of the largest and most influential churches in the denomination. The missionary zeal of this congregation has been an inspiration and a challenge to the entire brotherhood to send the gospel of our Lord Jesus Christ to the ends of the earth.

Respectfully submitted:
W. A. Ogden, Chairman.
Edward Hay,
Donald F. Carter.

GOD'S MEANS OF GRACE
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Vol. LX, No. 36 September 10, 1938

The BRETHREN EVANGELIST

The Place To Serve

By Rev. William James Robinson, Kansas City, Mo.

Go forth and serve in fields that others shun,
 Serve fallen ones who wear the blight of sin,
 Serve broken hearts, made wrecks by selfish men,
Having their conscience seared, their hopes undone.
The foulest soul God's grace will never shun!
 Why then should you "all joy" not count it, when
 By kindness, you can bring one hope again,
And see a life of happiness begun?

The Son of God poured forth His ministries
 Wherever blighting evil left its stain
 And clothed the vilest souls in righteousness.
Unselfish service fills with ecstasies
 The heart that gladly serves for love, not gain,
 And gives it joy that will not evanesce.

What Day Do You Keep For The Sabbath?

By A. M. Scott

Some time ago, on board a train in northern Michigan, I had just taken my seat opposite an intelligent looking man, when he remarked, "I would not like to be a commercial traveller."

"Why?" I asked.

"Oh," he said, "You have so much baggage to carry. May I ask what you are selling?"

"I am giving the gospel away," I replied.

"Oh," said he, "I am very glad to meet you. In what part of the field do you labor?—To what denomination do you belong?"

I said, "I will ask you a question before I reply to yours. What is the all sufficient guide for the child of God?"

"The Bible," he replied.

"Well, into what denomination does the Bible put me?"

"If you follow the Bible," he answered, "you will be a Seventh-Day Adventist."

I asked him to show it to me in Scripture; but as he had none, he evaded this by asking, "What day is the Sabbath?"

I replied, "The seventh day.

"And what day is that?"

"Saturday," I answered. This seemed to give him pleasure; but to make sure, he said, "What day do you keep for the Sabbath?"

"I do not keep any Sabbath," I replied.

My answer shocked him, and with surprise he exclaimed, "What! a Christian minister, and not keep any Sabbath!"

"That is just the reason," I replied. "I am not a Jew, but a Christian; and because I am a Christian, I celebrate the first day of the week. The Sabbath is that which speaks of old-creation rest,—of God's six days of work, and of His resting on the seventh. Besides, it was given to Israel as a distinctive mark between them and the Gentiles (Ezek. 20:12, Exod. 31:13-17). But sin came in, and God's rest was broken, so that our Lord said, 'My Father worketh hitherto and I work.' God began a new creation in connection with our Lord Jesus risen from the dead on the first day of the week—the Lord's day—the new-creation day, in contrast to the Sabbath, which was the old-creation day.

"In John 20:19 the Lord Jesus showed Himself to His disciples as they were together on the first day of the week. The early disciples met on that day to remember the Lord in the breaking of bread (Acts 20:7), and on the first day of the week the Holy Spirit was given at Pentecost."

"Then," he replied, "according to your theory, the law is done away with."

I said, "Oh, no! the law is not done away with, but I am. God's holy law is just as able to curse and condemn the sinner as when it was given amid thunders and lightnings at Mount Sinai; but the law is not for dead people, and I am dead. 'Wherefore, my brethren, ye also are become dead to the law by the body of Christ'" (Rom. 7:4).

He did not seem to understand this simple statement of Scripture, so I said, "If a man murders another, is arrested, tried, and found guilty, and upon the appointed day is taken by the sheriff, and hanged by the neck until he is dead—has the law any more claim upon that man?"

"No; of course not," he replied.

"Has the law been done away with?"

"No, but the man has paid the penalty, and has died."

"Now," I said, "that is just how it once was with me. Once I stood in the place of condemnation, with nothing before me but death and judgment; but God, in love for me, gave His Son, who took my place, assumed all my indebtedness, and died in my stead. So now, in God's sight (see Rom., ch. 6: to 7:1), I have died, and the law has no more claim upon me, because I am dead.

"One word more. Do not think that because one knows this blessed truth, he will go on in sin, and breaking God's law; for, as born of God, and having the Holy Spirit as power, and Christ before him as a pattern and object, 'the righteous claims of the law are fulfilled in us, who walk not after the flesh, but after the Spirit'" (Rom. 8: 3, 4).

"Well," he said, "that is the strangest doctrine I ever heard."

Search the New Testament Scriptures, reader, and see if it is a "strange doctrine."

"For I through the law am dead to the Law, that I might live unto God."

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the Faith of the Son of God, who loved me, and gave Himself for me."

"Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus"(Gal. 3:24-26).

(Can be had in tract form from Loizeaux Bros., 19 West 21st St., New York City, N. Y. 5c each).

POWER FROM ON HIGH

"I will never forget the last address I heard from Mr. Moody. Just before he left for the meetings in Kansas City he stood before us in the Lecture Room, and as he closed, resting one hand on the desk and using the other in slight gestures, the tears running down his cheeks, he said:

"'I need power; pray for me that I may have the power of the Holy Spirit; power is what I need.'

"His declaration startled me. If D. L. Moody needed power, what did I need? A number of us met for prayer. All day and all night we waited on God, and as it began to draw toward daylight, by the grace and mercy of God, many of us learned, for the first time what Mr. Moody meant when he talked about power. The Lord became more real to us for the rest of our lives."—The Reaper, Auckland, N. Z.

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"AMEN"

When the editor was a very small boy, he well remembers the "amen corner." On one special occasion there were a number of ministers gathered together for a conference. The interest was good and the church was full. One good brother arose to pray. To a small boy his prayer seemed hours in length. It is still a vivid recollection that the longer the man prayed, the louder he got. The louder he shouted, the more numerous were the amens. The natural conclusion was that these other preachers were trying to get the good brother to quit. We have learned since that that was a wrong conclusion.

WHEN SHOULD WE SAY "AMEN?"

In the Old Testament we read that "the people said "Amen" and praised the Lord (I Chron. 16:36). In the New Testament, God's people said "Amen" at the giving of thanks. We hope that the lack of amens in most churches is no indication of the lack of praise and genuine thanksgiving. Some people apparently only give forth the expression when they hear some pet theory expounded. If we would show a little more emotion for simple praise and thanksgiving to God, we would certainly get more blessings from Him. It is a spiritual law that God is most anxious to bless those who do not fail to thank Him for past blessings.

In Rev. 5:13-14 we read of those who are redeemed singing praises to the Lamb. This Lamb is Christ to whom John the Baptist pointed as the Lamb of God—the One who died on Calvary, and arose, and ascended into heaven. After the song of praise, the four beasts (living creatures) add "Amen." The facts of redemption accomplished through the Lord Jesus are always worthy of an "Amen." If the living creatures in glory can say it there, we should say it here too. Let us have more "amens" and at the right time.

A GREAT MUSIC COMPOSER

The Bible gives us some evidence that Satan was originally a good musician. Before his fall he is mentioned as having "tabrets" and "pipes." "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (Ezek. 28:14). If he was at that time a musician, he must have been a perfect one, for we read of him, "Thou sealest up the sum full of wisdom and perfect in beauty" (Ezek. 28:12). The harmonies thus produced in praise by him, who was the first and highest of all of God's creation, were infinitely beyond our frail imagination. Satan remained a perfect creation until iniquity was found in him. He sinned when he became puffed up with pride to exalt himself above his Creator. The five "I wills" of Satan are interesting. (Isa. 14:13-14). When sin entered the heart of this one who was the highest of all of God's creation, he fell from that original high position. But he did not stop his music career. But his glorious music was turned to noise "the noise of thy viols" (Isa. 14:11). This will account for some of our modern music. Apparently the devil is still a composer.

MANY MUSICIANS

The devil has a great host in his musical company. Many instruments and voices the world over follow his baton. He has his music for every class of mankind. From the witchcraft of the medicine doctor in heathen lands, to the long tail coated silver tongued denier of the faith, (and all classes in between) Satan has his very own. He is sometimes revealed as a roaring lion and sometimes he poses as an angel of light. His productions through the heathen witch doctors may not be very attractive to us. We are too cultured. But the cultured need not boast. Missionaries tell us that upon returning to their homeland they notice that much of the modern swing music of the cultured is strikingly similar in some ways to the minor of the tom tom of the heathen witch doctors. The devil would like to have all men play in his orchestra. And he has instruments for everybody.

"I DO NOT PLAY"

Some people think they do not play any of the devil's instruments. Well, Satan has singers as well. Did you ever hear this song, "All scholars are agreed?" There are many singing it. Parrot like, some educators are still telling us that all scholars are agreed that the doctrine of evolution is still good gospel, when everybody ought to know that

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from the standpoint of real science it has been "knocked into a cocked hat" long ago. Did you ever hear this song, "It does not make so much difference what you believe just so you live right." Many sing this song, but they did not learn it from the Bible. The Bible reveals that until a sinner is saved, he is still a sinner, and more than that, he is dead. How can he "live right" when he is dead? He will remain dead until he is saved through faith in Christ. Faith must precede right living. Did you ever hear this song, "The greatest thing about Christianity is love for our fellow men?" Many sing this song. God's Word does reveal the greatest of love, but it is God's love, not ours that is great. The greatest story of the gospel is the love story, but God is the lover. He loves lost sinners. He loves us enough to send Christ all the way from heaven to this earth to get us out from under the devil's baton and get us to sing the praises of heaven. "God commendeth his love toward us in that while we were yet sinners, Christ died for us." (Rom. 5:8).

REAL MUSIC

As there is nothing more dull and disheartening than the devil's music, there is nothing more soothing than the real music of heaven. This has reached its earthly heights as produced by Christian believers in the precious hymns of the centuries. The major in music is a gift to God's believing people. It is a little foretaste of the music of heaven. It is God's gift to His people in reconstruction after the chaos of Satan's fall from celestial music to sinful noise.

Here is a bit of heavenly music. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth (Rom. 1: 16). Here is some more: Who can deliver me from the body of this death? I thank God through Jesus Christ our Lord (Rom. 7:24-25). Now another stanza: "There is therefore now no condemnation to them which are in Christ Jesus." Christians need to get rid of the songs of the world, the flesh, and the devil and sing the praises of Christ. This is harmonious music, in the major, in the midst of the minor music of a chaotic world.

Or to consider the writings of men, look at this—a precious hymn of praise:

Alas and did my Savior bleed ;
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?
At the cross, at the cross
Where I first saw the light
And the burden of my heart rolled away.
It was there by faith, I received my sight
And now I am happy all the day.

GOOD FOR KANSAS

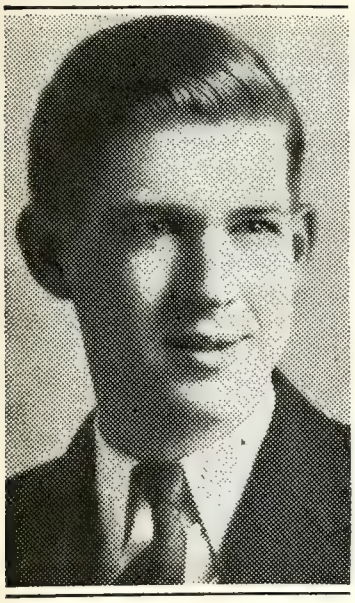
In past years, Kansas has been known for its stand **for** prohibition and **against** alcohol. In years past many jokes were directed against this **dry** state. We cannot but commend Kansas for this stand which has really represented a high ideal. For the sowing of this good seed of the past years, we should expect a harvest. According to The Christian Observer, there are now in Kansas: fifty-four counties without any insane; fifty-four counties without any feeble minded; ninety-six counties without any poorhouses; fifty-three counties without any persons in jail; fifty-six counties without any representative in the penitentiary. Not many states can duplicate this. These things are largely a result of opposition to alchoholism. Some other states should take notice.

It is a sad commentary on humanity in general these days that most people do not want light on either social facts or spiritual truths. This is no surprise to God. He has revealed that men may become so absorbed in the error of their own ways as not only to walk in darkness, but call that darkness light instead of its right name.

JUDGMENT AHEAD

The world rushes on to judgment ahead. The millions have rejected Christ; the hundreds have accepted Him. God will not let things go this way forever. There is great tribulation, wrath, and indignation ahead for those who persist on in unbelief. But God has a way to protect His people when His wrath will be poured out on the unbelieving world.

When Woodrow Wilson was president of the United States and James W. Gerard was the ambassador to Germany, a startling thing happened. The President sent a wire to the ambassador to leave Germany at once. Diplomatic relations were to be severed with that country. War was to be declared. Our president took his ambassador out of the danger zone before the war was to open. God must judge the earth. He must pour out His wrath. Before this, however, He will take His ambassadors out of the danger zone. The church is "not appointed to wrath" (I Thess. 5:9). God will take His people home to glory before His judgments break out. This is the blessed hope of the Christian. Our hope is not to make the world over into a Christian state. Even that would leave men still subject to our great enemy—death. Our hope is not fulfilled in any earthly state. Our hope is the resurrection into Christ's likeness. Our hope also includes the establishing of the kingdom of God on earth by the personal presence of the King of kings and Lord of lords. When He comes He will "judge and make war" but not on His people. They will be removed to glory previously. In explaining this translation in detail (I Thess. 4:13-18), the Apostle Paul closes his inspired words with a most important admonition: "Wherefore comfort one another with these words" (18).



Elias D. White

Dare We Endorse the Oxford Group Movement?

By Elias D. White

A well known Baptist minister now of the city of Philadelphia was for several years intimately connected with the Oxford Group Movement (better known as **Buchmanism,** but also self-styled **First Century Christianity,** or **The Fellowship**); having known the prominent leadership personally, and having participated in its central activities. After a time he became mightily convicted of its fallacies, nay of its terrible dangers and frequently sad consequences. He writes, "At first acquaintance it seems to be what its name indicates, a revival of first century apostolic Christianity—emphasizing personal evangelism, guidance for daily living, the reality of sin and the necessity for a clean break with sin, etc.—all of which seems like real true Christianity with the dynamic behind it which is so often lacking in our modern churches. This is what makes it appeal to so many Christians. It seems so practical and vital. If the above things were built on the right foundation I would support the movement one hundred per cent. But....." Here he adds eight positive and adequate reasons why he could not continue to support the Movement, and keep faith with his Lord and Master, Jesus Christ.

The writer has recently completed a complete and detailed examination of the literature both about the Movement, and by the Movement's writers; and the impartial conclusions which were reached exactly match those which were gained by the other's experience. In answer to several requests a brief summary of these conclusions are herewith presented. The sociological, political, and especially the psychological considerations surrounding the Movement are extremely interesting, but we are, of course, here concerned with the religious considerations. It has been logically argued that the Movement is more of a psychological movement than a religious movement, but it claims to be a religious movement, and to be furthering religion. Therefore our task is a quite legitimate one.

I. Their's is a religion of works, not of grace.

The Bible teaches that man is a hell-bent sinner, without hope of spiritual life, but that God in infinite grace (unmerited favor) provided at the cost of the cross a way of salvation which man may freely take, but which man **cannot** merit by works of his own righteousness. St. Paul wrote (Eph. 2:8, 9), "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." But Oxford Group Movement cares not what a man believes about the cross of Christ—or anything else—but rather about how he lives. Indeed, the whole concept of the future life finds little or no mention, much less emphasis. This life alone is the interest of the Movement. They particularly pride themselves in the claim that they have "no doctrines, no creed, no badge, no symbols."

Dr. F. N. D. Buchman, the founder and chief executive of the Movement has given the following definition of the Movement's aim and purpose:

"The Oxford Group is a Christian Revolution whose concern is vital Christianity. Its aim is a new social order under the dictatorship of the Spirit of God, making for better human relationships, for unselfish cooperation, for cleaner politics, for the elimination of political, industrial, and racial antagonisms."

Two terms need explanation in Mr. Buchman's usage. First is the word **Christian.** This word may not only have to do, on the tongues of many moderns, with the old-fashioned Bible-defined concept of that which pertained to or is of Christ Jesus, or the group of regenerated individuals which make up the true church; but the word today to many means simply **honest, good,** or **having to do with western culture.** Such is Mr. Buchman's use, as we shall see. The second term needing explanation is rather three words, "Spirit of God," which all too often does not mean to the Movement the inscrutable third Person of the Holy Trinity, but rather a deceptive spirit, which does not honor God.

The mission, then, of the Movement involves this life alone, and its gospel is one of works—without need of grace.

II. It is a religion of experience, not of faith.

The Movement has followed the popular path of

least resistance to enthrone a mystical experience as the criterion of a genuine religion. When the Philippian jailor tremblingly begged of Paul knowledge of salvation, Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). And yet the Movement, following the pattern of their leader and founder, Mr. Buchman, makes a physically affective, emotionally violent conversion experience the basis of a true "life change." Mr. Buchman himself in a chaotic frame of mind (after a number of years in the ministry) experienced his "real life change" under the preaching of a Pentecostal woman preacher in a small English village. Mr. Buchman describes it in these words, "I remember one sensation very distinctly; it was a vibrant feeling up and down the spine, as if a strong current of life had suddenly been poured into me. That followed on my surrender...." And each Buchmanite must have a similar experience, though there is not one bit of Biblical basis for any such need. Shakings, jerkings, trances, and convulsions have been advocated along with speaking with tongues, healing, and other signs by deluded cults for generations—this is nothing new.

And, following the Buchman-type life-change, the "Five C Plan" or the official method of entrance into fellowship is obtained (the sanction of a spirit message is claimed for the wording): (1.) **Confidence** (the "rapport" of the Psycho-analyst), (2.) **Confession** (either in the Group, or in private, (3.) **Conviction** (note that the induced confession came first), (4). **Conversion** (the physico-emotional "life change), and (5.) Continuance (i.e. perseverance a-la-Buchman). Each one of these steps is entirely possible on a purely worldly moral basis and no faith in the spilt blood of Jesus Christ is necessary, and no acceptance of the Lord Jesus Christ is mentioned. The Movement writer, Mr. Brown, goes so far as to say (in **The Venture of Belief**), "I find throughout the diverse testimonies of religious experiences a striking unity and identity. Whether it be Socrates heeding his 'Daimon,' or Mohammed listening to his 'voice,' or Saint Francis and Marshal Foch in prayer, or Gandhi retiring into 'the Silence,' or simple Brother Lawrence at his ceaseless devotions in the kitchen: all testify to the irreducible minimum of religious experience, namely, the certainty of the 'presence of God' in the universe." Yet he is not altogether sure of personality of that "God" (note his quote marks around the words **presence of God**), for a little later he adds, "So whether one prefers to speak of God, Jehovah, Father, Supreme Wisdom, Infinite Power, Divine Providence, or any other designations, I do not care. What does matter is the central fact of an identical experience."

It would seem that the above quotation would be sufficient to catalogue the Movement in the minds of most thinking Christians. Paul wrote, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5).

III. A religion of inclusive nature, not exclusive.

Rev. Shoemaker, Mr. Buchman's right-hand man, writes, "Now this group is entirely tolerant about whether you are a Fundamentalist or a Liberal, or a Roman Catholic or a Seventh Day Adventist, or whether your father was a groceryman or a bishop, or whether you were born in New York or Madras.. For within the borders of the fellowship are Anglo-Catholics and Congregationalists, Quakers and Methodists, Baptists, Presbyterians, and Lutherans."

It is a pity that the writer did not go on to designate whether or not the New Birth (or at least a claim of it) was necessary for fellowship. We can only conclude from what we know of the above groups. From "For Sinners Only," the book which has been called the Oxford Group Movement Bible, comes the following words: "Old fashioned evangelicals called it **conversion**, but through misuse that word had for many minds lost its original potence, and so they preferred the simpler word 'change.' As Hugh Redwood has it: They were out to **change lives on a colossal scale as the one solution of every world problem**....They believed that such phrases as **Are you saved?** were unintelligible to the average man. That the potency of such phrases vanished with a dead age. So did I....."

Jesus Christ said, Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14).

IV. A religion of Group authority, not of Biblical authority.

"Thy word is a lamp unto my feet, and a light unto my path," sang the Psalmist, but the Movement thinks little of the light of the Word. True, the literature does **mention** Bible reading, but "luminous thoughts," and claimed "dictations of the Spirit" take precedence over the Bible. Neither Bible study nor prayer are strongly advocated, and they are but seldom if ever indulged in the Movement's "house parties" (which are the highly successful medium of propagation which in effect for them becomes a substitute for church services).

Indeed, it is quickly seen that the Group is the final authority, and that loyalty to the Group is demanded, rather than loyalty to the Word, or to Jesus Christ. Confession is made to the Group, guidance often comes, and is checked by the Group, and the Group is the sole mediator of religion to the Grouper.

How far this authority may vary from the revealed Word of God is illustrated by the following recorded conversation which took place between Rev. J. C. Brown, of England, and one of the Group "missionaries" on ship-board enroute to South Africa:

"Has the Group any list of sins?"

(Continued on Page 8)

Precious Provisions of Prophecy

By Frank G. Coleman, Jr. Pastor, Allentown, Pa.

The message of the Christian ministry is nothing if not prophetic. Today's gospel is preached because of tomorrow's judgments. There can be no effective preaching of the gospel apart from the warning of the wrath to come; and that involves an inevitable excursion into the revelation of things yet to come to pass. Did the Savior die for the sin of the world? That world's sin shall reap its harvest in the future before God's glistening throne.

Prophecy has been given us, not so much that we might prophesy, but that we might warn; not so much that we might be enlightened as to those things that are not yet manifested, but that in the light of those future events we might save some. And if the Word holds up to the unsaved a judgment in the future that he may pause to consider his end, it also holds up to the believer a judgment of reward that he may examine his ways and order his walk aright. For the salvation of the lost and for the building up of the saints God has seen fit to dwell at length upon those things "that shall be hereafter."

It is to be regretted that the preaching of God's prophetic Word is regarded as sensational, but it is not unexpected. Hardly had God in the beginning spoken until one was on the scene with his perennial "Yea, hath God said?" The proclamation of God's sure Word has always been pointed with the devil's own interrogation, his only mark of punctuation.

Of the many reasons for the need of the prophetic emphasis in these twilight days three stand out as needing consideration.

1. Neglect of Prophetic Truth Breeds The Dangers of Post-Millenialism

It is an arresting fact that the prophetic emphasis is almost entirely absent from the message of post-millenial pulpits. This is not to charge those who do not include prophecy in their preaching with post-millenialism, but it is to warn that departure from pre-millenarian truth does begin with neglect and end with post-millenialism. Both breed the same dangers.

Danger number 1

is that of regarding the universal religion, through whose influence Antichrist rises to power, as the triumph of Christianity which post-millenialism awaits before the Lord returns. If God is calling out a bride for His heavenly bridegroom, Satan is also preparing a counterfeit bride for an infernal bridegroom. Today's tendency toward church union, vociferously advocated in many quarters, is but paving the way for the harlot-bride of Antichrist. The world needs some clear thinking and plain teaching in the face of the harlot's rise to world power.

Danger number 2

is that of regarding the boom-times under Antichrist as the days of millenial glory. Commercial Babylon will deceive multitudes with her "merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and of iron, and marble" (Rev. 18:12). Little wonder, in the face of expectation of just this sort of thing, that millions will rush to receive the beast's mark in order to share in the profits. Because of neglect of the prophetic Word, they shall believe a lie.

Danger number 3

grows out of the two just mentioned and logically follows. It is the danger of receiving Satan's man as God's own Anointed. Let no one think that he will call himself "anti-Christ." Nor will he be referred to as "the beast." This is the devil's own counterfeit Christ and it is his intention to have him accepted as genuine. How precious then the truth will be.

These are the dangers of the next period of earth's history, dangers spawned in the neglect and derision of the proclamation of the facts that shall face the world in the days to come. Shall not our message be prophetic?

II. The Completion of Our Salvation Is Bound Up In God's Prophetic Program

A gospel which proclaims only past and present redemption is an abbreviated gospel. Salvation is past, present, **future.** It was all accomplished in the past, it is now a present experience, but the future holds its fulness.

Have we been saved? We shall yet be glorified. Were we sanctified? We shall be so completly. Have we been joined to Him in an inseparable union? It shall be exhibited before a hushed universe. Were we sealed with His Holy Spirit of promise? It is until the future day of redemption when His promises shall be fulfilled. Is there a crown laid up? It is to be worn in the kingdom of Judah's Lion-lamb. Here we receive only the earnest, the down-

payment, of our inheritance. As God's prophetic scroll unrolls we receive the full estate.

Sensational? Yes, in a sense. But is it more so than the news that God is reconciled, that sin is atoned for, that judgment is forever past to him who believes, that the debt is paid, that the believing, confessing sinner shall never experience the wrath of outraged holiness? The astounding revelation that he whom God justifies shall also be glorified may be sensational; so too, is Calvary's cross.

III. The Example Of Other Ages Bids Us So To Preach

In every crisis in the history of the world and of the church and of Israel, God has raised up men to warn the wayward and strengthen the remnant. Enoch preached prophetic truth before the crisis of the flood when he said, "Behold, the Lord cometh with ten thousands of his saints." Moses, before Israel's entrance into national life, preached to the new born nation God's prophetic plan for a wayward people. God raised up Jeremiah before the captivity to declare His purpose and His counsels in the days then future. John Baptist and our Lord Himself before the greatest crisis the world has ever faced—Calvary—preached the gospel of the coming kingdom. And we are not unmindful of the fact that in the few years before the coming crisis of the King's return from the far country, God will have two witnesses in Jerusalem and 144,000 in the world, all preaching prophecy. God's way is for His messengers to scan the times and unfold His Word.

The gospel is a message for today in the light of yesterday and tomorrow. If this world has passed through crises in days past it faces crises today and shall face them increasingly in days to come, until the climactic crisis of the revelation of Christ. They call for a note of certainty only to be found in the prophetic Word. Men need to be warned and given God's revealed program illuminated by the cross, for the "testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

Shall not our message be prophetic?

DARE WE ENDORSE THE OXFORD MOVEMENT?

(Continued from page 6)

"No, we have no list of sins."

"Would you call adultery and murder sins?"

"Only if God told you they were."

"What would you do if you had a strong desire to commit adultery with another man's wife, or to murder someone?"

"I would go to God and get guidance about it."

"You mean that you would pray to God and ask Him to show you whether it was right or wrong?"

"No, I should not pray about it. I would just wait for God to give me guidance about it."

"And how would God give you this guidance?"

"I should get a strong impression what I should do."

"And if this strong impression was that you should murder that man, would you do it?"

"I should."

No further comment is needed about such teaching.

V. A religion of atonement, but not of blood atonement.

Modern anti-Christian cults almost universally deny the blood atonement. This one is no exception. But the method of this denial is most insidious. The Movement is largely quiet on the subject, but actually does believe in **an** atonement. When a new convert comes into the ranks, he is taken through the "Five C. Plan," as before mentioned. But after his **conversion** and to insure **continuance** (a sort of burning-the-bridges-after-one process) the neophyte is required to make restitution (as far as convenient). He is urged to **confess** to his fellow Groupers (and others) all he did or thought against them in the past and to ask forgiveness. This restitution process is called **atonement!** and thus one is said to have **made atonement** for his sin. And in Movement teaching a whole train of wrecked lives and sins that cry to high heavens are "atoned" for by admitting them, and telling the Group that you are sorry!

But God said away back in the Old Testament, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). And those words look forward to the shedding of Christ's precious blood on the cross of Calvary, as the whole of the Bible abundantly testifies, and apart from faith in that precious blood there is **no** atonement for sin.

VI. A religion of conversion, but not regeneration.

Jesus said unto Nicodemus, "Ye must be born again." And though a **conversion** is taught by the Movement, they are not bothered by the necessity of the new birth. As before mentioned, the whole of the "Five C Plan" can be fulfilled with mere moral conversion as the background and basis. Indeed, the Movement distinctly claims to explain their conversion by purely psychological and "scientific" means. No work of God, no regeneration is needed. The "life change" is attributed wholly to the Group, or to an individual. The official biographer of Mr. Buchman takes pains to point out that it is not through any "doctrine" or teaching, but through his **force of personality alone** that Mr. Buchman is able to change lives.

The Movement's thinking needs no such intervention of God to fulfil their "life change" because of their definition of sin, which is purely mundane, popular. They speak much of sin—of conviction and contrition—but sin for them is anything that separates you from success or happiness (and therefore from God), and salvation a-la-Buchman is to conquer that sin. Mr. Buchman's deepest doctrinal dis-

closure is that man has in him that divine spark, which, with proper fanning and care, will burst forth into glorious flame.

The Movement speaks much of surrender. A proper Buchmanite confession involves the surrendering of "all you can, to all the God you know." Mr. Shoemaker writes, **"You and God are reconciled the moment you surrender.** You know it. The shackless fall away. Self recedes, God looms up. Self-will seems the blackest sin of all, rebellion against God the only hell. The peace that passes understanding steals over you. By power from above, you are 'unified, consciously right, superior, happy.'" Such words as these are the most difficultly discerned counterfeits, and hence the most damnable. This is **not** the truth. We are reconciled unto God by the **death of His Son,** we are **justified by His blood,** and before such justification we cannot surrender to God. Nowhere in His Word is self-surrender given as a means of reconciliation and justification. Only faith in the shed blood of Jesus Christ brings peace with God.

VII. A religion of confession, but not of remission.

When the Lord Jesus Christ instituted the ordinance of the eucharist and passed to His disciples the cup He said, "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28), and the book of Hebrews adds that "without the shedding of blood there is no remission." And despite the fact that the Movement gives no place to the blood of Christ, and hence knows nothing of the remission of sins—still they practice **confession.** In Movement language confession is called "sharing."

Sharing is by them claimed to be of two kinds. "Sharing for witness" is the Movement counterfeit of an old-fashioned testimony meeting, and is frankly to influence others; but "deep sharing," or "sharing for confession" is in reality quite similar, and will not be differentiated but to mention that the latter is frequently made to the individual "soul surgeon" alone, and is more (they claim) for the purpose of a psychological release, benefiting the individual, than for the Group.

The **confession** of the neophyte is induced by a subtilly designed method. The "soul surgeon" (and each Grouper is supposed to be a "soul surgeon") gains the confidence of the prospective convert by "confessing" to him a detail of his own sinful past. "He then follows Buchman's instruction and creates 'a tension to make the other person feel uneasy, which usually evokes a similar confession from the much oppressed victim.'" And, as early Buchman

Small wonder that a Canadian Psychiatrist in condemning Movement practices terms these, "emotional orgies dealing with sex, which might become almost a verbal form of sex perversion by 'sharing' with others."

St. Paul commanded, "But fornication and uncleanness, or covetousness, let it not be once named teaching had it that ninety per cent of sin was sexual, so the most of the **sharing** is of that sort. That such practices are dangerous and distasteful need not be mentioned. Sin and filth become common banter between the sexes, and both hearer and teller are degraded. One visitor to a "house party" gives the following account: "Then the lights were lowered and the leader said: 'We are all swine. But if we get together and share our weaknesses and sinfulness it will be easier for us. This is the clearing house for experience. Let us confess.'"
among you, as becometh saints. . . .For it is a shame even to speak of those things which are done among them in secret" (Eph. 5:3, 12).

VIII. A religion of guidance, but not of God's guidance.

The last feature to receive mention is perhaps the most famous, and most dangerous from a psychological standpoint of any of the Movement's practices. It is the "guidance" delusion.

On the front cover of one of the Movement booklets these words appear:

"Everyone can listen to God.
When man listens, God speaks.
When God speaks, men are changed.
When men are changed, nations change."

What authority is there for such statements in the Bible? None. But it sounds good, anyway. The Bible teaches that man has no audience with God, except through the Lord Jesus Christ, whose name is here entirely omitted.

Guidance for each day's activities are supposed to be gotten from an early morning "Quiet time" (or all during the day, for that matter), which **quiet times** are carried on as follows: the listener gets into a comfortable position, relaxes completely (both mentally and physically), and the Holy Spirit of God is supposed to dictate the orders for the day—without even the earthly writer's awareness of the message until it is read.

Those familiar with such phenomena will recognize at once the "automatic hand-writing" of the hypnotic trance, and of the spirit medium. Those who are acquainted with their Bible will recognize at once that no such means of gaining direction from the Holy Spirit of God is even remotely suggested in

SOMEBODY PRAYED

The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know someone
had knelt in prayer;
Had taken me to God that very hour,
And asked the easing of the load; and He,
Infinite compassion, had stooped down
And taken it from me.—Grace Noll Crowell.

His Word. And yet they claim its direction to be infallible, and the possibility of its usage absolutely universal—for saint or sinner, for regenerate or degenerate. Such practice is closely akin to the ouija board, and to planchette. Dr. Stevenson has said, "The hallucinary voices of the mentally ill, the spirit voices of our spiritualist friends, the 'guidance' of the Oxford Group are as closely related as children of the same parents....."

And certainly the Christian cannot afford to meddle with such. The reported "guidances" are enough to convince even the babe in Christ that they are not of God. The Christian knows that there are lying spirits who can bring false messages to one who would surrender to them—and the relaxed state together with "surrender" is exactly what it takes to traffic with these powers.

A careful consideration of these eight points reveals the Oxford Group Movement to be not only a noxious and dangerous cult, but also one whose venom of the denial of Christ and His atoning work, and the Book that reveals Him is exceptionally well camouflaged and covered. We are reminded of the words of the Lord Jesus when He said, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). It seems to deserve the name which Wm. C. Irvine, in his book "Heresies Exposed," has coined for it,

"The Twentieth Century Modernist Gospel."

FATHER DIVINE, THE BLASPHEMER

By Evangelist Philip Sidersky

SOME TIME AGO "Father Divine" was ordered to appear in the Children's Court, New York City, by Judge Panken. One of Father Divine's followers had abandoned her home and family; the case came to court, and Father Divine became involved.

Judge Panken lost no time. "Are you God?" he demanded. The Court had intimated that an affirmative answer would involve a contempt charge, and Divine knew a negative answer would cause him to lose caste with his followers. Divine asked his lawyer, and then told the Judge he refused to answer. Judge Panken said something about a "contempt" citation and asked the question again. This time his lawyer advised him to answer, and this is what he said: *"No, I am not God, but millions of people think I am and I'd like them to believe it."* (New York Times).

The thing that stirs our indignation is, this country has laws against making seditious statements against the government and we have laws against libel and slander; but this colored deceiver *is allowed to blaspheme God and Christ and nothing much is done about it.*

We marvel at the patience of God in this day of Grace; God now restrains His wrath, seeking to save the evil doers. *But the day of judgment for the ungodly is soon coming; then God will avenge His Name and His honor.*

We also think how differently our Lord acted when He was arrested. Jesus died for His claim to deity, humanly speaking. John 19:7. But this colored blashphemer, to save himself from prison, backs down in court. When put to the test the false and the true always reveal themselves. Thank God, *Jesus proved Himself, in every way, including His resurrection from the dead, to be the Son of God!*

THE GREATEST NEED IN AMERICA

By J. E. McKee, Alpine, N. Y.

The greatest need in America, today, is for the ministers, who occupy the pulpits of the land, to get converted (Greek, "begotten from above" John 3:3); read their Bibles many hours each day, and frequently pray from sundown to sunup (a thing few of them have ever done); to revolt against the more or less apostate ecclesiastical politicans who lord it over them and their gossiping, card playing, dancing, theater going, cigarette smoking, novel reading, Lord's Day disgracing, prayer meeting ignoring, Bible rejecting constituencies, and unsheath the Sword of the Spirit and wield it in the Spirit's power! Then, as ever, we will know the power of John Knox and the fruitage of Charles G. Finney. Christianity once meant the Holy Ghost: but ministers, who carry the credentials of their calling—an unwavering allegiance to the Scriptures, a life wholly given over to the ministry of the Word and of prayer, and a Spiritual enduement that confounds the world and convicts the sinner, are, today, conspicuous by their absence. Reader, if your breast aches for a mighty Spirit-born revival of pure Scriptural Christianity, that will transform lives and solve national and international problems, pray mightily for the ministers of America. Read Second Chronicles 7:14.

JESUS

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By Leona Dawson Cole

If ever you should cross His path
And look into His face.
Or ever hear His kind voice speak
Or taste His offered grace.
If ever you should step within
The circle of His light..
His holiness, just barely touch
So radiant and white—
Your spiritual heaven will open wide!
You'll rise above the sod..
Your heart, your life, your all you'll give
To Jesus..very God.

THE FINAL CONFLICTS OF THE END-TIME POWERS

By Alva J. McClain, President, Grace Theological Seminary, Akron, Ohio

The initial purpose of the present article is to outline briefly those final conflicts which, according to Biblical prophecy, will involve the four great powers, and also to discuss some of the present-day factors and tendencies which seem to be driving the world to the predicted holocaust. Prophecy, as some one has well said, was not given to enable us to prophesy. And undoubtedly there are many details regarding the future which are omitted from the divine record. Nevertheless, in the prophetic Word we may find at least a general outline of coming events, sufficient for us to discern the face of things as they begin to come to pass.

The most important Biblical source of information regarding these predicted conflicts is Daniel 11:36-45, which should be read once more as a preface to this discussion. It should be noticed carefully that verses 5 to 35 describe the conflicts of the now **historic** kings of the "north" and the "south," that is, the Seleucidae of the ancient Syrian Empire and the Ptolemies of Egypt. Antiochus Epiphanes, "the vile person" of verses 21 to 31, by reason of his blasphemous attempts to blot out the ancient Jewish religion with its sacrificial system and completely to paganize the nation, became in Old Testament history a very fitting type of the final Antichrist. Therefore, we should not be surprised that, at verse 36, the prophetic vision leaps from the type to the antitype, from Antiochus to the Man of Sin. Such a leap across the centuries is a quite common phenomenon of prophecy, and is clearly indicated in verse 35 by the significant phrase, **"even to the time of the end,"** which is intended to warn the reader of the shift in time.

"The king" who does "according to his will" of verse 36 cannot possibly be identified with the historic Antiochus Epiphanes for several reasons: First, he is placed by the prophecy very definitely at the "time of the end" (v. 40). Second, while Antiochus was one of the kings of the north, this final king will fight against the "king of the north" (v. 40). Third, not by any process of interpretation can the description of verses 36-39 be applied to Antiochus. The details simply do not fit. Fourth, Antiochus could not be called an irreligious man, since he was very careful to honor the various gods of his day, but the final king will not regard "any god" (v. 37). Fifth, the king of verse 36 will "prosper till the indignation be accomplished," and **"the indignation"** is a technical Old Testament term used to describe the judgment period of the last days of the age.

The aforementioned shift in time at Daniel 11:36 introduces a new person and begins a different subject, both of which belong to the "time of the end." The person is undoubtedly the final Antichrist of Scripture, and also, I believe, the head of the Revived Roman Empire. Whether these two positions will be filled by one person or by two persons (as some hold) is not essential to the main purpose of this article. For, on the supposition of two persons, they certainly work together as one political unit. At any rate, in verses 36 to 45 we have recorded the methods and conflicts of this Roman power, whom I shall designate hereafter as the **Willful King** to distinguish him from the kings of the North and the South. With this by way of introduction, we are now prepared to discuss their conflicts.

Worship of Impersonal Physical Forces

1. **The international stage for these final conflicts will be set by the Willful King through his adoption, as a working philosophy, of the principle of the absolute supremacy of physical Force.** This is made very clear by the description of verses 36 to 39, especially in the **"strange god"** that he honors. The statements of the prophet on this point seem almost contradictory. On the one hand, we are told that the Willful King speaks against the "God of gods," exalts himself above "every god," and does not regard "any god." Yet on the other hand, verses 38 and 39 declare that this king honors the "god of forces," a "strange god," one "whom his fathers knew not." As a solution of this apparent contradiction, some have suggested that the Willful King only denies all **known** gods and then sets up a new god of his own, hitherto unknown. There is some plausibility to this interpretation, but the important idea seems to be found in the phrase "god of forces." The American Revision translates it "the god of fortresses," doubtless because the same Hebrew word is used in verses 7, 10 (last clause), and 19, where it unquestionably refers to **military** forces. Thus it would seem that the Willful King, while denying all known gods including the true God, will nevertheless himself wor-

ship at the shrine of impersonal physical "forces," preeminently those of a military nature, which he can control and direct in the interest of his own evil and limitless ambitions. In the Willful King there will appear at last a dreadful figure who will actually enthrone and worship the principle of physical force as embodied in himself and the forces he is able to control. Thus he will exalt himself above all known gods, yielding allegiance to none, but at the same time will worship the abstraction of Force as incarnated in himself. It is the philosophy of Satan.

The Philosophy of Force Manifest in Fascism

Now this is precisely the tendency which dominates the Fascist philosophy of the rising modern Roman Empire. And the phenomenon is unique. Even in Communist Russia, arming feverishly against the world, war is only a means to an end—the supremacy of the proletariat. But to Mussolini, Fascist philosopher and dictator, war is good as an end in itself. In his philosophy there is no fixed code of ethics which must be served by the might of the State, but the armed State makes its own ethics. In actual practice, of course, other political leaders have done the same thing, but they have tried to justify their actions on the ground of ethics. The Roman dictator scorns all such attempts as an indication of weakness. To him the will of the State is supreme, and he is the State. This is the Fascist philosophy. And just as Buddhism began as a philosophy and ended as a religion, so I think the Fascist scheme also will end at last as a religion, with the strangest god in all the checkered history of religion—a god of force. Thus the present Fascist empire prepares the soil for that final "king" who "shall do according to his will" (Dan. 11:36), recognizing no god except the **power** embodied in himself and in his control.

This Fascist philosophy of the absolute supremacy of physical Force, in several different ways, is hastening the world toward what may prove to be its last great baptism of war and bloodshed. First, transforming its ideology into action, Fascism has taken to the path of open and deliberate conquest for the avowed purpose of restoring the ancient glory and might of Rome. Ethiopia has been made the first of the modern provinces. Spain may be the next.

Second, the immediate temporal success of Fascism has encouraged other nations to adopt and imitate the methods of Rome. The outstanding illustrations are Germany and Japan, the latter already in possession of vast areas of conquered territory, the former preparing madly to strike either to the west or to the east.

Third, the political theory of Fascism is spreading like a disease, especially in the region of the Mediterranean. It has been embraced in Portugal. Greece for several months has been openly Fascist in character and sympathies, its Premier in today's news threatening a complete dictatorship. Very recently two of the trusted allies of France, Yugoslavia and Roumania, have virtually abandoned the Little Entente and switched to the Fascist camp. In spite of Russian and French sympathy, Spain seems likely to join the same camp under the insurgent Franco sooner or later. Even in France, Fascist, tendencies and movements have caused the government much alarm and uneasiness as to the future.

Fourth, it is this philosophy of the supremacy of Force, put into practice by the Fascist State, that has upset all the grand schemes of international organization. It has practically destroyed the League of Nations as an effective instrument, nullified the value of treaties, undermined confidence in the method of diplomacy, broken down many of the remaining feeble agencies of peace, and started the whole world in its maddest and most gigantic race for supremacy in the munitions of warfare. Even as I write, the President of the United States reports to Congress "with deepest regret" that more than one-fourth of the world's population is involved in "merciless, devastating conflict," and asks for the adoption of the greatest peace-time budget for military equipment in the nation's history in order that our country may be able to safeguard its interests against the deadly perils of the hour. And to this proposal there is but little serious dissent. Even thoughtful advocates of peace through international cooperation are soberly recognizing the futility of such ideals in the face of present stern realities.

Expansion in the Mediterranean

II. **The world's small remnant of political equilibrium having been unsettled by the policy of Force, there will come a rapid and tremendous expansion of the power of the Willful King.** Daniel 11:39 declares that "he shall deal with the strongest fortresses by the help of a foreign (strange) god: whosoever acknowledgeth him he will increase with glory; and he shall cause them to rule over many, and shall divide the land for a price" (R. V.).

In general, the methods here described seem to suggest military conquest, personal influence and diplomacy, mutually protective alliances, the support of dictatorial rulers in other countries, and commercial exploitation of these lands. While I am not even suggesting that Mussolini is the Willful King in person, surely it ought to be clear that in his Fascist methods and policies we have a remarkable correspondence with the things mentioned in Daniel 11:39.

It is further clear that unless some unforseen obstacle arises to delay its advance, the Fascist empire is on the eve of a great expansion of influence and power in the region of the Mediterranean. In fact, its beginning is already a matter of history. And until one of the major world powers is ready to risk precipitating another world war by taking a strong stand, there will be no interruption of the Fascist march.

(Continued on page 15)

The Christian Laver

THE SIGNIFICANCE OF OUR LORD'S ACT IN WASHING THE FEET OF HIS DISCIPLES

John 13:6-11

Fourth in a series

Because of the fact that the majority of Bible scholars attach little importance to this passage, its valuable teaching is lost to many people. In most cases the interpretations put upon these verses (I say put upon, for they scarcely seem to be drawn from the passage), fail to properly represent the obvious teaching contained in them. Since only a small minority of believers see in this teaching its full significance, it is well for us to know what it contains, and to know why we believe what we do about it.

Analysis of Verses 6-11

1. *Peter's question and our Lord's answer* (*vss.* 6-7). "Lord, dost thou wash my feet?" "What I do thou knowest not now; but thou shalt understand hereafter." This answer to Peter's question removes all ground for thinking that this washing was for physical cleansing, for here was something which Peter did not know about. However, the Lord assured Peter that he should know (*meta tauta*) hereafter literally, after these things. The most common idea is that "hereafter" in this passage refers to verses 13-16. Some expositors think the reference is to "the later apostolic enlightenment and experience." Let us see how *meta tauta* is used in the Scriptures.

Besides this case, *meta tauta* occurs in twelve other passages of the New Testament. In every case the reference to time is indefinite. Only four times is *meta tauta* used to refer to a time in the future (Jn. 13:1; I Pet. 1:11; Rev. 1:19; 9:12). Unless John 13:7 is an exception, the phrase in no case indicates the immediate future, that is, a few minutes later.

The reason why the "hereafter" of this verse has been understood as a reference to what is said in verses 13-16 is that this section has been considered as an explanation of the feet washing. This subject will be taken up later.

3. *Peter persists in his refusal.* "Thou shalt never wash my feet." Our Lord's answer reveals more of the significance of what he was doing. "If I wash thee not, thou hast no part with me (v. 8). The Lord did not say, if I wash not thy feet, but, "If I wash *thee* not, thou hast no part with me." Peter's refusal to submit his feet to be washed was but the evidence of his lack of complete submission to the will of the Lord. Peter did not understand. He was trying to show respect for his Lord, but he was not yielding to His will. This was a washing which if not received would prevent Peter from having "part" (meros) with the Lord. This word meros is used in several other passages of the New Testament in the sense of portion, share, or participation. To have part or to participate with a person, implies association or fellowship. As soon as Peter found that this matter was so serious as to effect his relationship with the Lord, he was ready to submit not only his feet, but also his hands and his head. This submission was the occasion of another important statement from the Lord.

4. *"He that is washed needeth not save to wash his feet,* but is clean every whit: and ye are clean, but not all" (v. 10 A. V.). Two different verbs meaning to wash, are used here. The first, *louo,* refers to a washing of a whole body, and is translated, "bathed" R. V., "washed" A. V. The second is *nipto,* and is used of the washing of a part of the body, that is, face, hands, or feet.

That "bathed", or "washed", does not in this verse refer to the washing of the body for physical cleansing is evident from the words, "and ye are clean, but not all," which are explained in verse 11, "for he knew him that should betray him." Likewise on the same basis, the idea of a reference to baptism is also excluded. If the other disciples were baptized, there is no reason for supposing that Judas was not, but it is said that he was not clean. Those who are washed, or cleansed, have no need except to wash the feet, which implies that they have such a need.

Inadequate Interpretations

The various interpretations present as the purpose of this act of our Lord the following ideas:

1. The Lord was observing an oriental custom.
2. He was teaching a lesson in humility.
3. He was teaching a lesson in lowly Christian service of love.
4. The Lord was teaching here the necessity of cleansing from the defilement of sins, acquired in the daily walk of the Christian life. (True as far as it goes).

The most common view among good scholars seems to be a combination of theories one, two, and three. They say that an oriental custom was used as the basis and occasion for teaching lessons of humility, lowly Christian service, and condescending

love. The idea of cleansing from the defilement of sins is held by only a few men. It will be found in a note in the Scofield Bible, and in the Jamieson, Faucett, and Brown Commentary. Meyer, Erdman, and Morgan, mention this idea, but seem to think that the main purpose was to teach lessons of humility, and lowly Christian service to the disciples, and thus to cleanse their hearts of selfish pride and malice toward one another. None of these men are of the opinion that the feet washing is to be regarded as a church ordinance. There are two portions of Scripture which constitute the basis for their interpretation. These are, Luke 22:24-27, and John 13:13-16.

1. *Luke* 22:24-27. This passage contains two main ideas which are used in this connection. (1) The contention among the disciples mentioned in v. 24. (2) The subject matter of these verses bears a similarity to that of John 13:16.

(1) The contention among the disciples. It is believed by such a worthy scholar as Dr. Edersheim, and by others also, that this contention arose over the question as to which of the disciples should sit next to the Lord at the supper. Whatever might have been the cause of the dispute, it is believed by a number of expositors to be the cause of the washing of the disciples' feet by the Lord. By washing their feet he thus rebuked their selfishness and pride, and at the same time performed the customary feet washing before a meal, which should have been done by one of the disciples.

The first thing that will be noticed in this passage in Luke is that the contention, according to its place in the narrative, did not come at the beginning of the supper, but after it.

The second important fact to be noticed is that the account of the contention follows immediately upon the announcement by the Lord that one of them should betray him. This shocking announcement caused the disciples to "inquire among themselves which one of them it was that should do this thing" (v. 23). Then we are told in the next verse that "there arose also a contention among them, which of them was accounted to be greatest." It is most likely that the contention arose out of the attempt to discover who it was that should betray their Lord. Coming after the supper as it does, it could not have been the reason for the washing of the disciples' feet, which took place at the beginning of the supper.

(2) The similarity between the subject matter of this passage and that of John 13:16. Similarity does not indicate that they are two records of the same sayings. The words of John 13:16 are part of the instruction as to what the disciples were to do about the feet washing, and came at the beginning of the supper. The teaching of Luke 22:24-27 was given to settle the contention among the disciples, which, according to the only one who mentions it, came after the supper.

2. *John* 13:13-16. The second main reason for interpreting the feet washing as a teaching of humility, lowly service, and condescending love, is the so-called explanation which is thought to be contained in this passage. That these verses contain the explanation of the feet washing is all but universally accepted. Is it our Lord's purpose here to explain the significance of what he had just finished doing? It is extremely doubtful. The passage does not appear to be an explanation of the meaning of the feet washing, but is rather the instruction as to what the disciples were to do about it.

There are two reasons why this section has been regarded as an explanation. (1) A necessary relation is supposed to exist between (*gnose*) "*know*", A. V., or "understand", R. V., of verse 7, and (*ginoskete*) "know", of verse 12. (2) It is thought that the question of verse 12 is a signal which indicates that an explanation is about to begin. As to the necessary relation between *gnose* of verse 7, and *ginoskete* of verse 12, there just is no such relation, more than that they are two forms of the same verb. Concerning the idea that the question of verse 12 is a signal that an explanation is forthcoming, two things may be said. First, the explanation does not follow. Second, the question may not have been a question at all. These considerations will be discussed more fully in the study of verses 12-17.

The Significance Of The Feet Washing

It will be readily seen that the commonly accepted interpretation of the feet washing is inadequate, because it is derived from passages which do not treat the significance of the act. The meaning of the feet washing is to be found in the portion of this chapter which reveals the nature of the need of the washing, namely, verses 6-11.

These verses set forth the following important facts:

1. This feet washing was something with which Peter was not familiar (vss. 6-7, 9).

2. This was a washing without which the disciples could have no part with his Lord (v. 8).

3. This washing is needed by those who are "washed", and such are said to be "clean every whit" (wholly clean) (v. 10).

4. All of the disciples were not clean (v. 10b, 11).

"He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, ye are not all clean." The betrayer is thus set apart as not clean. With this information we are able to know that the betrayer had not been "washed". Now since we know the kind of a man Judas was, it is perfectly clear what this washing was which he had not experienced. There is only one thing that it could be, and that is "the washing of regeneration"; that cleansing, transforming operation wrought in the heart, changing a sinful man into a "new creation in Christ Jesus".

Of the other disciples the Lord could say, "ye are clean". They had been washed with "the washing of regeneration", and they had no need of a repetition of this cleansing, but there was another need, namely, to wash the feet. Since "he that is washed" refers to a spiritual cleansing, this "need" to wash the feet, indicates the need of another spiritual washing. This washing is needed by him "that is washed" and wholly clean, a regenerated believer, and without which he cannot have "part", that is, fellowship, with his Lord.

That which hinders the fellowship of the believer with his Lord is the defilement of sins. "But if we walk in the light, as he is in the light, we have fellowship one with another",...."and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:7a, with 3b). "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness". (I Jn. 1:9). This is the cleansing which the believer needs, and to which the need to wash the feet refers. The physical washing of the feet to be performed is symbolical of the inward cleansing, and is intended to serve as a reminder, both of the need, and of the cleansing effected by the Lord.

The Christian's business is to feed the sheep, not to amuse the goats.—Bishop Taylor Smith.

FINAL CONFLICT OF END-TIME POWERS

(Continued from page 12)

The "King of the South" to Resort to Force

III. **Evidently threatened and at last aroused by the dangerous expansion of the Roman power, the King of the South will enter the military arena against him.** To quote the exact language of Daniel, "And at the time of the end shall the king of the south push at him" (11:40). Apparently the King of the South will be the first serious opponent to the political ambitions of revived Rome. Now if, as many suggest, the southern power is the British Empire, the present situation exactly fits into this detail of the prophecy. For there is no world power that stands to lose so tremendously by the expansion of Fascist power as does the empire of Great Britain. In fact, no other great power has anything vital in jeopardy in the Mediterranean. But to England the very fate of her great empire is at stake. It is the path to India, Egypt, Arabia, the Palestine mandate, Mosul oil, and her other eastern resources. Discovering at last from the Ethiopian adventure that the Fascist dictator cannot be stopped by any mere threats or protests, Great Britain is turning to the only argument left—the argument of **force.** With practically no internal opposition, she has embarked on an armament program with an estimated cost of seven billions of dollars. One of these days the "king of the south" will be ready.

In the face of these perils, it is interesting to note that the democratic nations, those peoples who do not want war, are drawing more closely together for mutual protection against the thing they fear, both commercially and in a military way. Even Russia pays lip service to the principles of democracy, not because she has any love for democracy, but because she hopes to see the democratic nations unite for the purpose of opposing Fascism which she fears and hates.

Attack from the North

IV. **Seizing the opportunity while the Roman power is engaged in conflict with the southern power, the northern power will launch a terrific military offensive against the Willful King.** The attack will be swift—"like a whirlwind"—and with vast resources: "with chariots, and with horsemen, and with many ships" (v. 40). Soviet Russia does not want war today. She is not yet ready. But she is getting ready. On last November 7 a Red army numbering 1,300,000 trained soldiers marched through the famous Square, 7,200 men each minute, flanked with massed tanks and cannon, an earnest of the final army from the north. And the defiant shout of the Commissar of Defense, "If we are attacked we shall answer with an offensive never seen in the history of the world," was intended for the edification of the Fascist dictator at Rome.

According to a high French authority, quoted by Karl H. VonWiegand, "Russia is building the largest and most powerful war machine the world has ever known. It staggers the imagination." The goal of Stalin's present five-year program is to make Russia stronger in soldiers, planes, pilots, tanks, machine guns, artillery, and motorization, than Italy, Germany, Japan, or any combination of border states. The reported goal is fifteen million trained men and ten thousand warplanes in the first line, with the entire nation geared to the production of the needed supplies for such an army.

Armed thus, the King of the North will wait for the southern power to strike first at the Fascist front.

Supremacy of the Revived Roman Empire

V. **Against these thrusts from two directions, the Roman power apparently will be successful in his opposition to both the northern and southern powers.** "He shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land (Palestine), and many countries shall be overthrown" (Dan. 11:40, 41). Here after much study I must insist that, by every contextual consideration, the pronoun "he" refers not to the "king of the north," but to the Willful King who is the main subject throughout the entire passage. The Kings of the North and South only enter the record briefly in verse 40 as his opponents.

Looking now at the present situation, does it seem incredible that the Fascist power would be able successfully to resist the military forces of both Eng-

land and Russia? A few years ago such a suggestion would have been dismissed as too foolish for serious consideration. But not today. In the first place, the Fascist empire will have the tremendous advantage of being **on the defense**. Other things being equal, the invader is always at a great disadvantage in military operations. Again, the Roman power will have the **advantage of location.** The Mediterranean Sea is not large and has but three entrances, each one a mere neck of the sea. It can be dominated absolutely by plane and submarine, types of weapons which require bases near to the place of attack, and by strategically placed land fortifications. Let the reader recall the disastrous attempts of the Allies to take the Dardanelles from the Turks.

It is highly significant that Italy last month passed France in submarine power, thus becoming first in this respect among all the great powers. According to **Giustizia e Liberta,** an Italian paper published in Paris with an uncanny reputation for reporting the Fascist war plans with accuracy, in January Italy had 4,000 modern planes and a force of 10,000 pilots, one-fifth composed of veterans. Furthermore, Italy will have the **assistance of those lesser Mediterranean powers** which are now turning toward the spell of Fascism. And the number is increasing. But it is possible that in the final phase of the conflict the deciding factor will be the entrance of the armed forces of the eastern power of the last days on the side of Rome. This leads to my last point.

The Eastern Power

VI. **At some place in the final series of conflicts this great Oriental Power will move into the vortex which will center on the eastern shore of the Mediterranean Sea.** In Revelation 16:12 this power is spoken of as "the kings of the east," which many interpreters are seeing in the rising empire of Japan with its puppet rulers in China. Japan hates Communist Russia and already has secret understandings with the Fascist rulers in Europe. The moment Russia attacks Rome, the opportunity of Japan will arrive; and she probably will strike without delay. Perhaps first she will attack on the eastern Siberian frontier, and then send aid to her Fascist allies on the Mediterranean. This may prove, humanly speaking, the factor that will turn the tide temporarily in favor of Rome. The armies of the North will be crushed utterly (see Ezekiel 38 and 39), the forces of the Southern power will be turned back, and for a brief space of time Rome will rise supreme, until the Stone (Dan. 2:34, 35, 45) falls from heaven to the destruction of man's empire and the establishment of God's blessed kingdom on earth.

We should never forget that the final stage of these powers and their conflicts will take place **after** the translation of the true church. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Lk. 21:28). "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3:14).

Let's Go Back To The Bible

For a period of thirteen weeks or more, dating from **Sunday, September 25,** the voice of Dr. Will H. Houghton will be heard over an eastern network and other radio stations, in a series of gripping and arresting **weekly messages** on the above general theme.

Dr. Houghton, president of the Moody Bible Institute, Chicago, is profoundly convinced that the greatest need of America in this critical hour is a return to the counsels of the Word of God and to the faith of our fathers. He will look into the history of our country, bring forth information that is fast becoming veiled in the hurry of materialistic living, and the addresses will move forward logically to instruct and inspire all who hear to a new devotion to the old standards of faith and life.

The thirty-minute programs, announced by Wendell P. Loveless, will include great anthem numbers by skilled Institute singers under direction of T. J. Bittikofer. As now announced, the broadcasts may be heard over the following stations.

WMBI (1080 kc.), Chicago
KFEL (920 kc.), Denver
WHN (1010 kc.), New York
WSAI (1330 kc.), Cincinnati
CKLW (1030 kc.), Detroit (Windsor)
WAAB (1410 kc.), Boston
WOL (1310 kc.), Washington
WCAE (1220 kc.), Pittsburgh
WFIL (560 kc.), Philadelphia

The time of this broadcast will be:
12:00-12:30, Mountain Standard Time,
1:00-1:30, Central Standard Time
2:00-2:30, Eastern Standard Time

Disheartened and indifferent church constituencies will find much profit in these far-flung addresses, and devoted Christians may well support this worthy endeavor by earnest prayer for its usefulness and wide acceptance.

"THANKS, I DON'T DRINK," SAYS FLYER CORRIGAN!

By H. Phelps Gates

"Thanks, I don't drink; just give me a glass of water."

These were almost the first words of Douglas Corrigan, 31-year-old flying mechanic, who startled the world by hoping over the Atlantic in his antique $900 "aerial jalopy."

One of the first pictures of the young flyer to be radioed to America and published in the metropolitan press showed him drinking water after he had refused a glass of Irish whisky.

"My nephew neither smokes nor drinks," declared Dr. S. Fraser Langford, pastor of the First Baptist Church of Santa Monica, Calif., in whose home young Corrigan lives. "I've heard him say on more than one occasion, 'Water's good enough for me. Liquor and flying don't mix.' Douglas has lived a clean life and belongs to a Protestant church. He knew that he had to have a clear head to be a good flyer, and that was his life's ambition," Dr. Langford said in an interview with the National Voice. "I hope his flight will help teach the youth of this land the clean living and total abstinence."

WHAT DO YOU SEE?

A little child and his mother were sailing on the ocean. The boy kept asking his mother when he should see the sea. She would point to the water all around the ship and say, "That is the sea, my child," but the little one could not understand. To him, that was only water. So the daisies, the brooks, the sunsets to us are only nature, until Christ has so revealed God to us that we see our Father in them.

—Selected.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

THE METHOD OF THE YIELDED LIFE

Mrs. A. B. Kidder, Canton, Ohio

In this second study of the yielded life we return to our key passage, Romons 6:11-23.

We have seen that God issues a definite call to yieldedness on the part of Christian believers. Having acknowledged the call, and being willing to yield, we naturally ask, "How?" And He does not leave us in ignorance. We are told to yield our **members as instruments of righeousness.** Again let me call your attention to the fact that yieldedness involves the body—your members. The child of God cannot live a yielded life by serving God with his spirit, and serving the devil with his body; "Ye cannot serve two masters."

We are to yield our members as **instruments,** to be passive in His hands, to be His tools with which He works out His purposes on this earth. Were you ever in the very midst of some piece of work, only to find that the tool that was so necessary for the next step seemed to have betaken itself to some unknown spot? If we are not fully yielded we are apt to be elsewhere than in the place where God can use us. As tools we are to be always and only in the place where God can use us, and we are only to act under His guiding hand.

But we are beings capable of thought and action; are we then when we are born again to yield our very bodies so supinely as to become mere inanimate tools? The word **instruments** expresses the thoroughness of our yielding. But look again, "Yield your members **as servants** of righeousness. "Servants may think and act with intelligence in the service of their owners. Note here that servants are bondslaves. So may we, the bondslaves of Christ, make use of all the intelligence with which our Owner has blessed us and of all our strength to serve Him and work out righteousness, His righteousness. Many a bondslave in Paul's day was a gifted business man for his master. Speaking on righteousness, recently, Rev. James R. Graham, Jr. of China, said, "God has put at our disposal a limitless capital stock of righeousness, the imputed righteousness of the Lord Jesus Christ, and we are thus under obligation to produce decent dividends of righteousness in our lives." To me that expresses just what Paul means by yielding our members as servants of righteousness.

Therefore, if yielding as instruments expresses the thoroughness of our yielding, then yielding as servants expresses the intelligent willingness of our yielding. There are those today who are teaching self-expression to young people; and these would discourage young Christians from yielding their wills to God, as if they would thus degrade themselves. Would that our young people could realize for themselves that it takes the highest intelligence to know and follow the will of God. Instead to be a yielded servant of God requires superhuman intelligence. Only God's grace is sufficient for these things. In 2 Cor. 12:9 He says, "My grace is sufficient for thee," and we must not overlook the fact that this was said, not to some weak-kneed, wavering babe in Christ, but to none other than the Apostle Paul, and to him when he had advanced so far that he had been given an actual look into heaven itself.

Our Lord does not call us to be less intelligent, but to be more intelligent. There is no school on earth which can teach us the method of the yielded life, no human teacher from whom we can acquire its technique. There is only one Teacher in the subject, and He has left instructions as to how to enter His school. Our blessed Lord Himself says to us in Matt. 11:29, "Take My Yoke upon you, and learn of Me." We are to yield our members as bondslaves, yes, but here He uses a figure of speech which raises that bondslavery to glorious fellowship with Himself. He who was the faithful, suffering servant invites you and me to share His yoke. The yoke was always double—two oxen yoked together to pull the load. Is there anything degrading in taking upon oneself the yoke when the opposite end is borne by the Son of God Himself? How glorious! Yield yourselves to Him and become a co-worker with Him—does it seem a position too high for such as we? He invites, "Learn of Me, for I am meek and lowly of heart." He is our great Example of yieldedness, and the Holy Spirit will teach us the things of Him we need to know. His yoke is easy and His burden light, for He shares it with us—what a Yoke-Fellow!

We may glean more truth of the yielded life from our passage in Rom. 12:1, 2. He who gave His body a willing sacrifice to die in our stead on Calvary's cross, asks that we, who have obtained life through that sacrifice, should in our turn yield our bodies a willing sacrifice to **live** for Him from day to day. Some saints have indeed been called upon to die for the Lord Jesus Christ, and, if He tarry, some may yet be called to the martyr's crown ere He comes for His own. The glory of such a sacrifice is indeed great. But to yield our bodies a living sacrifice, to live the daily round of our lives in His service is the method for most of us.

Another rule of the yielded life is, "Be not conformed to this world." Here is the real test which you and I may apply to our own lives to indicate the degree of our yieldedness. And whether or not we apply this rule, be sure the world will measure every one who is called a Christian by this yardstick. Non conformity to the world is the mark which the world expects of us, and to which we must attain if we are to bear fruit in our witnessing for Him who died and rose again to purchase salvation for mankind.

Let us analyze this word conformed —it means to be formed or shaped with. It makes me think of one of the pieces of a jig-saw puzzle. It has to be shaped with all the pieces around it, or the full picture cannot be perfectly seen. The world is a jig-saw puzzle today—the only one who can see how it really fits together is the one who sees it in the light of God's Word, "The whole world lieth in the evil one." Properly fitted together it discloses to view Satan, the arch-enemy of God and man. What shame to the child of God who conforms, or even seems to conform, to such a world!

We dare to paraphrase and render it thus—Be not **yielded** to the world, but **yield** yourselves unto God."

Into His Marvelous Light

AN APPRECIATION

Nejiman P. Schindel, a member of the Brethren Church for more than half a century, passed to his reward on June 20th, at the age of ninty two years, two months, twenty two days.

Brother Schindel was the Senior Deacon of the First Church of Hagerstown and served faithfully in this office until within the last few years when his advanced age prevented him from attending church. However never did he lost interest in his office or church.

His was the most kindly disposition, meeting every question of the church in that fine Christian spirit which characterized his whole life. The writer owes many hours of fellowship and helpful advice to this man of God. He was at least one deacon who took his office seriously and discharged it as a Christian should.

Brother Schindel not only looked out for the interests of his pastor, but was very considerate of those ministers who have given their life to the work of the Brethren ministry. In his will he set aside five hundred dollars for the aged ministers of our Brotherhood.

While his death as not unexpected it nevertheless came with a great shock to the family and friends. His pastor received the message bearing the news while attending a convention in Wilmington, Del. and hurried home to officiate at the services. Brother Schindel was laid to rest in the beautiful Rose Hill Cemetery, Hagerstown.

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won.
Enter thy Master's joy.

The pains of death are past,
Labor and sorlow cease,
And life's long warfare closed at last.
Thy soul is found in peace.

—James Montgomery.

And thus we left all that remained of his mortal being to await the glorious resurrection of the saints to welcome our returning Lord.

Frank G. Coleman, Sr., Hagerstown, Md.

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C. E. Topic for Young People

Topic for September 25, 1938
THE FIRST CHRISTIANS
(Acts 11:19-26)
Suggestions for the Leader

The time has come for every one of us to know what is the meaning of the word Christian. We ought to learn those characteristics that are expected of a saved person. Most of all, we ought to be able to say we are Christian because we have come to the Lord as the Bible says we should.

People know whether they are lodge members or not. They can tell others of their political convictions. However, many are indefinite in answering a question concerning their salvation. Some say, "I guess so" or "I hope so." Others say, "I try to do what is right," and "I do my best and that is all that is expected of me." Of course these people have no clear picture of salvation and what the Lord Jesus can mean to us. Really the doctrine of assurance is the thing that needs to be taught and accepted in the churches today. It makes us live right and gives us comfort all along the way.

The first Christians followed Jesus. They did not literally walk in His steps about Galilee and Jerusalem. They followed Jesus by keeping His sayings and living the life He wanted them to live. At first, there was no confusion between church membership and Christianity. Only those saved people were added to the church. Remember that no one can join a church. The Lord adds to the church such as should be saved. Every where the Bible speaks of being added to the church.

Christianity and discipleship are the same. In both, the Lord is honored and respected. Christian Endeavorers live for their Savior because they love to follow Him. His challenge is magnetic. His appeal is attractive. In this day of a mixed multitude we can do much to give a clear picture of a real Christian by word and deed.

1. The Early Christians were Scattered and Persecuted. Acts 8:1; 11:19.

At first, the infant Christian church was nearly crushed. The forces of wickedness were set to destroy the early church. Throughout the centuries there has been a conflict, sometimes called the "conflict of the ages;" it is the conflict between God and the devil. Unfortunately it has involved human conduct. We have been drawn into this difficulty and must choose on which side we lend our influence.

Satan tried to destroy God's people, the Jews. The waters of the Red Sea would not drown them. The fire in Babylon would not burn them. Lions would not eat them and armies would not kill them. Persecution and depression can not destroy them. Now Satan has turned to attack the Christians. Through Paganism, he tried to slaughter them. He set religion against religion. At last he found a powerful way to fight the cause of righteousness. What he tried to do to the early church, he will try to do to us. He scatters and persecutes. The Lord Jesus unites us together and helps us.

2.. The Early Christians Travelled. Acts 8:1; 11:19.

God never meant that His messengers should settle down to a life of inactivity and ease. Some even think that the persecution was permitted to come in order to spread the Word in other places.

In the first reference, it tells that the apostles tarried in Jerusalem while the other members went everywhere preaching. This is a proof text that the members of the church should not leave all the work to the preacher; they too ought to be bearing a message for the Lord.

We ought to honor the Lord in our travel as well as at home. When we take a vacation we need to remember that God is there too and that our need for Him is as great as at any other place. Many times we are brought closer to the Lord, while away from the busy cares of this life.

3. The First Christians Preached Christ. Acts 8:5; 11:20.

God always blesses those who preach Christ. He honors His word and brings about a great increase. The faithfulness of the early preachers was seen in the message. Today we have all sorts of things coming in the church to take the place of the main message of Christ. Some talk about a social gospel and others spend their time with subjects that have no connection with salvation.

The story of the resurrection was so amazing and wonderful that the people did not cease talking about it. This message gave power to the church. Men were won to the Lord through the preaching of the resurrection. If we would use it more, we would be sure of winning more souls for Christ. It must be that great crowds of people do not realize that Christ is alive and active. He was dead but He rose again and lives in heaven for us.

4. Belief is the Starting Point of Christianity. Acts 8:6; 11:21.

Faith comes by hearing and hearing by the Word of God. The message of the early Christians was from God and the people had faith in it. The first thing they needed to do was to believe on the Lord Jesus. This is the first thing in the Crristian life for us too. Good works are important but they can not take the place of our belief in God and His Messiah .

Much miserable living in the world today is due to the conduct of those who claim that they do not believe. The only sensible and reasonable life for us is in Christ. After we have accepted Him as our Savior, we begin to do things pleasing to Him. He is ready to use us for His own service.

Saving faith is more than merely believing that Jesus is the Savior; it includes acceptance of Him as Lord of our lives.

5. Church Attendance and Support. Acts 2:46; 11:26.

The first Christians were concerned about their support of the church. The members did not forsake the assembling of themselves together. They saw the advantage of Christian fellowship and spiritual help. Their meeting together was like the meeting of a large family. They loved each other and worked in harmony. Since we have as much in common as we do; we ought to trust and confide in Christians like they did.

If we do not care about our loyalty to the church, the trouble is with ourselves. God means for us to be faithful to the church. Possibly the thing we need is to pray that the Spirit of God would enlighten our minds to our need for regular attendance and support of the church.

Questions

1. When and where were people first called Christians? Acts 11:26.
2. In what way is Christianity like discipleship?
3. What good came from the first great persecution of the church? Acts 8:4.
4. In what respect does Philip reveal the work of the early Christians? Acts 8:35.
5. Do you think that we should be as

HEAVEN BOUND

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By Leona Dawson Cole

If you get there
Before I do,
Look out for me
I'm coming too.
Before I leave
I must call back
To souls upon
The other track.

faithful to God away from home as at home?

6. What teaching do we have in respect to church attendance? Heb. 10: 25.

C. E. Topic for Juniors

AN AWFUL FUTURE FOR THE UNSAVED

September 25

Leader

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). What wonderful words of promise for the believer. Again in John 3: 36, we read "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." In this verse we not only have the wonderful promise of everlasting life for the believer, but also something of what is in store for the unbeliever, the one who rejects God's only begotten Son, Jesus Christ. The Word of God not only tells us of a wonderful future for the believer but it also tells us of an awful future for the unsaved.

The Scriptures use several different words in speaking of the place we know of as "hell". Hades was the place where the dead were sent upon their death. It was divided into two compartments with a great gulf between. One compartment was for the saved dead and the other was for the unsaved dead. When Christ arose on that Easter morning long ago, the place of the saved dead was emptied and they went to be with Him. Today the saved when they die go to be with Christ instead of going to hades, while all the unsaved dead go to hades to await the resurrection and their final judgment, when they shall be cast into Gehenna, the lake of fire. Surely heaven is a place worth gaining and hell a place to shun.

For Discussion

For whom was hell prepared? Matt. 25:41—Prepared for devil and angels and not for man.

Who shall be turned into hades? Psalms 9:17 — The wicked.

Who will never be there? John 3:36, John 5:24, Rev. 20:6 — Saved.

What is hades? Mark 9:43-48 — A place of awful suffering. Luke 16:19-31 — Jesus describes a scene in hades.

When will the unsaved be raised? Rev. 20:5 — One thousand years later than the saved dead.

What will happen to the unsaved then? Rev. 20:14-15—Judgment. Those who have been in hades will be cast into the lake of fire.

Both body and soul will be cast into lake of fire. Matt. 5:29-30, Matt. 10: 28.

The type of people you will have to keep company with if you reject Jesus Christ. Rev. 21:8.

It is better to suffer loss now then to be cast into the lake of fire. Matt. 18:9, Mark 9:43, 45, 47.

We are to fear Him that has power to cast into the lake of fire. Luke 12: 5.

Leader in Conclusion

Who wants to go to a place prepared for the devil and his angels when God has prepared a place for man? John 14:1-3. Death has no terror for those who trust in God. The story is told of a rough jailor, with a large bunch of keys who made every thief and wicked person tremble, but he had a little daughter whom he took up in his arms where she would nestle. She had no fear. Why? Because she knew she loved her father and was loved by him. She was safe with him. So it is with us, we have a Heavenly Father who loves us and when we love Him and follow Him and His beloved Son, we need have no fear. We are safe with Him. Let us this day make the decision to follow Jesus Christ and put our feet on the path that leads upward to Jesus Christ, heaven and home, and forsake the path that leads down to Satan and hell.

CENTER CHAPEL CHRISTIAN ENDEAVOR

Peru, Indiana

It has been some time since you have heard from our Christian Endeavor. We love to read letters from other churches so we are sending one to you.

We are from a small country church and have an average attendance of approximately twelve. Even though we are small in number we are quite an active group. We find that we are going to reach most of our goals for this year and we are hoping that we might reach all of them next year. For the past year we have chosen one of our group to serve as leader of the Christian Endeavor lesson for one month at a time. We have found that this has avoided a lot of difficulty and has aroused more interest because of more prepared lessons. In the same way we choose our pre-prayer service leader and we conduct this service for fifteen minutes before the regular Christian Endeavor study.

We have a planned program and once a month we meet at the home of one of our members for a social get-together. In June our Endeavor entertained all the Brethren Endeavors of the county at a barn party. There were over eighty in attendance at this party and it served to bring us into closer fellowship with our neighbor Endeavors.

We need your prayers and we pray that He will be the "guiding light" to all Christian Endeavors all over the land.

Yours in His work,
CENTER CHAPEL C. E.

OAKVILLE, IND.

As we are about to close this year's work we would like to tell you other C. E. members about our Young People's Christian Endeavor work in the past year and about the State Conference which was held here at Oakville. Our C. E. re-organized a little over a year ago and we now have nineteen members who have signed Active or Associate Pledge Cards. We have reached nearly all of our goals and expect to receive at least two Christian fiction books from the National C. E. Union. We have been having pre-prayer services before our regular services and find them very helpful. When the weather is permitting we have our weekly Sunday evening services out on the church lawn which we enjoy very much. For our spiritual closing we have a study in Psalms given by our Pastor. When we have extra time interesting contests are conducted by the pastor or some member of our C. E. Sometimes we look up Bible references, answer questions, or name cities, characters, or books of the Bible. They help create interest in our C. E. We find the topics in the Evangelist becoming more interesting and use them in our weekly services except when we have special meetings. At the State Conference held here this year we had quite a few young people present. A weiner roast and treasure hunt were attended by about fifty young people on Wednesday and Thursday afternoons. Campfire services were also conducted following the evening Conference sessions. Rev. Robert Ashman led the singing at these services. Miss Bernice Berkhiser read an interesting Indian story one evening and Rev. Klingensmith gave a very inspirational talk on Consecration the last evening. We enjoyed having the Conference here very much and wish more of you could have been here. We are looking forward to a greater and better year in the Lord's service and hope that your work may prosper.

Yours in C. E.
JANET KING, Sec.

CLAY CITY, IND.

Dear C. E. Friends

Greetings from the Senior Christian Endeavorers of Clay City, Indiana. Although you have not heard from us for several months do not think that we have quit, because we have not.

We have twenty-two members in our society and an average of about sixteen at each meeting.

One Sunday afternoon in April sixteen of the young people gave a program at the County poor farm for the people there. Bible verses were given by each member, two special numbers in music, and our pastor gave a short talk. Then after the program the Matron showed us the farm, which was very interesting to us. One of the men has been in bed four years and never walked one step. The Matron told us that he was always happy and satisfied. When we saw this we truly felt thankful for our health and the blessings God gives us.

We had charge of two Sunday even-

ing services. One of these was during C. E. week and at this service different young people brought messages and the work of the Christian Endeavor, and the way the different goals were being worked out was presented. Then on Sunday night, May 22, we broadcasted a program "from Africa." Our studio was a room in the basement and with the use of amplifiers our program was very effective. (We had talks by two missionaries and several musical numbers by the natives).

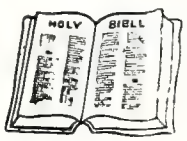
Several C. E. members visited shut-ins on Sunday afternoons taking messages in song and scripture with the different ones taking part. I think if they were asked what they had derived the most good from the past year they would say that their Sunday afternoon visits to the shut-ins were the most worth while.

We have had a fifteen minute pre-prayer service before our regular meeting each Sunday evening and feel that any growth that we may have made during the past year is due to these few moments of prayer and the fact that we as a local group as well as the national society of Christian Endeavor have put "To the Jew First" as one of our main objects of prayer.

We are planning to have at least two of our C. E. members in camp at Shipshewana. We have met all of our goals for this year and trying to meet each one has made our work more interesting.

We send our best regards and best wishes to each society throughout the brotherhood for a bigger and better society for the coming year.

THE CLAY CITY C. E.
Maletta Roush, Corresponding Sec.



NEWS FROM THE FIELD



WASHINGTON, D. C.

From the reports submitted by the different auxiliaries at the recent business meeting the past quarter has been one of good progress. During that period eighteen made a confession of faith in the Lord Jesus Christ as their personal Savior. Of that number eleven have been baptized and received into the fellowship of the church. Also, there were a number of reconsecrations. The secretary of the church school reported that the average attendance had been 346, the highest in the history of the school. This number was not the result of any great increase in enrollment but was the result of a higher percentage of attendance. Our school is making a steady if not rapid growth in numbers and indications are not lacking of steady progress in spiritual matters.

To provide more room for the growth of the school the church has purchased two houses adjoining the church on Twelfth Street. We feel that God has very definitely answered prayer in this matter. Attempts had been made at different times through agents to purchase this property but the owner would not consider selling. At the April business meeting two of the deacons were named as a committee to deal directly with the owner and to explain to her our need for these houses to provide room for future growth. When this was explained to her she readily agreed to sell and made no attempt to profit unduly because of our need for them. The building will require a certain amount of remodeling but will give us much more room.

The church was greatly strengthened by a short Bible conference from May 24 through May 29, with Mr. Roy L. Brown as the speaker. Mr. Brown knows the Bible thoroughly and is a forceful speaker using charts to illustrate his lectures. He is well known in Washington consequently there were many visitors at every service. We have heard many testimonies of benefits received from hearing these messages.

Last Sunday evening the closing exercises of the three weeks summer Bible school were held. The leader reported a total enrollment of 127 pupils with an average daily attendance of 111. Including the teachers 133 different homes were touched. Eighteen different churches were represented. These schools are a great influence for good in the community. One lady, residing in the neighborhood but not a member of the Brethren Church, gave $10 to provide treats for the children of the school. The recital showed in the songs and memory work the result of capable training. Much of this will be retained in the minds of these children. So much more time is available for training in these schools when compared with the Sunday School.

About twenty-five of our young people are planning to spend the week beginning July 31, at Camp Bethel near Roanoke, Va. During the spring months a contest in "Searching the Scriptures" was carried on in the Intermediate department of the Sunday School, the winner to receive one week's expenses at the camp, the winner of second place to receive half the week's expense. Ralph Gilbert won first place and Lorraine Byer second.

Our pastor, Brother Homer A. Kent, is now spending a well earned vacation visiting his home in Long Beach, Calif. During his absence the work is being cared for in a very capable manner by Rev. T. C. Lyon. Midweek prayer meetings during the two months are to be in charge of different organizations of the church. This plan serves to increase the interest in the meetings so that the attendance keeps up very well despite the usual summer slump. Brethren visiting Washington are invited to meet with us. All regular services are held even in the summer. However, we are using a unified service Sunday mornings in which the sermon is delivered shortly after 9:30 followed by the Sunday School. This program will be used until the middle of September at which time the regular order of services will be resumed.

Plans have been made for a series of evangelistic meetings to begin the third Sunday in October with Rev. R. D. Crees as our leader. We ask an interest in your prayers that the work here in Washington may continue to prosper and that we may be able to contact many more of those who need to be told of the Savior.

Austin C. Munch.

COUNTY LINE, INDIANA

The annual Home-coming and harvest meeting of the County Line Brethren Church will be held Sunday, Sept. 11.

A cordial invitation is extended, especially to former pastors and members.

Location: One mile north of Lapaz, Indiana.

WM. H. MILLER, Pastor.

TITHING EDUCATION MADE EASY

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only **three cents and a half per family.**

A set of samples and full particulars will be sent for thirty cents.

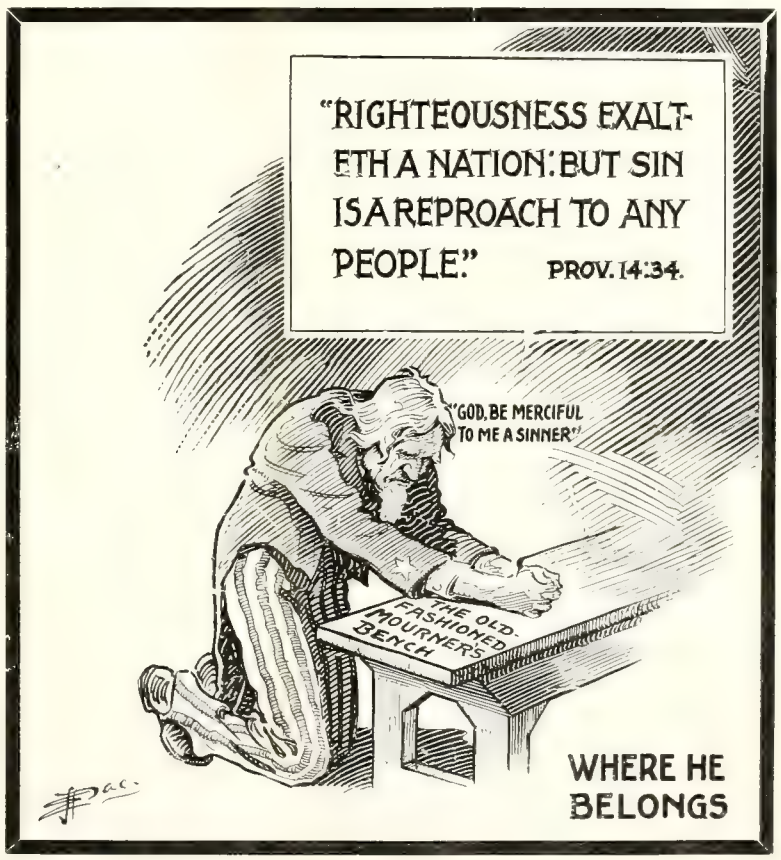
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The BRETHREN EVANGELIST

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The Inevitable Christ

By Tom Olson

THE WORLD CRISIS— AND CHRIST

Francis B. Sayre, Assistant Secretary of State, very forcibly discribes the world crisis and prescribes the remedy, in *Good Housekeeping* magazine. He says, in part:

"We are today living through one of the really crucial periods of the world's history. Autocracy and dictatorship are demanding men's allegiance. Political institutions are cracking ominously. Democratic government is fighting for its life.

"It is as though we could see cracks slowly widening in the walls of some splendid old cathedral whose foundations are gradually giving way. Unless the foundations themselves are strengthened, the great edifice with its lofty gothic arches, its noble towers, its intricate and delicate traceries, will surely collapse. In the walls of our civilization we see ominous fissures and multiplying evidences of increasing strain.

"The only thing that can help now is to go down deep to the very foundations and repair them, and the danger can be eliminated. How?

"I can see only one way which is really practical and which is really efficacious. Our own failures are manifest. We must turn for the knowledge that we need to Someone Who by the results achieved has proved His mastery over life, Who by His continuing power over the souls of men has proved His profound understanding of human nature and how to satisfy its insistent needs.

"The one figure Who stands out through the ages as the supreme Master of Life is Jesus Christ of Galilee. Jesus Christ stands forth today unique without a peer. Turn to Him we must if we are to save our civilization.

"Materialism never will and never can succeed. For human nature will eternally crave spiritual values which material possessions and material force can never satisfy. A life without love dries up and withers.

"Look at the worn and utterly weary faces around you as you ride in the subway or walk the city streets. Modern wealth has brought, not happiness, but disillusionment, cynicism, utter pessimism. Materialism is not yielding practical results.

"And here comes Christ saying: 'Do you want to know the way of happiness?'....'Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.' By His life and by His death He created power which has gone thundering down the ages.

"Would men in these days of breakdown and seeming failure learn how to wrest triumph out of disaster? If ever there was seeming failure and disaster it was at the end, when Christ's life was snuffed out in a criminal execution. His splendid mission to save humanity apparently ended in a fiasco, His closest followers in His hour of need actually deserting Him and one betraying Him. Yet in some strange way He knew how to turn the very shame of that pitiful death into the crowning triumph of His life. The cross, symbol of utter disgrace and failure, He has triumphantly turned into a symbol of eternal victory.

"If you dare to believe the revolutionary teachings of Christ—which are poles apart from the beliefs of our time, which are scoffed at and derided by the crowds around us—if you dare to believe that what Christ said was true and to put His faith to the test, what a thrilling adventure Christianity becomes!"

The Lord Jesus is also the only Remedy for the *individual* crisis. Each person is a sinner, a failure in himself. Regeneration is an absolute necessity. "Ye *must* be born again" (John 3:7).

"Whosoever believeth that Jesus is the Christ is *born of God*" (1 Jn. 5:1). The born again person is a possessor of new life, new nature, new power, new purpose and a new destiny. Hallelujah, what a Savior!

INSURED AGAINST CONVERSION

Lloyd's of London, a unique British insurance corporation, originally specialized in marine insurance but it now writes all forms of policies, except life. It is possible to insure against practically every act of man and nature.

Lloyd's have been asked to issue some very strange policies. They have been asked to insure the figures of Americans with a public following. They insured an expert's brain, an actress' accent and George Washington's false teeth.

The daily press recently mentioned one of the strangest policies which Lloyd's issued — that of insuring an American against being "converted." That American must regard conversion as a disease or a danger or a calamity!

There are those who smile at that American for taking out such an insurance policy, but who nevertheless entertain fears of being converted; for they studiously refrain from attending services where the gospel is preached. They also evade the efforts of personal workers and they refuse to read the Scriptures and gospel tracts.

If the Bible teaching regarding conversion were really understood, this writer feels that men would rather be converted gratis than pay premiums on an insurance policy against conversion.

According to the word of the Lord, conversion is a *necessity*. He said: "Verily I say unto you, Except ye be *converted*.....ye shall not enter the kingdom of heaven" (Matt. 18:3). According to Strong's Exhaustive Concordance of the Bible, the word "converted" as used here means to "turn."

A Bible example of conversion is that of the Thessalonians. When Paul and Silas entered the city of Thessalonica, the Gentiles in it were idolators, but when these Gentiles heard the good news of the death of Christ for our sins and His burial and His resurrection for our justification, they "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, Whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:9, 10).

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ARMAGEDDON

The subject was announced. A sincere but uninformed woman read it. She was impressed. Since cultured and educated people should be ever informed she philosophized, "We must hear about Armageddon, that animal they make baskets from." It is to be regretted that so many people are so ignorant of Scriptural truth. It would not be so alarming if this ignorance were limited to the people of the world. They might be excused for confusing Armageddon with the armadillo, but such lack of knowledge is not confined to the people of the world. A prominent minister upon seeing a bill board announcing "The Battle of Armageddon," exclaimed, "Arma-, Arma- Armageddon! What battle was that?" Satan must greatly rejoice when people know little or show so slight interest in the things which are coming to pass on the earth. An opportunity is before those of God's people today, who desire to declare both the great truths of Christ and His salvation, and the truths concerning the prophetic Word. The kingdom is coming. The Son of God will in His time take over the reins of human government. He shall reign over all the earth. People need to be told. Our privilege, perhaps even envied by the angels, is to declare the whole counsel (plan) of God. If the nations are arming for Armageddon, it is our business to tell it. The facts concerning God's purposes will comfort the saints and convict the sinners.

SALVATION IS PRACTICAL

The exponents of the social gospel have been working for years to clean up society. The results of such reform do not seem startling. But God has a method of reform. It is not through the education of the mass but the regeneration of the individual. It was recently reported that a radio gospel preacher reports that hundreds of people have been transformed through his ministry and 1,500 letters have been received from people who have given up drink. It may be well to talk temperance and reform, but it is far better to present Christ and His salvation. When Christ transforms a man, He makes him a new creation. Old things like booze will pass away. Give us 50,000 spirit filled gospel preachers in the United States and God will send a revival to eclipse any yet known. Even if such a wide spread revival does not come, there is no reason why great revivals cannot take place in localities. A revival and an ingathering, and a transformation of souls may be experienced in any locality where the people are willing to pay the price. The Brethren Church should be awake to this. Let every minister emphasize these things as never before and God will give us startling transformations. Souls will be saved who quit booze, quit the world, and turn to Christ.

A DOG AND A WOMAN

It is said that an old lady once rented a cottage for the summer. A large dog went with the cottage. Now the dog and the woman each preferred a certain commodious soft arm chair. Frequently when the woman desired to sit in the chair, she found it already occupied by the dog. Not desiring any argument with the stalwart canine, she thought it better to get him out of the chair in a kindly manner. She soon learned that by going to the window and pretending to chase the cats away, the dog would rush outside and she could get the chair. On one occasion the dog found the woman occupying the chair and ran to the door and barked loudly. When the woman arose to see what it was all about, the dog ran back and quickly took the chair. Even dogs are not so dumb! This should point us to at least once principle. The deceits we practice on others are certain to come back to us sonner or later. God's people to stoop to the tricks and schemes of the world to bring their desires to pass, reaction is certain in due time. God still runs the universe. He has a way of vindicating His people in due time. It is possible to get our way, only to find later that it is not what we wanted at all.

BE LIKE CHRIST

The very term "Christian" when applied to an individual means like Christ. However, it is well for us to consider how we can be like Christ. Nothing

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can make us like Christ except that which comes from Christ. No one can be a Christian by trying to clean up the old Adam with an effort to imitate Christ. Being like Christ begins with salvation at which event one becomes a partaker of the divine nature. Salvation is not simply trying to be good by building good habits and high purposes. Salvation is the very life of God planted in the believer when he depends sincerely upon the many exceeding great and precious promises. The holy walk of the Christian is the result of God's holiness flowing out through the life and action of the Christian. Holiness cannot come out until it has gone in. God's holiness is given to those who receive Christ as a personal Savior. If we would be like Christ, then we must feed our souls on His Word. We must eat the bread of life. We must drink the water of life. We must know him as the way of life. Christ is everything to the Christian. The Apostle Paul expressed it by inspiration of the Spirit of God, "Christ in you the hope of glory."

WHY?

A brother from Philadelphia writes the editor the following question. "Why are so few of the Jews converted?" Believing this to be a sincere question, it is worthy of a sincere answer. First, we are not at all certain that so **few** Jews are converted today. We have it from those especially interested in Jewish evangelism that there are today more Jews converted to Christ in comparison to their numbers than there are Gentiles. Yet as we look out over the world it does seem that only a few are really receiving the gospel. As to the why of this situation there are both divine and human reasons.

As for the divine reasons they are found in Deuteronomy 28 and Leviticus 26. These two chapters explain that the Jews today are out of active covenant relationship because they have turned from God. The great climax to this turning from God took place when the leaders of the nation rejected the Messiah. As a result the nation was scattered among the other nations as these chapters indicate. God has a future for the Jews when they shall admit their iniquity and that of their fathers. Then God will remember his covenant with Abraham, Isaac, and Jacob and will also remember the land. During the centuries that the Jews are scattered among the nations, there is to be a remnant according to the election of grace (Rom. 11:5), but only a remnant. In other words it is not yet God's time to convert the entire nation. That will take place when Christ comes back again. At that event the Jewish nation will receive their King as they look at Him face to face. They will then see Him whom they pierced. Until that great event, Jews will be converted to Christ here and there and become a part of the church which is His body. In the church there is neither Jew nor Gentile for both together make up one new man, the church (Eph. 3:15). So far as God is concerned the distinction is broken down.

There are also several human reasons why there are not more Jews converted. In the first place, there is comparatively little work done in Jewish evangelism. For centuries, no one seemed to care for the Jews to take them the gospel. One must know Judaism well and one must know the Jewish heart in order to deal effectively. Again, the Jew is a victim of a great error. He thinks that the terms **Gentile** and **Christian** are synonomous. Furthermore, the Jew has suffered the most terrible atrocities through the centuries at the hands of those who have called themselves Christians. Therefore the Jew has little faith in the church. Yet again, the few Gentiles who are Christians have not shown a spirit of concern and love for the Jew. They have in many cases either helped to persecute him or at least they have done nothing to oppose such persecution. As a result of these things, Gentiles have helped to retain the veil over the eyes of the Jew (2 Cor. 3:13-16). Real Christians who want to

(Continued on Page 8)

SPECIAL NOTICE TO PASTORS

It is our plan to start a new department in The Brethren Evangelist. It will be **your** department. Please follow instructions carefully.

It is our desire to hold one section of the magazine open just as long as possible before printing in order that you may have a part in it. After the Sunday evening service you are asked to write important news of the day on a post card and send it to the editor. Western churches should send air mail. These short bits of news and matters of thanksgiving will be printed in the magazine if they arrive by Wednesday morning. If later, they will be printed the next week. Notices of special services may also appear. Each item should be limited to 100 words. Get your post cards ready. We expect this to be one of the most interesting departments of our magazine. If you hear nothing from the churches, it will be because the pastors (or other appointed persons) have failed to send in these briefs.

These should **not** take the place of the regular news from the field. These briefs should appear from each congregation once a month, or even more depending upon the size and number of important activities.

Start now to give us these interesting briefs from your church.

LOT --- Saved, Yet So As By Fire

(Gen. 13:5-13; 18:23—19:29)

By F. G. Coleman, Jr.

Lot Was A Righteous Man

Were it not for the fact that the inspired Peter refers to Lot as righteous we might be led to doubt the presence in him of anything that God could commend. He was always weak. From the time that he followed Abram out of Ur until he lay drunken in the mountain cave, weakness of character was written in his every act. Covetousness was his besetting sin. Because it was inherent in his makeup he chose the plains, leaving Abram the rugged hills, and so moved toward certain judgment. He was worldly. He pitched his tent toward Sodom and finally took up his residence within its walls.

Lot was a righteous man, but his righteousness could not have been his own. God, in a declarative work, imputed it to him. In no other way does man become the possessor of righteousness. It is wholly foreign to him (Rom. 3:10). It is put upon him only as he believes (Rom. 4:3).

Lot Was A Righteous Man In A Bad Place

"Toward" soon becomes "in." It was not enough to admire the glittering gold of Sodom. Lot must dwell within Sodom's gates. There was but one reason for his going there: Business was good! But he was not happy. No righteous man can be happy in Sodom, daily vexed by ungodliness as was Lot according to Peter (2 Peter 2:6-8). Lot was in the one place in the world where he should not have been found, and he had gone there of his own volition. Lot was a righeous man in a bad place.

Lot Was A Righteous Man Prominent In The Affairs Of A Bad Place

He sat in the gate of Sodom. He was completely involved in Sodom. Business was very good. The money was rolling in. He became a prominent man; but he was a prominent man in a bad place. So it always goes. He who looks with longing eyes at the gain to be had in forbidden fields and pitches his tent in that direction, finds himself sooner or later enmeshed in the ways of those whose fellowship he has chosen.

Lot Was A Righteous Man Prominent In The Affairs Of A Bad Place Doomed To Judgment

God looked down at the wickedness of the cities of the plain and saw that they must go. Sodom was doomed. Whatever the gain that Lot had gotten, it was in a place where God's judgment was soon to fall. Lot was wealthy, but his wealth was invested in an institution that God had already declared bankrupt. And when God's fire fell, everything that Lot possessed was burned. All the wealth that he had acquired in Egypt when he shared in the gains that accrued through Abram's lapse, all that he had added in the lifetime that had passed was consumed because he had invested it in a place doomed to judgment. Let those whose lives and possessions are bound up in the world take warning. "The world passeth away and the lust thereof." "The earth also and the works that are therein shall be burned up."

Lot Was A Righteous Man Without A Testimony Because He Was Prominent In The Affairs Of A Bad Place Doomed To Judgment

Lot lost his testimony when he became involved in Sodom. There are circumstances under which the righteous man's testimony is not lost. Jonah went into another city whose wickedness was crying unto God, but he went in preaching a message of judgment. Lot could not speak against the vices of Sodom, it would have been bad for his business. When the time came that he was compelled to speak of the judgment of God his years of silence nullified his words. His sons-in-law mocked. Only his immediate dependents went out of the city with him. How sad that there should be in the Christian church those whose lips are sealed because they have compromised with modern Sodom!

Lot Was A Righteous Man Without A Testimony Because He Was Prominent In The Affairs Of A Bad Place Doomed To Judgment, But God Delivered Him

Here the glory of God's grace is exhibited. God does not cast away his own. Those whom God declares to be righteous he keeps. In the case of weak but righteous Lot, God had to burn down a city, he had to visit disaster upon the whole Vale of Siddim, in order to bring Lot out of a place where he had no business to be. Lot..saved; yet so as by fire! How many there are like him. Escaping judgment, yes; but with nothing in their hands. Perhaps Paul was thinking of Lot when he wrote: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Lot Was A Righteous Man Without A Testimony Because He Was Prominent In The Affairs

Of A Bad Place Doomed To Judgment, But God Delivered Him Through The Prayers Of Another

Little wonder that God did not give Lot his portion with the inhabitants of Sodom and cast him away. There was one back in the hills of Canaan praying for him. Gen. 18:23ff; 19:29. Little wonder that God does not now cast away His own, when we have an Intercessor constantly pleading our case. If the grace of God is the basis of His keeping us, how much more is the Advocacy of Christ the effectual means of God's preservation of His saints. May we never forget in our weaknesses that Christ ever liveth to make intercession for us and to save us to the uttermost.

Lot had built a firetrap on the foundation of righteousness. God had to burn it down to save him for himself. Everything that Lot had in Sodom went up in smoke. Nothing remained. It was a terrible lesson for him to learn in the school of experience. It is a sobering admonition to worldly Christians. Forsaking Bethel and the altar of testimony where God wanted him, where God had appeared in grace —Lot had gone to Sodom where God must inevitably appear in judgment fire. Lot learned there what it means to be saved by fire. May we never know. And may God answer the prayers of our Advocate and bring all his Lot-like children back to the rugged hills where His majesty is known.

The Preexistence, Deity and Incarnation Of Jesus Christ

By E. B. Niswonger, Pastor First Church, Canton, Ohio

TEXTS:

Preexistence: "And he is before all things" (Col. 1: 17a).

Deity: "In the beginning was the Word and the Word was with God, **and the Word was God**' '(John 1:1).

Incarnation: "The Word was made flesh and dwelt among us" (John 1:14).

by

Virgin Birth: "And the virgin's name was Mary. And behold thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus" (Luke 1: 27b, 31).

I. His Preexistence

Beecher was writing a life of Christ. One day a friend asked, "Beecher, have you finished the life of Christ?" Beecher replied, "How could I finish a life that had no beginning and no ending?" And how grand and blessed is this truth that our Lord has existed throughout eternal ages?

Testimony of Christ

On one occasion during our Lord's earthly life the Pharisees were abusing Him maliciously. During this dispute our Lord stated, "If a man keep my word he shall never see death" (John 8:51). This challenge stimulated these hypocrites to torment him furiously. They tauntingly asked, "Art thou greater than our father Abraham who died?" Jesus answered, "Your father Abraham rejoiced to see my day, and he saw it and was glad—before Abraham was I AM" (John 8:56, 58). Note the present tense —"**I am.**" Jesus not only preceded Abraham but he was **eternally** before him. Any ten year old child can understand the clear teaching here. Since Abraham lived Centuries before Christ was born the logic of Christ's claim to preexistence is incontrovertible.

In the shadow of Calvary Jesus prayed a great and memorable prayer. Having laid aside his external glory when he came into the earth he now makes a request of the Father. "And now Father glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5, 24). If Jesus had this glory before the creation of the world he would of necessity have had to exist before creation. In fact the universe was created by Him.

Jesus often implied his preexistence. One instance will illuminate this fact. Jesus wept over Jerusalem and lamanted, "O Jerusalem, Jerusalem, how often would I have gathered thy children together...." (Matt. 23:37). This can only mean that Jesus is the God Who in the Old Testament days loved Israel.

Therefore regardless of what other men may say about the existence of Jesus before he was born in the manger there can be no question as to what Christ himself thought about it. And He is the Supreme Authority.

Testimony of John The Baptist

This great and humble saint made a remarkable testimony to the preexistence of Christ. The Baptist's fame had spread so widely that some considered him the promised Messiah. But John set them straight. In reference to the Messiah he said, "He that cometh after me is preferred before me, for he was before me" (John 1:15). By the term "after me" the Baptist referred to the historical appearance of Jesus. And the words "for he was before me" point

to Christ's personal existence before he tabernacled among us.

Testimony of the Apostles

The Apostle Paul, whose writings are inspired and therefore the Word of God, taught that before Jesus came to earth to make the supreme sacrifice he **existed in the form of God.** (refer Phil. 2:5-7).

The Apostle John wrote of Jesus, "In the beginning was the Word and the Word was with God, and the Word was God." (John 1:1). If Christ were with God in the "beginning" he therefore had to exist before he came into the world to live and die.

Testimony of the Old Testament

Christ appears in the Old Testament under the title, "The Angel of Jehovah." This angel helped Hagar in the desert, spoke of Moses in the burning bush, and announced the birth of Sampson.

This angel is distinguished from all other angels because he demands worship (Ex. 1:1-5), whereas other angels consistently reject worship. And since only God dare demand or accept worship this angel must be a member of the Godhead. The name "wonderful" is applied both to the angel of Jehovah and to Christ (refer Judges 13:15-18 A.R.V. with Isa. 9:6). The Hebrew **root** is the same. Thus the second person of the Godhead, Christ, is the One who in the Old Testament appeared under the title, "The Angel of the Lord."

This Old Testament term disappears and never reappears after the birth of Christ. Matt. 1:24 appears an exception but is not because the definite article refers back to the indefinite article "An." The angel of the Lord now goes by such titles as the "Son of God." "Son of man," etc.

Christ also appears in the Old Testament under the name of "Jehovah" (compare the "Jehovah" of Isa. 40:3 with the term "this is he" of Matt. 3:3). Moreover Christ is referred to in the New Testament as Lord. In the Greek this is "kurios" which to every Hebrew was the Greek equivalent of "Jehovah."

Values Of This Doctrine

What are the practical values of this truth? A beautiful maiden is preparing to spend the evening at the home of some friends. She has always enjoyed such visits. But, O, how her heart leapes and her soul thrills as she discovers that her beloved is there, too, as a surprise. And how beautiful the Old Testament becomes when we discover that our Beloved, the Lord Jesus, is there, too. He is at work throughout Old Testament days.

The truth of his preexistence also completes the New Testament picture of the Son of God. He is not only the redeemer, the sustainer, the Lord, and the King; but he is also the Creator and the God of history.

II. The Deity of Jesus Christ

Carlyle wrote an account ridiculing the great Church Council where the controversy raged over the rejection or the acceptance of the little Greek "i" (iota). The argument was as to whether the church should accept Christ as merely **similar** to the Father or of the **same substance.** And one **iota** added to the Greek word "homo" would have made the great difference. As the years went by Carlyle thought facts through more thoroughly, and he wrote to a friend words like these, "I have now later on in life become a better student of history; practically **all the great blessings of the future race hung on the rejection of that iota."**

Let us say "Amen" and add that all the present and future blessings of our salvation hang on the deity of Christ.

The Bible is full of proof both direct and implied that Jesus is God. Volumes have well been written on this great fact. Here a little summary must suffice.

Names and Expressions

There are names and expressions applied to Jesus which can be applied only to one who is God.

Jesus Christ is called **God.** (John 1:1, Rom. 9:5, Heb. 1:8).

He is called **the Son of God** (Matt. 16:15-17). The Jews understood the meaning of this title and attempted to kill him because they said, "He called God his Father making himself equal with God" (John 4:18). Christ is never called "child of God" because this refers to origin. But the term "Son" refers to **position.** The term "only begotten" does not mean an only born son but **"the unique"** or **"the**

A celebrated Japanese Statesman once said; "We do not worship our Emperor—we only love him utterly. The commander before Port Arthur called one day for volunteers to cut the barbed wire entanglements. 'You will never come back,' he said, 'nor can you carry a gun. You take a pair of pliers and cut one or two wires, and fall dead; another will take your place and cut one or two wires more. But you will know that upon your dead bodies the armies of your Emperor will march to victory!!' Whole regiments volunteered for these 'sure death' parties. If you Christians loved your God as we love our Emperor, you would have long since taken the world for Him!"

Christian, do you love Christ well enough to die for Him?

only one of his kind." Abraham had two sons but Isaac was the only begotten (Heb. 11:17).

Christ is called "Lord" (Luke 2:1). The Jews used the Septuagint Version in the days of Jesus. And the word "Jehovah" was translated in this Greek Testament by "Kurios" i. e. "Lord."

Christ is called by many other names which refer to deity as, "The Lord of Glory", "The Holy One", "The First and the Last" and "Alpha and Omega."

Attributes

Attributes are possessed by Christ which could only be possessed by one who is God. Jesus said, "**all things whatsoever the Father hath are mine**" (Jn. 16:15).

Christ is **Self-existent** (Jn. 1:4); **Eternal** (1 Jn. 5:11); **Unchangeable** (Heb. 13:8); **Omnipresent** (Matt. 28:203; **and Omniscient** (Col. 2:3).

The body of Christ is not omnipresent but Jesus is God and once He stated He was in heaven while He was standing on earth.

There are many instances illustrating the omniscience of Christ. He knew the number of husbands the Samaritan woman had; he perceived the thought of the Jews; and even knew that a certain fish had a piece of money in its mouth.

Works

Christ performs works which only God could do. He created all things, upholds all things, and guides the stream of history (John 1:3; Col. 1:17; Isa. 9:6). He forgives sins, gives eternal life, receives and answers prayer, will raise the dead, and will be the final judge of all men.

Worship

Worship belongs only to God. Both the angels and the Apostles refused it. Christ commanded men to worship God only (Matt. 4:8-10). Yet in many instances Christ accepted and encouraged the worship of himself. In fact **the worship of Christ will at last become universal** (Phil. 2:10-11).

Claims

He made claims which only one who is God would dare make. His claims on the lips of any mere man could brand him as an imposter or a maniac. Jesus said of himself, "I am greater than the temple." He claimed to be the "Lord of the Sabbath." He claimed equality with the Father as the object of faith (John 17:3); to meet the deepest and eternal needs of humanity (Matt. 11:27); that the Holy Spirit is to devote his whole ministry to the testimony of Jesus (John 16:13-14.

These claims make Jesus Christ unique. The prophets did not preach themselves. Even Buddha and Confuscius, and Mohammed did not so testify of themselves. Men may question the deity of Christ but there can be no doubt as to what he thought about himself.

Value

Since Jesus Christ is God all his promises are true. We have been saved from our sins, we are children and sons of God, our bodies shall be transformed into his likeness, we shall reign with him, we shall see God and walk the golden street of glory with Jesus. We can rejoice in our suffering today because our God will bring us into eternal joy.

III. The Incarnation of Christ By Virgin Birth

The doctrine of the incarnation refers to that act by which the second person of the triune God embodied himself in human nature, flesh, and form.

Jesus is "God manifest in the flesh" (I Tim. 3:16). In John 1:14 we read that "the Word was made flesh and dwelt among us." It is difficult to express the act of the incarnation in human language. The Bible uses such terms as the following which are most illuminating: "partook of flesh and blood, made of seed of David according to the flesh, found in fashion as a man, and made like unto his brethren."

By Virgin Birth

Those who believe in Christ's preexistence and deity naturally expect his incarnation to be of a miraculous nature. God chose to become vitally connected to the human race by means of the virgin birth.

There are intimations of the virgin birth in the Old Testament (refer Gen. 3:15; Isa. 53:2; Isa. 7:14). And in the New Testament we are clearly told that the Virgin Mary (an unmarried woman) was to become the mother of the Son of God alone by the power of the Holy Spirit (Luke 1:26-35). Mary was of the line of David through Nathan (her genealogy is found in Luke). Joseph was of the line of David through Solomon. (His genealogy is in Matthew). A curse rested on his line and he could not have been the real father of the Messiah.

The incarnation by virgin birth is a beautiful truth. The reasons for it are many. The incarnation gave us a visible revelation of God. It gave Jesus, the Lamb, a body for sacrifice; it has enabled God to fellowship with his brethren as a human being in a human body. It means that this fellowship will be eternal because the glorified Christ in His human body is to be acclaimed as Lord of all.

EDITORIALS

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do God's will should pray, labor, and give of their money for the evangelization of the Jews. They should let the Jews know that real Christianity shows love and not persecution and hate. And above all we should present the Lord Jesus Christ in his full revelation both from the Old and the New Testaments. Such a movement will win the confidence of the Jews and some can be led to Christ.

The Christian Laver

FIFTH IN A SERIES

Was The Feet Washing To Be Perpetuated?

By J. Paul Dowdy, Brethren Missionary to Argentina



J. Paul Dowdy

Our purpose in this chapter is to see what is actually in John 13:12-17. As mentioned in the previous chapter, this passage is all but universally believed to contain the explanation of the significance of the feet washing, the apparent meaning of the act being set forth in verses 6-11 notwithstanding. The main reasons why verses 12-16 are thought to be an explanation of the feet washing have also been mentioned before, but we consider them again here.

(1) There is a supposed necessary relation between **gnose** "know" of verse 7, and **ginoskete** "know" of verse 12. The only relation between the two words is that they are forms of the same verb. The context must determine the relationships of a common word like "know," in any given case. In this case there is no contextual necessity for assuming such a relation. This will appear more fully as we proceed through the passage.

(2) The question of verse 12 is taken as a signal that an explanation of the feet washing is about to begin. Even a cursory reading of these verses will reveal the fact that this a groundless assumption. This section does not even read like an explanation. A critical study of the passage reveals nothing of the nature of an exposition of the meaning of the feet washing.

This leads us to the thought that the question of verse 12 might not even have been a question at all. In fact, it is rather likely that it was not. The reader may here feel that it is sacrilegious to question the punctuation of the Scriptures, so a few general remarks concerning that subject may be appropriate here. It is a well-known fact that many of the ancient Greek manuscripts of the New Testament have no punctuation marks, and others have only very rudimentary punctuation. The words were not even set apart, but were written in a continuous line across the page. The men who made the Greek texts of the New Testament from these manuscripts divided the words and put in the punctuation marks. In most cases there can be no doubt about the proper markings, but there may be doubt about some others. It is not difficult to find cases in which the punctuation in the best English version differs from that of the best Greek text. Within the text itself there are two factors which will determine in most cases the proper punctuation. These are sentence structure and context.

1. Sentence structure of John 13:12b. We consider three things here in determining whether the structure of this clause demands that it be read as a question.

(1) If a verb meaning to ask, or inquire, stood before this clause, then it would necessarily be a question. No such verb occurs here. The Lord simply "said unto them" **ginoskete ti,** etc.

(2) If the Lord had used either of the negative particles **me,** or **ou,** in this sentence, then it might have been a question. But no negative particle occurs in the sentence.

(3) Of fourteen cases of similar structure found in the Greek New Testament, eleven are **not** questions. Of the remaining three, two are questions by the very nature of the context. The other case is the one under discussion. While the structure of this sentence gives absolutely no reason for making it a question, yet nothing conclusive may be determined apart from the context.

2. The context of **ginoskete ti pepoieka humin,** you know, or do you know, what I have done to you.

(1) If, when our Lord "said unto them," **ginoskete ti,** etc., the disciples had answered either yes or no, then again, it might have been a question. But the disciples give no answer of any kind.

(2) All of what follows in verses 13-17 deals with the instruction as to what the disciples were to do about the feet washing. The nature of this passage in no sense indicates that the above clause should be a question.

Therefore, in view of the fact that neither sentence structure nor the nature of the context furnish any reason for reading **ginoskete ti,** etc., as a question, it really becomes unwise to take this as a sign that the explanation of the feet washing is to follow, especially since the explanation does not follow. However, since it is punctuated as a question, we shall have to leave it that way. But we must understand it to be a mere rhetorical question, intended to call attention to what was about to be said, for the disciples make no response, and the Lord does not continue with any explanation of that which he had done to them. When read as a simple statement, ye know what I have done to you, the clause has a

more natural relation to the following verses than when read as a question.

The Logical Construction of the Passage

1. General analysis. A careful study of this section shows the latter part of verse 12 and verse 13 to be introductory to the main argument of verses 14-16. "So when he had washed their feet,.....he said unto them," you know, ((or do you know) what I have done to you. They knew he had washed their feet. Having thus focused their attention on the subject, the Lord then defines clearly in verse 13 the relation of the disciples to himself. "Ye call me Teacher, and Lord: and ye say well; for so I am." That Christ is "Teacher, and Lord" to these men implies that they are disciples and servants to Him. With this relationship defined, the Lord proceeds with the instruction (verses 14-16).

These verses constitute a unit of logical argument. Perhaps this may not readily appear to be true, because some of the presuppositions are suppressed. This occurs constantly in all ordinary discourse. This suppression is made for rhetorical effect, or to save time. That which is well known or easily supplied by the hearer, may be left out by the speaker. In analyzing an argument of this type, these missing parts, or presuppositions must be supplied. Moreover, this passage may seem to lack logical unity because of the arrangement of premises and conclusion. In an argument these may appear in any order. The argument of this passage happens to be also a polysyllogism. It also contains both categorical and hypothetical propositions.

In the analysis of any argument the first thing to do is to distinguish the conclusion from the premise or premises. "The conclusion will naturally be introduced by **therefore, hence, then,** or some synonym, while a premise will often follow **because, for, since,** or some term of similar meaning."

Now as we look at verse fourteen we find that it is introduced by the inferential conjunction **oun** (therefore), translated "then" in our English versions. This little word is a postpositive particle, that is, it never stands first in a sentence. However, its logical position may be first in the sentence, and it is so placed in many instances in the Authorized Version. Verse fourteen reading, Then, or therefore, if I, the Lord and the teacher, have washed your feet, ye also ought to wash one another's feet, is obviously a conclusion to something. This verse, being the conclusion, is the most important one in this section. Verses 15-16 contain the premises from which the conclusion is drawn.

Before proceeding to the formal analysis of this argument, let us go through the passage as it stands in the text. On the basis of the fact that the Teacher and Lord had washed the feet of his disciples and servants, they ought to wash one another's feet. The word "ought" means to be under obligation, bound by duty or necessity to do what is commanded. The Lord then explains further why they ought to wash one another's feet. He says, "For I have given you an example, that ye also should do as I have done to you." Example here is **hupodeigma,** which is defined as "a sign suggestive of anything, figure, copy: Example; for imitation." "That ye also should do as (kathos) I have done to you" means to do even as, just as, the Lord had done. In verse sixteen the Lord then gives a further reason why the disciples ought to wash one another's feet. "A servant is not greater than his Lord; neither one that is sent greater than he that sent him." "One that is sent" is, in the Greek, **apostolos,** which is simply an apostle. This statement of verse sixteen is a broad general principle which everyone will admit to be true. It is a general principle of relationship, of which the relation of the disciples to Christ is a particular instance (cf. v. 13).

If our Lord had cared to be strictly formal in his presentation, after stating the relationship between the disciples and himself (v. 13), he would have begun with the general principle of verse 16, and proceeded to the example of verse 15, and then closed the argument with the conclusion of verse 14.

Formal Analysis

We present here a formal demonstration of the syllogistic construction of the argument of verses 14-16. Of course no one talks this way, nor should be expected to, but in order to see clearly all that is involved in the passage, this procedure is necessary. When the unexpressed propositions are supplied, the full syllogisms appear as follows; the whole structure being a polysyllogism.

A servant is not greater than his Lord, neither an apostle greater than the one sending him.
You are servants and apostles.
You are not greater then your Lord or the one sending you.

Your Lord and Teacher is not less great than you.
I am your Lord and Teacher.
I am not less great than you.

If you are not greater than I, then you should follow my example.
You are not greater than I.
You should follow my example.

If I have given you an example, then you should do as I have done to you.
I have given you an example.
You should do as I have done to you.

If what I have done to you was to wash your feet, then you are under obligation to wash one another's feet.
What I have done to you was to wash your feet.

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PROPHETIC DEPARTMENT

THIS BEFOGGED AND BEFUDDLED WORLD

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

Present-day nations are like drunkards who know well that drink will bring swift damnation; yet they persist in sucking their demijohns. European statesmen freely prophesy that another 1914-1918 holocaust will mean the annihilation of civilization; yet they speed the manufacture of the necessary weapons for the suicide. Mankind seems to realize that it has lost its way. It fails to understand that it has lost its way because it has lost **the** Way.

Conditions in Japan—China—India

The world's sunrise begins, they say, in Japan. But the Sunrise Kingdom staggers about in fog and gloom. One moment Japan is terrified by the apparition of a monstrous world-devouring Bear, and the next moment she is terrorized by the specter of a still more monstrous Dragon. With a shudder, she arms and arms and arms, and totters on beneath the crushing weight of her armor into the dim and unknown tomorrow. She is spending a bewildering 70 per cent of her entire income for the accouterment of Mars. Her war lords have just informed the nation to prepare to grant a 26 per cent increase in taxes for new defenses. Her business men gasp: "Whither are these fear-crazed mad-caps who ride our saddles leading us?" No answer comes!

The last few years have brought to pass trends and events both in United States and Europe far beyond the wildest guesses and theories of the most pessimestic. Someone has said "No one knows anything any more." This article, a wise commentary on events of the last year or two, will emphasize that even though the nations know no way out, there is a way out. God's people will go that way. Christ is the Way!

The orb of day next rolls on over China—vast China — in whose domain lies cradled one out of every four babies born to the human race. Perceiving what man power like that might mean, the great Napoleon once pointed his finger toward China, and cried: "There lies a lion asleep! Let him sleep!" But that lion now awakes. Having retained national identity for ages because of her very passivity, China suddenly becomes conscious that she, too, must arm or perish. Her foremost philosopher, Hu Shih, exclaims: "Even I, who have been twenty-five years a pacifist, now think that if China is forced to war with Japan, I will support it. Japan is forcing China to fight. I can see no other way." Thus China, this millenniums-old pacifist colossus, peers into the immediate future, sees only fog, but hears therein the clatter of the hoofs of the steeds of four horsemen: **War, Famine, Pestilence,** and **Death!** At this very moment, the Celestials (spare the name!) are pouring nearly all their material resources down the gullet of the god of war, while it is estimated that eighteen millions of China's people are in the throes of starvation. China gropes in Stygian night.

Beyond China lies India with her 350,000,000 souls. India's Moslem hordes are disquieted. They stand ready, at a given signal to swim through seas of blood that the Crescent may float over those teeming multitudes. Only the might of the Briton, leaning against the gates, holds back this Islamic flood. What is to happen should the Briton's arm grow weak, none but God can tell! The outlook is misty, murky, black!

Japan, China, India, embodying one-half the population of our globe, seething with hate, sinking in despair, flounder on — in inky fog! But we need not be surprised at the ferment among "the kings of the east" (Rev. 16:12). Nearly two thousand years ago, the Seer of Patmos beheld, and lo! "The great river, the river Euphrates....was dried up, that the way might be made ready for the kings that come (to Armageddon) from the sunrising" (Rev. 16:12, R.V.) These kings prepare to march!

"The Navel of the Earth"

The sun now arises over "the navel of the earth" (Ezek. 38:12, R. V. margin). **"The navel of the earth"!** What a significant expression! Abraham's land a vital artery uniting three mighty continents--Asia, Africa, and Europe! Millenniums ago, God chose Jerusalem as the spot whereon to erect the capital of His kingdom when it shall appear upon the earth. Omniscience never errs. Here, at "the navel of the earth," the Light of the World once lay cradled. That Light was "despised and rejected of men." Thereupon Peace, weeping, poised herself for a moment on old Olivet's brow, lifted her wings, and returned into the heavens. And now the sons of Jacob and the sons of Esau are again at each other's throats. They know little of the day of sorrow that is just ahead for them both. They keep the black

flag hoisted and reel on, hating and fearing to meet —**in the fog!**

Across the Red Sea lies Egypt. Once again in that historic land, there is "even darkness which may be felt" (Ex. 10:21)—**Egyptian night!** In that darkness, two bitterly antagonists spirits prowl—the Roman and the Briton. And when they ultimately clash, the first awful crash of Armageddon's thunders will reverberate across the face of a terror-stricken earth (cf. Dan. 11:36-45). And those thunderclaps will increase in intensity until outside the walls of Jerusalem, "in the siege both against Judah and against Jerusalem," the Gentile Goliaths gathered there "shall be cut in pieces" (Zech. 12:2, 3) when the battalions roll down from the heavens (Rev. 19:11-14) under the command of the Lion of the Tribe of Judah (Rev. 5:5; Joel 3:16).

The sun now moves along the southern shores of the Mediterranean. Here also, vast Moslem hordes are in ferment. They are badly afflicted with an ancient Moslem disease—a swelling of the chest. Mussolini's recent presence among them has not served to lessen their blood pressure any. With their hot warrior blood throbbing through ever-quickening pulses, they mount to ride—**they know not where! All is dark!**

Fog-Bound Europe

Across the "Great Sea" lies Europe! Poor old Europe, still bleeding from ten thousand wounds! Was not the great prophetic eye centered upon Europe—the Europe of today—when the pen of inspiration wrote: **"Behold, the darkness shall cover the earth, and gross darkness the people"** (Isa. 60:2)?

Several years ago, one of the world's foremost newspaper correspondents, H. N. Brailsford, having just completed a tour of all Europe, wrote from London to the **Baltimore Sun,** as follows:

"For several weeks I have been looking for a torch with which to explore the autumnal fog in which political Europe is immersed. I have not found it. If any one else possesses it, he keeps it locked and guarded for his own personal use, but no stray beams from it were to be detected escaping through chinks and keyholes in any of the fastnesses which I could penetrate.....A **fog so impenetrable I have never encountered before.** I suspect that it impedes the statesmen whom I divine, as dim shapes groping their way within it, very much as it affects me. They make from time to time uneasy motions: you hear a footfall, but in a minute or two, all is silent again.....**The fog, I suspect, has paralyzed them all.** Certainly there is no general movement, no discernible trend in these gropings. One grows used to it. **Perhaps this is the twilight, the dim ending of our day. My nose detects the whiff of gunpowder from time to time!"**

If that was Europe a few years back, what would a true description of Europe be at the present hour? Nations staggering about in deepest fog—starless midnight —"darkness" that may "be felt"—fog in which the smell of gunpowder has become sickening —jittery nations with armor ajingle through terror! Everywhere, serious, candid far-sighted men are whiffing the air and admitting the imminence of Armageddon.

No spot on the fog-bound continent is covered with denser night than that which covers the cave of the old Russian Bear. All the world knows that the Neronic old grizzly is out of his den and ready to go—**but where?** Only those who walk within the light of God can know: "Seven months shall the house of Israel be burying....it in the valley of Hamon-gog" (Ezek. 39:12-15). A bone pile in Palestine! There endeth the strut of the old Northern Bear!

At the heart of the quivering old continent, the chief of modern Jew-baiters is leading his fawning puppets ever deeper and deeper into abysmal night. The ghosts of Pharaoh and Haman are beckoning from the depths of the pitchy pit for their great collaborator to come. He will go! Then, Germany, whither away? No one knows. But the prophets are all prophets of gloom!

South of the helmeted dupes of Nazidom, the old Roman beast that once stuffed itself to the full of the flesh and blood of saints, revives from its death-wound; and God has told in prophetic vision that "all the world wondered after the beast" (Rev. 13:

THE CHRISTIAN LAVER

(Continued from Page 10)

You are under obligation to wash one another's feet.

This analysis was submitted to Dr. A. E. Avey. Ph. D., Professor of philosophy at Ohio State University. Dr. Avey's specialty is the teaching of Logic. He is a recognized authority in his field, and his books are in use in college and university classrooms. I quote from Dr. Avey's letter: "Your syllogisms are correct, and there are no fallacies involved....Verse 14 contains a form of **a fortiori** argument, whereby if an assertion holds good in one case it holds all the more strongly in another."

The fact that verses 14-16 constitute a unit of logical argument with a valid conclusion, takes this passage forever out of the realm of speculative interpretation. There can be no justifiable reason for taking the Lord's premises of verses 15 and 16, rejecting his conclusion of verse 14, and then drawing a conclusion of one's own choosing. The last vestige of excuse for doing such a thing is precluded by the fact that our Lord completed his own argument.

The feet washing is to be perpetuated by the believers in the Lord Jesus Christ, as a symbol of the cleansing from defilement of sins. It is therefore, an ordinance of the church.

"If ye know these things, blessed are ye if ye do them."

3). A new Caesar takes command, swaggering, bullynig, boasting, challenging the whole world to meet him in combat. No voice within the gloom is creative of greater apprehension. The world despairs!

West of the lair of this Roman monster is France, aquiver with fear, with frenzied haste building underground cities of refuge, and protecting the gates to those cities with the most formidable fortresses ever erected by men. France wanders in perpetual fog, ever wondering what of the morrow.

Across the Channel is the hold-out of the old British lion. His tail has been twisted during the past few months until one is led to believe that kind nature must have provided it with a swivel. But the twisting, we surmise, has about gone to its limit. The old lion is beginning to snarl, exposing to the world a seven-billion-dollar set of new steel teeth. Well he may, for never before have such terrifying specters of the dusk crept about his lair.

Verily, all Europe is rollicking about among munition dumps on a blind man's holiday. Her "Strong Men" are reveling in the lawlessness of their own imperial wills. A coterie of fools gone mad, using buzz-saws to cut up logs of dynamite in store-houses of nitroglycerin—**that is Europe!** Walter Lippman exclaims: "It would be foolish to attempt to guess the outcome." Certainly! It is always foolish to **guess** when you can positively **know.** Lippman is also certainly right when he says further: "However it is regarded, the decision which Europeans have to take **now** is weighted with responsibilities that are **awful to contemplate."** Yes, Mr. Lippman, a Bible-rejecting generation has been scoffing at the impossibility of a fulfillment of some prophetical scenes that are "awful to contemplate." They are written in the Book of Revelation, chapters 6 to 19. There is much less scoffing just now. Is the dread hour at hand?

America Befogged and Befuddled

The sun now completes its circuit of our benighted earth by crossing the Atlantic. Foggy-eyed political and social mariners are waving aloft their fists trying to find each other's noses across the tables on the banks of the Potomac.

"Go right!" exhorts Senator J. "Go left!" entreats Senator A.

"Raise prices!" beseeches Brain Truster E. "Lower prices!" screeches Brain Truster Z.

"Kill the pigs!" bawls Professor F. "Breed the sows!" howls Professor T.

"Economize!" snorts Economist B. "Spend!" retorts Economist V.

"Inflate!" enjoins Banker I. "Deflate!" rejoins Banker M.

"Fix wages!" explains Judge H. "Preserve freedom!" exclaims Judge S.

"Obey your constituents!" roars Representative Q. "Obey your Constitution!" snarls Representative U.

"Go Communist!" squeaks Secretary P. "Go Fascist!" shrieks Secretary D.

"Sit!" orders Labor Leader L. "Git!" thunders Labor Leader G.

And **this is America!** America's case is like that of the old negro parson who complained that he was finding it impossible to **"co-ordinate the inco-ordinatable and unscrew the unscrutable!"** Verily, the problems of humanity are getting far beyond the wisdom of a generation that has politely bowed the living God and His Christ out of its council chambers.

The Testimony of the Prophets

Now, the testimony of the prophets is that exactly such a world as the sun looks down upon in its daily journey across the face of all the earth, is the world as it shall be when the Son of God shall ride forth from the heavens. Hear their testimony:

When "the great day of the Lord is near," said Zephaniah, it will arrive as a "day of darkness and gloominess, a day of clouds and thick darkness.... And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord" (1:14-17).

Isaiah informs us that just before "the Redeemer shall come to Zion" (59:20), men shall "wait for light, but behold obscurity; for brightness, but.... walk in darkness....grope for the wall like the blind,....grope as if we (they) had no eyes:.... stumble at noonday as in the night" (59:9, 10).

Every fountain of knowledge is opened to the full, and is now accessible to mankind, Jew and Gentile. Mankind's march of intellect has reached high noonday. Behold, at "noonday" the nations "stumble as in the night." Surely, "the Redeemer" is about to "come to Zion."

Amos brings testimony: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (8:9). Again, at man's "clear day" of intellectual advancement, at the "noonday" of his culture, behold, at **"noonday"** the sun goes down, and it is night when yet it is noon.

The Shepherd of Tekoa was extremely vivid in his description of the day in the which Jehovah would "raise up the tabernacle of David that is fallen, and build it as in the days of old" (Amos 9:11; cf. Acts 15:13-17). Hear him: "The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him" (5:18, 19).

In every nation, the rulers, the dictators, the kings, the governors, the judges, the financiers, the premiers, the presidents, know the full force of the apt prophetic illustration: **"as if a man did flee from a lion, and a bear met him!"** Everywhere men vested with the power of government find themselves exactly in that position—between the lion and the bear—between two opposing forces, both threathening their destruction, and they know **no way out.** The only torch that any of them seem to possess is

the torch of war! Even the infidel historian, H. G. Wells, candidly confesses: "We have come to the crossroads and no one knows the way out!"

Jesus Christ Speaks

"No way out!" It is a world-wide cry. A world lies between the lion and the bear! Turn which way it will, devouring forces threaten. Such shall be the world's dilemma, the Master said, when "the times of the Gentiles (shall) be fulfilled" (Lk. 21:24). Hear Him: "And there shall be upon the earth distress of nations, **with** perxplexity (Gr. literally, **'with no way out)**; the sea and the waves ((the nations) roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Lk. 21:25, 26).

The world of unregenerate men, groping in the "impenetrable fog" that surrounds them, may despair. As for the children of God, they know that One whose words are immutable—One for whom it is "impossible....to lie" (Heb. 6:18) — has spoken! And He said, in Luke 21:27-31: "Then"—when the world of men is befogged, befuddled, and in despair —"**Then** shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.. Behold....when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

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THE BRETHREN PUBLISHING CO.
Ashland, Ohio.

IF I HAVE FAILED

By Mrs. Warren M. Williams

If I have failed to see the beauty
In this world of ours,
If I have failed to see the dew drops
On the grass and flowers—
If I have missed the harvest field,
The beauty of the new mown hay,
When Thou hast given me eyes to see,
Dear Lord, forgive, I pray.

If I have failed to see the sunset
In the west at eve,
If I have failed to catch the beauty
That each day shall leave,
If I neglect to look toward heaven
Where the bright stars shine,
How much of beauty I have missed
That I could have for mine.

I think I'd like the ocean foam
Its mist to fall on me;
I think I'd stand in speechless awe
To know that it was made by Thee
If I could climb the mountain high
And view the vale below,
I know I'd find Thy glories there,
And everywhere I go.

But if all this, that Thou hast made
It is not mine to see,
Thou hast sent others there to gaze
And bring its beauty back to me.
I thank Thee, Lord, for wealth of those,
The folks who have the time to roam,
I'm searching for the little things,
The beauties closer home.

I'd like to wander out alone
On trails that seem to end
In some secluded silent place
Where nature's colors blend,
The blue of sky, the woodland trees,
The cool touch of the earth's green sod,
Away from all the noise and strife
I find the heart and soul of God.

Lord, pity those who never catch
The beauty of Thy plans divine,
I thank Thee, Lord, with all my heart
That this one privilege is mine,
A memory full of pictures,
And what a wealth to hold,
Not stocks or bonds, or jewels rare,
My wealth is sunset gold.

Find encouragements in your discouragements. There is a sweet in the bitter, a rose in the thorn, a rise in the fall, a shower in the cloud, a triumph in the trial, a healing in the hurt, a song in the wail, a joy in the sorrow, a life in the death, a gain in the loss, a fragrance in the bruising, a victory in the temptation, a glory in the Cross, and an Olivet in Calvary.—F. E. M.

The Testimony of the Centuries

TO THE FORM OF CHRISTIAN BAPTISM

By Miles Taber

First Century — *Jesus Christ*

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20).

Second Century — *Justin Martyr*

"For in the name of God, the Father of all and Lord, and of our Savior Jesus Christ, and of the Holy Ghost, they then receive the bath in water." (Apology, Chap. 61).

Third Century — *Tertullian*

"He gave as His last command that they should immerse into the Father and the Son and the Holy Ghost, not into one person. For we are immersed not once, but thrice, at the naming of each person of the Trinity." (Concerning Baptism, c. 14).

Fourth Century — *Jerome*

"We are dipped in water that the mystery of the Trinity may appear to be but one, and therefore, though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but one baptism." (Note on Eph. 4:5,6).

Fifth Century — *Augustine*

"After you averred that you believed, we immersed three times your heads in the sacred font. For you are rightly immersed three times who receive baptism in the name of the Trinity. You are rightly immersed three times, you who receive baptism in the name of Jesus Christ, who rose the third day from the dead. Trine immersion is the symbol of the burial of the Lord, by which you are buried with Christ in baptism, and with Christ rise again by faith, that, purified of your sins, you may live, following Christ in the holiness of virtue." (In his sermon "De Mysterio Baptismatis").

Sixth Century — *Pope Pelagius*

"There are many who say that they baptize in the name of Christ alone and by a single immersion. But the gospel command, which was given by God Himself and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to everyone in the name of the Trinity and by trine immersion, for our Lord said to his disciples, 'Go baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit." (Quoted from Burrage, "The Act of Baptism", page 77.)

Seventh Century — *Pope Gregory the Great*

"Let the priest baptize with a triple immersion, but with only one, invocation of the Holy Trinity saying, 'I baptize thee in the name of the Father (then let him immerse the person once), and of the Son (then immerse him a second time), and of the Holy Spirit' (and immerse him a third time)." (Sacramentary).

Eighth Century — *John of Damascus*

"The rite of baptism is a type of Christ's death; for by the three immersions baptism portrays the three days of the Lord's burial." (De Fide Orth)

Ninth Century — *Walafrid Strabo, Abbot of Richenau*

"Suffice it to say that the trine immersion prevails everywhere in the world this day, and that it can by no means be changed, unless in accordance with a rash desire of novelty and to the scandal of the weak." (De Offic. Eccles., c. 26).

Tenth Century — *Atto, Bishop of Vercelli*

"We are baptized into his death, since as he died, so also we, when we renounce the devil in his works, the world and its pomp, in like manner die when we are immersed in water." (In his exposition of Rom. 6:4).

Eleventh Century — *Lanfranc, Archbishop of Canterbury*

"As Christ lay for three days in the sepulchre, so let there be a trine immersion when the act is administered." (Expositions of the Epistles of Paul, note on Phil. 3:10).

Twelfth Century — *Bernard of Clairvaux*

"Baptism is the first of all the sacraments in which we are planted together with the likeness of his death. Hence trine immersion represents the three days which we are about to celebrate." (Sermon on the Lord's Supper).

Thirteenth Century — *Council of Worcester, 1240*

"Let the candidate for baptism always be thrice immersed."

Fourteenth Century — *Council of Prague, 1355*

"As to the form, let the immersion be trine."

Fifteenth Century — *Gregory*

"That the trine immersion is necessary is evident, for thus has it been handed down by the saints to signify the three days' burial of the Lord." (Speech at the Council of Florence, 1439).

Sixteenth Century — *John Calvin*

"The very word baptize, however, signifies to immerse, and it is certain that immersion was observed by the ancient church." (Institutes, lib. iv., cap. 15, sec. 19).

Seventeenth Century — *Pope Paul V.*

"Where it is the custom to baptize by immersion, the priest takes the infant; and exercising care lest it be injured, he immerses its head and baptizes it with trine immersion."

Eighteenth Century — *John Wesley*

"I was asked to baptize a child of Mr. Parker, second baliff of Savannah. But Mrs. Parker told me, 'Neither Mr. Parker nor I will consent to its being dipped.' I answered, 'If you certify that your child is weak, it will suffice, the Rubric says, to pour water upon it.' She replied: 'Nay, the child is not weak; but I am resolved it shall not be dipped.' This argument I could not confute. So I went home, and the child was baptized by another person." (Works, vol. i., p. 134).

Nineteenth Century — *Rev. James Chrystal, Protestant Episcopal Church in the United States*

"Should we restore the trine immersion as the general practice, we shall have good reason to lay claim to the only mode which, so far as we can judge from all the testimony which the early church affords, can lay historically-attested claim to being the normal mode of the apostles." (A History of the Modes of Christian Baptism, p. 213).

Twentieth Century — *Message of the Brethren Ministry*

"The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which is the baptism of believers by Trine Immersion."

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C. E. Topic for Young People

(The topic for Junior societies will be printed next week as it did not arrive in time for this issue).

Topic for October 2, 1938

THE HIGH PRIEST OF OUR PROFESSION

(Heb. 4:14-5:10)

Suggestions for the Leader

The Lord Jesus is our High Priest. He entered into Heaven, there to minister as Priest in behalf of those who are His own in the world. The fact that He was received of the Father in heaven is evidence that He was accepted. His work on the earth was according to the will of the Father. The fact that He sat down on His Father's throne and not His own reveals the truth that He did not set up a kingdom on the earth at His first advent into the world; but that He is now "expecting" until the time when that kingdom shall come in the earth and the divine will shall be done on earth as it is done in heaven.

Jesus is a King-Priest according to the Melchisedec type. He is now serving as Priest and not as King. When He comes again to the earth, He will come as King of Kings.

The present priestly ministry of Christ is threefold: 1. He bestows spiritual gifts. 2. He lives to make intercession for His own. 3. He appears as an advocate for His own in the presence of God.

Having then a great High Priest, who hath passed through the heavens, Jesus Christ the Son of God, let us hold fast our profession...Let us therefore draw near with boldness unto the throne of grace. He is before the throne to present petitions, secure pardons for His people, and to communicate blessings in answer to their faith and prayers. We may have a free and fearless confidence in our approach to God.

1. *The High Priest was of Divine Choice.* Heb. 5:1, 4.

God appointed the high priest to his office. No man taketh the honor unto himself but was called of God, even as was Aaron. The priest was not elected by the people, much less was he self-appointed. Divine selection always severed him from those for whom he was to act.

Our High Priest, Jesus Christ, was the sent One into the world. He came to do the Father's will. He received His commission and His authority from the fountain of all sovereignty. When He stood up to speak in the little synagogue in Nazareth, He declared to the people that He possessed credentials from above.

Divine choice means divine approval. It pleased God to send His own Son as Priest.

2. *The Office of the High Priest implied Representation.* Heb. 2:17.

God was gracious in providing a helper for the people who were at a distance from Him. It was the High Priest that was supposed to act for men in the things pertaining to God. He was the mediator who ministered for the guilty. He represented all of the people. Moreover, if he committed sin, he involved all of the people. Lev. 4:3.

Jesus is our Helper and stands for us before God. In His work of atonement, He offered a perfect sacrifice. It was accepted of the Father. Further, in Him was no sin at all. All that could be said of Christ was that He was made to be sin for us (2 Cor. 5:21). Not that He came into an experimental knowledge of sin; but that He carried the burden of our sin. Now that He was approved of the Father and His work considered well done, He stands for us in Heaven. Our only hope is to be covered with the blood. Without the shedding of blood there is no remission of sin.

3. *The High Priest offered the Sacrifice.* Heb. 8:3.

The chief duty of the priest was to reconcile men to God by making atonement for their sins. This could only be done by means of blood-shedding and sacrifice. It was the High Priest who carried the blood into the Most Holy Place of tabernacle or temple and sprinkled it before the mercy-seat. The act was symbolic of the covering of the sins of the people from the eyes of the Lord.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12). He died for our sins according to the Scriptures. As He presented Himself before the Father, the perfect sacrifice, He not only covered our sins but blotted them out (Col. 2:14).

4. *The High Priest Performed the Work of Intercession.* Heb. 7:25.

An appeal to pardon and accept the people was intercession. After the sacrifice was over and the guilt of sin was hid from the face of God, the high priest prayed for the people. Through intercession would come fellowship and blessing. So we read that after Aaron had sprinkled the blood, he came forth and blessed Israel. (Num. 6:22-27).

The ministry of intercession, by our Lord, began before He left the earth (John 17). It is for the saved rather than for the unsaved. As Intercessor, His work has to do with the weakness, the helplessness, and the immaturity of the saints who are on the earth. This work is unending. The priests of old failed in death; Christ ever liveth.

5. *The Priests of Israel were Shadows of the One Great Priest of God.*

A summary of points that indicate the perfection found in the priestly character of Christ: (As found in I. S. B. E. p. 2441).

1. Christ as Priest is appointed of God (Heb. 5:5).
2. He is consecrated with an oath (Heb. 7:20-22).
3. He is sinless (Heb. 7:26).
4. His priesthood is unchangeable (Heb. 7:23-24).
5. His offering is perfect and final (Heb. 9:25-28).
6. His intercession is all-prevailing (Heb. 7:25).
7. As God and man in one Person, He is a perfect Mediator (Heb. 1:2).

Questions

1. What were the qualifications of the High Priest? Lev. 21.
2. How does Jesus restore fellowship to men? Ps. 23:3; I John 2:2.
3. What do we mean by referring to Christ's work as Prophet, Priest and King?
4. What is the relation of our boldness in prayer to Christ's work as High Priest?

DR. DAFOE ON THE BIBLE IN THE HOME

By Tom Olson

The *Bible Society Record* contains a most interesting article, which we feel should be given more publicity, hence we reproduce most of the article here. The monthly says:

"Every Record reader will rejoice to know that back of the training of the Dionne Quintuplets is this devotion to the Word of God on the part of the one most directly responsible for the guidance of the lives of the famous little girls."

Dr. Dafoe in his office at Callender, Ontario, Canada, gives tri-weekly broadcasts of which this article is a reprint. Dr. Dafoe said:

"At New Year's time I received a rather touching card from a lady in a little town in Iowa. It had the usual holiday greetings; but, at the bottom, in a rather faltering handwriting, was scribbled: 'Won't you please talk to us sometime on the use of the Bible in the home?'

"It was such a simple and sincere request, that I am going to try to meet it, although I feel that it is a little outside the usual field of a country doctor. In my own boyhood home the Bible had a very definite place of honor. I was brought up to read it; I was sent to church and Sunday School; and I had

a very genuine conception of a real God.

"Certainly, this God helped plant in my heart and mind certain standards of conduct, and certain definite ideas of right and wrong, of justice and humanity.

"It has become more or less the fashion of late to poke good-natured fun at this Book of books. There are those who even violently denounce it. They call up all sorts of witnesses to prove or disprove its origin and its authenticity.

"Yet, here is the Book that has helped sustain mankind for thousands of years. It is part of the very background of man. And, try as we may, we can never completely lose or outgrow our background.

"If we who are now adults have lost some of our early love and regard for the Bible, it is *our* fault and not the fault of the Bible. It has been for these many centuries all things to all men. Wise men, old men marked by true wisdom, have turned to it in their ripest days. Men have been constantly thrilled by its poetry, its imagery, its sheer beauty. Each individual has found there what he was searching for. It is the very breadth of its appeal that makes its hold on the race so secure and so lasting.

"Many men and women find themselves weaned away from the Bible in their youth, only to turn back to it in their adult years and rediscover what a magnificient book it is.

"By all means, let our children have the benefits of the great Book. And in the same way let your child know what a satisfying thing evening prayers are. I believe deeply that the proper moral and spiritual development of a child demands this daily moment of prayer. It cleans his mind from all the inhibitions of the day. He is face to face with his real and living God."

Everyone who really knows the Bible will gladly concede that it is the Book of books! As Clayton Keith says:

"The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

"Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

"Read it to be wise, believe it to be saved, and practice it to be holy.

"It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character.

"Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end.

"It should fill the memory, rule the heart, and guide the feet.

"Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever.

"It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

LETTER FROM THE APOSTLE PAUL

Dear Brethren:

Doubtless you will remember the invitation you extended to me to come over to Macedonia and help the people in that section. You will pardon me for saying that I am somewhat surprised that you should seriously expect a man of my standing in the Church to seriously consider a call on such meagre information. There are a number of things I should like to learn before giving my decision and I would appreciate you dropping me a line, addressed to Troas....No mention was made of a salary I was to receive. While it is true that I am not preaching for money, there is the certainty that these things must be taken into account. I have been through a long and expensive course of training; in fact, I may say with reasonable pride that I am a Sanhedrin man! The day is past when you can expect a man to rush into a field without some idea of the support he is to receive..... Kindly get the word to the good brethren to get together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized? I recently had a fine offer to return to Damascus at an increase of salary, and I am told that I made a very favorable impression on the Church at Jerusalem. You might mention these facts, and also that some of the brethren in Judea have been heard to say that if I keep on in a few years I might have anything in the gift of the church. For recommendations you can write Rev. S. Peter, D.D., Jerusalem, Palestine. I will say that I am a first class mixer, and especially strong in argumentative preaching. If I accept the call I must stipulate for two months vacation and the privilege of taking an occasional lecture tour. My lecture on "Over the Wall in a Basket" is worth two drachmas of any man's money!

—Selected. (Author unknown.)

Count it a great privilege to be numbered with God's people, though it may mean opposition. Away back in the third century, Cyprian, the Bishop of Carthage, wrote to his friend Donatus: "It is a bad world, Donatus, an incredibly bad world. But I have discovered a quiet and holy people, in the midst of it, who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of the sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are Christians, —and I am one of them." Yes, beloved, though we may be misunderstood and despised by the world we can still be happy in the Lord as we live for Him.

—Conard Sandy.

SIX POINTS OF METHODIST BROTHERHOOD

(This historic document was written by John Wesley and signed by his little band of preachers in 1752. The original was sold recently in a London auction room).

January 29, 1752.

It is agreed by us whose names are underwritten—

1. That we will not listen to, or willingly inquire after any ill concerning each other:

2. That if we do hear any ill of each other, we will not be forward to believe it:

3. That as soon as possible we will communicate what we hear, by preaching or writing to the person concerned:

4. That till we have done this, we will not write or speak a syllable of it to any other person whatsoever:

5. That neither will we mention it after we have done this, to any other person:

6. That we will not make any exception to any of these rules, unless we think ourselves absolutely obliged in conscience so to do.

John Wesley	Thos. Maxfield
Charles Wesley	J. Downes
John Trembath	John Jones
E. Perronet	John Nelson
Jonth Reeves	Willm Shent
Jos. Connley	John Haime

C. Perronet

WHAT CARD PLAYING DID FOR A SUNDAY SCHOOL CLASS

By the late J. Wilbur Chapman

While a friend of mine was conducting a meeting one morning, a tramp came in and said, "My father and mother used to sit in this pew. It is the first church I ever attended. My father was an officer in this church. Seven boys used to sit in this pew in the Sunday School Class. We had a great love and respect for our Sunday School teacher. Saturday afternoon she invited us to her home, entertaining with music, eatables and a look over the lesson. After a while she was anxious to please us and hold us, and she taught us the names of cards. None had ever used cards. We became enthusiastic over it, learning different games. After a while we would not give so much time to the lesson, but she let us have more time for playing cards, and would show us some more tricks. After a while we were off in the cotton gins playing cards and not going to her home. Later we failed to go to Sunday School. Cards, cigarettes, after a while drink and gambling. We all at different times left our homes. Two of those boys have been hung, three are in state's prison for life, one a vagabond like myself. No one knows where he is and if the authorities knew I was here I would be arrested and put behind the bars. All I wish is that that teacher had never taught us how to play cards."

As he stood there broken-hearted, a lady at the right and near the pulpit, dressed in mourning, arose, went to where the man was, fell on the floor with a scream, and said, "My God! I am the Sunday School teacher that did it." She fainted and we did not know but that she was dead. She revived. The woman was not seen any more in the meeting and the man never seen since. —The Evangel.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

RESULTS OF THE YIELDED LIFE

By Mrs. A. B. Kidder

In considering the results of the yielded life it seems best first of all to count the cost, for there is a cost, a price to pay which seems a great deal to the believer who has never yet yielded himself unto God. However, when weighed in the balance with the blessings received, it shrinks to insignificance. Romans 6:11 says, "Reckon ye also yourselves to be dead indeed unto sin." Yes, the cost is death, and death means separation. Separation from sin is not easy, is it? That old Adamic nature cries out continually with desire to engage in sin's activities: but we must sternly insist, "You are dead—stay dead; I am alive unto God through Jesus Christ my Lord—I will have nothing to do with sin."

Yieldedness involves a continuous act of the will; for, alas, we are not able to do a once for all work for ourselves; only our blessed Lord can do that. But in His once for all work He has given us the Holy Spirit to dwell within us, who will furnish the power for complete victory if we let Him, if we keep yielded. So the price we pay is to keep reckoning ourselves dead to sin and to resist those stubborn wills of ours.

Now let us look at the other side of the picture. Romans 6:11 also says we may reckon ourselves alive unto God through Jesus Christ our Lord. And in the face of such life how insignificant indeed the death unto sin! To be alive Godward—what does it mean? Just a few days ago we learned concerning a friend who is ill that because of a stroke she is not only helpless but speechless, and so, though surrounded by members of the family and friends, she is not alive unto them. There is life, but those dear ones are unable to know her needs, her thoughts, because she is not alive unto them. Are not many of God's children out of that close, loving touch with Him which He so much desires them to have? And is it not because they are failing to reckon themselves alive unto Him?

The believer who yields himself unto God and his members as instruments for God's use has the satisfaction of knowing that they are instruments of *righteousness*. What a result that is. To know that in a world of lawlessness such as ours today we may be used as God's tools to demonstrate the righteousness of God.

And as we yield our members as servants of righteousness, Romans 6:19 says it is unto holiness. The present tense of sanctification, our being daily set apart, is thus said to be dependent upon our yieldedness.

Another result of the yielded life is set forth in Romans 12:2. We are to be transformed, utterly changed, gloriously changed; and this change will be brought about by the renewing of the mind. When we think what the power of mind is to a man, the directive power of his life, we can see how important it is that the mind is what it should be. And as we look within us and round about us at the state of the human mind today, with its restlessness and its absorption with the things of the world, do we doubt for a moment that there is need of renewal? But according to this passage of Scripture the renewing of the mind is not the ultimate result of the yielded life, but just a step in the process. The mind is renewed in order that we may prove (or demonstrate) what is that, good, and acceptable, and perfect will of God. What a responsibility is ours, dear Fellow-Christian! To demonstrate to a world of Christ-rejecting men the goodness, the acceptability, the perfection of the will of God is a task so tremendous as to exhaust the powers of the archangel; but God is not calling such to the task, rather He challenges you and me to so yield ourselves to His great power that we may be used for this purpose.

Let us consider next a very different phase of the result of a yielded life. Do we stagger at the mention of such great tasks as those of which we have thus far heard? Does our poor human frailty make us fear that we should faint under the load? Then look at Matt. 11:29 again, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." In our poor worldly wisdom we are prone to connect the thought of a yoke with that of weariness, but, behold, the Lord tells us the bearing if *His* yoke brings rest. Ah, there is the secret: the world's yoke irks and binds; Satan's yoke maims and kills; but the Savior's yoke is easy and His burden is light. His yoke is easy because He Himself bears the brunt of the load. Are you weary in well-doing? You need not be. Take His yoke and find rest.

Surely the Apostle Paul longed to see the results of yielded lives in his dearly beloved Philippian saints, and for some of these results he prays in Phil. 1:9-11. First of all for abounding love. Our human love is such a poor thing, so limited by the shortcomings of others and by our own narrowness of soul; our Christian love, too, is apt to be circumscribed by our prejudices; but when we have fully yielded ourselves unto God the very love of Christ Himself is shed abroad in our hearts and overflows and abounds yet more and more. And please note that this abounding love is no silly sentimentality, but it abounds in knowledge and all discernment. Human love may indeed be blind, but not so divine love, and it is the privilege of the yielded life to love the brethren and the lost with Christ's very own love. He knows what is in man, He discerns the very thoughts and intents of the heart, and still loves with an everlasting love. Child of God, would you love as He loved?—then *yield*.

Then Paul prayed that they might approve things that are excellent. Do we find ourselves prone to approve of the wrong things? Is it hard sometimes to give an unqualified approval

to the right things? By yielding fully to His control, this matter will be cleared up and we shall be able to approve the things which please Him.

And then there is this matter of sincerity or genuineness. Do you long to be a *real* Christian?—*Yield.*

Do you desire to cease from being a stumbling-block?—*Yield.*

Let us climax the results of the yielded life as Paul does in verse 11, "filled with the fruits of righteousness." The hymn writer has expressed it, "bringing in the sheaves." Surely to be a soul-winner requires a yielded life. These fruits are "by Jesus Christ." By His death He made them possible; yet He offers us a crown for soul-winning. What a Savior!

And don't forget the ultimate goal of your yielded life—it is "unto the glory and praise of God."

What Shall We Do With The Jew?

By the Editor

In answering this popular question, some say the future happiness of the world depends upon getting rid of the Jew. Others say he should be segregated to some definite spot on the earth—Palestine, perhaps. Still others say we should make it as miserable as possible for him. There are many movements in the world designed to do one or more of these things, but the question which is to be discussed in this article is, what shall **we** do with the Jew?

This question should be answered once and for all for each child of God, and that from the Word of God. It should be answered once and for all on the basis of the fact that there is a God in this universe Who has given definite revelation concerning His purpose and plans for the entire human race.

The solution to all our problem as to what we should do with the Jew lies in the fact that we are willing to admit that what God says about him is true. The Bible revelation cannot be destroyed. The Scripture cannot be broken. "Heaven and earth shall pass away, but my word shall not pass away" (Lk. 21:33).

1. We must admit that the Jew was, is, and shall remain, the chosen of God. "Thou art the Lord God, who didst choose Abram, and broughtst him forth out of Ur of the Chaldees, and gavest him the name of Abraham" (Neh. 9:7). Again we read, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were fewest of all people: but because the Lord loved you, and because he did keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the land of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy unto them that love him and keep his commandments unto a thousand generations" (Deut. 7:7-9).

1. God chose the nation of Israel to make known the truth of the unity of God. "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4).

2. God chose the nation of Israel to reveal the truth of the triunity of God. The Biblical revelation of the tri-unity is based squarely upon the revelation of the unity of God. Judaism and Christianity are **not** conflicting systems. Judaism is the root and Christianity is the flower. "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, the first of all the commandments is, Hear, O Israel; the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:28-30). We must stand squarely upon this great truth. Our Lord did. In connection with this, we discover that God reveals Himself through the Jewish nation as a tri-unity. This revelation was given through the experience of those who were Jews and the writings of those who were Jews.

3. God chose the nation of Israel through whom to give the Messiah, the promised One, the Son of God. There is no argument nor trickery by which it is possible for any one to disprove that according to the flesh Jesus Christ was a Jew. This is why we read in John 4:22, "Salvation is of the Jew."

4. God chose the nation of Israel through whom to give to the world His own written revelation, the Word of God. Every human writer of the Word of God, if not Jewish was so closely connected with the Jewish nation and with God's chosen line that he could be said to belong to this special company.

Every spiritual blessing which we have from God today has some relation directly to the Jewish nation. We are perfectly aware that the Jew has likewise been the cause of much of the dirt and trouble in the world. This is not to his credit, but it can equally be said that the Gentile has no room to talk.

In the book of Romans, the apostle Paul tells us of the things for which we are indebted to Abraham, Isaac, and Jacob. Speaking of the Israelites, Paul states, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Rom. 9:4, 5). Also the apostle Paul said, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because unto them were committed the oracles of God" (Rom. 3:1, 2).

II. We must admit that although the Jews failed in the time of crises, God always keeps His promises. That great nation was unable to realize because of the blindness of their hearts that the Lord Jesus Christ was their Messiah. The great rejection of the Messiah is the barrier between themselves and the great blessings of Almighty God. "And when he was come near, he beheld the city (Jerusalem) and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:41-44).

Israel failed to discern the **time** of the appearance of the Messiah. Israel failed to recognize the **appearance** of the Messiah. Israel failed to believe the message of the prophets. What blindness! There is only one blindness which is worse—that is the blindness of rejecting Jesus Christ today after all of the witnesses and revelation which we enjoy this side of the cross.

But even with such blindness on the part of Israel, God has not forgotten his covenants. In Gen. 12, we find God's unconditional promise. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of earth be blessed." (Gen. 12:1-3). This will yet be fulfilled.

All the nations of the earth shall yet enjoy the blessing of God as that blessing flows through the Messiah of Israel when He reigns on this earth as King of kings and Lord of lords. "The Lord shall reign over all the earth" (Zech. 14:9).

III. We must admit that there is a great future ahead for the nation of Israel. This future includes the promises of God regarding the land of Palestine. "Say unto them, Thus saith

the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all (Ezek. 37:21-22).

When that time comes, the nation of Israel shall be the greatest nation on the face of all the earth. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60:10-12). In that glorious day Israel shall no longer be the tail of the nations but rather the head.

If these things be true, and we must admit that they are from the testimony of God's unchangeable Word, then the part of wisdom for the Christian believer is to look at the nation of Israel as God sees her. The nation has a prominent place in God's future program. She has forgotten His covenants and His promises for a season, but He has not forgotten her. If the passion of our blessed Lord is in our hearts, we will labor and pray as did the apostle Paul, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1).

While we are thinking and planning for evangelism, we need to remember that the Jew today needs the gospel just the same as the Gentile.

NOTICE OF RESIGNATION

The undersigned desires to inform the Brotherhood that he resigned his membership to the Home Missionary Board of the Brethren Church, September 3, 1938 to which he was by the late General Conference re-elected to a term of three years.

(Signed) Rev. William H. Schaffer,
115 Oak St.
Conemaugh, Pa.

AMERICAN BIBLE SOCIETY WORKS ON

Last summer, while war raged all over North China and spread to many other regions, interrupting much of the work of the American Bible Society, out in the far northwest a Bible van, provided by a generous Chinese Christian merchant, was out in the remote marches of Mongolia distributing the Scriptures to those who otherwise might never have heard the gospel of Jesus' love.

"If my friend had known of this little book he would not have committed suicide," commented a business man in Rio de Janeiro after examining a New Testament which he picked up at the American Bible Society's booth at the International Exposition.

From the Mexican agency of the American Bible Society comes a report of illiterates who often buy copies of the Bible in the hope that someone will read aloud to them—so great is their desire for the Word of God.

48,000 Testaments and Bibles were furnished free by the American Bible Society last year to the men in the Civilian Conservation Corps camps. They are distributed by the chaplains to men who ask for them.

The American Bible Society is engaged in printing 3,000 Miskito New Testaments for the Moravian Mission in Nicaragua. The demand for Miskito Scriptures has increased with the increase of adult literacy. The language is spoken by almost 25,000 people of Nicaragua and Honduras along the east coast. The language was reduced to writing by missionaries over ninety years ago and the whole New Testament has been available since 1905.

"I am enclosing a postal order for twenty piastres (about one dollar) to be used in your work," writes a Christian from Upper Egypt to the secretary of the American Bible Society in Cairo. "It is part of our daughter's first earnings and I meant to keep it as a treasure; but I began to think how foolish it was of me to do that while there are so many without the gospel. Then I decided to send it to you to buy a few portions of the Word for one of the tribes in the Sudan who haven't the light."

One of the colporteurs of the American Bible Society in Mexico had a Bible torn to pieces in the market place. He recovered about half of it but the rest of the pages were blown to the four winds. But the next Sunday a lad, who had found one of the leaves, and had become interested came to church.

Each year, at the Christmas season, in the Philippine Agency of the American Bible Society, special Christmas covers are prepared for the Gospel portions of the Bible. Several times packages of these have been sent free to some of the government institutions. One of the penal farm superintendents wrote to the Bible Society: "I consider these gifts of Biblical Scriptures to possess more far-reaching influence in the moral rehabilitation of these fallen men than any other thing they receive."

During his twenty-five years of service as a colporteur of the American Bible Society the Rev. David H. Findlay, of Rochester, New York, distributed more than 1,200,000 volumes of the Scriptures in many languages.

"Five hundred men are confined here," writes a warden of a jail in one of the California cities to the American Bible Society, "and in behalf of the inmates I wish to thank you for the Bibles donated and especially for the Bible in the Russian language; for the old gentleman had waited a long time for a Bible he could read in his own language."

JEWELED SPLENDOR

By Elizabeth A. Roberts,
Moorestown, N. J.

"Let not your heart be troubled,
Neither let it be afraid."
These words the Master giveth
To all who seek His aid.

Today we need Him greatly,
In this time of stress and strain;
We know He will not fail us,
His love is never vain!

So let us read His message,
Which informs us how to feed
Upon the "bread of heaven,"
In this, our time of need.

"Let not your heart be troubled,
Neither let it be afraid,"
Stands out like jeweled splendor,
For which His life was paid!

ADDITIONAL SUNDAY SCHOOLS ORDERING SUPPLIES

*Berne, Ind.
*Corinth, Ind.
*Elkhart, Ind.
Canton, Ohio.
Glenford, Ohio.
*Danville, Ohio.
Louisville, Ohio.
*Hamlin, Kans.
*Clay City, Ind.
Osceola, Ind.
*Fair Haven, Ohio.
*Hagerstown, Md., First.
*Seven Fountains, Va.
Long Beach, Calif., First.
Los Angeles, Calif., Second.
Covington, Va.
*Philadelphia, Pa., Third.
*Morrill, Kans.
Philadelphia, Pa., First.
*Washington, D. C.
*Sunnyside, Wash.
*Portis, Kans.
Buena Vista, Va.
*Sergeantsville, N. J.
*Conemaugh, Pa.
Leon, Ia.
*Milledgeville, Ill.
Cleveland, Ohio.
*Saxton, Pa.
*Brush Valley, Pa.
*Mt. Pleasant, Pa.
*Loree, Ind.
*Denver, Ind.
Columbus, Ohio.
*Harrah, Wash.
*Lathrop, Calif.
*Waynesboro, Pa.
*Cambria, Ind.
Ft Wayne, Ind.
*Pike Brethren, Pa.
*Highland, Pa.
*Huntington, Ind.
*Mexico, Ind.

* indicates that cash accompanied the order.

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The BRETHREN EVANGELIST

T C Leslie 3-39
256 W Walnut

Christ For Us

On merits not my own I stand;
 On doings which I have not done,
Merit beyond what I can claim,
 Doings more perfect than my own.

Upon a life I have not lived,
 Upon a death I did not die,
Another's life, Another's death,
 I stake my whole eternity.

Not on the tears which I have shed:
 Not on the sorrows I have known,
Another's tears, Another's grief s,
 On them I rest, on them alone.

Jesus, O Son of God, I build
 On what Thy cross has done for me;
There both my death and life I read,
 My guilt, my pardon there I see.

Lord, I believe; oh deal with me
 As one who has Thy word believed!
I take the gift, Lord look on me
 As one who has Thy gift received.

—Horatius Bonar.

A Protestant Or A Christian

By Viola Cameron

After a three-hour interview with Rev. J. A. Giguerre, the ex-priest now preaching the Gospel in the centre of French Catholic Montreal, it was a shock to learn that he had been received and ordained into the Protestant ministry without having the Truth as it is in Christ presented to him.

"I left the Church of Rome twenty years ago," he told the writer in the shabby little sitting room of his flat where he and his family are maintained on relief, "and I have been a Protestant minister now for ten years, yet only four years ago was I actually saved. And that by hearing the Truth in a meeting of the Brethren which I happened to drop in by chance.

"Do you wonder I protest? I will no longer be called a Protestant. I am a Christian. I have discovered there is a great difference."

Here we see the folly of proselytizing without Christianizing.

Mr. Giguerre's history is unlike any of the great men who have left the portals of Rome; he is neither a Luther, Chiniquy, nor Calvin. For, unlike them, it was not enlightenment which drove him out, but despair. The enlightenment came later.

He says himself: "When I left Rome, I was not seeking anything else. I realized that for religious systems Rome cannot be outdone. I wanted no more systems. I wanted peace in my heart. But I thought that impossible."

When a priest, he was a preaching member of the Oblate Fathers at Ottawa. He called himse'f a preaching missionary, and his task was to hold weekly retreats all over the North American Continent to stir up the people to give more of their money to the Church. At this he was very successful. In fact, he says, of this period:

"My stay in the Church of Rome was a very happy one. The devil saw to that. He gave me unusual privileges and success. I became exalted with my own powers."

But after about seven years of this, something strange happened to his soul. Let him tell in his own vivid way. For this ex-son of Rome speaks English with that vitality and picturesqueness which is typical of the French:

"I began to feel a growing coldness within me....it was an indescribable hardness. How shall I describe it, except to say I felt....lost. I decided then and there that I was on my way to hell. I had lost faith in the ordinances I taught and preached. So I decided to put an end to it. I made up my mind to resign from my order, and then I intended to commit suicide. But God was dealing with me.

"My last sermon was given in an important Parish in the United States during one of the "retreats." I chose to preach on sincerity. I urged the people to live sincerely above all else. Then I ended with these words: "Before I leave today I shall reveal the name of a great hypocrite. He is in this parish now, and in this very church.' Of course a great silence fell on the congregation. I continued.... 'that man's name is Father Giguerre.' I walked down from the pulpit into the weeping arms of the parish priest who thought I had gone mad.

"I handed in my resignation right there and then, and walked out of the Church. I was finished with religion, done with the doctrines of men. And everywhere, when people met me on the streets to ask where I was going I would answer: 'To Hell'."

A period of the war intervened here. Giguerre thought the war would be a grand place for a man who wanted to die. So he enlisted, but what was his disgust to find that he was commandeered as a recruiting chaplain to arouse the French Canadians to enlist. He was still a good standing as a Romon Catholic, because of vocation for the mission he had been engaged on. He was not by any means ex-communicated. But his new job in the army meant he would not get to the front lines.

At the close of the war, he was of the same mind. He would not go back to the priesthood. At this point we asked him how it was he escaped so easily from his mother Church. He said: "After all, it is a free country. You cannot be prosecuted for changing your mind. And those who do not leave, and yet want to, are cowards. For the Lord will honour all who trust in Him alone."

It was difficult for him to get, and to keep work. Many influences were at work to make him lose any he did obtain. Until finally he joined the Protestants and became an ordained Baptist minister until 1933, when he resigned. At this point in his narrative, Mr. Giguerre said:

"During all this time I was a lost sheep because I could not find a Saviour. Even before I had become a Protestant I met four French Protestant ministers and while I was against Protestantism none of them told me that there was a Saviour who is willing to save anyone."

His resignation of his Baptist charge had come over a dispute raised from a Biblical command. Mr. Giguerre had been preaching up to the only light he had which was to try to follow Christ and obey the commands He gave in the Gospels, yet he had never grasped the Truth of the finished work of Christ for us, and that, as Luther said, Christ fulfilled all righteousness for us. He had never been taught thus to divide the Word aright and so he remained a legalist, without peace in his heart or the knowledge of salvation through faith.

In 1933, he left his congregation, which was in a small town outside of Montreal, and came into the centre of the city. As a matter of fact, his Montreal trip was providential for he was left in the town without means of support and was required to leave the Parish house. He and his wife prayed for deliverance, and a knock came to his door shortly after. It was a Roman Catholic who asked him if he would like to be janitor in a building he owned in Montreal. He accepted readily, and then started a small grocery business on the side. But the latter failed and he had persecution from certain parties.

The Lord led him into the truth by

(Continued on page 17)

The Brethren Evangelist

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PASTORS, TAKE NOTE

We have learned that one of the most interesting departments of the magazine is the news department. It is our purpose to make this feature even more interesting. In this we are asking the cooperation of every pastor or some special representative of every church. Follow suggestions closely. After the Sunday evening church service, write a postal news brief from 10 to 100 words and mail it to the editor. Tell of some special worthwhile event which is good news. Make announcements of events ahead in which others in the brotherhood may be interested. This is your department. Use it. Do not wait for others. Get your supply of postcards now. Every church should report once or twice a month. This department will **not** take the place of the regular news department but will be in addition thereto. Full news from the churches should be sent in at customary regular intervals. Pastors, take note.

"WHAT HAPPENS WHEN YOU DIE?"

This was the question recently proposed to a meeting of scientists assembled at Ottawa, Canada. A Christian publication in reporting the meeting states that "The replies of the various scientists are interesting for their emptiness." Most of their answers could have been considerably shortened to read, "I do not know." The replies of the scientists were similar in one respect. They all ignored the Word of God, the one and only true source of authentic information. How God must be grieved as He looks at the vast world of men! In the midst of the darkness He has placed the precious Word of God which is able to pierce the darkness of this world far into the future if the light is only allowed to shine. In that great city where these scientists met there were thousands and probably tens of thousands of Bibles, one or more of which could be secured in a very few minutes. But they were not interested in God's Word. They were thinking only of man's speculation.

Every Christian worker must face the fact that the human race naturally thinks only in terms of time. Men do not think of eternity. Every pastor knows from his experience that great numbers will spend a life time preparing for a few uncertain years of old age, and no time in preparation for eternity. This attitude on the part of people is most illogical, but it is an attitude nevertheless. It becomes further and ridiculously illogical when we consider that one may make preparation for eternity in almost an instant of time, while it takes years to prepare for old age. Why do people ignore that important instant? The question, "Where will you spend eternity?" may not be a very popular question, but it is one of infinite importance.

WHEN THE CHRISTIAN DIES

The Apostle Paul, inspired by the Spirit of God, has told us in a few words what happens to the Christian when he dies. Evaluating the experience, Paul states, "To die is gain." (Phil. 1:21). Although death is still the enemy of the human race, it is a conquered enemy for those who know the salvation in Christ. For this reason it is really gain for the Christian to die. The Apostle further states that death is to "depart and be with Christ which is far better" (Phil. 1:23). We wonder what the scientists would have said if someone had had the "nerve" to arise and read these things from the Word of God in their presence. Probably some would have gone into a rage; those more polished in unbelief would have called Paul either a theorist or an ignoramus.

AN OLD QUESTION

The scientists at Ottawa were not the first to raise this question. It is apparently as old as the race. Job once asked, "If an man die, shall he live again?" God gave Job the wisdom to answer the question, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:25-27). We prefer the answer of the ancient Job to that of the modern scientist.

THE POPULAR SUBJECT OF CONVERSATION

Everywhere people are talking about the certain war in Europe. Things are so startling that people are ceasing to be startled. Headlines flash the rumors

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of imminent war but the rumors are now common. People are getting so accustomed to them that a lively dog fight on the street will attract more attention for the moment than the rumors about war. We are living in a day when the human mind has become dulled to the things which are startling. The common viewpoint is expressed everywhere that if something is not brought to pass to change the trends of the nations, the earth will again drink up the blood of millions in conflict. Most people seem to have a faint, hazy hope lodging down in some unlocated spot in the heart that **perhaps** after all the world may pull out of its awful condition. It is said that some things have already happened to hold off the conflict and perhaps other things will yet happen.

About 1900 years ago, our Lord spoke words which we are just now beginning to comprehend as a result of world affairs. He said, "Ye shall hear of wars and **rumors** or wars.... but the end is not yet." The disciples had asked Jesus about the end of the age, **and He answered their question**. How long we will live in the time of wars and **rumors** of wars, we cannot tell, but we need to remember that our Lord comforted His people by saying, "See that **ye** be not troubled." There is peace for God's people even in the midst of wars and rumors of wars. It is a peace born of the truth that we are only pilgrims and strangers of this world. Our citizenship is in heaven. Our certain hope is that some day, perhaps sooner than many of us suspect, our Lord shall return from glory to receive His own and remove them from the wars, sorrows, and the great tribulation which is certain to come on the earth. When He does this, praise His name, "He shall change our vile body that it may be fashioned like unto His glorious body" (Phil. 3:20-21). Every time our Lord's words concerning wars and rumors of wars sees a further fulfillment in world affairs His other words should become a bulwark to our faith: "See that ye be not troubled."

A PRAYER REQUEST WHICH IS DIFFERENT

Recently in an evangelistic campaign a request for prayer was turned in like this: "Pray for my mother and dad who are not Christians and never go to church." Six days later a note in the same hand writing was turned in: "Thank you for praying for my mother and dad. They have been to the meetings and have been saved. Praise God!"

It is often remarked about strong live churches, which are noted for preaching the gospel with power, and where souls are saved, "What a splendid lot of young people." There is no class of people so responsive to the gospel these days as the young people. They see the emptiness of modern philosophies more than the older folks. It is now the burden on the hearts of many of the young to see their fathers and mothers brought to Christ. There was a time when mothers were always praying for their children. Now it is not infrequent that children have a burden for their parents.

WISE WORDS

The Moody Monthly has quoted timely words of a century ago. They were spoken by Daniel Webster in the United States Senate on March 12, 1838.

> "There are persons who constantly clamor. They complain of oppression, speculation and pernicious influence of accumulated wealth. They cry out loudly against all banks and corporations, and all means by which small capitalists become united in order to produce important and beneficial results. They carry on mad hostility against all established institutions. They would choke the fountain of industry and dry all streams. In a country of unbounded liberty, they clamor against oppression. In a country of perfect equality, they would move heaven and earth against privilege and monopoly. In a country where property is more evenly divided than anywhere else, they rend the air shouting agrarian doctrines. In a country where wages of labor are high beyond parallel, they would teach the laborer he is but an oppressed slave.
>
> "Sir, what can such men want? What do they mean? They can want nothing, sir, but to enjoy the fruits of other men's labor. They can mean nothing but disturbance and disorder, the diffuson of corrupt principles and the destruction of the moral sentiments and moral habits of society."

It is easy to see that the strife between capital and labor is not new. The problems of these two classes have always been with us in our nation. They will always remain until the time when our Lord shall set Himself up as King of kings and shall set justice in the earth. However, until that time, the problems of capital and labor can be greatly decreased by a revival of old time Christianity which will change men's conduct toward each other. If the capitalist and the laborer are both born again they will be able to give and take and be fair and honorable to each other. While our Lord tarries we need a great revival of genuine Christianity in all classes of people.

PLEASE TAKE NOTE

All District Conference Secretaries should plan to send in district reports soon. Where conferences are held in October, we must have the information immediately thereafter. Pastors should notify us of all changes of addresses, or inaccurate information in the last Brethren Annual. We cannot be responsible for errors in the Annual. We can only print the information sent us, but we will do all in our power to make it accurate. Will those responsible in the various districts please cooperate!

The Uttermost Salvation

*By Blaine Snyder, Conemaugh, Pa.

In the seventh chapter of the Book of Hebrews, Paul is contrasting the priesthood of Christ with that of the Old Aaronic priests. Before pointing out some of these contrasts it might be well to review some of the more important facts concerning the old order of priests. Prior to the period of the law a family type of religion was practiced among the children of Israel. The head of each family was the family priest. When the law was introduced the promise to perfect obedience was that Israel should be unto God a kingdom of priests" (Ex. 19:6), but Israel violated the law and God restricted the priestly office to the Aaronic family, appointing the tribe of Levi to minister to them, thus constituting the typical priesthood (Ex. 28:1). However under such a system many deficiencies were prevalent. Under the law the high priest only could enter "the holiest of all" and that once a year. When one did exercise the office of priest he was only a man. Even though he came into his office by divine appointment, he was not any less a sinner than those for whom he was interceding. Again we find that physical death disrupted the continuity of the Mosaic priesthood. Since these were only men, and "it is appointed unto men once to die," we see that of necessity many changes had to be made among those who were serving as priest. Verse 23 reads, "And they truly were many priests, because they were not suffered to continue by reason of death." But, how has all this been changed since the beginning of the dispensation of grace? Under the new priesthood every believer is constituted a priest (I Pet. 2:9—Rev. 1:6), a distinction which Israel failed to achieve under law. The chief privilege of a priest is access to God. Under the law as stated before only the high priest could enter into the holiest place. But when Christ died, the veil was rent, so that now all believer-priests, with Christ the High Priest, have access to God in the holiest place. Again we find that under the Old Testament priesthood, nothing was made perfect. So we read in verse 11, "If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron." or again in v. 19, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Once more, we find that we now have an unchanging High Priest. Under the Aaronic system there were many who served in this capacity, but this man (Christ) because He continueth ever, hath an unchangeable priesthood. And so it is that we read in the last verse of the chapter "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore."

Now that His unchanging priesthood has been established it is quite evident that He is able to save to the uttermost them that come unto God by Him, or in the words of the text, "Wherefore he is able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them."

In the first place then let us look at the **extent** of this salvation. "He is able to save to the uttermost." When we speak of uttermost salvation just what do we mean? The nature of this salvation may be viewed in two ways. First, negatively it is the deliverance from sin, from its penalty, its pollution, and its power. Second, positively—it is the conference of eternal life; that is holy, progressive, perpetual life. As to the extent of this salvation we learn that the often repeated statement "from the guttermost to the uttermost" although true, places a very limited meaning on the idea of the phrase. Certainly it has a much wider and fuller meaning than this. We will discover that it meets the needs of all men of all ages.

(1). It extends to the worst of men. Paul who is an outstanding recipient of this salvation upon one occasion remarked that he was the worst of sinners. Truly only by the love and wisdom of an infinite God can an individual who is in the lowest levels of sin be raised to heights of purity and holiness.

(2). It extends to all. In Christ there is no difference: there is neither bond nor free, rich nor poor, high nor low. In His sight all are of one nature-sinners.

(3). It is complete. By antithesis (v. 19) we see that the law could make nothing perfect (or complete), but now in Christ shall all who come to Him be completely saved. We have not only been saved from the power of sin, not only from the penalty of sin, but we have been promised that some day we

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shall be saved from the presence of sin. Then and then only shall we experience salvation to the uttermost.

(4). This salvation is undiminishing through the progress of time. When Christ died once He died for all men of all ages. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once when he offered up himself (26-27). What a sad state we would be in if the power of Christ to save men would be gradually giving out! No, His power is "constantly abiding" (15). This salvation is for all eternity. "He that believeth on the Son hath eternal life." Salvation, if it is to reach a state of perfection must include all of eternity.

No greater example of the meaning of the term "uttermost" can be found than that which we see in Christ just before His crucifixion. It was the evening of His last supper. Christ had now been with His chosen followers for about three and one-half years. During all this time He had seen them constantly failing. He had seen their selfish desires rise to the point of passion. He knew their weaknesses as well as their strong qualities. Now as His earthly walk of life was drawing to a close He looked into the immediate future where He saw Himself betrayed by those who claimed to love Him. By one he saw Himself being sold. By another He saw Himself being denied with a curse. By the entire group He saw Himself forsaken. As a last visible means of grace He offered His worst enemy the sop, who refusing it, immediately arose and went out. Yet in spite of all this we read that Jesus loved them to the uttermost. He loved them enough to die for them and rise again for their justification.

Jesus has promised to save us to the uttermost. Certainly if He was willing to pay the price for complete salvation, by the power of His endless life He will guarantee its fulfillment. All who come to Him have this hope. Thus this salvation meets all our needs, both now and forever. It extends to the uttermost depth of depravity, to the uttermost limit of time, to the uttermost measure of perfection. What a wonderful salvation!

In the second place let us notice the **persons** whom God can save to the uttermost."Them that come unto God by Him." This uttermost salvation is for a specific group of individuals. It is limited to them that "come unto God by Him," Christ.

Let us notice then, first, the **nature** of this approach. Salvation is not only to those who have an intellectual understanding of the truth. It is not enough to know. We can know much more than is necessary for salvation, but unless we come unto Him it will be of no avail. We must come unto Him in full repentance, accepting the love He has to offer and with a willingness to obey. This offer is unconditioned by the character of the individual seeking salvation. As we have already seen, no depth of depravity is beyond the range of His love and mercy and He is ever able to raise again those who come to Him.

In the second place, let us examine the **medium** of this approach. It is through none other than the Lord Jesus Christ. Christ as the Son of God incarnate in flesh is the only one qualified to undertake the work of redemption. As the Son of God and the Son of Man He did it. He alone could enter, on the one hand, into the meaning of the sin of the world and on the other hand into a realization of all that was due to that sin; not minimizing either the sin or the righteousness of God, but doing justice to both; upholding righteousness, yet opening to the world the gates of a forgiving mercy. In Him alone we see salvation completely assured. Only by appropriating that which He has provided can we be redeemed and reconciled.

In the third place, this offer extends through all of our human experience. Christ is ours through all the successive periods of our human life. Even in

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"I SHALL YET PRAISE HIM"

By Annie Johnson Flint

I shall yet praise Him—though blossoms have withered,
Empty the fold is and barren the field,
All the fair promise of harvest has vanished,
Fig tree and olive have failed in their yield.

I shall yet praise Him—though now the mist shroud me,
Though through the darkness there shineth no star,
Though long delayed be the word of His counsel,
And to all seeming He hideth afar.

I shall yet praise Him for victory given;
Though fierce the sifting, His prayer cannot fail,
Till the fourth watch He may leave me in darkness;
Then clouds shall lift and the light shall prevail.

I shall yet praise Him who knoweth my pathway,
For all His leading through desert and sea,
For the sure promise that standeth forever,
For all His purpose fulfilled unto me.

I shall yet praise Him—mute mouth filled with laughter,
Silent lips opened and tongue tuned to song;
Surely praise waiteth; joy, sown for my reaping,
Cometh to harvest, though lingering long.

Turning To Stone in "Sunshine Corner"

By Rev. Herbert Lockyer, D. D., Liverpool, England

While the Moody Centenary conference was in session in Los Angeles, advantage was taken of the opportunity to see some of the sight of this attractive city. One day while walking down a main street, I was interested to find in the outdoor lobby of a curio store, a section of a fossilized tree. There it stood, a beautifully polished advertisement, bearing a notice that it had been gathered from a nearby forest, and that inside the store, rings and brooches fashioned out of similar petrified trees were for sale.

Trees turned to stone! Yes, one has seen such freaks of nature in different parts of the world. I never thought, however, that I should ever see a living man turning to stone. Yet my work brought me to another part of the vast American continent, where I had an unforgettable experience I desire to describe. Would that I could write as I feel!

It happened at Lynn, Mass., where God gave us such a gracious time of blessing. One of the local pastors asked if I would visit a home where there was a young man

Gradually Turning to Stone

The pastor's description of this young man's physical condition and of his mother's slavish devotion and untiring care, urged me to respond to the invitation to motor out to Marblehead and to see for myself such a human monstrosity.

Accordingly, a day was arranged, and on the way out I nerved myself to the ordeal, wondering what I could say to cheer and console a young man of twenty odd years who was slowly turning to stone. I have to confess that the prospect was not a pleasant one. Fears, however, were quickly dispelled, for at the door the sufferer's mother met us. And what a mother! Her smiling face, when she has to hourly dress the most horrible sores I have ever seen, truly magnifies the grace of God.

I was shown into a room of indescribable physical anguish which I have elected to name, "Sunshine Corner." And I shall never cease to praise God for what that visit has meant to my soul. If tempted to complain about a few inconveniences, I go back in thought to "Sunshine Corner."

And now for the thrilling story of Lloyd Jensen, one of God's heroes, who has discovered the art of turning a bed of pain into one of the brightest spots on earth. Healthy and active for the first twelve years of his life, at the age of thirteen, as he entered his second year at high school, a mysterious sickness overtook him, which in spite of the best medical aid the family could afford, grew worse with the passing days. A bone specialist advised Lloyd to be placed in a cast for two months. Unfortunately, this procedure proved to be a fatal mistake as the trouble was ultimately diagnosed as the worst form of arthritis, which has since developed into Still disease, a fearful malady, resulting in the hardening of the members.

Eleven Years in One Position

For over eleven years now, Lloyd has lain in the one position on his back. No wonder he has those hideous bed sores requiring the constant attention of his mother-nurse! During the last six years, this hero has been perfectly helpless, and cannot move any part of his emaciated frame. All his joints are set. His hands, corrupt and distorted rest upon a pillow of cotton wool. Exposed, these rock-like, ugly lumps have been fixed upon his chest for almost six years. His legs and feet are gruesome. As I write, the very thought of what I witnessed makes me feel sick. The mouth cannot open beyond the width of a cracker, and yet it is in this way that his patient mother (God reward her) feeds him with small pieces of food.

When he first took sick, Lloyd was not a Christian. His young heart was somewhat rebellious at being kept in bed when others of his age could walk and play. The prayers of a godly mother prevailed, however, and through the influence of the Mountain Top Hour, a radio program sponsored by the Providence Bible Institute, Lloyd became a born-again soul, and immediately commenced a unique ministry which God has been pleased to bless and use.

Two years ago, a very severe heart attack almost sent Lloyd home to heaven. Rallying, he determined to read the Bible through. He felt that shame would be his if he met his Lord without having mediated upon His Word from cover to cover. When I visited him, this sacred task had just been completed. His Bible rests upon a small music stand and with a half turned head, its only position night and day for years, he reads the open pages, then mother comes and turns the leaves.

The Glory Face of a Silent Sufferer

Of his sufferings, Lloyd has nothing to say. If visitors take him sympathy, they soon have to pocket it or expend it upon themselves for having grumbled over little troubles and ailments. That "glory

face" in "Sunshine Corner" gave me one of the happiest hours in my life!

To all who come to his specially built bed, which may be wheeled out into a private ambulance his father built, Lloyd smilingly testifies of a Saviour's love. Here is his own testimony:

"I would rather lie here on my back in this condition than be up and around as I was before I was saved. Through God's mercy, I am His child and know where my future home shall be. Whenever He calls, I am ready and willing to go and leave this miserable old body behind. Is it not blessed to know that one day I am to have a body like unto His own?"

To earn a little that he might use it for the Lord, Lloyd created an agency for religious and good secular magazines. You should hear him sing the praises of the MOODY MONTHLY! All who wish to subscribe to the magazine of their choice, must come personally to "Sunshine Corner" with their order. Lloyd insists on this so that he may proclaim the message of redeeming love from his almost closed lips.

Billy, his brother, although only a lad of sixteen, is an earnest preacher, and hopes to enter the Moody Bible Institute some day. He undertakes all of Lloyd's correspondence. How he loves his invalid brother! He reads to him, writes for him, and waits on him when school hours are over. And who would not serve such a radiant sufferer who has learned that God can give beauty for ashes?

The doctors fear that Lloyd cannot last much longer. His mysterious ailment is now affecting his heart and throat.

Last May, during a Bible conference in Boston, the neighboring city of Lynn was included. Dr. Will H. Houghton, one of the speakers, was brought into contact with Lloyd. Relating his experience, he said:

"That afternoon I was going to speak on "The Mystery of Suffering,' but I had to take another theme. I could only **talk** about suffering. After gazing at a young man of twenty-five gradually turning to stone, and yet to find him so happy and content in spite of those horrible limbs, made me feel that he **had** the thing I could only **talk** about."

Lloyd was thrilled over the visit of the president of the Moody Bible Institute, who sang to him, read, and prayed.

If you are ever that way, call in and see Lloyd Jensen, and you will learn anew what it means to glorify God in the fires.—Moody Monthly.

THE UTTERMOST SALVATION

(Continued from page 6)

our youth we are told to remember our Creator. Special mention is made in other places of the young men, of the fathers, and of the old men. There is no period in our life when Jesus does not adequately meet our needs as a Savior. He meets our needs both in times of grief and times of joy. This offer of Jesus is definite and final. It is the only means of salvation that has been provided for "there is no other name under heaven given among men whereby we must be saved."

It is said that Ole Bull, the musician, and John Erricson met for the first time in the city of New York. The great musician said to his new friend, "Come around and hear me play tonight." The invitation was not accepted. It was given a second time and again refused, the third time Ole Bull said, "If you do not come and hear me play I will come and play for you." To this John Erricson said "Do not bring your violin into my shop for I do not care for music. But the next day Ole Bull was there and he said, "There is something wrong with my violin." They talked about tones and semitones, fibres of wood, and then he said, "I will show you how it is." He strung up the instrument, drew the bow across the strings, and began to play. In a little while the whole shop was filled with waves of harmony. The men left their work and gathered about the great musician. John Erricson rose from his desk, stood for a minute in the outer circle, then came close to Ole Bull and listened closely to every note that came from the violin. At last the player drew his bow across the strings for the last time and stopped. The men returned to their work; not so John Erricson. With tears streaming down his cheeks he said, "Play on, play on! I never knew what was lacking in my life before." Thus it is with many a man who thought he knew the needs of his own soul and sought to be satisfied with wealth and power, but only Christ can satisfy. Until we learn this and claim His promise we can not hope to have peace here and to enter that brighter and better world. Yes, it is only those that come unto God by Him that can be saved to the uttermost.

In the third place let us notice the **reason** that Christ can save to the uttermost. "Seeing He ever liveth to make intercession for them." Christ's work of salvation is continuous. Salvation itself may be spoken of as a process. It has a beginning but no ending. Unless continuous it loses its value. It is a consolation to the Christian to know that he is being saved.

Christ's work of salvation is based on the grounds that He "ever liveth to make intercession." He is a priest for ever. Man and his works shall cease, but Christ never. Having Himself passed through all the trials and pains of human life, who but He could be more able to save men and keep them saved?

The method of Christ's work of salvation is intercession. Here again the person of Christ is an indispensible factor. Each person of the Godhead has His unique part in salvation. Here we see the Son as a constant faithful High Priest placing the peti-

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PROPHETIC DEPARTMENT

THE CRY OF "WAR"

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

Looming up before us just as mighty mountain peaks loom before weary travelers from the plains, are the portents of God, designed by Him to let His children know that just ahead is "The Great Divide" between man's day and "the day of the Lord." Only the utterly blind can fail to see. Not the least of these portents is the feverish cry, **"Prepare war!"** As never before on this earth, it literally echoes and reechoes through the air above every city and hamlet of earth—**"Prepare war!"**

Time For The Shepherd of Israel to Awake

The prophetic eye of the seer, Joel, peered down across a span of twenty-eight centuries, and visualized the day when the nations would marshal their steel-panoplied multitudes to Armageddon. He heard the Eternal decree:

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations" (Joel 3:2).

And it would seem that the time is about ripe for the Shepherd of Israel to arise and plead for His sheep. The tides of hates against Jacob again roll high on every sea. Every morning paper tells the story. The press announces that Poland, with her hundreds of thousands of Jews, has informed the League of Nations that some land must be found into which it can drive the Jews that are no longer welcome within Central Europe. And Esau, in Abraham's land, is arming, determined to close the gate of the only homeland the world's wanderer ever knew. O, Lord God of Abraham, Isaac, and Jacob, "It is time for thee....to work" (Psa. 119:126).

The prophet saw the day when Jehovah would "sit to judge all the nations" (R.V.), when the "harvest" would be "ripe" and the "press" would be "full" (Joel 3:12, 13)—the same vision exactly that the seer of Patmos beheld vividly seven centuries later (cf. Rev. 14:14-20). He saw the day when the "Lion of the tribe of Juda" would "roar out of Zion, ...and the heavens and the earth shall shake"; "then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel 3:16, 17). And, beholding, as with the eye of God, the last muster of all the unregenerate forces on the earth into "the valley of decision," Joel simply could not refrain from bursting forth with the cry, **"Thither cause thy mighty ones to come down, O Jehovah"** (Joel 3:14, 11, R. V.; cf. Rev. 19:11-21). And when that prayer is answered, the kingdom from above shall have come to earth.

Joel and Isaiah

It is the purpose of God that His children should not have "the day of the Lord" overtake them "as a thief" (I Thess. 5:1-5). Joel therefore furnishes us with this wisdom:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong" (Joel 3:9, 10).

Over and over and over have we heard men quote Isaiah, and dream of the day when "they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). But seldom have we heard men quote the proclamation of Joel: "Beat your plowshares into swords, and your pruning hooks into spears" (Joel 3:10). Know they not that the unfailing Word of God has declared that a day when men shall beat their **"plowshares into swords"** must immediately precede the day when they shall beat their **"swords into plowshares"?** Strangely enough, but it is even so, that the day of awful bloodshed will be the forerunner of the day of enduring peace. The day of darkness will be the harbinger of the day of glory. The day of foreboding fears will be the auspice of the day of perfect rest. The day of the Anti-Christ will be the herald of the day of Christ.

Man's Pacifism Doomed to Fail

Never before have so many professed believers deluded themselves into joining the children of this world in sincere efforts to dethrone Mars from reigning over the earth during man's day. However humane and sincere are these efforts of pacifist brethren, no beneficent work is more certainly doomed to fail. The hell of war will never be quenched until "the Desire of all nations shall come" (Hag. 2:7), cut off the battle bow, and "speak peace unto the nations" (Zech. 9:10, R.V.). "From whence come wars and fighting among you? come they not hence, even of your lusts that war in your members?" (Jas. 4:1). Verily, **"Ye must be born again"**

(John 3:7)! Peace on earth is an idle dream, so long as the Prince of Peace is rejected of men and unregenerate dictators ride in the saddles of the mighty.

Europe Becomes One Gigantic Arsenal

Recently, at the Biltmore Hotel in Los Angeles, Lieutenant General Ernst Franz Insinger, an old soldier and close observer of the European military cockpits, and who retired several years ago from the position of commander in chief of the Netherlands' field army, discussed the European situation:

"I should say another war in Europe is **possible.** Is it **probable?"** Then, shrugging his shoulders, he continued: "The situation is loaded!....Poor Germany! Hitler is a madman! When last in Germany, I saw hundreds of uniformed boys, each of whom wore a dagger with the words, 'Blood and Honor' on it. Such things are shocking!"

His 7,700,000 countrymen must fear his fear, for, last April, the Netherlands, "the most phlegmatic and pacifist of Eureopeans," neutral in all wars for a century past, voted $36,000,000 for the purchase of modern aircraft and anti-aircraft guns, and for the erection of fortifications.

In Germany, since the advent of the Nazi regime a little more than three years ago, the entire nation has been organized for war. Four million of her 65,000,000 people have been constantly employed on munitions or in fighting forces. An increasing psychological preparation goes on with unrelenting intensity every hour of the day, in the schoolroom, in the controlled press, and by radio.

As Hitler, "the madman," stood on the chassis of a huge locomotive in the historic Krupp munitions plant, and before a vast audience of 870,000 worshipers, thumbed his nose and screamed defiance at all the nations of the earth, Sir Thomas Inskip, Minister for the Coordination of Defense in the British Empire, stalked into the House of Commons and presented to the war-terrified members of Parliament an outline for a gigantic three-year program of aerial and naval defense for which Parliament quickly appropriated two billions of dollars. Britain is even now engaged in the greatest peace-time armament program of all time. During the present year, $1,000 a minute will be spent on armaments, adding 1,750 first-line fighting planes to Britain's present force, and constructing 75,000 tons of new fighting ships. "The Mistress of the Seas" expects soon to dwell within one vast impregnable sea-girt fortress.

France is leading the nations in the possession of fighting planes, with 4,000 to her credit. She boasts the newest and most modern navy afloat. She has built the greatest fleet of tanks in the world. Approximately 20,000 pieces of artillery are ready to vomit death upon her enemies. In addition to all this, French authorities recently said that the government will spend nearly a billion dollars on its army in the next four years because of that which the French Cabinet terms "war danger." France, together with her allies, Russia, Czechoslovakia, Roumania, and Yugoslavia, is backed by 2,426,000 men **in arms;** and it is said that 7,000,000 could go into action shortly after hostilities begin. Yet, with all this, France lies awake nights, aquiver with fear!

On the other side of the steel-helmeted continent, Josef Stalin is putting the last coat of paint on the most powerful blood-letting machine that humanity —rather, inhumanity—has ever known. There are 1,300,000 Russians standing in arms, while 2,500,000 more are trained and ready to go into action within three weeks. As many as 3,000 first line fighting planes are now droning in the air, and 1,500 of the world's most efficient fighting tanks are ready to leap instantly from the lair of the great Northern Bear.

Turkey, profiting by Adolf Hitler's scorn of solemn covenants, hurls a bombshell into the midst of an already badly shell-shocked Continent, by announcing that she expects to remilitarize the Dardanelles, the Bosphorus, and the Sea of Marmora—fortifying the straits.

Poland boasts 800 fighting planes, and notifies the world that she is prepared to send one-eighth of her 33,310,000 inhabitants to wade the blood-puddles on short notice.

Between these seemingly irresistible war-minded Goliaths of Western and Eastern Europe, and to the south of Germany's war-maddened millions, lies **Italy,** with her conquering Caesar again enthroned. The one thing that all realize is that unless the imperialism of this megalomaniac is checked, and checked at once, it is inevitable that the world must soon pass through the flames of a war that will leave man's civilization an ash heap. The sad part of it is that it seems there is nothing any one can do to check this Roman beast. He thinks only his own thoughts, and has utterly no regard for the thoughts of either God or men. It is his thought that another war is at hand. Hear him:

The inevitability of the nation's being called upon to face another war must guide all our actions.

We must become a military nation, even a militaristic nation, even—I might add—a warlike nation.

We realize there was enormous criticism of the methods used in Ethiopia to assure the necessary expansion of our people....There never has been more than one way for a nation to impose itself and its will on backward peoples—**by force.**

A good many small nations in Europe and Asia are now wondering how soon Mussolini is going to find out that they also are, in his opinion, a bit "backward." Within twenty-four hours, the new "Roman Empire" could call to the colors 1,500,000 men of war—one of the most modern armies of the world. A few days ago, Mussolini boasted before the world of his "forest of 8,000,000 bayonets." He possesses 9,000 pieces of artillery, 750 tanks, and has built

(Continued on Page 12)

THE FACE OF JESUS.....

Have you seen the face of Jesus?
You will see Him in the way,
In the twinkling of the twilight,
In the breast of breaking day,
In the majesty of mountain,
In the power of palmy plain,
In the flaming floods of forest,
In the grey and gold of rain.

Have you heard the voice of Jesus?
You will hear Him as you go,
In the tossing of the tempest,
In the silence of the snow,
In the rushing of the river,
In the trembling of the trees,
In the stillness of the stardom,
In the brushing of the breeze.

You must know Him ere you see Him,
Ere you hear Him as you pass,
See His hand upon the heavens,
Find His footfall on the grass;
If you know Him not, go seek Him;
Not within His world so fair—
Seek Him high on Calvary's mountain—
You will find your Savior there.

—E. Margaret Clarkson.

THE UTTERMOST SALVATION

(Continued from page 8)

tions and prayers of His children before God the Father. No matter when or from where we call upon God He is ever ready to make intercession for us. Because of this our fellowship with the Father need never be broken. As to the limits of His ability to save men there are none. Unto the uttermost is absolutely all inclusive. No man has ever been so low in sin that he has gone beyond the range of His ear. His ability in the future will remain unabated, seeing He ever liveth to make intercession for them.

In 1517 there was a great riot in London, in which houses were sacked and a general insurrection reigned; guns in the tower were thundering against the insurgents and armed bands were assailing them on every hand. Three hundred were arrested, tried and hanged; five hundred were cast into prison, and were to be tried before the king, Henry VIII. As he sat in state on the throne, the door opened and in walked every man with a rope about his neck. Before the sentence could be passed on them three queens entered, Catharine of Aragon, wife of the king, Margaret of Scotland, sister of the king, and Mary of France. They approached the throne, knelt at the feet of his majesty and there remained pleading until the king forgave the five hundred trembling men.

But there is a better intercession than that going on for you and me at this moment. Our Advocate is the Eternal Son of God. Before the Father we all stand condemned "for all have sinned." Yet by coming to God through Him we have One who ever liveth to make intercession. By this means and only by this means are we assured a proper relationship with the Father.

How then does this verse apply to us? In Rom. 3: 23 we read that all have sinned and come short of the glory of God. But God who is holy can not have any dealings with a defiled individual. Therefore before a proper relationship can be established, atonement must be made for sin. This, according to the law, was the duty of the priests. However, since the establishment of the new dispensation we have only one Priest, Jesus Christ. Our priest does not need to offer up sacrifice daily but He did this once when He "offered up Himself." Therefore it is only through coming to Christ that we have any assurance of salvation.

Some years ago the Prince of Wales came to America and there was great excitement about this crown prince coming to our shores. The newspapers took it up and began to discuss it, and a great many were wondering what he came for. Was it to look into the republican government? Was it for his health? Was it to see our institutions? He came and went but he never told us what he came for. But when the Prince of heaven came down into this world He told us what He came for. God sent Him and He came to do the will of His Father. What was that? "To seek and save that which was lost." And you cannot find any place in Scripture where a man was ever sent by God to do a work in which he failed. God sent Moses to Egypt to bring three million bondmen up out of bondage into the promised land. Did he fail? It looked at first as if he were going to. If we had been in the court when Pharaoh said to Moses, "Who is God, that I should obey Him?" and ordered him out of his presence we might have thought it meant failure. But did it? God sent Elijah to stand before Ahab, and it was a bold thing when he told him there should be neither dew nor rain; but didn't he lock up the heavens for three years and six months? Now here is God sending His own beloved Son from His bosom, from the throne, down into this world to redeem men. Do you think He is going to fail? Thanks be to God He can save to the uttermost and there is not a man in this city who may not find it so if he is willing to be saved.

GRACE

By Leona Dawson Cole

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Religious movements come and go
With grace and works all stirred and mixed
But grace alone is all I know
Because my faith is fixed.

THE CRY OF "WAR"

(Continued from Page 10)

1,200 fighting planes within the last thirteen months. Mussolini's program calls for the building of 1,500 planes yearly. He now has 3,700 planes in the air.

Then, there lies the region of Austria, Hungary, Roumania, Bulgaria, Yugoslavia, Czechoslovaki — the powder barrel of Europe, and **the powder barrel is filled to the brim!** The Viennese newspaper, **Neuste Nachrichten,** estimates that Czechoslovakia has 900 fighting planes, that Yugoslavia has more than 850, and the Roumania has 800. Roumania recently raised its military budget to $38,000,000 and created a special fund of $20,000,000 for aviation. Austria has ordered universal conscription.

Spain possesses 500 fighting planes. Even heretofore peaceful little Switzerland, losing all faith in the League of Nations in which she has been trusting for protection, is arming to the teeth. She now has an armed force of 450,000 fighting men, including reserves. Above them there is the drone of 240 fighting planes.

The war-consciousness of all Europe was never more clearly revealed than in a remarkable article, "Europe in Gas Masks," printed in the **New Outlook** a year ago. We quote:

"Europe is gas-minded...Everybody expects the worst. People are buying masks just to be on the safe side; Parisians, like newlyweds examining suburban bungalows, are busily inspecting oxidized shelters; Italians are consulting the prices of ambulance service for gases; Londoners are reading booklets on what to do when the "dew of death" falls... The German public is being educated in the effects of four standard gases....All over Europe the sale of gas masks has mounted tremendously in the past few months....Masks used to sell for about $15.00, but lately, due to large volume, the price has dropped to as low as $7.00....There is a tragic race between the producers of gas masks and the chemists who invent new gases which will penetrate all existent masks....There is no royal road to safety via gas masks....Italy has drawn up an elaborate system of evacuation of city populations to go into effect on the declaration of war.....Concerning civilian protection, the opinion of General Duchene, Inspector General of the Defense of French Territory, is ominously important. "We shall never shelter all the people of a large city against bombs and gas.... If out of one hundred human lives, we can save one half, the efforts made and the results obtained will be a just recompense."

This is not as bad as hysterical assertions that a fleet of planes can wipe out London or Paris, but it is bad enough. Every other person a fatality! It is no wonder, then, that the governments of virtually all Europe are hastily fumbling with preparations for the worst.

If such was the state of mind through all Europe a year ago, what must the state of mind be today? Is this a world of men, or is it a world of ferocious beasts parading in the skins of human beings? Think of the peoples of a whole continent tossing at night on their beds, wondering how best to protect babies on their mothers' breasts from being horribly strangled to death by gases that cause fatal hemorrhages — agonizing death! No wonder that God's own photograph of the Gentile nations is that of cruel, rapacious beasts with jaws afoam and dripping with the blood of men, women and tender babes! Consider the fullness of the picture in Daniel 7. Unless a just God has abdicated His throne in the heavens, a judgment, as just as it will be terrible, awaits the nations of the earth!

And how fares the world beyond the boundaries of this arsenal known as "Europe"? In Afric-land—in Ethiopia, Egypt, the northern Moslem states, and everywhere—with such tools as they have, they are busy carving their instruments of death.

Across the Red Sea, the sons of Jacob and Esau are shedding each other's blood upon the sacred soil of their father Abraham. And this is the most portentous blood-letting of the hour, of which we cannot say more now.

On the other side of the great Asiatic continent lies Japan. Last year, Japan's aggressive militaristic forces drained an already overtaxed people of $402,000,000—a bewildering 70 percent of all government revenues. This year, while the nation's auchi smiles and calls for an **increase of only** 27 per harassed business men gasp, General Juichi Terecent! Japan's 27,000,000 tax-crushed peasants also surrender every year 600,000 of their sons between the ages of twenty and twenty-two, into the maw of Mars-worshipping forces of the empire.

In China, military training has been ordered in all high schools. Hu Shih, China's leading philosopher, writes: "Even I, who have been twenty-five years a pacifist, now think that if China is forced to a war with Japan, I **will support it.** Japan is forcing China to fight—I can see no other way.

From the Rio Grande south, the Western Hemisphere is seldom without the smell of powder in the air. North of the Rio Grande lies the United States. Our last Congress voted to its naval forces alone the largest peace-time naval appropriation in our history—in excess of $600,000,000. A report to the Northern Baptist Convention, convened at St. Louis some time ago, called the United States "the most militaristic nation in the world," basing its assertion upon the government's "expenditures for militarism." "We, the citizens," the report declared, "never were subjected to so much military propaganda, except during the World War, as we are now."

The world was warned on May 21, at no less a place than Geneva, by no less a personage than Harold B. Butler, Director of the International Labor Of-

fice, and in no less a document than the Director's Annual Report to the International Labor Conference—that the fear of war, imminent or remote, was blighting every transaction based upon a calculation of the future. He reported:

In every continent, preparations for war on the largest scale are being pushed with feverish energy under the spur of panic. Nor is it merely colossal expenditure on armaments which is involved. In addition, industrial and agricultural measures are being adopted which aim at insuring the largest attainable degree of national self-sufficiency in foodstuffs, raw materials and productive capacity in the event of war. It is certainly true that the menace of a fresh outbreak cannot be conjured away.

"There Are No Saviors"

Six years ago (June 17, 1932), the Daily Express (London) printed an interview with Premier Mussolini, which, in the light of events at the present time, is interesting and significant. Il Duce criticized democracy in general, and was quite caustic in his remarks referring to the United States. After declaring that "America is without a national polisy," he smiled derisively, and said: "Democracy is nothing. The people are nothing and can do nothing. In every country, they are weary of talk. They need men of action. They cannot save themselves; **they need saviors!"** Asked where the saviors are, he replied: **"There are no saviors!"**

"What then of the future?" he was asked.

"I foresee a long series of political, economic, and military wars," was the answer.

But is this new Caesar, reigning in Rome, right? Is there nothing ahead but the awful prospect of Mars sporting himself by churning the earth through the use of bombs and shells until the ground becomes a rotting mixture of human flesh and bone and blood and rye and wheat and stone and steel and poisoned powder smut? "You are lucky to be an American, said a young Austrian some time ago on the shore of Lake Geneva, to Wallace Carroll of the United Press. "In a few years I and all my friends will be killed in war." Must this horrible fear continue to haunt the breasts of all the world's youth? Is "the god of forces" (Dan. 11:39) —Mars —to rule forever? **Are there "no saviors"?** As God is still on His throne, we refuse to believe it! The dark outlook—the pessimism—the fear—the hopelessness—is man's, not God's! There may be "no saviors" of the kind that Mussolini meant, but there is **a Savior!**

The vision of the prophet did not end with the avalanche of blood gushing from the "multitudes" crushed into the awful "press" of Armageddon. It ended with the vision of Judah's Lion roaring out of the heavens, down upon the nations whose "wickedness is great"—Judah's Lion, "the hope of his people, and the strength of the children of Israel" (Joel 3:6). Verily, "the Desire of all nations shall come," and "in this place (Jerusalem) will I give peace, saith the Lord of hosts" (Hag. :7, 9). And when peace comes to Jerusalem, the Victor of Armageddon, our Lord and Savior Jesus Christ, "shall speak peace unto the nations" (Zech. 9:10, R.V.), and "neither shall they learn war any more" (Isa. 2:4).

O Lord God of heaven and earth, hear quickly the prayer of Thy prophet, and "Cause thy mighty ones to come down"

MID-WEST DISTRICT CONFERENCE

Of Brethren Churches To Be Held At

FIRST BRETHREN CHURCH, FALLS CITY, NEBR.

October 5 to 7, 1938

Wednesday Evening, October 5

7:30 Song Service and Devotions
Mr. Ward Grush, Falls City, Nebr.
Welcome of Delegates — Rev. R. F. Porte
Responses from Delegates.
8:00-9:00 Sermon, Subject to be announced—
Rev. A. B. Cover, Ft. Scott, Kansas

Thursday A. M. October 6

9:15 Song Service and Devotions
J. F. Hornbeck, Hamlin, Kansas
9:30-10:30 Business Session
10:30-11:00 Report of College Trustee, D. G. Lemon in charge
11-12 Moderator's Address, Rev. L. A. Myers, Morrill, Kans.

Thursday P. M.

2:00-3:00 Bible Lecture "God's Word"
Leslie E. Lindower, Ashland, Ohio
3:00 Woman's Missionary Society
Men's Hour if desired

Evening

7:30 Song Service and Devotions
Mrs. Chas. Royer, Morrill, Kans.
7:45- 8:30 Sermon—Subject to be announced
Rev. R. F. Porte, Falls City

Friday A. M. October 7

9:15 Song Service and Devotions
Mrs. L. G. Wood, Ft. Scott, Kansas
9:30-10:30 Business Session
Report of
Sunday School Supervisor, Walter Stump, Falls City, Nebr.
Young People's Supervisor
Miss Mary Moore Smith, Center, Kans.
Boys' Work Supervisor, Ward Grush, Falls City, Nebr.
All other unfinished Business
10:30 Church School Period — Rev. Leslie E. Lindower
11:00-12:00 Sermon—Subject to be announced
Rev. Russel L. Williams

Friday P. M.

7:00 Bible Lecture Hour "God's Work"
Rev. Leslie E. Lindower
3:00 Woman's Missionary Society

Evening

7:30 Song Service and Devotions — G. E. Cone, Portis, Kans.
8:00 Bible Lecture "God's Workers"
Rev. Leslie E. Lindower

L. A. MYERS, Moderator
GEO. E. CONE, Secretary

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C. E. Topic for Young People

Topic for October 9, 1938
THE IMPORTANCE OF PRAYER
(John 16:20-33)
Suggestions for the Leader

Prayer has been divided into secret prayer and public prayer. In the first we are alone with God and talk with Him. In the other we pray in the presence of other people. Both are proper and important in their places (Matt. 6:6; Mark 12:25). Dr. Kelly from John Hopkins Hospital said that we ought to be brief in public prayer but take as long a time as we want in secret prayer.

Christian believers agree to the importance of prayer. However, many neglect it because they do not find a time and place for prayer. Athers neglect it because of timidity and fear. Whatever the reason for a prayerless life, we ought to meet the problem and determine to pray frequently to God. None of the reasons that men can suggest for carelessness in prayer are so great but that they can be overcome.

The big thing is to "ask" (Matt. 7:7; 18:19; 21:22; John 14:13-14; 16:23). These references say that we should "ask" of our heavenly Father. We shall receive blessings and new things shall be opened to us; but we must ask for them. Of course we should not forget the part of thanksgiving and gratitude in prayer. No one should be so unthoughtful as to keep on asking for more blessings until thanksgiving has been offered for the past blessings.

In our topic, we shall see the large place prayer might have in your life. The importance of prayer will be emphasised again and you will be reminded that it is an individual matter. You must choose for yourself what prayer life you want.

Prayer is like Bible reading in determining your spiritual growth or increase of faith. Let God's word speak to your heart (John 16:24).

1. Prayer is Important because there is an Enemy. Eph. 6:11-12.

The enemy is the Devil. He is hard at work to interfer with our Christian living. He is cunning, mighty, restless and is ever plotting the downfall of the children of God.

Paul's best instruction to us is to pray always. (Vs. 18). Since our warfare is spiritual, we must meet the enemy prepared to do battle. The secret is in vss 10 and 18. "Be strong in the Lord and in the Power of His might," "Praying always with all prayer and supplication in the Spirit." Principalities and powers can not rule us if we are in the Spirit.

2. Prayer is God's Appointed Way for Obtaining Things. James 4:2-3.

James is very plain in teaching us that the great lack in our Christian experience is due to the neglect of prayer. He says that without prayer we have trouble in our lives. However lusting, fighting and warring will disappear when we pray.

We understand that our hearts must be right if we shall ever be a power with God in prayer. It would be a contradiction for a Christian to seek for those things that are evil. Some have tried to obtain things that were not good for them. They did not receive because they asked amiss.

Do not be content to live in poverty and be powerless in spiritual things. The average Christian lives that way; but you can venture out for better things. Get above the common run of people and have marvelous experiences with the Lord. Prayer is the first and surest way to grow in grace. It is hard to separate from Bible reading because they go hand in hand.

3. Great Men of God have been Great Men of Prayer. Acts 6:4.

The apostles and early Christians regarded prayer as the most important business of their lives. When the multiplying responsibilities of the early church crowded in upon them, they "called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables....But we will give ourselves continually to prayer and to the ministry of the Word."

"All the mighty men of God outside the Bible have been men of prayer. They have differed from one another in many things, but in this they have been alike." Let the experience and testimony of others help us here. They have found that they could not depend upon the arm of flesh but solely lean upon God through prayer. Unless we pray too, we will hardly budge from where we are in Christian experience.

4. Prayer Occupied a Prominent Place in the Earthly Life of Our Lord. Mk. 1:35; John 17:9.

Jesus was the greatest of all teachers and yet the most dependent. John 5:30. He frequently prayed for others; but not for Himself. He had no sin to confess or pardon to seek. He did commune with His Father to enjoy fellowship and seek His approval on all His work.

"And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." The words "pray" and "prayer" are used at least twenty-five times in connection with our Lord in the brief record of His life in the four Gospels. If He prayed, dare we try to get by doing less?

5. Prayer is the Means of Obtaining Grace to Help in Time of Need. Heb. 4:16.

There is infinite grace at our disposal and we make it ours experimentally by prayer. Prayer becomes the key that opens God's storehouses and releases showers of blessings. When we think of this and how little we use prayer, we are made ashamed. It is entirely our own fault if we live a dwarfed life. We are to blame if we wear worthless shackles; while we might be wearing a necklace of pearls or diamonds.

We have a right to come to God in our need. He is willing to give us comfort and help. The great chain of testimony is in favor of prayer. Men and women testify that God does supply all our needs according to His riches in Christ Jesus. If we are accustomed to speaking with God at anytime, we will have more boldness and comfort in a time of great need.

6. Prayer Brings Us Freedom From All Anxiety. Phil. 4:6.

The world is full of worries and sorrow. Weighty problems bear down upon people so heavily that they frequently go the limit and take their lives. Anxiety and reverses are bound to come to mankind. Christians know what to do, when they come. We have a Father that cares for us. We can go to Him in prayer. Tomorrow is in His keeping and we are content to trust Him. This is called living by faith.

All things will work together for good to them that love the Lord. If you believe this, you ought to trust God every day. Even the disappointments will turn out for your good.

The only way to have peace in our lives is to accept the peace which God offers. Then we can pray effectively and be cured of all worthless anxiety.

Questions

1. How does prayer promote spiritual growth?
2. In what way does prayer bring power into our work?
3. Does prayer bring about conversions of other people?
4. Name some blessings that prayer will bring to the church.
5. What are some causes for failure in prayer? James 4:2-3.
6. Tell the story of the midnight friend. Luke 11:5-10.

Poem

Let someone quote the words to the song, "Ere you left your room this morning."

LOOKING AHEAD

Christian Endeavor Topics for October to January

Oct. 2. The High Priest of Our Profession. (Heb. 4:14; 5:10).
Oct. 9. The Importance of Prayer. (John 16:20-33).
Oct. 16. He is Coming Again. (John 14:1-6; 1 Thess. 4:13-18).
Oct. 23. The Rainbow Around the Throne. (Ezekiel 1:1-4; 22-28).
Oct. 30. Missionary.
Nov. 6. The Glorious Appearing. (Rev. 11:15-18; 14:14-20).
Nov. 13. How to Pray.
Nov. 20. The Great White Throne. (Rev. 20:11-15).
Nov. 27. Missionary.
Dec. 4. Paradise Regained. (Rev. 22: 1-7).
Dec. 11. Hinderances to Prayer.
Dec. 18. The Holy City. (Rev. 21: 10-27).
Dec 25. Missionary.

C. E. Topic for Juniors

October 2, 1938

THE GREATNESS OF OUR GOD AS SEEN IN HIS NAMES

I Chr. 16:8-36.

Leader

Man can understand how God is greater than that which He created. In the First Chapter of Genesis we read how He created all things. Truly we do have a great God. Yet the greatness of our God cannot be fully understood by man. God not only created man but he provided for his every need and He cares for His own each day of their lives. The Scriptures testify of the greatness of God. All through them you can see the hand of God moving, guiding and directing the lives of men. The very names of our God show His greatness. As God moved in the lives of men long ago even so He moves in our lives today. Each name given to our God shows His greatness.

For discussion

1. Almighty God. Gen. 17:1 (List on blackboard as the Juniors give them, some of the things God did which show this is true).
2. The Lord. Exodus 6:2.
3. I am that I am. Exodus 3:14. (The words signify "I am, I was, I shall be.")
4. Jehovah. Exodus 6:3. (Meaning the Existing One).
5. Jehovah — Jirah. Gen. 22:14 (Meaning Jehovah will provide. Have Junior tell story of Gen. 22, where God provided a ram to be offered in sacrifice instead of Isaac.
6. Jehovah-Nissi. Exodus 17:15 (Meaning Jehovah is my banner. Have Junior tell story of Exodus 17, where Moses built an altar at Rephidim as a memorial of Israel's victory over Amalek).
7. Jehovah-Shalom. Judges 6:24 (Meaning Jehovah is peace. Have Junior tell story of Judges 6, where Gideon built an altar in Ophrah to commemorate the visit of Jehovah's angel who summoned him to deliver Israel and when Gideon expected to die because he had seen the heavenly one said to him "Peace be unto thee, thou shalt not die.")
8. The God of Abraham, Isaac and Jacob. Exodus 3:6, Exodus 3:15, Gen. 13:14-18. (Have Junior tell some of the mighty things He did for these godly men and show how wonderful it is to have Him for our God.)
9. God of Israel. Isaiah 48:2. Exodus 13:16-22. (Have Junior tell some of the wonderful things He did for Israel.)
10. The Maker, Redeemer, Holy One of Israel, God of the Whole Earth. Isaiah 54:5.
11. The Most High of all the Earth. Psalms 83:18.
12. The High and Lofty One that inhabiteth Eternity. Isaiah 57:15.

(It is suggested that after each topic is discussed the Superintendent show how God is the same today and apply the precious truths revealed to the lives of men today).

October 9, 1938

GOD WANTS TO BE YOUR FRIEND

(Aim: To show that God's great love leads Him to desire fellowship with us above all else).

Leader

As we look around this earth in which we live we see on all sides the evidences of God's love. We could talk for days of the wonders and beauties of this earth of ours. If I should ask you what you think the most beautiful of God's creations, I do not believe all would select the same one, and I am quite sure you would have a difficult time selecting one. One would probably say that nothing can excel the beauty of a starry night, another would say the golden sunshine over the earth is the most beautiful of God's creations. Still another may speak of the sunrise and another of the beautiful sunset. Another may say nothing is more beautiful than a tree. There are those who speak of the beauty of the lovely flowers that grow in profusion of color all over this land of ours. Then what is more beautiful than the splash of color as a beautiful bird in all its colorful plumage flies among the trees. Let us stop for a few minutes and name some of the other beauties and wonders to be found in this world.

How we do enjoy these wonderful things that God has placed here. Rev. 4:11 says "For thou hast created all things and for thy pleasure they are and were created." Yet God was not satisfied to stop there. These things He would enjoy but they could not return love. Then God created man for His enjoyment also. Here was one created in His own image who would fellowship with Him. Oh, the joy of that fellowship with God in the Garden of Eden. Here man could talk to God. Here man could be with God. Here there was no separation from God.

For discussion

1. Tell the story of the fall and separation from God and God's love in seeking Adam and offering a sacrifice for him.
2. How do you think Adam felt when he hid from God and while God killed the innocent animal to clothe him.
3. Show how God showed His longing for fellowship with sinners and how they came to Him by sacrifice? Cain and Abel, Lesson 4, Year 1, Part 1, True stories from the Long Ago; Abraham, Lesson 10, Year 1, Part 1; Children of Israel, Lessons 27-28, Year 1, Part 3.
4. The greatest evidence of God's love is seen in His gift of Jesus to men. John 3:16; Rom. 5:6-8, I John 4:9. He became poor that we might even share His riches II Cor. 8:9.
5. Christians enjoy fellowship with God. I John 1:3-4. Fellowship with Him comes by abiding in Christ. John 15:1-14. Fellowship with Him brings cleansing and fellowship with saved people. I John 1:5-9.

GOAL NEWS FOR C. E.

The following societies have received fiction books as awards for turning in the required per centage on their goal sheet for the past year.

100% societies each received three fiction books: Canton, Ohio; Center Chapel, Ind.; Clay City, Ind.; Conemaugh, Pa., Peru, Ind.

95% society, Oakville, Ind.; 90% society, Roann, Ind., these two societies received two fiction books each.

85% society. Fort Wayne, Ind. received one fiction book.

The same goals are in force for the new year in Christian Endeavor and awards will be given again on the same basis as last year. The goals and awards are as follows:

BRETHREN C. E. ACHIEVEMENT RATING

1. A Pre-Prayer Service before the C. E. service, 10.
2. At least Forty C. E. Meetings during the year, 5.
3. A five minute spiritual closing of C. E. Meeting (by Pastor, Counsellor or Supt., 5
4. At least Four Missionary Meetings a year. (Two Home; Two Foreign), 5.
5. Quiet Hour Pledge Meeting at least once a year, 5.
6. Tithing meeting at least once a year, 3.
7. Observance of our Brethren C. E.

program on C. E. Day in month of February, 5.

8. Annual Society Pledge sent in to Executive Secretary, 5.

9. Payment of Annual Pledge, monthly or whole, not later than June 30, 1938, 5.

10. Twenty-five per cent of members having access to our C. E. Page in Brethren Evangelist, 5.

11. Delegate sent to National, State or Sectional Brethren C. E. Convention or Rally, 5.

12. Delegate sent to a Brethren Summer Camp, 5.

13. An increase in membership during the year in local society, 5.

14. A report of local society activities through C. E. Page in Brethren Evangelist (At least once a year), 5.

15. Statistical blank filled out and returned to National Executive Secretary, Leo Polman, not later than July 31st, 1938, 5.

16. Conducting some devotional services outside of regular C. E. Meetings; Choice of Jails, Hospitals, Missions, Old Folks Homes, etc., 5.

17. Some one won to Christ by individual effort (A member of C. E. Society), 5.

18. A monthly review of National C. E. Union Letter or C. E. News Column in Brethren Evangelist, before society, 5.

19. At least four C. E. Socials during the year with devotional services at the close and invitation to C. E. services, 5.

NOTE: All societies who attain the 100% in points of these goals, will be awarded three (3) Christian fiction books by The National C. E. Union. Those attaining 90 or 95% will be awarded two Christian fiction books. Those attaining 80 or 85% will be *awarded one Christian fiction book.*

Name of Church
Name of Society
City & State
Name and Address of President.....
.....
LEO POLMAN, Executive Sec'y.
.....
Box 27, Fort Wayne, Indiana.

C. E. NEWS

ROANN, IND.

A little over a year has passed since you have heard from our band of C.E. workers here at Roann, Ind., however, we have struggled along and we think have made some gains.

Since our last report we have visited the Loree, Ind., C. E. and conducted the C. E. hour for them. They in turn have visited us and conducted the C. E. hour. These exchange meetings have been very inspiring and were a means of furthering fellowship among the young people.

We also visited Warsaw, Ind., and fellowshiped with them in their C.E. hour. They have also visited us. We think this is a way of creating a fellowship among the young people they would not otherwise have.

Our C. E. also had the privilege of meeting in a rally at Peru, Ind. This rally was held on Friday evening of C. E. week in February. There were representatives from a number of C. E.'s near Peru.

Some of our young people together with the pastor and wife, went out and sang carrols early on Christmas morn.

We have conducted a Sunday afternoon meeting for the people at our county farm. The C. E.'s had full charge of this meeting. During the absence of our pastor we have had full charge of the worship hour for our evening service.

Our attendance has been very good throughout the year. Have had an average attendance of 20 to 25 up until the last few weeks when it has slacked up some. We have sent in quite an offering for our C. E. Missionary Bro. Kleiver, and have paid our annual pledge and are enclosing four dollars ($4.00). One dollar to be used for each of the four projects for the year 1937-1938.

We are also enclosing a poem written by one of our C. E. members. You may publish this letter and poem in the news column of the Evangelist.

PERU, INDIANA

Truly another glorious year in C. E. is drawing to a close. Our society in Peru has been more "Up and at 'em" this year than ever before. Here are just a few of the things that we have been doing.

We have had regular devotional and business sessions throughout the year varying from a fagot service in the City Park, where many reconsecrated their lives to God, to a healthy discussion on Courtship, Marriage and Divorce led by June Fenimore.

Other programs of interest were: a service at the County Old Folks Home. Group songs and special music was followed by a talk on "Heaven" by Rev. R. A. Ashman, a Non-Alcoholic program led by Richard Hartleroad which was done up in radio fashion, with the leader as the announcer and all members speaking into the microphone, a program on "Beauty Found In Life" led by Mr. Gilbert which turned out to be an appreciation hour in the way of poetry, songs, etc., "The Building of The Good Ship C. E." led by Ethel Holler with Christ as the captain on the sea of life and the destination was heaven. Sealed orders were given out by the leader to all the boat crew who were not allowed to open them until they were called upon by the leader. Directions inside the envelopes told them what to do. Much suspense and anxiety was created.

On January 16, Dr. Yoder conducted a very interesting round table discussion on "Young People of South America."

One program explaining the work of C. E. was given at the beginning of the regular evening worship service with the Christian Endeavors giving the respective talks.

A very impressive Palm Sunday service was led by Ethel Holler. The C. E. room was decorated with lighted candles and Palm leaves. As the Christian Endeavors came in Mrs. Gilbert sang "The Palms." In front was a cross made of the lighted candles. Leaders talk and topics led up to a musical reading "The Power of Love." A testimonial service and spiritual closing followed.

Our consecration meeting for April was led by Mary Catherine Bell. We were seated facing the East and facing also a miniature light-house which lighted the room. Very interesting topics were given and after music and a very touching poem "Obedience" by the leader, many reconsecrated their lives to Christ.

On May 29, Rev. C. H. Ashman, of Whittier, California, was here for Bible Conference. He conducted a question and answer period for the Christian Endeavors.

We had seven days of activity during National C. E. week. Much advertising was done and the week was climaxed by a banquet given for all the neighboring societies at which time Mr. Polman was the principal speaker.

Outstanding social events of the year were a Halloween party at which guests were made to go through a long dark upstairs hallway which was piled with bed springs, etc., and emerge via a secluded back stairway; an extensive treasure hunt which covered most of Peru and ended in the City Park with ice cream for all; An Easter Morning breakfast at the Log Cabin in the park; and an evening in the country for the officers following a cabinet meeting. They roasted weiners and spent the remainder of the evening playing croquet.

Indeed we have a lively and sonsecrated group. Most of them are hard workers and we have had a grand year together.

So far we have our goals **all** up to date and if nothing unforseen happens **Peru** will be a 100 percent society this year.

Please send us a statistical blank. We have not received one.

Yours in His name,
Ethel Holler, Secretary,
Mrs. R. L. Gilbert, Sponsor.

REFUGEES IN CHINA

Always in war it seems as though the aftermath is worse than the actual fighting itself. It was so when the German hordes devastated Belgium, and the long trek of innocent sufferers, the refugees began. In China it is much worse where Japanese frightfulness that has laid waste the country is being followed by famine and disease. A letter from the International Red Cross in Shanghai which has been sent to the Chinese ambassador in London tells something of the plight of vast hordes of Chinese caught in the aftermath of war. A few extracts

from the letter are published herewith.

"Here in Shanghai more than a million people have been driven out of their homes. Of these about 250,000 have been evacuated to their native provinces. But about 750,000 belong to families who have been in Shanghai so long that Shanghai is their only home. Of these about 100,000 are in refugee camps supported by various benevolent associations. The remainder are staying with their friends or are huddled in doorways and alleyways contriving to live on their own resources. As the winter progresses it will be necessary to take care of an increasing number of these alley refugees.....

"Virtually every philanthropic society in Shanghai is raising funds dispensing them towards the care of the refugees. Altogether somewhere between $3,000,000 (that is Shanghai dollars, or £176,400) and $4,000,000 (£235,000) have been raised for this purpose, and probably a little more will be raised. But when one remembers the quantities of Liberty Bonds which have been subscribed and realizes that business is paralysed by the cutting off of the interior market it is apparent why Shanghai cannot itself carry the load very long....

For food alone, at least $3.00 (3s.6d.) per refugee is required per month. And with shelter, medicine, and incidentals included we must allow approximately $4.00 (4s.8d.) Even so, this is little more than one American dollar per person per month, which should make a strong appeal to our friends in England.

"It is probable that by the time really cold weather comes we shall have to feed and clothe 500,000 persons in Shanghai alone, requiring about $2,000,000 (£117,600) per month. You will gather from this that our request for $10,000,000 (£588,000) for Shanghai is conservative. Perhaps a similar amount will be needed for other war-affected cities in China.

The sums asked for are great, but they are only in keeping with the magnitude of the problem. For one American or Canadian dollar a Chinese refugee can be maintained for one month. In her struggle against Japan the Chinese have had the sympathy of practically the entire civilized world, with the exception perhaps of the Fascist countries. Here is an opportunity to give practical expression to that sympathy by relieving something of the distress of these unfortunate sufferers. Any funds sent on to us will be remitted to Shanghai for this specific purpose.—Ev. Christian.

ADDITIONAL SUNDAY SCHOOLS ORDERING SUPPLIES

Johnstown, Pa. Second.
Gratis, Ohio.
* South Gate, Calif.
Spokane, Wash.
Long Beach, Calif., Second.
* Pleasant Grove, Ia.
* Roanoke, Ind.
Bellflower, Calif.
* Winchester, Va.
* Garwin, Iowa.
* Roanoke, Va.
Uniontown, Pa.
* Masontown, Pa.
* Williamstown, O.
Ankenytown, O.
* Nappanee, Ind.
* Smithville, O.
* Linwood, Md.
* Bethlehem, Va.
* New Troy, Mich.
* County Line, Ind.
* La Verne ,Calif.
Whittier, Calif.
* Beaver City, Nebr.
Johnstown, Pa., First.
* Roann, Ind.
Dayton, O.
Middlebranch, O.
* New Kensington, Pa.
Valley Brethren, Pa.
* McKee, Pa.
* Oakville, Ind.
* Goshen, Ind.
* Akron, Ind.
* Tracy, Calif.
Waterloo, Iowa.
* Dallas Center, Iowa.
* St. James, Md.
* Oak Hill, W. Va.
* Martinsburg, Pa.
Plumb Creek, Pa.
Warsaw, Ind.
Pleasant Hill, O.
Bryan, O.
Fremont, O.
North Georgetown, O.

* shows that check accompanied order.

A PROTESTANT OR A CHRISTIAN?

(Continued from page 2)

an "accidental" visit to a small group of Brethren who were worshipping together one Sunday morning. One man's prayer, in which he spoke of "Christ, my righteousness", brought the glorious light of liberty into the lost soul of Giguerre, and he wanted to leap for joy.

After this, he preached in the open air to the French with the Salvation Army, not as a member of the army, but as a visiting preacher to the French. They started in the summer of 1934 with 50 and ended up in September with 900.

Then came an interesting turn in his career. He heard about a place called Communist's Hall, where there was freedom of speech. He was led to go there and preach the gospel. Everyone came, as they had heard he was an ex-priest and, of course, thought he was another atheist who had left his religion. The place was filled. But after his sermon they were enraged. But, strangely enough, he preached in that hall for eleven months, and then about 300 of the gathering, now professed Christians, asked him to find another place where they could gather in more suitable surroundings.

"I went to my knees," said Giguerre, "with a group of prayer warriors of the Christian and Missionary Alliance and we asked the Lord if it was His will to send us means to open a Hall. The answer came in a few days later. For a man came to my house with twelve dollars. The hall we found cost $6.00 for an afternoon. So this was provision for a start.

"But the Saturday before the third Sunday we found we had nothing for the hall. Our little family had only $4.00 of our relief money to feed us for the next week. That day I told the people, and my family, that we couldn't hold a meeting. You see, we were all on relief."

At this point, Giguerre was led by a little child's faith. For his own children said: "Daddy, use the $4.00. We are willing to trust the Lord."

After much reluctance he did so. Monday morning a cheque with $10.00 arrived in the mail.

By 1936, the Lord had blessed Giguerre's work to such an extent that he and his converts decided to ask for a place of their own. And today they gather in the building located on Cartier Street. It was a former Methodist Church, built in 1904, a two-story building with a capacity for seating 700 in the auditorium on the second floor. On the lower story there is a large assembly hall and other accommodation. It is called the Christian Mission to the French-Canadians.

For financial support this mission is completely dependent upon the voluntary gifts from friends. Rev. J. A. Giguerre is still on relief, because most of his people are too, and when you get an average of 4 cents per meal per person, there is not much over for the maintenance of the minister.

The hymn books and Bibles have been supplied by a kind friend. And Rev. Allan S. Reid, 3485 McTavish St., Montreal, has volunteered his time as supervisor and secretary of the Committee on Direction.

There are three services held in the Mission on Sunday and three during the week. His whole aim is, after men are born again, to get them to read the Bible. Being a former Roman Catholic where the doctrines of men reign rather than the Scriptures, he is more than usually wary of Bibles with commentaries.

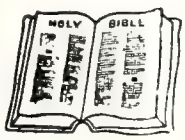
And he pointed out that if anyone wants to bring a Roman Catholic to accept the finished work of Christ, not to speak to him of the Bible. For it is a cursed word in the Roman system. He said to refer to the Scriptures as "the Word of God."

Not only are Roman Catholics being converted, but Communists are accepting the faith.

Giguerre's last words were, "I am careful to keep Giguerre in the background and to glorify Christ only, in all my work. For I tell my people: "Giguerre is not the minister here, the Holy Spirit is. If you follow Giguerre, you will go to hell. You have only one master.. .Christ.' "

He has learned well the lesson of proselytizing without Christianizing.

—Ev. Christian.



NEWS FROM THE FIELD



DANVILLE BRETHREN CHURCH, DANVILLE, OHIO

Greetings in the name of Christ our Lord. We are praising the Lord for His love and mercy toward us here at Danville. Many and varied have been the blessings which He has bestowed upon us since our last report. The attendance in our services during the summer months held up wonderfully. In fact our attendance in spring and through the summer has been practically twice that of the corresponding months of a year ago.

Just recently we painted the outside of our church building. During the past month the men of the church have been busy digging out under the church for a basement. We are installing a new furnace, besides digging out enough for Sunday School room. The rapid growth of our Sunday School demands that we provide more room for our classes.

At present we are engaged in a series of Evangelistic meetings, with our Brother Charles W. Mayes, as speaker. We feel we were very fortunate in securing the services of our Brother Mayes, because he has fully enough to do as editor of our Evangelist, let alone pastoring his flock at the West 10th Street Brethren Church

The meetings opened Sunday night September 11 with a goodly attendance. The Spirit of the Lord was consciously present, and those present were greatly blessed through listening to the Word of the Lord. The pastor with Brother Mayes are calling among members and residents in the community seeking to win men and women to the Lord Jesus Christ.

Our meetings will terminate on Sept. 25 with a great three service Rally and Homecoming Day. We are planning to have one of the former pastors to bring the afternoon message, with Brother Mayes delivering the closing message of the two week's series. All friends and Brethren of the Danville Church are hereby heartily invited to come and attend this and any of the other meetings.

Brethren may we enlist you to help carry the burden of these meetings, in joining us in prayer? Danville needs a revival more today than ever before. Finney once said, "Any community can have a revival if the church will pay the price of that revival." The Lord says in His Word, "Call unto me and I will answer thee...." That and that alone is the price of a revival. Won't you unite with us in praying for the backslidden and the lost? "If ye ask anything in my name I will do it." Let us come boldly and ask, He has promised, He can, He will, and if we meet the condition, He must. Let us pray.

HENRY G. REMPEL, Pastor
Grace Theological Seminary.

FAITH GOSPEL MISSION
Hagerstown, Md.

"The Faith Gospel Mission is a church grounded in the Brethren faith. Our attendance has steadily improved, showing an increase from the first Sunday's attendance of 52 to that of 94.

Eleven new members have been received into the church. The rite of baptism was performed in the Antietam Creek at Breathedsville, Md., on Sept. 1, 1938, with Rev. Roy S. Long, pastor, officiating.

Rev. Frank G. Coleman, former pastor of the First Brethren Church, Hagerstown, Md., graced our pulpit on Sept. 4, 1938, at which date Rev. Coleman assisted Rev. Roy S. Long in the Confirmation Services then held.

Rally Day Service has been set for Sunday, Sept. 25, 1938, and our first Communion service will be on the first Sunday in October.

We extend, to any of our brethren who might pass through Hagerstown, an invitation to visit us.

Sincerely yours,
The Faith Gospel Mission
Pauline F. White,
Church Secretary.

QUESTIONS OF LIFE
By Norma Frances Fowler

What will we do with this life of ours?
Will we fill it with golden hours,
Or waste it away in gloom?
Will we never look for the golden bloom?
Will it live in evil places,
Or ignore the temptations it faces?
Does it yield to the mocker's glasses,
Or shun it as it passes?
Will it travel the open road,
Or trod the narrow path with a lighter load?
Will it fall to earthly things,
Or answer the door to the Lord's knockings?
This is your life to live,
So look for what the Master has to give,
And live it right so all may see
What can be done by your and me.

—From Roann C. E. Society.

NOTICE

The Brethren Church in Beaver City, Nebr. is very anxious to secure a pastor. The pay could not be large as the congregation is small. The Sunday School numbers about fifty and there is a live Missionary Society. Any minister wishing to come please answer at once.

MRS. H. W. LARSEN,
Beaver City ,Nebr.

THE TIE THAT BINDS

LONGMAN-LOXLEY. In the presence of a goodly group of friends, in the New Lebanon church, Saturday evening, August 13th., Katheryn Longman and David Loxley were united in marriage by the pastor. The double ring service was used. And with the added beautiful floral decorations, and the exquisite violin music rendered by Mr. Leshner, accompanied on the piano by his wife, it all served to make it an event most pleasant to remember by all present. The bride was a faithful member of the New Lebanon church, and active in the work of the Sunday School. The groom is a member of our church in Dayton. Both are highly respected young people and as they go forth as man and wife they enjoy the best wishes of many friends.

Wm. H. BEACHLER.

Into His Marvelous Light

FOUCH. Warren G. Fouch of Wooster, O., departed this life on Aug. 14 at the age of 67 years. In his going he leaves his companion, two sons and two daughters. Brother Fouch was a member of the Smithville Brethren church for a number of years and had been a devoted Christian from his boyhood. He willingly served his church in whatever capacity he might be called. His place was seldom vacant in the Bible School, the worship service and the Lord's table. He had been the faithful and effecient congregational song director of the church thru many years past. Not only at the church here in Smithville, but in many places wherever the opportunity came he was used of the Lord to sing the gospel into the hearts of multitudes. He gave freely of his time, his talent and his means to the work of the Lord. His councils were ever and always appreciated by the pastors who served in his church. He sought always for peace and harmony in the church. His going was sudden. His place will be hard to fill. Of such kind of men as he the world has entirely too few. After four days of suffering resulting from an automobile accident, he slipped away quietly and peacefully; out of the shadows into the light of a new day. He had prepared himself well for the hour of death. The Sunday on which he died he was to have brought a special musical number. The writer secured a copy of the selection he was to have used. It was entitled,

"Only one step More". The chorus was,
"One step more from earth to heaven
Soon I'll reach that blissful shore,
Soon I'll join my friends up yonder,
For its only one step more".

In a few hours from the time that song would have been used that "one step" was taken, and his faith was made sight. Brother Fouch lived and died a Christian, which after all is the greatest tribute that can be paid to any life.

The last rites were held from the McIntyre funeral parlors in Wooster, O., conducted by his pastor the writer, assisted by Dr. G. C. Carpenter a former pastor.

C. C. GRISSO.

EWING. The death of Mrs. Phebe Ewing marked the passing of an aged and faithful handmaiden of God. She died Aug. 20th., 1938 at the age o. 87 years, 7 months, and 25 days. Fifty years ago she became a Christian, and was affiliated with the Bear Creek Brethren Church. In the course of time she transferred her membership to the Dayton Brethren Church, of which she was a loyal member up to the time of her death. Her husband, George Ewing preceded her in death 25 years ago. Dayton has been her home for almost a half century. She is survived by her daughter Mrs. Weltha Martin, three grandchildren, and two great grandchildren. The sympathy of Mrs. Martin's many friends goes out to her and her children as they weep over the going home of a devoted, Christian mother. But there is much to comfort and console them even amid their tears.

Wm. H. BEACHLER.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

THE PREPARATION OF THE WORKER

By L. L. Legters

The greatest honor which God has ever given to any man is to call him into partnership with His Son Jesus Christ in making known His great name upon this earth. Men speak of working for God, of working with God, and of being instruments in the hands of God. In reality no man is able to work for God as if God needed our help, but God tells us that He calls men into fellowship with Himself in service, that we are fellow-workers, partners, ambassadors, ministers of God. "God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:19). "For we are God's fellow-workers" (1 Cor. 3:9). "We are ambassadors therefore on behalf of Christ, as though God were entreating by us" (11 Cor. 5:20). "But in everything commending ourselves, as ministers of God" (II Cor. 6:4). Jesus said, 'Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide" (John 15:16). "As thou didst send me into the world, even so sent I them into the world" (John 17:18). God uses only three instruments—the Spirit of God, the Word of God, and a redeemed life—for the building up of the church which is the body of Christ. The Spirit of God is eternally faithful to the Word of God as well as to God the Father and to God the Son. The Word of God is constant, it has not changed and will not change. The variable quantity is the redeemed life, and God has limited Himself in His redemptive work to the use of this instrument as a medium through which the Holy Spirit will use the Word of God.

When we begin to realize the high place and privilege which the redeemed life occupies in the gathering out of a people for His name, we can understand that this instrument must be specially prepared by God. Jesus said, "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God" (John 3:3). It is impossible for anyone who has not been born again even to see the kingdom of God, much less to become a part of that kingdom or to enter into it. It is impossible for a Christian to show to one who has not been born again the things of the Kingdom, because he cannot see them for these things are spiritual. Jesus added, "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). To see or to enter into the Kingdom of God is a supernatural matter and is possible only as a person is born again or from above. Jesus said, "born of water and the Spirit." He surely did not mean ordinary water such as is used for drinking, cooking, bathing, etc.; nor did He mean water that is used for baptizing, for it has no regenerating power. Paul, in Ephesians 5:26, gives us a clew to the meaning of "water" in this connection: "That he might sanctify it, having cleansed it by the washing of water with the word," The "water" is the Word of God. "Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18). "Having been begotten again, not of corruptible seed, but of incorruptible, through *the word of God*, which liveth and abideth" (1 Peter 1:23). We *are begotten of God* by the Spirit of God through the Word of God, thus becoming sons of the Most High God. When the Lord Jesus was born into this world He was born of a woman and by the Spirit of God. His was no ordinary generation. He was the Son of God. As the birth of the Son of God was supernatural, so also is our new birth, for we are born of the Word of God and by the Holy Spirit. Thus we are sons of God by being begotten of God, not by adoption. The Greek word which God uses for His children is the word "teknon," one born in the home, not one adopted into a family. No one can ever become a child of God except as that one is born again through the Word of God and by the Spirit of God. If every girl and every woman were put to death, one single generation would end the human race, for the only way by which the race can be continued is through mothers. The devil through men is seeking to destroy the Word of God, to get it out of the way. If the Word of God can be destroyed or made ineffective, then there will be no instrument through which people can be born again, for that can be only through the Word of God and by the Spirit of God. Peter bids us who are born again," "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2 A. V.). As a babe born into this world thrives and grows on its mother's milk, so we who are born again of the Word of God and the Spirit of God must feed on "the sincere milk of the word" that we may grow thereby.

The result of this supernatural work of the Spirit of God is a new creation. "Knowing this, that our *old man* was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin" (Rom. 6:6). It is true that He uses our bodies which He has made the "temple of the Holy Spirit," but not the "old man," the carnal nature, the flesh, only the new man in Christ Jesus.

The second great result of this new birth is that we are made partakers of the divine nature. "Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust" (II Peter 1:4). It is this new man who is a partaker of the divine nature whom God has called into partnership with His Son Jesus. God does not, nor can He, use men of the world for His great work of building up the body of Christ. It is true that He uses men of the world to carry out His plans and purposes, for He makes even "the wrath of man to praise Him," but in His redemptive work the Holy God can use in conjunction with His Word and His Holy Spirit only the new creation, one who is a partaker of the divine nature, capable of being led and directed and used by God. This new creation comes into being only by being born of the Word and the Spirit.

This redeemed instrument which is God's fellow-worker must lead a consistent life, because his life is of more importance and value than what he does, in fact all that he does depends on what he is. Many people seek to be personal workers and to become "fishers of men," but their lives speak so loudly that no one can hear what they say. To meet this need God gives a new *kind of life*, something not found in the people of the world, but only in those who have been born of God. Jesus said to His followers, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall *all men* know that ye are my disciples, if ye have love one to another" (John 13:34, 35). He does not ask us to love each other as *men* love each other, but as *HE Himself loves us;* so that we are not only willing, but able "to lay down our lives for the brethren." The word that Jesus uses is not the word for human love, but the word for God's love, "agapao." He is not asking for an impossible thing as some think, "because the love of God *hath been shed abroad* in our hearts through the Holy Spirit which was given unto us" (Rom. 5:5). God has already shed abroad His love in our hearts, so that it is not a thing to be sought for, but something that we already have. Jesus said, "I made known unto them thy name, *and will make it known;* that the *love wherewith thou lovedst me may be in* them, and I in them" (John 17:26). How God loves the lost, how He gave Himself that men might have life, how he seeks lost ones today! God has put His love into our hearts, His love for the lost, His love for the brethren, His love for Jesus our Lord, a supernatural love, God's love.

This life is not only a life of love, but also of rest. Only those who love

are at rest. Love comes first, then rest; and rest always follows love. "For we who have believed do enter into that rest" (Heb. 4:3). It is a recognized fact that those who do ordinary fishing must love the sport and have leisure for it. One who is in a hurry need not expect to catch fish. It is infinitely more true that the only one who can fish for men is one who has God's love for men, and who is at rest from all his own worries and anxieties. Our own hearts cannot be troubled as we seek to bring men and women to Him, who saves from worry and anxiety, and who bids us cast all our cares upon Him for He careth for us. Since we are fellow-workers with God, we must live the life. God never does through us that which He has not first done in us. We can never lead men closer to God than we ourselves live. We can never lead men closer to God than we ourselves live. We can never pray for men beyond that which we permit God to work in us. As we enter His rest, the rest of faith, men recognize it and we can lead them to Him who gives rest.

This life of love and rest, while working with God, is lived by faith. "But the righteous shall live by faith" (Rom. 1:17). As the faith for salvation is not of ourselves, but is the gift of God, so we are to live and work by a faith that does not depend upon our frailty, but is ministered to us by the Spirit of God. "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20 A. V.). Jesus is "the author and perfecter of our faith" (Heb. 12:2). I cannot forget an experience I had while returning from my first trip to Central America. I had been so deeply interested in the work among the Indians that I had forgotten all about money and the need one has for money. As I sat in my small cabin I reached into my pocket for my pocketbook, and when I opened it I found only six dollars. With this small sum of money I had to transfer all of my baggage from the pier to the L. and N. Railroad station in New Orleans and pay for a ticket to my home in South Carolina—an impossible thing to do. Then it dawned upon me that I really was without money, without work, had no salary, and that I had a family dependent upon me. My heart sank, I was sick. Once upon a time I had thought that I should live "by faith" for the supply of my material need; I tried it for one month and borrowed $250.00. I had proved that it was not possible for me to live that kind of life. I knew that God could not fail, but I realized that I would fail, that I had no faith for this test in my life. As I sat in that stuffy cabin, holding in my hand six dollars, I looked unto Jesus to keep me trusting God. That day I learned the practical lesson of living by the faith of the Son of God. I found no money waiting for me in New Orleans, but instead a letter inviting me to visit in a home and a telegram asking me to stop in a church to preach on my way home. Needless to say, all of my needs for the trip home were supplied as well as sufficient money to carry me on in the work which He had prepared for me. It is not by our faith we are to live, but by the faith of the Son of God, who loves us and gave Himself for us.

This life which we have from God by the new birth, which is a life of love and rest, and which is lived by a faith that is above human faith, must be daily sustained by His life. When one learns the secret of the abiding life, he finds that it is simply feeding on Him, getting life from Him each moment, not depending on anything that is of the old life, which we had before we were born again, but receiving our life from Him moment by moment. 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20 A.V.). "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world....For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him" (John 6:51-56). "Much more, being reconciled, shall we be saved by *his life*" (Rom. 5:10). If one would really be a fellow-worker with God, then he must feed on Christ daily, he must be sustained by His life, he must be a partaker of His life, he must depend on Christ who liveth in him. As no man can maintain his physical life without food to sustain his body for its work, so no one can do any spiritual work or be used by God if there is not the constant partaking of and dependence on His life. There should be a real taking of His life for the needs of the day. One hot, muggy, sticky day a school teacher was worn and exhausted by the school work of the week: the flies were annoying, the children were restless and could not study, her patience was gone. In desperation she looked to the Lord Jesus and said, "Lord, I take Thy patience." The children continued restless, the flies were still annoying, the weather remained sticky and oppressive, but she went through the remainder of that day and other days with a supernatural patience. One day a man who had no graciousness of his own began to realize his utter lack and, having heard of the school teacher, he, too, looked to the Lord for His graciousness to those he met. He was amazed at the response of policemen and bellboys which followed. Most Christians have never learned to take His life for every day living. If we would really begin to "take men alive" for Him and be used of God in the fine art of fishing for men, then it is necessary for us to learn to appropriate His life, and let Him live out His life through us. Then men will be attracted to Him, as they see His beauty revealed in us, as they see that we really have the kind of life they need and want.

The work which God purposes to do through each redeemed life has been prepared for him just as it was for the Lord Jesus. Early in His ministry Jesus said, "For I am come down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38). After His resurrection He said to His disciples, "As the Father hath sent me, even so send I you" (John 20:21). Before this He had told them at times the work He came to do—to seek and to save the lost, to give His life a ransom for many, to reveal the Father, to bear witness to the truth, and to give life. God has as definitely planned the work for each son of His. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." "But all these worketh the one and the same Spirit, *dividing to each one* severally even as he will" (I Cor. 12:28, 11). Since all of our work is prepared for us, it should not be done in a hit-and-miss way, but by daily finding out His plan for the day and doing the thing that He has prepared for us. We are born again for a definite purpose; God has a perfect plan not only for each redeemed life, but for each day of that life. He has the lives prepared with which He would bring us in contact, and He furnishes the strength and wisdom and power to carry out the work. No one else can do your work or mine, and no one is able to prevent our doing the work for which we have been sent as long as we depend upon the Lord Jesus even as He depended on His Father. He will guide our steps into the paths where we will meet those to whom He would have us speak, and He will enable us to do all He has planned for us to do in the power of the Holy Spirit. He has our lives so planned that His will can be carried out, that the lives He planned we should reach with the Word may be reached, that those He has planned to bless through us shall be blessed, that those He has planned should be led to the Lord through us may be met. Will you today put your lives so entirely in His hands that all of the work which He has prepared for you may be done? Will you trust Him each day to lead you to those whom He has prepared for you to reach? "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (I Peter 4:11 A.V.).

Faith sees Christ having come, Hope sees Him yet to come, Love sees Him ever abiding.

Vol. LX, No. 39 October 1, 1938

The BRETHREN EVANGELIST

Mrs Margaret O Witt
R 2
2-15-58

FOREIGN MISSIONARY NUMBER



THE IMAGE AT REDUCCION

"People make long journies from all parts of the country, after having offered to pay for masses to be said before this image provided they would be prospered in some business or healed of some disease." This land of superstition and darkness needs the light of the gospel. (See article on page 6.)

MINUTES

OF THE BOARD OF THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

The minutes of general interest passed by The Board of Trustees of The Foreign Missionary Society of The Brethren Church, at its Annual Meeting held at Winona Lake, Indiana, August 23rd to September 1st, 1938.

1. A motion prevailed that Miss Estella Myers be recommended to the Foreign Missionary Society for return to service in Africa for the regular term of four years.

Note: This recommendation was approved by the Society at its Annual Meeting on September 1st, 1938.

2. A motion prevailed that we instruct Miss Myers and the Klievers to proceed to Africa at the very earliest convenient date.

3. A motion prevailed that the Board shall request its Secretary to send a letter of thanks and sincere appreciation to Miss Grace Allshouse for furnishing the necessary funds to provide for the special travelling expenses of Dr. Floyd W. Taber in his medical work in Africa for one year.

4. A motion prevailed that the Secretary shall immediately inform Curtis Morrill as to our ideas and intentions with his next furlough, with regard to his further preparation in the Seminary during his furlough, as well as his language work in France.

Note: Hathaway suggested that Morrill should spend about a year, or at least nine months in France, as he considers French language study to be of more importance to Morrill than further work in a Seminary.

5. A motion prevailed that a multigraph be purchased for the Bellevue station and forwarded to the field at the earliest possible date.

6. A motion prevailed that the Board authorize the purchase of a mimeograph for the Be-Miller Station, the same to be purchased by Hathaway and forwarded by Miss Myers.

7. It was decided that the Secretary-Treasurer be instructed to make an appeal to the Brotherohod for a medical outfit for use by Dr. Floyd W. Taber, in Africa.

8. A motion prevailed that the African Field be allowed $75.00 a month for hospital purposes as heretofore.

9. A motion prevailed that the African Field Allowance of $100.00 per month per station be continued.

10. The need of a new truck was advised by Hathaway. This was discussed at some length. The matter was deferred until other matters necessitating considerable expenditure of funds shall be considered.

11. The Board approved the action of the African Field Council in the election of Orville D. Jobson as Superintendent during Hathaway's furlough.

12. The Board determined that the Easter Offering publicity was to be cared for as last year—by the Secretary-Treasurer from his Long Beach office.

13. Louis S. Bauman was re-elected as Editor of the monthly foreign missionary issue of The Brethren Evangelist.

14. Alva J. McClain was re-elected as Candidate Secretary.

15. Arthur V. Kimmell was re-elected Deputation Director.

16. L. S. Bauman was re-elected Secretary for a term of three years.

17. Louis S. Bauman was re-elected Treasurer for the coming year.

18. Arthur V. Kimmell was re-elected President for the coming year.

19. Alva J. McClain was nominated to serve the Board as its representative on the Brethren Publication Board for a term of two years.

20. A motion prevailed that we provide the usual amount, if necessary, for the salary of an Office Secretary for the coming year.

21. The Board nominated and recommended for re-election as Trustees for the regular term of three years the following members: A. V. Kimmell, C. H. Ashman, Herman W. Koontz.

Note: These three trustees were re-elected at the Annual Meeting of the Foreign Missionary Socity on September 1st.

22. The motion prevailed that a committee of Sisterhood of Mary and Martha girls be asked to confer with this Board to determine the proper use to be made of the Bethany (Missionaries') Home.

24. A motion prevailed that A. L. Delozier be re-elected as custodian of the Bethany (Missionaries') Home.

25. A motion prevailed that we accept, with commendation, the report of South American Field Superintendent, and that the same shall be published in The Brethren Evangelist.

26. A motion prevailed that we revive the S. A. Helpers' Children Fund, and that the Secretary be authorized to make known the need through the columns of The Brethren Evangelist.

27. A motion prevailed that the allowance for South American Field Expenses be fixed at $350.00 per month for the coming year.

Note: It is from this allowance that the salaries of all the Native Pastors in the Argentine are paid.

28. A motion prevailed that the Treasurer shall send $300.00 to C. L. Sickel, the S. A. Field Superintendent, for the payment of all outstanding bills in Argentina, before he leaves on furlough this autumn.

Note: With the payment of these bills, so far as the Treasurer knows, our Society has no debts at home nor Africa nor in Argentina. All properties of The Board are clear and free of all indebtedness, and all obligations have been paid in full to date.

29. A motion prevailed instructing Rev. and Mrs. Hill Maconaghy to proceed at once to the Argentine field in accordance with the action taken last year.

30. A motion prevailed that Paul Dowdy be chosen as Field Superintendent for Argentina during the furlough of C. L. Sickel.

31. A motion carried that the Treasurer remind the missionaries in South America of the existence of the Student's Aid Fund; and, suggest that any prospective students that they may regard as worthy, may draw upon this Fund for a reasonable amount of help, providing of course, that the Board approves the request for aid.

32. Practically an entire session was spent in an interview with C. F. Yoder, whereupon a Committee was appointed by the President, by order of the Board, to determine the future rela-

(Continued on page 16)

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THE DAMNATION OF WAR

On another page, eye-witnesses will describe to us the horrors of modern warfare as they have beheld it in China. By no stretch of the imagination can this thing be called "Christian."

The Brethren Church has always stood opposed to war. It has ever held that war is the weapon of the damned—the weapon of the fiends of hell—and never the weapon of the Christian. Is it not written: "The weapons of our warfare are not carnal, but (nevertheless) mighty through God to the pulling down of strongholds" (II Cor. 10:4)? Had the early Christians taken the sword in their hands for defense, the Roman Empire would have been victorious in her determination to destroy them. But, without spear or sword, they went forth armed in the might of the Spirit of God alone, and all the powers of hell that Rome could command, utterly failed to extinguish them. They went forth, a band of unarmed "pilgrims and strangers," and under the tread of their marching feet, the walls of old Rome shook, tottered, and fell. Let us know no other weapons today.

GOD REIGNETH, AND THE BRETHREN CHURCH STILL LIVES!

When the news of Abraham Lincoln's assassination reached the city of New York, angry crowds quickly filled the streets, until a mob was formed, and the shout went up: **"To the World! To the World!"** The outstanding foe to Lincoln in the north, was the great Democratic newspaper of that day—"The New York World." The mob was intent on burning its building to the ground. When it seemed that nothing could stay its a hand, a tall, slender young man, then a member of Congress from the state of Ohio, James A. Garfield by name, mounted to a position where he could look down upon the mob. Lifting his arms aloft, and managing to quiet the mob sufficiently so that his voice could be heard, he cried:

" 'The Lord reigneth! Let the earth rejoice! Let the multitude of isles be glad thereof! Clouds and darkness are round about Him! Righteousness and judgment are the habitation of His throne! A fire goeth before Him, and burneth up His enemies round about!' My friends, God reigns, and the government at Washington still lives!"

The hand and voice of James A. Garfield stilled the storm, and slowly the mob dispersed, becoming calm in the assurance that "God reigns and the government at Washington still lived" even though the great emancipator lay dead with an assassin's bullet in his brain.

We believe The Brethren Church was born for the deliverance of a great testimony in a time of great apostasy. We believe that no other denomination of Christians on the face of all the earth is in possession of a statement of faith and practice more true to the eternal Word of the living God. A great inheritance has been handed down to us by our fathers who gave us this organization for the furtherance of God's truth in a day when great denominations on all sides are failing God and rushing pell-mell into the lap of modernism and utter unbelief.

But in recent days, we have sometimes wondered if this testimony is to survive the follies of those who profess to be its friends. Our heart has almost despaired. "Where there is no vision, the people perish," is the clear declaration of the Holy Ghost. When we hear men who are elevated to high seats within the church declare that, in the creation of a ministry for The Brethren Church, "three or four men each year will be all that the church can use, without crowding other men out of the ministry," we are astounded! Is there to be no blessing of God upon us? Are we never to grow? Are we only to produce enough new men in the ministry each year

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to replace the dead that are carried to their rest beneath the sod, to say nothing of replacing the dead that still rest in peace upon our pulpit carpets?

Teeming millions from all parts of our country and from the whole world, are groaning for the bread that will truly satisfy—for the message that will give hope a rebirth in their breasts. The Brethren Church has that bread. The Brethren Church has that message. **But have we lost the vision?** If we must believe that our mission can only "use three or four (new) men each year, then is our vision gone and we are already perished! If we must believe that we can only "use three or four (new) men each year," then for us to believe that The Brethren Church has been called of God unto a great task is simply ridiculous to the nth degree!

But the editors of The Brethren Evangelist do not believe it. We believe that the troubles that beset our beloved church today are due to the fact that the devil hates The Brethren Church. He hates it because of the "Message" it possesses, and seeks to proclaim to the world. Knowing full well that we have the "Message", he is sending every force at his command against the church to create strife within, and to destroy the confidence of her members and the vision of her ministry. Not being successful in his attempt to open the jugular vein of the church to the virus of modernism, he now moves with all the forces he can command, to destroy the church by other methods.

But he shall not succeed! The Brethren Church has a testimony that is of God! And that which is of God, neither foes within nor foes without can destroy! A Greater than the devil has assured us: "On this rock I will build My church, and the gates of hell shall not prevail against it!" And, The Brethren Church is His! It is truly a part of that church against which the gates of hell cannot prevail. As long as the vast majority of her members and her ministry sincerely cling, even as they do, to a statement of faith so pure and so true to the Word of the living God as is "The Message of the Brethren Ministry,"—so long as the vision remains with any goodly part of the church, even as it does—just that long, in spite of all the follies within and the opposition without, as God reigns, The Brethren Church still lives!—B.

"PURGE" IS THE RAGE OF THE HOUR

"To Purge" seems to have become the favorite pastime of men and nations. President Roosevelt is enjoying (?) himself spending a considerable part of the time for which the public is paying him a goodly salary, playing at the game. He seems not very successful at it. But he still seeks to purge his party of all those who will not stifle their consciences and blindly follow him whithersoever he goeth.

Stalin seems more successful at the game. He has been playing more ruthlessly, and has succeeded so well in purging his army, navy, and party of all who refuse to become automatons, that he has scarcely enough generals, admirals, and statesman left to man his government.

Mussolini is also a success at the game up to date. Using puppet assassin hands and other nefarious instruments, he has compelled every other conscience than that which is his own, to "go along," or to go into hiding or exile. He now has started in on the anti-Semitic purge.

Hitler is perhaps the greatest master in the art of purging that the hour has yet seen. The world has not yet forgotten that he gave the orders that sent forth assassins, pistols in hand, to purge in cold blood a group of his own fawning leaders in Nazidom. The most favorite pastime of Hitler, and of all central Europe, is the Jewish purge. The rage for this pastime is fast growing in all the other lands of the earth. This particular type of purge was not played very successfully by the Pharaohs, the Hamans, and scores of other Jew-baiters, according to the historians, and probably those who play it against the anointed of God, will as miserably fail today.

We should understand just what a purge is. It is the casting out into the draught those we do not like in our own party, without placing against them due charge, giving them no trial nor chance to be heard. It is certainly not the work of the just. It is a favorite pastime for tyrants only.

However, there is a purge that this old world needs. "God....hath in these last days spoken unto us by His Son....by Whom also He....purged our sins" (Heb. 1:1-3). Sin is the rot within the body of the individual, the home, the church, and the state. And, sin must be purged out before there can be peace or healing anywhere. All the efforts of men to save from destruction that which is worthwhile in their civilization, is in vain, unless the rot of sin can be cleansed out.

And, for the purging away of sin, there is one way, and only one. A chief among sinners three thousand years ago found the remedy, and rejoiced in a great healing. Hear him cry: **"Purge me with hyssop,** and I shall be clean! Wash me, and I shall be whiter than snow" (Ps. 51:7)!

And who does not know the meaning of those words? Hyssop was the divinely chosen instrument for the application of the blood of the lamb. "Ye shall take a bunch of hyssop, and dip it in the blood, and strike the lintel and the two side posts with the blood....and when He seeth the blood....the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite" (Ex. 12:22, 23).

Scoff at it as the world's unregenerate intelligentsia does, it is **hyssop** and not the **sword** that will

keep the destroyers from their doors. The blood that dripped from the cross on Calvary for the cleansing of the nations is the only remedy. That accepted eternal life! That rejected....eternal death! Let the nations choose!—B.

A BIT OF NEWS FROM THE GENERAL CONFERENCE The most startling happening at the general conference recently held at Winona Lake, Ind. was the dismissal of Brother R. Paul Miller from the position of Field Secretary of the Home Missionary Board. This will not be a surprise to our readers for we warned you some weeks ago that this was coming. The action of the board in removing Brother Miller was not unanimous. Some of the men opposed the action. The board declined to give adequate reasons for dismissal. The excuse seemed to be that Brother Miller is an "inharmonious spirit." No one claimed that his work was not successful, for it is generally known that the work of building Brethren churches has never prospered as in recent years.—M.

A QUICK ENDING The moderator of the general conference pronounced the last conference business session adjourned suddenly and without warning when it was apparent that there was yet some important business to be transacted. The group was soon resolved into a committee of the whole and heard Brother Miller's defense of himself and his policies, which defense has been printed. A large company of Brethren people were sympathetic with the minority group on the Home Missionary Board, since they have not yet been convinced that there is adequate reason for dismissing the Secretary. Accordingly this group took action to form a new Brethren Home Missions Council for the purpose of distributing Home Mission funds to build Brethren churches. Probably the old Home Missionary Board will announce the new officers chosen to carry on its work soon. The personnel of the new council will be announced soon also. It therefore becomes evident that there will be two groups within the Brethren Church which will be bidding for the Thanksgiving Home Missionary offering. Individuals will have to choose where they send their offering for Home Missions. We hope that both groups will get a large offering and build more new Brethren churches than we have ever built before. Fifty new churches within the next five years will help to make use of the over supply of Brethren preachers which is so frequently mentioned.—M.

"THE GOD OF FORCES" REIGNS IN EUROPE Just before sitting down to write these editorials, we were listening to a political expert from a great American university interpreting the latest news from unhappy Europe. He was bewailing the fact that the great European democracies, England and France, had decided to throw Czechoslavakia to the wolves today (September 19th, 1938). He declared that with this surrender to the dictators, Hitler and Mussolini, that "collective security" as a pathway to peace among the nations passed into extinction—a beautiful dream of the past, and nothing more. Then he declared that the only god that is left for Europe to worship is the "god of

(Continued on Page 14)

Interesting Notes and News

JUST CAME BACK from evening service. Had excellent services today. Spirit fine. Have been needing new hymn books for the church for some time. Presented the matter just after Sunday School this morning and had the money paid or pledged quickly. So I'm ordering 165 new hymn books in the morning. Rejoice with us, for we feel it is cause for rejoicing in Him. Pray for us.—Ord Gehman.

LAST SUNDAY the church raised remaining amount needed on the fall building debt obligation of $815.00. Though some of our members have been without work and most of those working have been reduced to four days a week, yet money has come into the church treasury in a wonderful way. We must gave the Lord the praise for this victory.—H. W. Koontz.

ON THE LORD'S Day October 2, Dr. I. D. Bowman, the veteran pastor and evangelist of the Brethren Church, will be the guest speaker for both morning and evening services at the Smithville Brethren Church. On October 9th, this church will observe its Rally Day in the Bible School. All friends of the work here who can find it convenient are invited to share in the blessings of these two Lord's Days with us.—C. C. Grisso.

REV. AND MRS. HILL MACONAGHY who are sailing for Argentina October 8th, were with the Washington Church Sunday, the 18th. Rev. Maconaghy occupied the pulpit in a most creditable manner both morning and evening. He also spoke to the Young People at the C. E. hour, using as his subject "My Service for Christ." Mrs. Maconaghy spoke to the Juniors in the morning and gave a brief message to the church at the evening service. A splendid offering for equipment was given these new missionaries. The church rejoices in their going forth.—Homer A. Kent.

A TWO WEEKS' evangelistic meeting is to be held at the church at Buena Vista, Virginia, with Brother Bernard Schneider as the evangelist. Meetings will continue from September 27th to October 14th. Prayer is requested.

THE CLAY CITY, Indiana Church had very splendid services Sunday. Subjects Morning—Seven Sins of Omission; Evening—Seven Sins of Commission. Annual Home Coming of The Clay City Brethren Church, Oct. 2. Former Pastors and friends welcome.—Paul A. Davis.

Darkened Minds in Argentina

By Clarence L. Sickel, Sup't. Brethren Missions
in Argentina

"Because that when they knew God, they glorified Him not as God....and changed the glory of the uncorruptible God into an image" Rom. 1:21-23.

The idolatry of which this verse speaks, and which so grieved the heart of the apostle as he went from city to city in his missionary journeys, was practised by people known as pagans. But today we find this same idolatry, with the same show and ceremony, practised at our very doors by those who insist that they are not pagan, but are the true church of God. Rome has invented her gods in the form of saints; and has even borrowed the gods of the heathen and adopted them into her worship. There is hardly a religion today, that can compete with her in number and variety of wonder-working saints and images, which form a great part of her worship.

Amongst the many which abound in this land of Argentina is a hideous figure representing Christ on the cross, known as "El Senor de la Buena Muerte," whose shrine is but thirty miles from Rio Cuarto, in the town of Reduccion. This image has a most interesting history running into the dim past. Here, again Rome is wise in arranging this shrine in the setting of long ago where there is no possible chance of an eye-witness giving testimony.

As the story goes, a poor farmer, noted for his devotion to the church found this image one day near the river, under the shade of a large ombu (a native tree). This was very remarkable, as no one could account for its being there. Then it was discovered that the leaves of the tree had come to have h e a l i n g qualities. Just one leaf placed over an aching or effected part would bring instant healing. The once poor farmer became at once a well-to-do farmer for the sale of the leaves gave him a good income. But this came to the ears of the priests in Rio Cuarto and a wagon and oxen were sent to bring the wonderful image to this place; but they found the weight so great that it could not be moved, even with ten yoke of oxen. After they had tried in vain, it was decided that a building must be erected on the spot. And so today we have the church in an out-of-the-way spot twelve miles from the railway, and the small town of Reduccion that has grown up around it.



"El Senor de la Buena Muerte (The Lord of the good death)

Naturally, an image with such a wonderful history would be expected to be endued with power for working miracles in a large way. The priests have spared no effort to exploit this side of the business. People make long journeys from all parts of the country, after having offered to pay for masses to be said before this image, provided they would be prospered in some business or healed of some disease.

Though business is carried on all of the year, there is one special time when pilgrimages and business are carried out on a large scale. This falls in the month of April, and during a whole week there are ceremonies of every kind. During that time people come and set up stands for the sale of all kinds of commodities. Restaurants, hotels and even private homes, do big business caring for the mass of people that come in from the outside. People flock from leagues around, some to stay the entire week, others for only a day or two. Many walk, even though they might ride. We knew of a number who walked from Rio Cuarto, this year, thirty miles, in order to gain special favor with the i m a g e. Many walk for much greater distances. During this week one may see men, women and children going through the streets of Reduccion and into the church on their knees.

On the last day of the week there is a great procession. The little town was filled

(Cotinued on page 12)

The Bombing of Canton: a Doctor's Experience

By J. O. Thomson, M. D., F. A. C. S. Canton, China

As Surgeon to the Canton Hospital,—the oldest Hospital in the Orient, where China was opened at the point of a lancet,—I have been asked by my colleagues, the American and British Physicians and Nurses of Canton, the ancient city of Rams, to tell you something of the bombing of this great city, during a period of two weeks.

Large squadrons of Japanese naval bombing planes, often numbering thirty or more, daily and nightly fly over this city, and are from the sky raining death and destruction. Thousands of high explosive bombs have been dropped at 250 different places throughout the city, killing more than a thousand people and wounding many times that number. The planes usually fly at a great height, so that discrimination is absolutely impossible even were this not an obvious attempt to terrorize the people, to demoralize the city, and destroy the private property and public institutions of the community, with the object of conquering and enslaving the Chinese people.

We, foreign physicians, who have witnessed these ruthless and barbarous bombings, and have ourselves cared for more than 500 severely wounded men, women and children, all non-combatants, in our Hospitals, have cabled to America and Great Britain, appealing to the humane people of the world to take decisive steps immediately to stop these persistent and terrible mass massacres. These dispatches have been signed by Doctors W. W. Cadbury, C. A. Hayes, R. L. Lancaster, F. Oldt, T. D. Stevenson, J. P. Todd, J. O. Thomson on our own initiative, and also on behalf of the Chinese Medical Association.

We have all served in China for many years and are accustomed to caring for large numbers of wounded soldiers, but this is the first time that the wounded in great numbers have all been civilians, women and children as well as men. The wounded are often brought to our Hospitals, particularly the Hackett Medical Centre and the Canton Hospital, while the airmen are bombing other places. At times the bombers return and many Red Cross workers have been wounded. Some are in our Hospitals. The Hospitals of Canton resemble field hospitals after a large battle, but the wounded are not soldiers. They are ordinary people like you and your loved ones. The whole personnel of our institutions are required to care for the wounded men, women and children. Everyone works steadily until all have been operated upon and relieved of pain; but the staff is almost exhausted. As many as 160 severely wounded people have been admitted to each of several of our Mission Hospitals within a period of an hour or two, Ninety-nine per cent of the deaths and casualties are due to high explosive bombs, the same that are being used to blast the Chinese armies that are defending their country, their homes and their families. The explosive force of the bombs, the bomb fragments and the collapsing buildings cause terrible wounds. The dead are more fortunate—for the wounded children and women as well as men, with large and painful wounds, often lie in agony, pinned down in the ruins of their homes, awaiting rescue, or death from hemorrhage of shock—often whole families are killed, sometimes one may be left maimed, penniless and homeless. The Chinese men say, "We don't care if they kill us men, but why do they kill our women and children?" Women of Japan, why do your "chivalrous" airmen, soldiers and sailors kill women and children in large numbers?...

Our Hospitals are full of wounded—those whose limbs needed to be amputated—expectant mothers injured—children with shattered bones. Very few cases with bomb wounds of the abdomen survive, they are too serious. You would be interested in many of those who fill our wards. There is the newsboy whose calf muscles are torn away: The fruit peddler whose leg was blown off. He cannot now provide for his family. The young woman, a member of a happy family of seven. A bomb dropped on their home and one of her feet was blown off. When she recovered consciousness she learned that the other members of the family had been killed. The fireman who was machine-gunned by the airmen while putting out a fire caused by an incendiary bomb. After dropping their bombs near the Wong Sha (yellow sand) station in the city, the bombers swooped down and machine gunned the people as they ran out of their collapsing houses. A mother was injured, a nine year old boy was killed and a baby boy five months old had a bullet through the thigh. There is the mother of four small children whose legs were shattered and who will be bedridden for months. The baby girl of four months, part of whose foot was blown off and mother who was killed while she was nursing her, will prbably live. A cob-

bler with his right hand shattered. With most of these people it is a hand to mouth existence. If they cannot work they cannot eat. Many would prefer to be killed rather than be maimed, for they can neither support themselves nor their families, but are a burden to them. We try to save as many limbs as possible, but have had to sacrifice dozens, and will have to provide them with artificial ones. One of our girl nurses remarked, 'If I am struck by a bomb I hope I will be killed outright rather than have a limb blown off!' It is very unpleasant for everyone in Canton—for there are no neutrals nor non-combatants—when the bombers dive overhead, and no one knows where the bombs will drop and scatter fragments of human bodies all over a wide area. Most unpleasant is it for those who have already gone through both mental and physical torture once, to anticipate further suffering. The wounds are extensive and multiple, requiring quantities of dressing and medicines. We are grateful to the Lord Mayors' Fund, the Red Cross Societies and indivduals for help. Much more will be required. Are you acting the part of the Good Samaritan?....

Thousands of people have taken refuge close to Shameen—the Anglo-French Concession here, but the Japanese bombers have made a practice of diving low over the Consulates flying the American, British, French and other flags to slaughter the people nearby. Is is fair to the Chinese to tolerate this? Are we respecting the treaties our nations voluntarily signed with the intention of securing the integrity and sovereignty of China from just such an aggression?

The ruthless bombing of non-combatants has not been confined to Canton. Four hundred air-raids have been made upon various places throughout this Province during the past 9 months—an average of nearly two daily. The despatches of such reputable press agencies as Reuter and United Press have been substantially correct. You may have read that several Japanese planes machine-gunned two passage boats with hundreds of passengers, most of whom were killed or wounded. That six planes attacked a group of cargo junks with firewood, killing and wounding. That Japanese airmen dropped incendiary bombs on a sewing factory full of young women, scores of whom were killed, as many maimed and burned—a terrible sight....These reports are not propaganda, but the truth, for some of the wounded have been admitted to our Canton hospitals and those of our medical colleagues at Swatow, Kong Chuen, Fat Shan, Shiu Chow, Kong Moon, Tsung Fa and other places, and treated by Doctors H. R. Worth, O. L. Eaton, G. W. Hollings, H. R. Hartnell, R. L. Cockfield, F. E. Bates and Nurse James and others of the Presbyterian, Methodist, Anglican Seventh Day Adventist and United Churches of England, the United States of America, Canada, and New Zealand.

The killing of non-combatants but strengthens the determination of the Chinese to resist in order to bring peace and security to China and Asia. Canton cannot be captured from the air. Will the people of Britain and America allow it to become a second Nanking? Will you not actively help to hasten the time when there shall be neither sorrow nor crying, neither shall there be any more pain—the time when nation shall not lift up sword against nation, neither shall they learn war any more?—or will you continue to be an isolationist and watch the hands of the clock of civilization and of Christianity put back to the dark ages—America and Britain were given their goodly heritage for a world mission. In the judgment of the nations will America and Britain hear the words: "In as much as you have it unto the least of these (Chinese women, children and men) my brethren—you have done it unto me?"

This letter has been written during day and night air raids still continuing.

What Results in Central Africa?

Virginia M. Clarke, Disciples of Christ
Congo Mission, Bolenge

John A. Mackay has said that, "The evangelistic task is, therefore, to make infinitely meaningful and inescapable the heart of the Gospel, God's revelation of Himself in Jesus Christ in such a way that personality in its wholeness shall respond to God." Innately religious, the African has responded to the stimulus of God's love by becoming a Christian who is conscious that his whole life should be influenced by Christ's principles. The Bible has become for him an inspired Book, guiding his thoughts and actions through every hour of every day. This consciousness of the impelling power of God's Word has resulted in many changes in the African's heart, character, attitudes and environment.

The particular Africans whose progress we are now considering belong principally to the Bankundo tribe dwelling in the Belgian Congo along the equator where the Congo River crosses it for the second

time....Living grouped together in villages ranging from two hundred to a thousand people, these Congolese are hearing the Gospel story from teacher evangelists trained in one of the six principal mission stations which are seeking to serve this great field, Bolenge, Coquilhatville, Lotumbe, Monieka, Wema, and Mondombe. Although many of these evangelists have received as yet only a quite limited education, their few months or years at the mission station in close contact with the missionaries and other leaders have resulted in a zeal to win their people for Christ.....

Because of the consecrated efforts of the missionaries and the native Christian workers throughout more than thirty years of this mission's existence some very definite results of the impact of the Gospel on the lives of these particular Congolese are now becoming evident. These results encompass the whole life of the people, for we are finding not only better homes, hygiene, sanitation, gardens, but also an increasing respect for womanhood, a larger measure of charity for those outside the family, an expanding feeling of brotherhood, a deepening of their characters and above all, a growing church which is rapidly becoming more truly indigenous and has a real conviction of the need for a continued spread of the Gospel by means of a more adequately trained Christian leadership.

In the Mondombe field Bontamba Mark was sent as an evangelist to a remote village. After only one year the things he had accomplished were very evident. Seventeen new houses of better construction and with more adequate ventilation had been built in the Christian village, sanitary conditions were improved and a clean water supply was assured. A new church building had been erected, two schools were flourishing and fifty-three enquirers were ready for baptism. In the Bolenge Christian village a number of wells have been dug, many of them with good clear water. New little houses are being built of brick, which each home-builder has shaped and burned himself. An ingenious method of building is often followed. While the family continues to live in the old mud house the brick walls are erected around the house. When the new roof is in place the old home is torn down and the new house encloses the family. Mark Njoji, the pastor of the Bolenge church, has just completed a fine brick house, well pointed with cement on the outside and the inside walls smoothly plastered with white clay. There he can shelter the many friends and relatives who seek his "house by the side of the road."

In Congo from time immemorial the birth of twins has necessitated a complicated ritual, but one year twins were born to a Christian couple attending the Congo Christian Institute at Bolenge. The parents were brave enough to disobey the heathen superstitions. The mother went to the mission hospital for confinement and rested quietly in bed for ten days instead of taking a twin on each hip and dancing the length of the village the day after birth as custom dictated. These twins were bathed and fed like regular babies and were not forced to fast at intervals. Each baby had a basket bed covered with a piece of mosquito netting. The father actually continued to go to school and to study as though he were the father of only one.

In addition to these exterior aspects of better hygiene and better homes there are more subtle changes. There is a growing companionship between husband and wife and a mutual respect for each other's personality. One elder in the Lotumbe church and his wife always begin and end the day by praying together. Numbers of young couples are learning through their association in the Sunday school class, known as the Brave Hearts, to eat together and to share their joys and problems with each other. No one who has not known Africa intimately can realize how radical is this change in attitudes and customs. The establishment and development of the Christian home, as the parents learn to nurture their little ones in the faith, is one very outstanding result of the Gospel in Central Africa.

What About The Women?

Someone has said in substance, that no nation can rise higher than its womanhood. In Congo the woman's place has always been a degraded one. She is considered a piece of property, a housekeeper, a gardener, the bearer of children, but never as a loved companion to be respected and cherished. A Congo proverb says, "To eat with a woman is to eat with the devil himself." In spite of these traditional attitudes, Christ's love and principles are resulting in an increased respect for women, their personalities and abilities. Manners and little courtesies are often indicative of an inner spirit or attitude, as in a situation which occured at Lotumbe two years ago. A number of the young married couples had just finished a feast in the open air. The Sunday vesper service was soon to be held there. Before the meeting the young men were sitting together chatting while the women were putting things away in a nearby house. When the women came out of the house most of them took places some distance away, but the wives of the graduates of the Congo Christian Institute came over to where their husbands were sitting. There were not enough chairs so those husbands stood up courteously and gave their chairs to their wives. Of course that little incident doesn't sound a bit strange or unusual to the American woman who is accustomed to every courtesy, but for a heathen Congo woman—well, it is simply unheard of.

Some missionaries were going up the Ubangi River on the mission steamer, "The Oregon." They reached Bolobo, where there is an evangelist and a good church. Captain John Inkima told them about

the church there and how the women had done most of the work of building it. He said that at one time the men all went back to heathenism, but some of the women kept the church going. Later an evangelist was sent to them and the church re-awakened. Then Captain John said, "The women here are the rejoicing of this church." This is very unusual praise for a Congo man to give to women and so marks an advance in the men's attitude. As a result of the continued spread of Christian ideals throughout the Congo its womanhood is being gradually ennobled.

In a heathen society the Congolese feel no responsibility for those outside their own immediate families. But after they have heard the story of Jesus they learn to care for others. As a church or as a missionary society they share the troubles of their members and try to help them. The church at Lotumbe took up a collection for some of their members whose houses had burned down, they paid for medical treatment and finally burial for a friendless old man who had wandered into town; they brought food and clothing for a sick and crippled woman who was without a home, and they gave money each week to a former evangelist of the despised Batswa tribe who was ill with tuberculosis. These are only a few of this church's charitable deeds, and they might be duplicated in every church in Congo.

The Women's Missionary Society of the Bolenge Church decided to give some gifts of food to one of their members who had recently been left a widow with nine children. They brought live fish, dried fish, manioc, onions, plantains, palm nuts, two kinds of cakes made of sweet manioc, corn and other food as well as a money gift of fifteen francs (about fifty cents). On their regular meeting day the women gathered at the church with their gifts in large baskets and basins and went singing to her home. She had been warned in advance so was wearing a clean dress for the first time since her husband's death. The house was freshly swept and the children were clean. One of the women made a little speech presenting the gifts and two others prayed. The widow was so moved by this expression of their Christian love that tears came to her eyes. The women had to explain to her that these were outright gifts and no one expected to receive anything from her, for in Congo a gift means that something must be given in return.

The Gospel has meant to the Congolese that instead of being members of many unrelated tribes with fierce jealousies, hatred and strife predominating, they now belong to one fellowship with love, loyalty and mutual helpfulness as their watchwords. This idea has been very aptly expressed by the students of the Congo Christian Institute.....To that school come students of many tribes whose fathers and grand-fathers were traditional enemies. In one graduating class of fourteen there were nine distinct tribes represented. From the beginning of the school they have marveled at the strong bond of Christian love which bound them together and made them as one tribe. One student in writing home to his parents said, "Here we do not belong to different tribes, but to one tribe—the tribe of God."

This unity was put to the acid test when the very first Batswa students entered the school. The Batswa constitute the semi-pygmy slave tribe of Congo which for generations has been despised by the Bankundo and with whom no social intercourse was possible. But when these Batswa students stepped off the boat they were greeted as long lost brothers by those in the upper classes. Later when one of the Batswa wives was ill and could not go to the garden and prepare food for her husband and four children one of the Bankundo women volunteered to help her. She had a busy day, for there was water to carry from the spring, cassava to dig in the garden, bread to be made, and greens to be prepared. Having finished the household duties she sat down and visited with the sick mother, telling her all that had been done in school that day. What a revolutionary thing it was for her to have such close contact with a women of the Batswa tribe!....

A Phenomenal Growth

Thirty-one years ago an early missionary of the Disciples of Christ Mission, who was leaving Congo to go on furlough, left one mission station, Bolenge, and about two hundred Christians. Today there are six stations and over forty-two thousand Christians. In the whole of the Congo the Protestant Christians and adherents number more than a million.....

Fortunately many government officials realize the importance of the Christian evangelist and give

He Failed Not

He who hath led, will lead
All through the wilderness;
He who hath fed, will feed;
He who hath blessed, will bless;
He who hath heard thy cry,
Will never close His ear;
He who hath heard thy faintest sigh,
Will quiet all thy fear:
He loveth always, faileth never;
So rest in Him, today, forever!

Then trust Him for today
As thine unfailing Friend,
And let Him lead thee all the way,
Who loveth to the end,
And let the morrow rest
In His beloved hand;
His good is better than our best,
As we shall understand,—
If, trusting Him who faileth never,
We rest in Him, today, forever!

—Frances Ridley Havergal.

him their support. One government official after talking with an outstanding evangelist of the Lotumbe field about how best to stop some objectionable heathen practices, said to him, "After all, one of you evangelists can accomplish more than many soldiers because the people have learned to respect and love you." Undoubtedly the lives and work of some of these earnest native evangelists, as well as the growth and development of the Christian Church in Congo, are outstanding results of the Gospel in Central Africa.

In the final analysis the very finest results of the Gospel are to be found in the changed lives and characters of the people who have been touched by its power. It is impossible to mention all of the splendid Christians whose lives have been an inspiration to others, for their number is legion. Elima Salome is a deaconess in the Lotumbe Church. Her husband, Mbomba David, is an elder. For years they have kept their Christian light shining before all people. Elima is a leader among the women and was president for a long time of the Missionary Society, which supported an evangelist in a distant village. She is a Sunday school teacher as well, giving every Sunday of her radiant personality and Christian experience to the little ones of Lotumbe. Visiting the sick, sharing with others her food and her knowledge of Christ's love, Elima Salome exemplifies what a true Christian should become.....

A young school teacher, a graduate of the Congo Christian Institute, went home and began his work. Perhaps he expected to find conditions very different, for he wrote the following to his white teacher: "I am weary in spirit because I wanted to begin teaching and preaching at once. I find there is no house in which I may live, no church in which I may preach, and no school in which I may teach. Now I must start right at the very beginning. I have labored in the forest bringing in poles for building, and I have cut boards for blackboards; I can't open my school materials for there is no place to keep them, and they would soon be spoiled. How much there is to do! We write the lessons on the sand of the village path." What a strong spirit that young teacher must have! Although he is disappointed in his situation, he is going to work to do and dare for Christ whom he serves.....

These Congo Christians and their missionary leaders have a certain worry deep down in their hearts as they see the present shortage of missionary funds with its corresponding shortage of both missionary and native leaders to guide the ever increasing number of young Christians along Christ's difficult path. One of Congo's proverbs is, "Mambola itswa fofya, wijma." 'Light the lamp, put it out, darkness.' The Church of Christ has lighted the lamp of God's love in those hearts. Are we going to let them drift into darkness again for the lack of sufficient guidance and counsel? Or will the Church at home supply the lamps to enlighten Africa.

(The Missionary Review of the World)

"Suppose I Were A Leper"

By Emory Ross

NOTE: Mr. Emory Ross is now the General Secretary of the American Mission to Lepers. This is the position held for many years by Mr. Danner, so greatly beloved by all who are interested in leper work. Mr. and Mrs. Ross are now making a trip through Africa in the interests of this great Mission. We have just read a letter written by them on July 30, 1938, from Bolenge, Belgian Congo. Inasmuch as the American Mission to Lepers is assisting our own Missionaries in French Equatorial Africa in carrying the Gospel to the lepers, we thought this letter might be interesting reading for all the members of the Foreign Missionary Socity of the Brethren Church. Therefore, we quote one part of the letter here.—L. S. B.

On this lovely morning, aglow with tropical sunshine, my wakening thought was, "Suppose I were a leper! Suppose every dawn brought that consciousness to me!" And yet it does for thousands in this and other lands. In the Camerouns we have just visited nearly 2000 such. Difficult as it is for them, suffering, and that often separated from family yet it cannot compare with the misery each day renews for the thousands who have not found the hope of a Christian leper colony, and who lie in grass huts at the forest's edge or beg out a sad existence by the wayside.

For the 2000 in the Camerouns were in Christian colonies of the Presbyterian mission, which you through the American Mission to Lepers have helped make possible. Would you could have received first-hand the thanks they sent you! From Foulassi, Metet, Elat, as well as from Sakbayeme and Nkol Mvolam, which we could not reach, came gratitude sincere. Here a chorus of children's voices greeted us singing, "We Give Thanks." How the hope in their young countenances contrasted with the disfigured and nodular faces of their elders. Elsewhere gratitude poured through dancing feet, to show us that even these poor crippled members could take on life with revived bodies and spirits. Or gathered in the chapel, proudly built by their own hands with help from you, they sang, "Joy to the World." Lepers singing of joy! What greater miracle hath Christ wrought!

Yet every Christian leper village is a modern mir-

acle. From outcaste back to high-normal life they come. Men teach and preach, aid in hospitals, plant and reap gardens, make brick, build houses and churches and schools, making your dollar go the farthest possible in building this "city of hope." Always there is an evangelist. For example, Mfeke, stricken with "the sickness," provided for his wife and child in the near-by village, took up his life in the colony and shepherded the flock during his five years of treatment. There nearly all the lepers are Christians. Or evangelist Ebenga, whose wife Ntolo also became a leper. Together they came to the colony. Ebenga, while being treated, is the beloved pastor of the large village, and Ntolo, trained as a nurse, along with others, gives injections of ethyl-esters into leprous veins, and Christ's sympathetic love into weary hearts. In this colony only about 50 of the 629 lepers are not yet Christian. Then there was refuge for Minsili, outcaste with her four leper children by husband and father. Today two of the children are clean and have returned to normal life, another improves, and the fourth has married the head medical assistant and herself works at the dispensary. Their little clean baby is in the children's home near-by.

Up the palm-arched pathway from the river they bore us in tepoys, in spite of our insisting we were able to walk the four miles. As we entered the village hundreds of lepers lined the path, waving flowers and fly-brushes, and singing, "Faith is the Victory." After greetings, and seeing the many departments of their work we went into the chapel. There we pledged our faith and yours. A leper, misshapen in body, but radiant in spirit rose, bespeaking their thanks saying, "Tell the friends who have helped us that 'Wheras we were dead, now we have life.' "

DARKENED MINDS IN ARGENTINA

(Continued from page 6)

to overflowing, streets, roads and buildings. One could scarcely make his way through. Walking in the procession that accompanied the images through the streets of the town were several thousand people; and as many more crowded streets, roofs, plaza and cars as on-lookers. There were rich and poor, ignorant and educated, young and old. There were the latest models of automobiles side by side with the poorest of conveyances in the way of carts and sulkies. Walking side by side in the procession were people of all ranks. There were many wearing the flowing garbs of those who have taken special vows. There were women and girls, and even men dressed in good clothing, following the image with shoes and stockings in their hands. Others were carrying lighted candles. All of these hoped to claim some special merit.

The procession ended at the church, and as each image passed through the gate it was met with the clanging of bells and sounding of drums. After a message by one of the priests, the measuring of the image began. Tape was passed around any part of the image that one might choose; and this sold for high prices to the people as having very special healing virtues. Candles blessed before the image, plates for automobiles, bearing the image of the special protector against accidents, rosaries, together with medals, bearing the picture of the "Milagroso" are sold by the priests. Each year they reap a great harvest this way.

All who come to worship bring candles; and these are left as gifts to be later sold by the priests, as having extra virtue. A few years ago the people were asked to bring oil for the anointing of the image, that to be of a special brand of olive oil. This, in turn, was also sold for the benefit of the priests. High authorities of the Catholic Church from other places were present at these ceremonies.

Not long after this experience we were invited by the Wagners to visit the little group of believers in Berrotaran. What zealous enthusiastic babes in Christ they are! How I wish that many of you might have gone with us that day to visit one of the many, many shrines over this land. It bore the very imprint of heathen India, Africa or China. The walls were covered with images of all kinds, rosaries and crucifixes. In the center of the floor which was of dirt was a brick lined hollow, where for years the owner of the shrine had sought for peace of mind and soul by afflicting his body. Neither the presence of so many saints before whom he daily bowed and said prayers for hours at a time, nor the nights on the hard bed could bring him either and he finally left all and went away from his home. His wife now attends the gospel services in that town where Brother Wagner is pastor.

That the people should be so blinded as to believe such is the sad part of it all and we who labor among them, continually sorrow that the blessed truths of the Word of God fall on closed ears while these fables are received and believed and practised. It makes one's heart yearn that the glorious Light of the gospel would shine in their hearts to clear away all of this deception, and bring them the knowledge of the full and free salvation that God with such wondrous love, has provided for us in Christ.

READY ?

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By Leona Dawson Cole

Better set your house in order!
We are headed for the dawn.
Better set your house in order!
For the night will soon be gone.
Better set your house in order!
Soon the Day Star will appear.
Better set your house in order!
His returning is so near.

Pennsylvania District Conference Program

PROGRAM, BERLIN, PA., OCT. 3-6, 1938

Monday Evening

7:30 Worship and Song
Scripture and Prayer, Walter Nowag
Sermon—Rev. Floyd Sibert, Vice Moderator

Tuesday Morning

8:00 Simultaneous Meetings
Ministerium, Written Discourse, Rev. Elmer Keck
Laymen—Devotions and Program, C. S. Ford
W. M. S. Devotions, Miss Florence Vincent
Reports
Appointment of Committees
9:30 Conference Session
Devotions, Raymond Blood
Address of Welcome, A. B. Cober
10:00 Moderator's Address, Rev. Wm. Schaffer, Jr.
10:45 Business Session and Reports
Credential Committee
Statician's Report
Ministerial Examining Board
District Mission Board
Board of College Trustees
Young Men's and Boys' Brotherhood
Bible School Board
Election of Committee on Committees
12:00 Adjournment

Tuesday Afternoon

1:30 Home and District Mission Session
National Home Missions, Rev. Claud Studebaker
District Missions, Rev. Wm. Schaffer, Jr.
2:30 Bible School Session
Address, Rev. N. V. Leatherman, Sec'y.
Presentation of Camp Juniata, Rev. Floyd Sibert, President
3:30 Adjournment

Tuesday Evening

6:00 Sisterhood of Mary and Martha
Special Music
Address, (Speaker to be announced)
Business
7:30 Worship in Song
7:45 Scripture and Prayer, Rev. S. E. Christiansen
8:00 Announcements, Special Music
8:15 Bible Lecture, Pictures of Palestine — Rev. O. E. Phillips, field man for the Biblical Research Society.

Wednesday Morning

8:30 Simultaneous Meetings
Ministerium, Written Discourse, Rev. Randall Rossman
Laymen's Meeting, Business Session, Grover Snyder
9:30 Conference Session
Devotions, Rev. J. L. Bowman
Additional Reports
Conference Organization
New Business
W. M. S.—Scripture and Prayer, Mrs. Walter Nowag
—Business, Recognition of Banner Societies
—Address, Mrs. U. J. Shively, National President of W. M. S.
11:00 Bible Lecture, "Doctrine of Anointing", Rev. I. D. Bowman
11:30 Bible Lecture, "Brethren Attitude Toward War", Rev. Ord Gehman
12:00 Adjournment

Wednesday Evening

7:15 Young Peoples' Inspirational Hour
6:00 Christian Endeavor Banquet Program
Devotions
Address, A. L. Lynn
Presentation of National C. E. Goals, Rev. R. D. Crees
8:00 Announcements, Offering, and Special Music
8:15 Bible Lecture, Rev. O. E. Phillips

Thursday Morning

8:00 Simultaneous Meetings
Ministerium, Written Discourse, "Obedience of Faith", Rev. Frank Gehman
Laymen's Meeting, Devotions and Program, Harry Berkshire
W. M. S.—Scripture and Prayer, Mrs. Frank Gehman
—Business, Election of Officers
—Address, Mrs. U. J. Shively

9:30 Conference Session
Devotions, Rev. Ernest Pine
Unfinished Business
New Business
11:00 Bible Lecture, "Making The Communion Service Impressive", Rev. A. L. Lynn
11:30 Bible Lecture, "Biblical Baptism", Rev. W. S. Crick
12:00 Adjournment

Thursday Afternoon

1:30 Foreign Mission Session
Lecture, Rev. O. E. Phillips
2:45 W. M. S. Program, (To be announced)
3:00 Young Men's and Boys' Brotherhood Session (Program to be announced)
3:30 Adjournment

Thursday Evening

6:00 Sisterhood of Mary and Martha Session
Devotions
Special Music
Address
Business
7:30 Inspirational Song Service
Scripture and Prayer, Stanley Hauser
Announcements, Offering, Special Music
8:15 Bible Lecture, Rev. O. E. Phillips

FLOYD SIBERT, Sec'y. of Executive Committee.

EDITORIALS

(Continued from page 5)

force." He hoped that America might preserve some of the ideals that have perished this day in the heart of Europe.

Those who know the great prophecies of Daniel may feel disappointed in the turn of affairs in Europe, but they are not surprised. They know that the Word of God must be fulfilled to its last jot and tittle. The iron of autocracy is stronger than the brittle clay of democracy. The iron prevails. The clay crumbles. They know that the time is coming just as surely as God's Word is sure, when a new Caesar will arise, and come into an autocratic power where none will "be able to make war with him" (Rev. 13:4, "and all that dwell upon the earth shall worship him" (Rev. 13:8) who will be the world's last embodiment of the god of force; for, "he shall come to his end and none shall help him" (Dan. 11:45). Verily, those who know the "sure word of prophecy" (II Pet. 1:19) know the end of these things, and are unafraid. France may fail; Britain may fail; the United States may fail; the Jew may fail; the church may fail; but the eternal purpose of God in Christ will not fail! "*He shall not fail nor be discouraged* till He have set judgment in the earth: and the isles shall wait for His law" (Isa. 42:4).—B.

THE ANTI-GOD SPIRIT MOVES ON

As these editorials are being written, the "Twenty-fifth World Congress of Free Thinking" is about to assemble in London. It is planned for September 9th to 13th. It is reported that the delegations from countries which are too poor to pay the expenses of their representatives to this Congress will be financed by Russia. Probably Austria, Germany, Poland, Hungary, Italy, Spain and South America will be classed as such countries. Passages in Russian steamers will be provided; and, it is said, that an allowance of $5.00 a day will be granted to each delegate.

Yaraslovski, speaking from the headquarters of the "Red Army and Marine" in Moscow, declared that Atheism is now becoming a broad movement of the masses and in five years will number at least ten million members.

Atheism and Communism are one. The Communist International promotes Communism through Atheism. Jegow, chief of the notorious O.G.P.U., declares that the Russian Government has decided, under any and all circumstances, that the clergy must be rendered harmless, as they are an element of treason in the Soviet State. To this end the state must back the development of the Godless movement. Pagan Hitler's views as to the relations between the State and the Church closely parallel those of Atheistic Stalin.

Another religious purge has just been carried out under the direction of the Russian Government. Four hundred Rabbis and Catholic clergymen have been arrested. A number of them are of the highest prominence. They are charged with treason. The Soviet authorities decline to publish any details, on the ground that "the arrests have no interest for the Russian or foreign public!" Of course, "the public" is not supposed to have any interest any longer in the matter of justice for anyone. The Government may murder at will; the public is not interested. Blind? Blinder than the proverbial bat—utterly, wilfully blind—is the man who cannot see that the Spirit of anti-God is marching on in the world of men "conquering and to conquer," exactly as the Word of God declares it would until the Lion of the tribe of Judah, in awful wrath, roars out of the heavens, "glorious in His apparel, travelling in the greatness of His strength" to tread the winepress alone and to trample in His fury even as He has said: "Their blood shall be sprinkled upon My garment, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come" (Isa. 63:1-4).

The anti-God forces of the world are gloating over their success in the world today. Know they not that they are fulfilling the scripture to its last jot and tittle; and, know they not what their awful end will be, and that it is coming with tremendous swiftness?

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH, FINANCIAL STATEMENT—August, 1938

General Fund:

Mr. & Mrs. Oscar Stigen, Port Angeles, Wash.	$ 3.00
Mrs. Effie Elliot, Morrill, Kans.	5.00
Rent, Wells Property	25.00
Johnstown, Pa. (2nd)	3.00
Arnold Whitehair, Terra Alta, W. Va.	10.00
Mr. & Mrs. L. E. Thayer (Long Beach, 1st)	5.00
Mr. & Mrs. C. E. King (Long Beach, 1st)	10.00
Paul C. Studebaker (Long Beach, 1st)	10.00
Mr. & Mrs. S. W. Link (New Kensington, Pa.)	30.00
F. W. Hartman, Washington, D. C.	10.00
	111.00

African Hospital Fund:

Lee Crist, Grafton, W. Va.	5.00
Win-One Bible Class, Dayton, Ohio	12.50
Mrs. Lois B. Shank, Stockton, Calif.	5.00
	22.50

African Leper Fund:

Harold Crozier (Long Beach, 1st)	1.13
Mrs. Alan S. Pearce (Long Beach, 1st)	3.50
	4.63

African Native Evangelist Fund:

Mr. & Mrs. Ben Mow, South Gate, Calif.	25.00

African Special Fund:

Northwest District W. M. S. (Bassai)	5.50

Emmert Fund:

Waterloo (Iowa) S. S.	175.00

Foster Fund:

Intermediate C. E. (Los Angeles, 1st)	2.00

Hathaway Fund:

Mrs. Louise Garber (Leon, Iowa)	50.00

Miscellaneous:

Mr. & Mrs. R. D. Blomberg (Washington, D. C.)	2.00
Mrs. Florence Willcuts, for Rev. Andrew Gih,	5.00
	7.00

Morrill Fund:

Sunday School, Washington, D. C.	16.31
Ohio District Sisterhood of M & M	1.70
	18.01

Myers Fund:

Compton, Calif.	7.03
Turlock, Calif.	5.33
Lathrop, Calif.	10.00
Manteca, Calif.	10.43
Los Angeles (2nd)	22.11
	54.90

Sheldon Fund:

Junior Dept. (Long Beach Bible School)	7.56

South American Bible & Tract Fund:

Mrs. Lois B. Shank, Stockton, Calif.	5.00

South American General Fund:

Sunday School, Washington, D. C.	16.30
Mr. & Mrs. H. C. Larson, Los Angeles,	10.00
	26.30

TOTAL $514.40

LOUIS S. BAUMAN, Sec'y-Treas.

Gleanings From Missionary Letters

MISS MARY L. EMMERT TELLS OF THE WORK AT YALOKE, AND EARNESTLY REQUESTS PRAYER, WILL YOU PRAY?

Yaloke, par Boali, par Bangui.
June 20, 1938.

Dear Friends,

Do you remember our telling you about Kora, the sorcerer, who wanted to be a Christian? He brought his charms and burned them publicly, then led many others to the Lord. But alas, it was discovered after so long a time that there was one fetish he had hidden and which he refused to burn. He was sure that if he did, his son would die. He said that if it was for himself it would be a different matter, but his son was not a Christian, and he had to keep this charm in order to protect his life! After all, his trust was in his "medicine"; so he was refused baptism on the grounds of sorcery, and since that he has ceased coming to church. How near some come to salvation, and yet how far! Will you please join with the church at Yaloke in their prayers for this man?

Ganggou, one of old Yaloke's sons, came just about as near to salvation as Kora; but in his case, it was his extra wives that he could not give up. How much we feel the need of more power in our own lives and in the church, that there might be real conviction of sin and a real burden for the lost.

Volongou rejoiced recently when one of his boyhood friends accepted the Lord. They had gone to the "bush school" together, and at last Volongou has been able to lead him to Christ. There were several other conversions at the same time.

The young man, Andre Yamboko, who was so faithful in village work, has decided to become a full time evangelist and is a candidate for the Bozoum Bible School. Recently he has made several long trips with the older evangelists. We are very thankful for his consistent life, and covet your prayers that this young man may be especially consecrated to the Lord's service. His fiancee is in our vernacular school here, and we hope that she may become a real help-mate some day.

There have been several outstanding healings in the hospital lately. One workman was to be sent to Bangui for an emergency operation, but the truck drivers refused to take him, feeling sure that he would die on the road. To every one's surprise he recovered due to careful care and the prayers of the Lord's people.

The leper work has become more and more popular. Lack of means of livelihood is the greatest material obstacle. We are still waiting for Government permission to establish a regular leper colony. Please pray for this and for Dr. Taber's permission which has not been granted. All things are possible with God, and we are looking to Him to unlock doors and remove obstacles.

The obstetrical work is growing in a marvelous way. Formerly, only those came who were given up for dead in the village. But now, there are many normal cases even from the unconverted around about. They have great confidence in the nurse's skill, where only six months ago they preferred the services of the mid-wives in the villages. This work often causes loss of sleep, however, and is tiring at best; so, remember the workers and the result in prayer.

Dr. Taber returned from the Coast a week ago and has been rushed with work ever since. Mrs. Taber is busy with her four white scholars. We are privileged to have the school for missionary children here this term. Dr. and Mrs. Taber, I am sure, would appreciate your prayers for them in learning the language and carrying on the work they find in their hands to do. It is not at all difficult out here to find enough to keep one busy, but how to do all there is to do is another problem.

We certainly praise the Lord for the Christians who are standing firm in the faith and are zealously searching for lost souls. The Lord is able to make them stand, and we know it will be to His eternal glory to do so, so let us come with confidence before Him in their behalf: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Yours in Him,
MARY L. EMMERT

THE UNTOUCHABLES' QUEST

From "Madras-1938-News Service"

The 450 delegates who gather in Madras, India, next December to attend the decennial meeting of the International Missionary Council will hear a great deal about the untouchables. Who are the untouchables of India? Godfrey Phillips has lived and worked in India and has first hand information of what he writes about.

Phillips describes an "Untouchable" and makes the whole group much more real than any definition could do. He says:

"Here is Munian (a name for a Tamil Outcaste in South India) outside the toddy-shop in the evening, black-complexioned, with the deeplined face of one who lives in too glaring a light. Since early morning he has been ploughing a muddy field behind a pair of bulls, under the blazing sun. If at any moment the caste man who employs him called out, he had to drop the plough, come running, then stand at a respectful distance, taking care to wear nothing above the waist or below the knee, and receive any order which might be shouted at him. As the sun was setting he knocked off work, and was paid in grain the equivalent of about three-halfpence (three cents). That is not his whole wage; a halfpenny or more is placed to the credit of his old debt to his master. When his daughter was married three years ago he borrowed ten rupees (fifteen shillings, about $4.00) at the rate of one anna per rupee per month, which works out at seventy-five per cent per annum compound interest, and it is hardly likely that he will ever pay it off. So the master has a lien on his service; he pays him, when there is work, just enough to keep him alive, and holds that loan account over his head if he becomes rebellious. It was foolish of Munian to come to the toddy-shop before going home, for he cannot afford to be drinking; but who can blame him, remembering the man in our own country who found getting drunk the shortest way out of his home town. After his drink he will go to his home—a hut twelve feet by eight, with mud walls, roof thatched with leaves, no windows and no furniture. Outside the hut his poor, slatternly wife (none of us would be less slatternly in her place) will pour out of a black pot for his evening meal an unsavoury-looking mess of pottage. Having consumed it, he will beat a tom-tom for half an hour, or, to avert some threatened trouble, offer a coconut to a spook which lives in the margossa tree behind the hut. Then he and his wife and the children, and the goat if he owns one, will go into that hut and shut the door, and a few hours of kindly sleep will take the edge off the hardships of mortal life.

"Everyone is agreed that something ought to be done for Munian. There are few Indian subjects upon which all parties and races are at one, but whether it be Mr. Gandhi and the Congress, or the Viceroy and the Government of India, or any of the groups in between, everyone is agreed that something ought to be done for the untouchables. There is no glorious future for India while masses of her people are in this sunken state.

"For there are many millions of Munians, roughly twice as many as there are people in Great Britain. There are fifty-two millions of the real

untouchables, with whom should be reckoned another eight million hill tribes and aboriginals who receive the same treatment. Others would include another ten million low-caste people on the fringe, whose place in society is very similar to that of the untouchables; hence the often-quoted colossal figure of seventy millions. The precise number no one knows, but it is in any case so enormous that here is India's most urgent social problem. Is there one more colossal confronting any country in the world?"

MINUTES

(Continued from page 2)

tionship of C. F. Yoder to the Board. (Barnard, Delozier and McClain were appointed on the Committee.)

....At the next session, the Committee reported that C. F. Yoder desired to retire from active service. It was agreed that he should retire on a pension. An agreement was drawn up, which was satisfactory to all parties concerned, and the same was duly signed, first, by C. F. Yoder, and then by Louis S. Bauman, as Secretary-Treasurer, and on behalf of The Foreign Missionary Society. The Retirement is as follows:

RETIREMENT AGREEMENT

Between the Board of Trustees of the Foreign Missionary Society of the Brethren Church and Dr. C. F. Yoder

In response to Dr. Yoder's own expressed desire to retire from active missionary service, set forth in a letter under date of January 25, 1937, and renewed at this 1938 meeting of the Board, and in recognition of the thirty years of service he has rendered to the cause of Christian Missions under our Society, he is hereby retired from active service, on September 1, with an allowance of fifty dollars per month under the following terms and conditions:

1 That since Dr. Yoder has expressed a desire to reside at Cordoba, Argentina with his family, this city shall be regarded as the place of his residence.

2. That any missionary activities he may engage in shall be limited to the city of Cordoba. (Population 250,000).

3. That any such missionary activity, together with all Brethren missionary activities in the Argentine, shall continue under the direction of the regularly constituted authorities of the Society in that country.

4. In his utterances and writings, both public and private, Dr. Yoder shall support loyally the work and authorities of the Foreign Missionary Society which is undertaking to make financial provision for his retirement.

5. Since the Society is providing the financial allowance for Dr. Yoder's retirement, it is understood that he shall report to the Board all missionary contributions sent to him directly or through channels other than the Board, and that the disposal of all such contributions shall be under the direction of the Board.

6. That, in addition to the writing he desires to do, Dr. Yoder be encouraged to continue his preaching ministry outside our missions and territory, but it is understood that any such preaching or visitational ministry within Brethren missions or territory shall be exercised only in response to the invitation of and under the direction of the regularly constituted authorities of the Foreign Missionary Society in the Argentine.

7. That since the Board feels that any continued agitation, either on the field or in this country, of the recent problems affecting Dr. Yoder and his family can only hinder the progress of the Gospel, and wishes it discontinued by all concerned, it is a part of this agreement that Dr. Yoder and his family shall cease any and all such agitation of these problems.

8. That the stated amount of this retirement allowance shall be readjusted in the event of Mrs. Yoder's death, or in the event that Dr. Yoder's earnings from outside sources shall exceed twenty-five dollars per month.

Note: Because of the peculiar and unusual conditions surrounding the relation of Dr. Yoder to the Board, it is understood that neither the age of retirement nor the amount of the allowance stated in the agreement shall be regarded as establishing any precedent or general policy on the part of the Board in the matter of missionary retirement.

This agreement shall become effective on September 1, 1938.

(Signed) Charles F. Yoder
(Signed) Louis S. Bauman,
Secretary-Treasurer.

33. The following resolution was adopted:

WHEREAS, Mrs. Alice B. Longaker-Andrews has given thirteen years of devoted and efficient service as Office Secretary of the Foreign Missionary Society of The Brethren Church, and in view of her voluntary retirement from this service, be it resolved that the Board express to her its profund gratitude for, and appreciation of, her loyal work. Be it further resolved that the members of the Board wish for her unbounded happiness and blessing in the new relationship into which she has recently entered.

34. A motion was passed providing that the office of Home Director for South America be discontinued, and that the executive work for both fields devolve upon the regular office of the Board.

35. A motion prevailed that the representatives of this Board on the Brethren Publication Board be instructed to support a continuation of the present personnel (Secretary of Publications and Editor of The Brethren Evangelist) of said Brethren Publication Board unless situations arise which our representations desire to refer back to it own Board i.e., The Board of Trustees of The Foreign Missionary Society of The Brethren Church.

36. The Treasurer's Annual Financial Report was read and accepted with commendation.

37. Mr. and Mrs. Harold Dunning were interviewed. Each expressed a desire that they go on with their educational training if the Lord shall provide the necessary finance. After some discussion with the Board, they were excused, after which the matter was left with the Candidate Secretary to confer further with them, suggesting the mind of the Board that they further continue their educational preparation before being sent to the field.

38. A committee from the Sisterhood of Mary and Martha met with the Board to discuss the future welfare of the Bethany (Missionaries') Home in Ashland, Ohio. By common consent agreement was made to rent the home whenever unoccupied by a missionary. It was deemed wise to reserve one side (apartment) of the duplex at all times for the use of the missionaries, although no motion was passed to this effect. The renting of the Home was left with the custodian, A. L. Delozier.

39. It was agreed that J. W. Hathaway engage in deputation work during the ensuing year.

40. A motion prevailed to adjourn to meet again at the call of the President.

Note: It was expected that the Board would hold at least another session during this annual meet. This was not done, however, due to the fact that the affairs of the National Conference consumed the balance of the time left before Sunday, September 4th, after which date the members were compelled to return home. As a result, a number of matters, of more or less importance, on which action had been deferred, never received final action. As necessity arises, these must be submitted to the Board for action by mail.—L. S. B.

Signed,
LOUIS S. BAUMAN,
Secretary-Treasurer.

THE MISSIONARY'S BURDEN

From Gospel Herald

"It isn't the work that wears us,
At least not what we do;
But that which is left undone
When our busy day is through.

"It's seeing the sin and sorrow
That even children must bear;
And saying "No" to the people
Who beg for loving care.

"It isn't the work that kills us;
But the strange, indifferent life
Of those who, too, are Christians,
But stand aloof from the strife.

"It's keeping up the struggle,
That we abroad must live;
Without the friendly backing
Which you at home could give."

Spiritism in the Light of Science and the Bible

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By Harry Rimmer

The popularity of the subject we now discuss is a trustworthy criterion of its fascination. Every scientific magazine has recognized the issue with more or less copious articles, the more popular and pseudo-scientific magazines contain constant reference to it, and there have lately appeared magazines devoted exclusively to the discussion and propagation of this subject. Discussion groups in all walks of life are considering this matter, and cults for the express purpose of making public information on psychic subjects, are being multiplied.

"Can the dead speak?" is being asked on every side. Is it possible to raise the veil of silence that separates the living and the dead? Can we communicate with the spirits of men who have died in the flesh and so passed beyond our present ken? These, and kindred questions pour in on us from every side.

Some seek knowledge of the departed dead because their hearts are heavy with the sorrow that death's parting brings; some seek to peer beyond the grave out of idle curiosity, and others search because of scientific desire to learn new truth. It is natural that the greatest mass of seekers after psychic experience should be the hungry hearted who have been suddenly bereaved by death, and now long for some present comfort in the realm of the supernatural. We note that after every great cataclysm, such as war, famine, pestilence, or any of the other sad tragedies that sweep multiplied thousands out into the hereafter without the kindly preparation of Death's expectation, there is a recrudescence of interest in this subject. It is undoubtedly because of the great sorrow of the recent war and the epidemic that followed it, that the present interest is so intense.

This is but natural, and we cannot find words too strong to express our utmost contempt of the low human harpies who prey upon such sorrow, under the banner of commercialized spiritism. These foul parasites who grow fat in their industry of shame make filthy with their odious presence the lowest human strata, yet they worm their way into the company of the most cultured and educated in their leech-like desire to feed and grow fat on the tragedy of death. The dastardly swine that thus root and pry into the bosom of a family with false promises of hopes that are fore-ordained to disappointment, are the most degraded enemies of all that is decent and fine in human intercourse, and it is this class of professional medium that has called forth recent legislation directed against spiritism. These human beasts are also the group that sent the late eminent Houdini on his flaming crusade, exposing the chicanery and fraud of their methods all over the land.

Their method of operation is as obnoxious as their personality is repulsive. They learn of the passing of some intimate and loved member of the family, then they insinuate themselves into the privacy of grief, with lying promises of spirit communication, and then by cheap tricks and frauds, slight of hand manipulations, and through the aid of apparatus and confederates work lying signs and wonders to deceive the hopeful and credulous, and then slowly bleed the victim to the utmost.

This was the method used for the mental seduction of the eminent scientist, Sir Oliver Lodge. When he lost his beloved son Raymond his reason was so blinded by love and longing that he succumbed to the machinations of tricksters and charlatans, espousing the cause of spiritism simply because it held out to his hungry old heart the prospect of reunion with the loved one who was otherwise lost to him.

Because I have been engaged in many interesting programs of psychic research, my interest in this subject has never waned. In almost every series of meetings and lecture courses many times I am asked the question,

"Can the Living and the Dead Communicate?"

There are two sources of answer to this query, and we will reply from each in turn. The first is from the knowledge gathered by men, refined, demonstrated, tested, proved, and labeled "Science."

The Testimony of Science

on this subject is inevitable. It is most natural that men of science should inquire into the phenomena of spiritism, for death is a part of life. As certainly as scientists will seek knowledge concerning the beginning of life and call it embryology, they will seek knowledge of the end of life and call it by some appropriate name that will adequately classify that knowledge.

Death is a part of life. It is one of the certain phenomena of that mystery called life, and science must recognize it as such. But in the realm of science death is not a tragedy, it is simply a phenomenon. It seems like a cold thing to say, but in science death merely means separation. One minute the body is alive, vibrant, and thrilling with warm glowing power; the next minute it lies cold and still. The body, separated from the spiritual entity that is the source and fact of life, is now dead. Where is the real ego, the individual who once occupied that body? Does it exist in conscious state? If so, can we who still inhabit the tabernacle of clay communicate with that absent spirit? Of course men of a scientific spirit would desire to plumb to the depths, such a field of research and inquiry, and so we have a vast body of accumulated data dealing with psychic phenomena.

The answer to our query from this source, however, may seem a trifle ambiguous. For when we ask science "Can the living and the dead communicate?" the answer is "In all the annals of the vast amount of research on this subject, **there has never been one proved case where they did!**"

Some time ago the Scientific American, a magazine widely known in the English speaking world, offered an award of five thousand dollars for a proved case of psychic phenomenon. Twenty-five hundred dollars to be paid to the first medium who produced a demonstrated case of objective nature, and a like amount to the medium who demonstrated a true case of subjective nature. An objective phenomenon would be such a feat as table tipping, spirit writing, materialization of spirit bodies, or such objective and external demonstrations as would be outside the medium herself, and of undoubted supernatural origin. Subjective phenomena would be those which were produced through the personality and body of the medium, such as trance communications.

There were a great host of mediums who announced their intention of competing for the five thousand dollars, and tremendous interest was aroused. But when the names of the committee of investigation were made public, most of the contestants withdrew, as the chairman of the committee was the late Mr. Houdini. If Mr. Houdini had not been so famous as a prestidigitator and master of legerdemain, he would have been just as well known as a master of psychic research. The entire world of science that is interested in this field knew him, and he ranked as the highest and most careful authority on the subject. Most of the tricksters who entered the competition had already been exposed by him, and as they had no new tricks in their bag they gave up the hopeless attempt to deceive, and retired from the arena. At the end of the specified time the five thousand dollars remained in the treasury, and still remains there! Not one single case of spirit communication had been demonstrated to be genuine and real in all the attempts made by all the mediums of the many nationalities who competed! At the present time the magazine "SCIENCE AND INVENTION" has a standing offer for any phenomenon that cannot be explained and **duplicated** by natural and scientific means, the award being twenty-one thousand dollars. Joseph Dunninger, chairman of the investigating committee, has so far been able to duplicate every trick of the competing mediums by natural means, and that in an average of about one-tenth the time it took the medium trickster to set the stage and perform!

When Mr. Houdini died, his widow

was assailed with the claims of mediums who stated that Houdini had returned in their seances to assure the world he had been mistaken, and that the miracles of spiritism were real. When Mrs. Houdini stated that she had a test for the spirit of her departed husband, and that she would pay ten thousand dollars to the medium who reproduced the ten word message Houdini's spirit was to write if it ever returned, these lying scoundrels all shut up over night, and Houdini's spirit evidently returned to rest! He has not been heard from since.

It is a fact that any stage magician, or sleight of hand performer can reproduce any of the so-called proofs of spirit communication. I have frequently seen some of the masters of their craft do this, and do it in the glaring light of the stage, where the intense illumination rivaled that of the noon day sun. Houdini, Blackstone, Hermann and many others have made a specialty of this phase of entertainment, and Blackstone now has a standing offer of one thousand dollars to any medium who can do anything of a psychic nature in the dark, that he, Blackstone, cannot reproduce in the light.

When we consider that "men love the darkness rather than the light when their deeds are evil" it is of great significance that mediums all invariably work in the dark! They fear the light, and will not even attempt to perform except in the dark. Why should the "spirits" fear the light? We are told that their dwelling place is Light, that they are clothed in Light, that they are never in darkness in the spirit state, and when the Lord Jesus Christ was seen after His resurrection from the dead He appeared in the broad light of day! John, on the Island of Patmos, saw "the spirits of just men made perfect" and "the souls of them that were under the altar," and he saw them all in the light. Yet the so-called spirits of the medium seance are all afraid of the light, and will perform only in the dark! Think that through.

Fraud, deceit, tricks, and lies, seem to constitute the stock in trade of the spiritist today. Some time ago one of the great Los Angeles daily papers were conducting a survey and investigation of the spiritist meeting in Los Angeles, and a young woman reporter was detailed to gather information and data for an expose of the traffic. She was a little afraid to venture alone into the dens of darkness, and solicited the escort of a close friend of mine. This young man conferred with me, and agreed to accompany the girl on her assignment. At the first seance they attended, the young woman asked to speak with the spirit of her dead husband and the young man asked to communicate with the spirit of his dead sister. To their profound amazement the wish was granted. The spirit of the dead husband returned and talked with the girl, and the sister returned to converse with her brother. They both left the hall profoundly impressed; but **not** converted, because the girl had never been married, and the man was an only child! This is service with a vengeance.

The matter has been fairly and honestly weighed by capable and true men of science, and the conclusion is inevitable that at least ninety per cent of all so-called spirit phenomena are pure fake. There may perhaps be a supernatural element in a small per cent of the "mysteries" of spiritism, but even that has not yet been scientifically demonstrated. We must take account in such an article as this, however, of the psychic manifestations that may not be fraudulent.

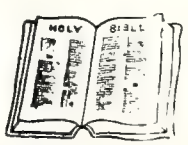
Some years ago I had an unusual opportunity to collaborate in an exceptional type of psychic research with the eminent Dr. John E. Purdon, of Dublin University. Dr. Purdon was famed throughout Europe, India and America as an authority on psychic questions, and was engaged at the time in making sphymographic records of a peculiar nature. The sphygmograph is an instrument that fastens on the wrist in such a way that its steel "finger" will record the variations of the ascending and descending beats of the pulse. This record is left on a paper strip, which is then varnished with some such solution as sandrac, and becomes a permanent record of real value.

In this instance, we procured the record of the pulse peculiarities of innumerable persons who were under observation for psychopathic weakness, those who were violently insane, those who were recovering from insanity, and those who had been insane and were discharged as cured. These records were sorted into these four classes, closely studied, and the norm for each class established. Then we procured the sphygmographic records of spirit mediums who habitually practiced the trance condition. These records we got when the medium was going into the trance, while in the trance, as they emerged from the trance, and also a record was procured showing the normal record beat of those mediums who habitually practiced the trance condition, but were not in the trance state when the record was taken. Any attempt to simulate the trance condition was instantly detected by means of the sphygmograph.

These records were then compared with an interesting result. The record of a person succumbing to the blight of insanity corresponded identically with that of a medium going into the trance condition, the record of a violent maniac corresponded faithfully with that of a medium while in the trance condition, the variations of the pulse of a patient recovering from insanity, absolutely paralleled those of a medium recovering from the trance conditions, and the records of a person who had been insane, but was cured, detailed perfectly with the normal daily record of a medium who habitually practised the trance state.

What conclusion does this lead us to? That the spirit medium is insane? No, but it does demonstrate that while in the trance state, the medium has relinquished mental control, and is in the power of some extra or supernatural agency.

The claims of the spiritists are largely spurious. At least ninety per cent of their "phenomena" are pure fraud: but we recognize an extra human agency in a certain few cases. Now the question to be decided is: **what is the source of that supernatural element?** There are two sources of the supernatural, Heaven or Hell; God or the Devil. With which are we dealing when we dabble in spiritism? We can find our answer only in **The Word Of God.** (To be continued)



NEWS FROM THE FIELD



LOST CREEK, KY.

God pity the places where they seem to believe that revival meetings are not necessary any more. Here at Riverside we need the revival meetings, and this past summer we have been blessed with two of them. On June 27th, Brother C. C. Grisso of Smithville, Ohio, came for a week's meeting which has already been reported. Then on Aug. 8th, Brother I. D. Bowman came for another meeting.

This is about the fifth revival that Brother Bowman has now held at Riverside. He is now seventy-six years old I believe it is, and preaches with about the same spirit and fervor of former years. I believe this meeting extended over two Sundays, again there were large crowds out to hear this brother preach the Word. It is needless to say that this he did in much power and forcefulness, with the result that the church at Riverside was again lifted to new heights in its spiritual life. The visible results of this meeting were three confessions, and three baptisms. These baptisms being that of family heads, two of them fathers and the other a mother. Thus the work of the Lord moves on. Brother Bowman left Riverside with the good wishes of everybody,and with a prayer

that he might be back again. It was very encouraging to see some of the older people out to these meetinsg who had not been out for a good while.

The work here seems to be taking on new life all around. The demand for the Bible and grade school work was so great this year, that we did not need to do any advertising whatever. And even at this we have had to turn away some for lack of room. We had prayer much through the summer that the Lord would only send to us those whom we could help and especially those who wanted to know their Bibles better and we now see how the Lord has answered those prayers, in sending us just such young folks, among them some who have dedicated their lives to life service for their Lord, to be and to go wherever He could have them go. This of course makes for a better spirit in the school, for which we are very thankful.

Then too, the attendance at the Sunday services here has grown of late, this last Sunday being the largest that we have had for a good while, and all walking to the service, save two families who catch a ride as we come back from taking some of the workers out for the forenoon services.

Brethren, we do seek an interest in your prayers. We would rather have that than anything else. We believe in the efficacy of prayer. Here through the vacation time, we, i.e. the workers, meet for prayer twice a day, after the dinner hour, and at night. During the school year, then once a day, save for Wednesday night, and Sunday night. Will you pray for us that we may be so kept that His all-seeing eye can direct our every step.

G. E. DRUSHAL.

TERRA ALTA, W. VA.

Members of the Terra Alta Co-operative Brethren Church met in a business session Sunday afternoon, Sept. 11th, in the auditorium of the church. Elder C. A. Thomas conducted the business meeting. Church officers for the new year were elected as follows:—

Presiding officer, Mrs. Rowland Whitehair; Secretary, Mrs. Frank Arnold; Corresponding Secretary, Mrs. Roy Whitehair; Treasurer, Mr. Frank Arnold.

C. A. Thomas was reelected elder for another year by the Church of the Brethren. We regret Rev. Claud Studebaker is moving from Pennsylvania District. He has served our church at Terra Alta as elder for two years. The Brethren elected Rev. N. V. Leatherman, of Berlin, Pa. as elder to fill the place of Brother Studebaker.

Three delegates were elected to attend the Brethren district conference to be held at Berlin, Pa., Oct. 3-6. Two delegates were elected to attend the Church of the Brethren District Conference to be held at Harmon, W. Va., Oct. 1st.

Our Sunday School and Missionary Society are progressing nicely.

MRS. ROWLAND WHITEHAIR,

A PULPIT OUT OF A CIRCUMSTANCE

A lovely young girl of 20 was stricken with Infantile Paralysis and became paralyzed from her hips down.

She loved her Lord and decided she would let this affliction be the means of spiritual growth and usefulness for her.

One day I called on her with her pastor and found her especially happy. Upon asking for the reason she replied, "Today I shall see the answer to a prayer I have often prayed. I have frequently asked the Lord to let me be a foreign missionary and now I am about to have that privilege. At 11 o'clock the ambulance will come and take me to the hospital to have a kidney removed. That will mean I must stay there for at least three weeks and I can give the Gospel to all the Doctors and Internes and the Nurses and try to win them for my Saviour. What a privilege that will be. You see how I may be a missionary for my Lord?"

This devoted Christian made an asset out of her liability for the glory of God. In her suffering, she served well. Let us learn to make every circumstance count for God.

—Selected.

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C. E. Topic for Juniors

October 16, 1938

THE GREAT DIFFERENCE BETWEEN GOD AND US

God's Holy Character
Leader

We cannot imagine how holy God is. We have seen only those who are sinful. I Kings 8:46 says "there is no man that sinneth not" and again in Romans 3:23 we read "all have sinned." The Scriptures stress the holiness of God. It is the message of the Old Testament. In the visions of Himself which God granted men in the Scriptures, the thing that stood out most was His holiness. Some thirty times the Prophet Isaiah speaks to Jehovah as "the Holy One." To the prophets of old, God was the Holy One, the One with eyes too pure to behold evil, the One swift to punish sin. He is all of these to us today, but He is also the One who loved us so much He gave His only begotten son that we might have everlasting life and escape the punishment for our sins.

For Discussion

Scriptural statements setting forth the fact of God's holiness. Isa. 57:15—Lofty One that inhabiteth eternity whose name is Holy. Psalms 99:9—Lord our God is holy.

1 Sam. 2:2—None holy as the Lord.

Psalms 99:—God is so holy the very thought of it should result in thanks.

Isa. 6:3—God is so holy the very seraphim continually speak of it.

Results of God's holiness

Psalms 5:4—God has no pleasure in wickedness.

Evil shall not dwell with Him.

Hab. 1:13—God is so pure He cannot even look on iniquity.

Rev. 21:27—Nothing impure shall come before God's presence.

Isa. 59:1-2—Hatred of sin and separation of the sinner from God.

I Peter 1:15-16—Because God is holy also.

How can we be holy?

John 3:16 — Here God's holiness is seen in that He loves righteousness in the life of His children to such a degree that He gave His only begotten Son to secure it. The Cross shows how much God loves holiness. The Cross stands for God's holiness before even His love. For Christ died not merely for our sins, but in order that He might provide us that righteousness of life which God loves. He died that we might be forgiven. He died to make us good and holy in His sight.

Y. P. C. E.

Topic for October 16, 1938

HE'S COMING AGAIN

(John 14:1-6; I Thes. 4:13-18)

Suggestions for the Leader

The truth that Jesus shall return to the earth again is a precious and glorious hope for Christians.

Some people ignorantly deny the teaching of His return. Nevertheless, Jesus spoke more about it than the virgin birth. We hold that the virgin birth is absolutely necessary to the Christian faith. Therefore the belief in the second coming must be important.

Once we realize the meaning of the return of Christ, our experience is nearly as great as a conversion. It all seems marvelous that Jesus should come back again. Today we honor Him as a Savior. In the plan of salvation, He shall yet come to take us out from a world of sin. So far we have been saved from the penalty and power of sin; but at His appearing, we shall be saved from the presence and influence of sin.

We live to see God's great program

for the future to unfold for us and others of like precious faith. "Whatever comes tomorrow; it may be gladness or sorrow, He never, never, no never, never forsakes His own."

Upon meeting an influential member of a certain church and talking about heaven, he said to the writer, "I'm not concerned about heaven or tomorrow. I want to live for today." We too want to be concerned about the best possible life for today. However, we are **unconcerned** about our future state and home. In this great subject we see Jesus at work. He has promised to return for us. First of all, in the air, to call the church out of the world. Then He shall come to the earth to reign with the saints for a great golden age.

1. The Morning Star. Rev. 22:16.

The word "morning" illustrates to us a time that is nearby as "the upright shall have dominion over them in the morning," meaning speedily (Ps. 49:14). We have a right to expect the return of Christ as the next great religious event. It is the one thing of consequence that can happen at any time.

Jesus is called the "Morning Star." Stars are emblems of lofty positions. He shall come to herald a new day upon the earth. All nature as well as ourselves wait for this redemption. He shall come again. We are to watch for the dawn.

2. The Bridegroom Comes to Take the Bride Home. Gen. 24:62; 1 Thes. 4:16-18.

The relationship between the Lord and the church is compared to that relationship between husband and wife. Jesus is the bridegroom and the church is the bride (Rev. 19:7-8). The few days that exist before the marriage are days of preparation. It is a time to get ready. It ought to be a great time of expectation. Can you imagine a young bride that would be indifferent concerning her marriage? Suppose that she would not care to make any preparation. Her carelessness would make trouble and sorrow. If this is true upon the earth, how much more ought we to be concerned over the promise of the coming of the bridegroom to take us away to the marriage supper.

The interest that the Lord has in us can not be denied (Eph. 6:27). In the company of the redeemed, that make up the bride, there will be saved persons only. There must be an exact number, known to God alone. Further the bride is the true church as God knows it.

3. Death will be Swallowed Up in Victory. 1 Cor. 15:51-54.

There is a sting to death and a temporary victory for the grave. Today many experience of the ravages of death. Friends and loved ones take the bodies out to the cemetery to lay them away. Death is here because sin is here. The time is coming when both shall be put away.

When the coming of Christ occurs and we have put on incorruption and immortality, then we can shout, "Death is swallowed up in victory." The two important words in verse 54 are "when" and "then."

Those who sleep in Jesus, have a special body and are in Paradise. They are alive and active. However, at the resurrection they shall be given their resurrection bodies, free from the marks of sin. The resurrected body will be glorified and will never die any more.

4. Crowned Saints in Heaven. Rev. 4: 4; 1 Cor. 3:14.

Rewards and crowns that shall be distributed among the saved people of heaven are based upon faithfulness and good works. These have nothing to do with salvation. There is nothing that we can **do** to **earn** salvation as a reward or crown. The gift of salvation is free. However, after we have accepted the Lord Jesus as our Savior, degrees and kinds of blessings will be determined upon our life work.

Undoubtedly many Christian Endeavor members are living a dwarfed Christian life. They could be doing things for the Lord; instead they waste time and effort every day. Of course we do not serve God merely for what we get out of it. We serve Him because He first loved us. On the other hand, everyone loves presents and gifts. God will not forget that and the day will come when all acts of mercy and faithfulness will be rewarded. We ought to live so well that in the day of judgment we will not be ashamed.

5. The Sanctuary from the Tempest. Isa. 26;19-21.

In God's program for the future, tribulation shall settle upon the earth, after the church has been taken away. Today we are as Lot in Sodom. The city could not be destroyed until Lot made his escape. The church is an influence in the world today that holds back the wrath of God. When the cup of iniquity is full for the Gentile nations, tribulation will come. Jesus said that it will be such tribulation that the world has never seen. We know that it has witnessed many terrible things; but this will be worse than all others.

The ray of hope for every person is that the church shall not go through the tribulation on the earth. Christians may be persecuted and offended now; but our redemption draws nigh and a horrible plight shall come to the enemies of Christianity.

Jesus is our Comfort and Hiding Place. Depend upon Him to see you through. No evil can befall you without His knowledge and He will rule and over-rule for your good.

The reference in Isaiah belongs to the Jew first. It is ours only by application. The lesson is the same for both. During the indignation that shall come to the wicked, we shall be safe with the Lord.

6. Forever with the Lord. 1 Thes. 4:17.

Eternal life means more than merely endless life. In fact, the lost will live on and on. The same Greek word is used in Matt. 25:46 to describe the time of punishment that is used to describe "life eternal." However, we believe that eternal life carries a thought of fullness in experience. In heaven we will grow and develop. We will appreciate fellowship more and more. At times now we may lose the joy of fellowship and act as though God was far away. In heaven it will be different. To live with the Lord will be to enjoy the fellowship always.

Notice in Rev. 21:2, 9-10. The bride is adorned as on the marriage day. The time is at least 1000 years after the rapture of the church; but she is still beautiful. No one gets tired of being with others. Heaven will be full of joys and experiences we cannot imagine now.

Questions

1. What is the promise of Jesus return to the earth for the saints? John 14:3.
2. Do you think that we have a right to be concerned about heaven? Col. 3: 2.
3. In what way might the call of Rev. 4:1 "Come up hither" fulfill I Thes. 4:14-17?
4. Secure a list of all the crowns possible to gain.
5. How could rewards be in terms of blessings such as happiness, joy, peace, contentment, appreciation etc.?

Search the Scriptures

Matt. 22:1-14, Matt. 25:1-13; Rev. 19:6, Rev. 22:7.

Topic for October 23, 1938

The Rainbow Around the Throne, Ezekiel 1:1-28.

STILL TIME TO ORDER

"God's Revelation About Time"

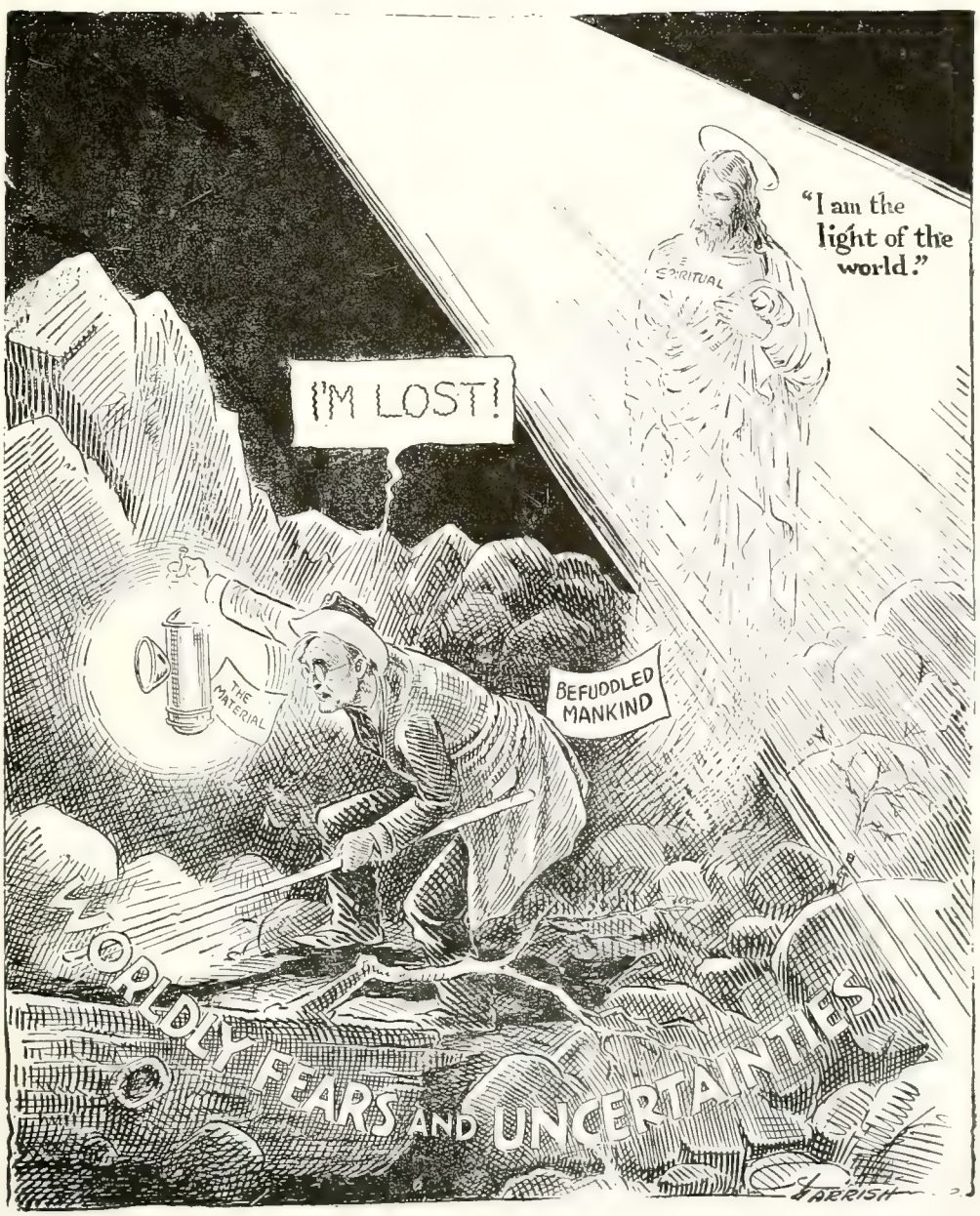
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Pupil's and Teacher's quarterlies

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The BRETHREN EVANGELIST



The Devil and His Methods

By William J. Riehl, Jr.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6)—the Devil is *presumptuous.*

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2: 2)—the Devil is *powerful.*

"I write unto you, young men, because ye have overcome the wicked one" (I John 2:13)—the Devil is *wicked.*

"And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life" (Job 2:4) —the Devil is *malignant.*

"But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3)—the Devil is *subtle.*

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11)—the Devil is *deceitful.*

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8)—the Devil is *relentless.*

In short, the Devil is the very personification of sin. Now, as touching his outward appearance, one should remember always the fifth point given above, viz: the Devil is subtle. Make no mistake about it. Far from being an ignorant fellow, the Devil possesses

Diabolic Intellectual Acuteness

With such an attribute, it is only natural that he should not make the botchery of revealing his true identity whenever he, "as a roaring lion (the underlying terribleness of a devil-smile may be described as a roar) walketh about, seeking whom he may devour." Hence, to look at him, you would not suspect who he is, unless, of course, you were given spiritual discernment.

Consider one instance. When the serpent approached Eve in the garden of Eden, we may be sure that he was no loathsome creature. "The serpent, in his Edenic form, is not to be thought of as a writhing reptile. That is the effect of the curse (Gen. 3:14). The creature which lent itself to Satan may well have been the most beautiful as it was the most 'subtle' of creatures less than man. Traces of that beauty remain despite the curse. Every movement of a serpent is graceful, and many species are beautifully colored" (Scofield Reference Bible).

It is probably because the Devil was so successful in this first case (the temptation of Eve) that he has since employed similar methods, i.e., hiding his true identity, for the purpose of hoodwinking any individual whom he might find off guard. And in this too, he has had ascendancy (albeit his days of power are numbered).

Satanic Theosophy

Possibly the most pertinent evidence of the fruit of Satan's labors is to be seen in the superabundance of religions which exists in the world today. To do a good job of enumerating them would result in a waste of time, space, ink, and paper. Suffice it to declare that the satanic theosophy which is so unrestrainedly taught during these days, with all of its many branches, is precisely as it was described in I John 4: 3, and at greater length, in Jude 3-19. While the "branches" are almost numberless, still they are all traceable to their sole author.

The Devil is really quite proud of his religions, and he is unceasingly bent on enlarging them and making them more attractive to the eyes of the world. Even sweetness drips from his mouth. When we regard a verse of Scripture like II Corinthians 11:14, "Satan himself is transformed into an angel of light," the reason for, and the meaning of not only that ghastly fact, but also the lilting voices, the sublime smiles, and the tender personalities which seem to be possessed by the chief exponents of the Devil's own religions, becomes more apparent.—Moody Monthly

THE IRRESISTIBLE TIDE

Years ago, during the building of a bridge across a portion of New York's harbor, the engineers were seeking a base for one of the buttresses. They struck upon an old scow full of bricks and stone that had long ago sunk in the mud until practically buried. Divers were sent down to place great chains under the scow so that it could be raised, but every device failed. At last a young engineer assured them it could be done. He brought one or two barges to the spot, and attached the huge chains, which were around the scow, to beams on the barges. The chains were fastened tightly at low tide. There was nothing else to do but wait; and, as the tide swept up the harbor raising the barges by its mighty power, the buried scow shook, shivered and responded. It was raised by the lift of the Atlantic Ocean! *So it is by the life and lift of the Holy Spirit that our lives are energized, and that which is a hindrance is carried away. Habits and sins that we ourselves would be powerless to uproot, are gripped by the might of the Spirit and taken away, thus enabling our lives to be placed on a sure foundation. — Southwestern Evangel.*

HOW TO USE YOUR RADIO

Tune out annoying thoughts of care;
Tune in on child-like faith and prayer.

Tune out the memories of pain;
Tune in on nature's glad refrain.

Tune out all that is false and base;
Tune in on heaven's truth and grace.

Tune out the tempter's whispered lies;
Tune in on words from Paradise.

Tune out the discord and the strife;
Tune in on God's harmonious life.

Tune out the lawlessness of sin;
Tune in on heaven's discipline.

Tune out the stifling thoughts of fear;
Tune in on Christ's, "Be of good cheer."

—Peter VanWynen

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AT YOUR OWN RISK

A mother received an invitation to visit her daughter and son-in-law. Since the invitation did not seem to be very sincere, she wrote her daughter that the possibility of the visit was doubtful.

After reading the mother's letter the daughter said to her husband, "What did you say when you wrote mother to come and visit us?"

"I planned to say, 'Come at your own convenience' but since I could not spell the word, I said, 'Come at your own risk'."

ANOTHER RISK

Occasionally the editor feels somewhat like the mother. Recently a good brother wrote us a most serious warning as follows:

"Last year the writer and his wife attended the National Conference and it was so disgusting that I never want to attend another, at least not until your crowd are driven from The Brethren Church."

We have heard that purges are common in Europe and in political parties, but this would certainly be a Brethren purge. It really causes us to wonder if this spirit is the cause back of some of the recent actions in The Brethren Church. Is this the reason some men seem willing to go to any extreme to get control of conferences? Is this the purpose behind removing men from responsibilities without any reason except that they are "inharmonious spirits?" Is this the purpose behind the opposition to the building of new Brethren churches by capable men? Is this the reason the most successful program of church building ever carried on in The Brethren Church has been wrecked? Can it be that the time has come that the editor and his "crowd" are to be "driven out of the Brethren Church?" We wonder.

A STRONG POINT OF BRETHRENISM

It is historic Brethrenism to recognize the supreme authority of the local congregation. The national conference is a voluntary association of Brethren congregations. It is impossible for any group even by controlling the national conference to remove others from the Brethren denomination. For the benefit of the good brother, we should say that since there are many thousands who belong to the "crowd" with which the editor is associated, it will not be an easy task to drive us out. Even if we **would** be driven out, we would still have fundamentalist Brethren churches, and they would be strong ones too.

A GREAT DIFFERENCE

There is considerable difference between casting individuals out of some position of responsibility, and casting the editor and his **"crowd out of The Brethren Church."** If The Brethren Church was a denomination with government like the Methodist Church, where the small handful in control can lay down the law to the last and least, things might be different. However, it is one of the very strong principles of historic Brethrenism that the congregation is to be the final court of appeals and the final authority on all matters. Since The Brethren Church as a denomination has always recognized congregational government, we are not expecting to be cast out of The Brethren Church.

WHERE LOYALTY BELONGS

Brethren loyalty, if it is real and genuine, will first of all show its devotion to the infallible Word of the living God, The Brethren Church, and the truth which has been our stronghold through the years. Loyalty to any institution must be secondary. When men talk about casting out others from The Brethren Church because they will not pledge loyalty to some institution, they foolishly put an institution, man-made, above the church as a whole The thing becomes more foolish if we would affirm loyalty to any institution which is not effectively controlled by the denomination. We desire to call the great mass of Brethren from coast to coast to a loyalty to the Lord Jesus Christ. Let institutions stand on their own merits. Let Ashland College,

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Grace Theological Seminary, The Home Mission Board, and The Foreign Mission Board stand on their own merits and conduct. If any or all cease to be true to the Word, or true to the right, they should not ask God's people for support. Our loyalty belongs first to God and His Word of truth. All other loyalties are secondary.

THE EDITOR AND HIS "CROWD"

Yes, the editor has a "crowd." We do not know the names of all those who belong to it, but there is a great host even in these perilous times. The editor's crowd is that enthusiastic group of believers who take the Bible as the very inspired Word of the living God, and who place every theory of man as subordinate to God's perfect revelation. This happy crowd rejoices in the blessed hope of the Lord's soon return and joins company with others of like faith. This crowd cannot easily affirm from the pulpit a faith in the blessed hope and then slip out the back door to join hands with those who will either ridicule that hope or ignore it. The editor belongs to the crowd which has a vision of those who are out in sin and lost. We believe that God has given us a most serious responsibility. We believe in starting new churches. We believe in training young preachers who are on fire for God and who have a message. We believe in standing by those who have actually proven by their works (we believe in works) their worth as church builders. We do not care for any merry-go-round ecclesiastical philosophy which

(Continued on Page 12)

Interesting Notes and News

WE HAD a very good day recently at Louisville, O. There was a fine spirit and many blessings for all. The attendance was very good and one was added to the church.

At the evening service, a trio of colored singers (high school girls) and a speaker represented an Industrial School and Home for needy colored children down in Kentucky. A large audience shared in the service and gave to them a substantial offering.—E. M. Riddle.

ALEPPO CHURCH has completed the painting and redecorating of its building. New pews have been installed. The building has taken on the appearance of a new one.

Brother R. Paul Miller will open three weeks' meeting with us at Aleppo, beginning Oct. 11. Pray with us that the Lord will work mightily in this community where Christ is *so* needed.

Cameron W. Va.'s largest church has engaged the writer to conduct the singing in their coming revival meetings.

Rally Day and Rededication Day are to be observed at Aleppo Oct. 2.—Raymond Blood.

THE FAIRHAVEN CHURCH, near West Salem entertained the Wayne County Brethren Rally in an all-day meeting, Sunday, Sept. 25. Delegations were present from Smithville, Rittman, Sterling, Ashland, Homerville, and the Mohican Church of the Brethren. Rev. C. C. Grisso preached the morning sermon on the subject, "Contend Earnestly for the Faith." A bountiful basket dinner was enjoyed by about one hundred and seventy-five Brethren. In the afternoon greetings and special numbers were given by the different delegations, after which Dr. Shively gave a splendid address on "Perserving", from the text, "Will ye also go away." Many expressions of appreciation were given to the fine fellowship of the day. Next year the meeting will be scheduled for Rittman. We look forward to it.—L. E. Lindower, Pastor.

COMMUNION SERVICE. The Fall Communion service of the First Brethren Church, Maple Avenue & Thirtieth Street, Altoona, Pa., will be held on Sunday evening, October 9th at 7:00 o'clock.

All members are urged to be present, and members of other nearby congregations are also invited to fellowship with us in this service. —R. L. Rossman, Pastor.

THE WASHINGTON, D. C. BRETHREN CHURCH will have its regular Fall Communion Sunday night October 9th. All those of like precious faith are cordially invited to worship with us on this blessed occasion. The service will begin promptly at 7:30 P. M. The church is located at 12th and Pennsylvania Avenue, Southeast, just twelve blocks east of the Capitol.

On Sunday the 16th of October our Revival begins. Rev. Robert D. Crees, pastor of the Waynesboro church, is to lead us in this meeting. We will appreciate an interest in your prayers for the meeting.—Homer A. Kent, pastor.

NAMES AND ADDRESSES of pastors or churches to be included in the Brethren Annual must be in the editor's office by October 15. Every District Secretary or other officer should take it upon himself to see that proper and up-to-date reports are turned in.

THREE WEEKS OF EVANGELISTIC SERVICES are planned to be conducted in the First Church of Allentown, Pa. with the pastor, Brother Frank G. Coleman, Jr. doing the preaching. The church desires an interest in your prayers.

SOME TIME AGO, a manuscript was sent the editor on the subject "The Fall of Man." No name appears on the copy so we are unable to determine the author. We trust the writer of this splendid article will make himself known. A hint: Be sure your name is on your manuscript when sent to the editorial office.

NOTICES OF SPECIAL SERVICES must be in the editor's office *ten days* before the date of issue, and the magazine is dated on Saturday. Thus any event to be announced in the issue of November 19th, for instance, would have to be in the office by Wednesday, November 9. All manuscripts, aside from announcements, should be in our hands *twelve days* before the date of mailing.

IN THIS ISSUE we carry the sad news of the death of Brother L. W. Ditch. Brother Ditch spent many years in the service of the Brethren Church and his many friends in various parts of the brotherhood will appreciate the splendid tribute written by Brother J. G. Dodds.

TUNE IN

Program Sponsored by The Moody Bible Institute
Every Sunday

New York	WHN	1010	2 P.M., E.S.T.
Boston	WAAB	1410	2 P.M., E.S.T.
Buffalo	WGR	550	2 P.M., E.S.T.
Pittsburgh	WCAE	1210	2 P.M., E.S.T.
Detroit	CKLW	1030	2 P.M., E.S.T.
Cincinnati	WSAI	1330	2 P.M., E.S.T.
Denver	KFEL	920	12 noon, M.S.T.
Chicago	WMBI	1080	1 P.M., C.S.T.
Philadelphia	WFIL	560	3 P.M., E.S.T.

BIBLE EXPOSITION DEPARTMENT

The General Epistle of James

By Herman A. Hoyt

Introductory

The book of James has always belonged to the New Testament canon of scripture. The church in general has recognized it as "given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). But because of the nature and content of this book, it has not been regarded by all as "given by inspiration of God". In fact, Luther, the great leader of the Protestant reformation, regarded it as an "epistle of straw", and refused to give it a place in the canon of scripture. It must be remembered, however, that Luther was in the heat of battle in defense of the great principle of faith which Romanism had trampled in the dust for centuries. Therefore, anything that even hinted of works called forth an unfavorable reaction from Luther. But with the passing of centuries, and the cooling of battle-heat, the great epistle has been carefully studied, and more fully understood, and has won for itself a place in the life of every believer. It has proven itself to be one of the most practical, and one of the most profitable books in the New Testament.

The book of James is probably the oldest book in the New Testament canon. It vies for this place with Thessalonians and perhaps Galatians. The best chronologists put the book in that period between 45 and 50 A. D. when the new community of saints began to feel the lash of hatred from the world, and to encounter the problems of a new and separate order of men and women. It is at this time that the Epistle of James appears as scriptural enlightenment for this new community. It is the Spirit's answer to the cry of Christian people in the midst of trial and suffering. It is therefore preeminently practical to the believer. It came at a time when the voice of the prophet and apostle was being stilled by death and persecution. It came at a time when no literature had as yet come from the pen of any New Testament writer "moved by the Holy Ghost", to comfort and counsel the believer during his sojourn in this world. It came at a time when believers were being scattered to the remote places of the Roman Empire; when they were being sentenced to the perils of persecution; when they were being sold into the places of suffering. It came when those of "The Way" needed light for living and counsel for conduct. It will be seen, therefore, that this book makes no pretense at defense of any doctrine. Its sole aim seems to be that which will be of practical help to a profitable living of the Christian life.

This epistle has been consistently classed with that group of epistles called "general". The reason for this is twofold. On the other hand, it is addressed to believers at large, those who have been scattered in the Jewish Diaspora, excluding any specific church or individual, and may thus lay claim to the classification of "general." And on the other hand, it may be classed among the "general" because the counsel and content comprehend experiences which are common to all believers in every period and place. It is therefore "general" and preeminently practical. It is as profitable to the people of today as it was profitable to the people of long ago. Men still face temptation. They still make social distinctions. They still use the tongue. They still live in the world. They still experience suffering. As long as these realities exist in a world like this, just so long will this epistle be "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This introductory study will consist in a treatment of the content of the book with its general features, its larger divisions, and its underlying principles. The first section will be devoted to the key word, key verse, and the theme of the book. The second will consist of a brief discussion of the major divisions of the book. And the final section will demonstrate how the purpose of the book moves through each major division.

I. *The Key To The Content Of James*

1. The keynote of this epistle is sounded with the opening verses of the first chapter. "My brethren, count it all joy when ye fall into divers temptations" (1:2). Evidently James intends to talk about temptations. He repeats the word several times in verses 12, 13 and 14, suggesting that he is carrying on the original theme launched in verse 2. The subject grows out of the fact that believers of that period were beset upon every hand with temptations of "divers" kinds. Some were of one sort and some were of another, and they were many as well as varied. These were a constant source of irritation and distress to them. They were persistently perilous to the proper conduct of the Christian life, and hence they became perplexing to the believer. Being unable to escape or to explain them, the believer lost his Christian joy. For this reason James writes to encourage them in the perils of temptation by enlightening them on the purpose of temptation. It is thus that the word "temptation" becomes the key to this epistle.

2. Temptation means testing in the moral sphere. Until this is understood, fullness of blessing cannot be experienced in the study of this epistle. James defines the meaning of the word in two different places. One should read the word "temptations" in verse 2 in direct connection with the word "trying" in verse 3. The second defines and explains the first. This is repeated in verse 12,—"Blessed is the man that endureth *temptation*: for when he is *tried*". The same Greek word is translated elsewhere in the New Testament by other words which further confirm this meaning: the word "prove" in John 6:6; the word "examine" in 2 Cor. 13:5; and the word "tried" in Heb. 11:17. It may be a problem in the minds of some why the word *test* is not used in preference to the word *tempt* to translate this Greek word. That may be explained by saying that the word *test* is nearly always used in the physical realm. For instance, we test a bridge, we do not tempt it; we test an automobile, we do not tempt it. Tempt is the peculiar English word used in the moral realm. It is used to denote the test made of that thing which can make a free response. Thus we may define temptation to be the enticement of natural desires to go beyond bounds that are set.

3. There is a real distinction, however, between temptation and sin. It should be said at the outset that temptation is

not sin. James makes that clear in verses 14-15 of chapter one. Temptation is the enticement of one's desires to step over the bounds that are set into the territory of sin. And if the person is unable to withstand the enticement, desire will conceive and sin will result. Thus temptation may result in sin. But again temptation may not result in sin. The outcome depends upon the character of the individual who is being tempted. James declares that the trying of faith works patience (1:3) or persistence, which is a better rendering of the original word; that is, persistence in the works that the individual has consistently followed. The man with the "blessed" nature will persist in good works (1:12). The man with an evil nature will persist in evil works (1:15). Thus, the trying of faith will demonstrate true or false faith in the kind of works that follow.

4. The purpose of the book can be very clearly seen with this background. The underlying principle must always be kept in mind. Verse 3 very clearly enunciates it. "Knowing this, that the trying of your faith worketh patience". This becomes the key verse to the epistle. The purpose may then be stated as follows: to show how testing demonstrates true or false faith. The temptation will provide the crucible in which the test will take place. The faith, true or false, will be the product tested in the crucible. Works will be the evidence of the kind of faith that has gone through the crucible. This purpose runs through the entire epistle laying bare its content, and revealing to the believer the nature of his experiences.

II. The Major Divisions Of The Book

1. The epistle has five major divisions which may be identified with the five chapters. Chapter one is entirely devoted to the *Science of Testing in the Christian Life.* There are three aspects to temptation: the service it renders (2-12), the source from which it originates (13-18), and the salvation which overcomes it (19-27). These are discussed in the following order.

The *service* of temptation is fourfold: first, it produces perfection in the believer (2-4); second, it promotes petition on the part of the believer (5-8); third, it provides opportunity for praise (9-11); and fourth, it promises reward to the victor (12).

The *source* of temptation is discussed in a threefold relation: first, negatively in relation to God (13); second, positively in relation to man (14-15); and third, the relation verified by the nature and work of God (16-18).

The *salvation* from temptation is threefold in its significance: first, it involves a knowledge of the facts of deliverance (19-21); second, it involves an application of these facts (22-25); and third, it involves an examination of the results (26-27).

2. Chapters two and three discuss *Two Specific Tests Within The Church*: the social test with its relationships (ch. 2), and the speech test with its revelation (ch. 3).

The *Social Test* is treated in two sections: the first dealing with *respect of persons* (1-13), in which the writer cites the synagogue instance (1-3), lays down the severe indictment (4-7), enumerates the several issues (8-11), and reveals the saving instruction (12-13); the second section dealing with *religious profession* (14-26), and its statement (14-17), its objection (18-19), its attestation (20-23), and its conclusion (24-26).

The *Speech Test* is treated in three sections: the first dealing with the *influence* of the tongue (1-6), with its peril (1-2), its power (3-4), and its perversity (5-6); the second dealing with the *inconsistency* of the tongue (7-12), with its poison (7-8), its practice (9-10), and the problem relating to it (11-12); and the third dealing with the *inspiration* of the tongue (13-18), with its origin (13-14), its order (15, 17), and its operation (16, 18).

3. The final chapters of the book discuss *Two Specific Tests Within The World*: first, the separation test with its attractions; (ch. 4); and second, the suffering test with its afflictions (ch. 5).

The *Separation Test* is treated in three sections: first, the *conditions* of worldliness existing (1-5), involving practice (1-3), and principles (4-5); second, the *correction* for existing conditions (6-10), involving God's provision (6), and man's response (7-10); and third, the *conclusions* in this matter (11-17), involving a principle toward man (11-12), a principle toward God (13-16), and a principle in summary (17).

The *Suffering Test* is treated in three sections: first the *condemnation* of the oppressive rich (1-6), which is prophesied (1-3), and deserved (4-6); second, the *counsel* offered to the brethren (7-12), consisting of three principles (7-9), and three instances of their operation (10-12); and third, the *conduct* proper for the believer (13-20), revealing its nature (13-15), stating the reasons (16-18), and estimating its value (19-20).

III. The Purpose In Movement Through The Book

1. The purpose of the book may be stated again as follows: to show how testing demonstrates true or false faith. Three factors figure in the operation of a test. The *first factor* comprises the test itself. James names four such tests, two within the church and two within the world. The social test is the tendency to make social distinctions. The speech test is the movement of the tongue disclosing character. The separation test is the inclination toward worldliness. And the suffering test is the desire for retaliation. The *second factor* is the faith or character which is being tested. This may be true faith or it may be false faith. It may be regenerated character. When this faith or character is thrown into the crucible of the social, speech, separation, or suffering test, its true nature will be brought to light. The *third factor* is that of persistence in the course one is really following. If one is following an evil course, the test will reveal it by persistence in evil works. If one is following a good course, the test will reveal it by persistence in good works.

2. Chapter one, discussing in general the subject of temptation, points out the service it renders, the source from which it arises, and the method by which one may obtain salvation from it. But upon entering the second chapter the reader enters the first test, the social test. If the faith is true it will go through the test persisting in impartiality. If the faith is false it will go through the test persisting in partiality. In chapter three faith enters the speech test. If the faith is true, it will go through the test persisting in pure speech. If the faith is false the result will be impure speech. In chapter four faith enters the separation test. If the faith is true it will come forth separated from the world unto God. If the faith is false the reverse will be true. In chapter five faith enters the suffering test. If the faith is true it will come through the test recognizing God as the only one who has the right to avenge or remove. If the faith is false it will take things in its own hands.

It can readily be seen that the Book of James is of inestimable value as a guide in practical living. It is able to point one to the way he is taking. It is able to point one to the way God wants him to take. It is able to point him to the way of joy and happiness. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25). Therefore, one should read the book carefully and study it intensively. One should apply its truths and practice them continually. Then he shall be able to "count it all joy" when he falls "into divers temptations" (1:2).

From the Message of the Brethren Ministry

By Leo Polman, Pastor First Brethren Church,
Ft. Wayne, Ind.

Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead, the judgment of the world and the life everlasting of the just:

"Justification by faith." This phrase alone could well take up all our time to consider. Justification was the potent watchword of the Reformation as it was the potent watchword of the early church. It was so important that we might well say that it was **the** message of Paul, the Apostle, and **the** truth that lay at the heart of the distinctive messages of the non-Pauline epistles too.

So profound is this doctrine that men such as Martin Luther said of it, "The articles of a standing or a falling church." Another commenting on Luther's statement said, "that justification by faith is not only this but also 'The article of a standing or a falling soul'."

Let us consider briefly the meaning of this term, "Justification by faith," as we also mention the other great phases of the subject.

Justification by personal faith, is that judical act of God by which on account of His Son, Jesus Christ, to whom the sinner is united by faith, God declares that sinner to be no longer exposed to the penalty of the law, but to be restored to His favor.

The sinner, before he by personal faith accepted the Lord Jesus Christ, was condemned; now, because of his personal faith in the Lord Jesus Christ, God acquits him—or justifies him.

Him whom God repelled; He now admits into His presence, through personal faith in Jesus Christ. Man's relations which have been disturbed by sin are once again restored through this great act of justification by faith.

From the guilt of sin and condemnation, to acquittal and acceptance. the sinner, justified by his personal faith in the Lord Jesus Christ stands before God as one who had never committed a sin.

It is evident that a sinner saved by Jesus Christ, would want to be obedient to the will of God. Being obedient to the will of God could not help but produce works of righteousness. I cannot imagine a true child of God being so rebellious that his works would produce and manifest only works of unrighteousness.

Paul, the apostle is a fitting example of obedience to the will of God. "Lord what wilt thou have me real experience with Jesus Christ. Yes it was a personal experience and not one by proxy. After finding the Lord, he then was ready to do His will. "The Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." He obeyed the will of God. He went into the city. He obeyed God's will in his ministry. His works were works of righteousness. This great missionary gave evidence of his salvation by obedience to God's will.

Is it any wonder that when this great missionary of the cross came to the end of his earthly pilgrimage, in his service for his Lord, that when he knew that he soon was to leave this world he could say, "My departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge; shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

Paul firmly believed in the resurrection of the dead. Not only did he believe it, but was not ashamed to preach it. One need only read such passages as I Thess. 4:13-18; I Cor. 15:12-58, if there should be any doubt that he preached the resurrection of the dead.

However, we must bear in mind that Paul did not teach or preach that all the dead would be resurrected in one general resurrection, of the dead.

However, we must bear in mind that Paul did not teach or preach that all the dead would be resurrected in one general resurrection. The Word of God is plain on this. Paul was sure to make it known also, "the dead in Christ," "they that are Christ's at His coming," and many other passages identify what Paul meant when he spoke of the resurrection of the dead. There is a resurrection of the just—the righteous dead, and there is a resurrection of the unjust—the unrighteous dead, spoken of in Scripture. The righteous dead will come forth in the resurrection of the just at the coming of Christ in the air (I Thess. 4:13-18). The unrighteous dead shall be resurrected at the close of the 1000 years reign of Jesus Christ with the resurrected, righteous dead, which have been glorified by the Lord, and who shall reign with Him over this earth. (Compare Rev. 20: 4 with Rev. 20:5).

The judgment of the world—the sinners, shall be at the close of the 1000 years, as I have already stated, when they shall come before God's great white throne (Rev. 20:11-15). There they shall face

their records when the books are opened. Then another book shall be opened, the book of life, "and whosoever was not found written in the book of life was cast into the lake of fire."

The contrast to this is the life everlasting of the just. In John 3:16, the golden text of the Bible, Jesus teaches that God's Son, the gift of God was given as a sacrifice on the uplifted cross for this very purpose, that whosoever would believe in Him should have everlasting life.

Since He has never broken any other promise of His word, is it reasonable to think that He will or might break this promise of eternal life? Friends, we can be confident that, "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:16).

Though the sins of life have left their scars, yet life has been given by our Savior, and that life is eternal: As God cared for the children of Israel in the wilderness, which is a type of this world of sin, sorrow, and difficulty, so He is able through Jesus Christ to care for all who believe and these shall reach and enter heaven—even everlasting life.

Why is this life eternal? Because it is the safest **life** in the universe in the safest **place** in the universe. "Christ is our life," and "our life is hid with Christ in God" (Col. 3:3, 4).

Is your life hid in Him? Are you justified through Him? Are you obedient to God's will and His revealed Word? Are you one who will come forth in the resurrection of the just, the righteous dead; or in the resurrection of the ungodly, the unrighteous dead? Are you satisfied with eternal death, or will you take everlasting life, which God has so wonderfully provided for you in His Son, Jesus Christ?

A PERSON

By Leona Dawson Cole

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I am not seeking for the Truth,
I found HIM in my early youth.
I am not searching for the Way,
I walk with HIM from day to day.
Eternal Life I now possess
Because He is my righteousness.

STATEMENT OF POLICY OF THE HOME MISSIONARY BOARD

1. *Change of Secretaries.*

We changed secretaries because we felt it to be the best interest of the church at large in the promotion of Home Missions.

2. *Reorganization of the Board.*

The reorganization of the board has been effected in a way that we believe will serve the best interest of the church. The executive committee will direct the policy and activities of the board in harmony with the best judgment of the entire board, insofar as this can be ascertained.

3. *Office Secretary.*

We have employed Rev. Dyoll Belote as office secretary. He shall do such clerical work and other work as determined by the board, until such time as we feel justified in employing a full time field secretary. No member of the board desires this office, nor would the board be favorable.

4. *Mission points.*

This board sincerely desires to carry on every Mission church and pastor in the most efficient way possible. There is no disposition on the part of the board to make any reprisals or disqualify any person seeking to serve the church.

5. *Visitation and Evangelism.*

Without an employed field secretary and evangelist we propose to work through the District Mission Boards in administration and evangelism.

6. *Cooperation of District Boards.*

We believe this board should work in the finest harmony with District Boards. We shall specially seek the counsel of the boards in carrying on the various mission points in their district and shall seek to lead and stimulate to much greater activity.

7. *Thanksgiving Offering.*

We appeal to every church for a generous Home Mission offering at the Thanksgiving time. We shall administer same in an efficient and economic manner as the combined judgment of the men on this board can bring to it. We keenly desire to build every new Brethren church your gifts will make possible.

Therefore for the sake of our churches being assisted by this board; Oak Hill, West Virginia; Covington and Winchester, Virginia; Lost Creek and Krypton, Kentucky; Juniata, Pa.; Cleveland, Ohio; Fort Wayne, Huntington, Peru, Indiana; Fort Scott and Mulvane, Kansas; Glendale, Compton, San Diego, Tracy, and Bellflower, Calif., and other points such as: New Kensington, Pa., Cameron, West Virginia; Cumberland, Maryland and other good prospective points that are needing some assistance, we make this appeal.

The ultimate result of our Home Mission program depends upon the response of our members in all of our churches.

This statement adopted by the board at a called meeting at Ashland, Ohio, September 1, 1938.

Signed—Pres. Rev. Claud Studebaker; Vice Pres., Rev. C. C. Grisso, Vice Pres., Freeman Ankrum, Secretary, Rev. J. Ray Klingensmith, Rev. W. E. Ronk, Dr. G. C. Carpenter, Rev. W. C. Benshoff, Dr. R. F. Porte.

Send all money to The Missionary Board of the Brethren Church, Ashland, Ohio, Rev. Dyoll Belote, Office Secretary.

PROPHETIC DEPARTMENT

The Kingdom of Heaven, The Kingdom of God and the Church

By the Editor

It is the purpose of this brief article to clear away some of the clouds of confusion which have hung over the meaning of these terms.

We will see some points of similarity, some differences and some relationships which are most important to the student of the Word of God.

In the Old Testament, we face the fact of Two **Kingdoms.** The first is that **spiritual kingdom** to which the Old Testament saints belonged. The second is that **prophetic kingdom** of which the prophets spoke. When this kingdom of which the prophets spoke is mentioned in the New Testament, John the Baptist announces, "The Kingdom of Heaven is at hand" (Matt. 3:2).

The Prophets and the Coming Kingdom

In the Old Testament, we find many prophetic utterances concerning a Kingdom and a King to appear on this earth. The Lord said to David, "And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (2 Sam. 7:12).

The prophetic Word located the place from which this King was to come. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting (Mic. 5:2).

A King Of Might

Of this King it is stated, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom to order it and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this" (Is. 9:7).

It is further told that his coming shall be different from that of other kings. "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel" (Is. 7:14).

"And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel, and of might, the spirit of knowledge and the fear of the Lord. . . . He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. . . . The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11:1-9).

"Behold a king shall reign in righteousness and princes shall rule in judgment" (Is. 32:1). The prophet said further, "The Lord is our judge, the Lord is our lawgiver, the Lord is our King, he will save us. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Is. 33:22, 24).

The Throne Of David

In the Old Testament, we have the assurance also given us that the throne of David shall be established forever. (Notice again 2 Sam. 7:12-13). The stability of this throne is revealed further by the prophet Jeremiah. "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David, my servant" (Jer. 33:17, 20-21).

"Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all they have done, saith the Lord" (Jer. 31:37).

From these passages, we discover that the covenants which God made with David, and thus with his people, are as stable as the construction and laws of the physical universe. So we need not be alarmed for fear that God will fail to bring these things to pass, and to establish that kingdom which he promised in the Old Testament.

Confirmed In The New Testament

In the Gospel of Luke we read more of the same truth of which the prophets wrote. "And behold thou (Mary) shall conceive in thy womb and bring forth a son, and shall call his name **Jesus.** He shall be great and shall be called the son of the highest, and the Lord God shall give unto him the throne of his father, David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:31-33).

In addition to confirming the prophets, Luke adds the very important truth that Jesus is the King of that kingdom.

Kingdom Aspects In The New Testament

When we begin to search God's purpose concerning the Kingdom in the New Testament, we find there that the Kingdom has **Three Aspects.** These are: 1. The Kingdom at Hand, 2. The Kingdom in Mystery, 3. The Kingdom in Visible Manifestation.

The Kingdom At Hand

John the Baptist, the prophet, preached the message, "Repent ye, for the Kingdom of Heaven is at hand" (Matt. 3:3). Later on, Jesus preached the

same message, "Repent for the Kingdom of Heaven is at hand" (Matt. 4:17). Thus he showed that that Kingdom of Heaven for which Israel had looked, and which the prophets had so wonderously described, was right then **at hand.** It takes but the smallest discernment to discover that the message which Christ proclaimed during the time while the kingdom was **at hand,** was a different message from the gospel of a finished redemption, and the grace of God which we proclaim today. Included in the message of the kingdom at hand, are revealed the sign miracles of the kingdom, and the principles of the kingdom commonly known as the "Sermon on the Mount." Whether this message of the "Sermon on the Mount" concerns us today, will be discussed later.

The King

In the prophecy given to Mary, we saw that she was told that her son was to be the heir of David's throne, and therefore a king. That a king was expected, is most plainly revealed from the statement of the wise men who asked, "Where is he that is born king of the Jews?" (Matt. 2:2). Herod took the arrival of the King seriously for we read that he was troubled "and all Jerusalem with him," and took steps to destroy this new-born king by the killing of the male children under two years of age.

Did The King Offer Himself To Israel?

We have already seen some of the promises of the King and the kingdom which were to come to Israel. The King, we have seen, was to sit upon the throne of David. We have also seen that Jesus Christ was born that King. We must now investigate to see if Christ ever offered himself as a King to Israel.

In the Old Testament, it was revealed how the King would come. "Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem; behold thy King cometh unto thee, he is just and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass" (Zech. 9:9). Perhaps the puffed-up Pharisees and rulers of the Jews of that day were like some religionists in the twentieth century. They did not think this could ever be literal, but if the scribes and elders had been familiar with their Scriptures, they would have understood. In the New Testament, we find Christ coming exactly as it was foretold (Matt. 21:1-11), and it is plainly revealed that he thus rode into Jerusalem that it might be fulfilled which was spoken by the prophet. Hence, there is no doubt but that he offered himself as King.

When Christ rode into Jerusalem on the ass that day in fulfillment of what the prophet spoke, with their mouths the multitudes gave proper acclamation. They shouted, "Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21:9). But this was outside the city. As they entered the city of the King, the multitudes changed their attitude and said, "This is Jesus the prophet of Nazareth of Galilee" (Matt. 21:11).

Did The Jews Reject Their King?

When Christ came before Pilate, Pilate is recorded as having said to the Jews, "Behold your King." But the multitude cried, "Away with him, away with him, crucify him." Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar" (John 19:14-15). **Here we have the very words of rejection.**

After the crucifixion was over, the inscription was placed above Christ's head, "This is Jesus, the King of the Jews." The Jews themselves were none too satisfied with the inscription, for they requested

ILLIOKOTA DISTRICT CONFERENCE PROGRAM

October 10-12, 1938

MILLEDGEVILLE, ILLINOIS

Monday Evening

7:00 Song Service
Devotions Harold Parks
7:30 Address of Welcome Mrs. Ethel Straka
Moderator's Remarks W. S. Bell
Appointment of Committees
Special Music
8:15 Sermon W. C. Benshoff

Tuesday Morning

9:00 Group Meetings
W. M. S.
Ministerium ("Qualifications of the Ministry")
..... George Ronk
10:00 Business Session
Devotions William Gray
Report of Credential Committee
Election of Officers
Report of Committee on Nominations
Ministerial Examining Board
Executive Committee to General Conference
College Trustee
Mission Board Members
Trustees of Property
Church School Officers
Unfinished or New Business
11:00 Sermon Forest Byers

Tuesday Afternoon

1:30 Devotions Harold Parks
Bible Lecture ("God's Word") L. E. Lindower, Th. D.
Professor of Hebrew and Archeology
2:45 W. M. S. (Open Session)
4:00 S. M. M. Session

Tuesday Evening

7:00 Devotions L. O. McCartneysmith
Bible Lecture ("God's Work") L. E. Lindower, Th. D.
Special Music
8:15 Sermon Miles Taber

Wednesday Morning

9:00 Group Meetings
W. M. S.
Paper ("Preparation of a Sermon") W. C. Benshoff
10:00 Business Session
Devotions Miles Tabor
Time and place of Next Conference
Unfinished and New Business
11:00 Sermon William Gray

Wednesday Afternoon

1:30 Devotions Harold Parks
Bible Lecture ("God's Workers")
..... Leslie Lindower, Th. D.
2:45 Missions ("Awakening of Home Mission Work")
..... George Ronk
4:00 S. M. M. Session

Wednesday Evening

7:00 Devotions
African Mission Work Florence Bickel
Missionary, Home on Furlough
8:15 Sermon L. O. McCartneysmith

that it be written that **he said** he was the King of the Jews. If he said so, then truly he had offered himself, for He always tells the truth. Christ on the cross with the consent of the Jews is abundant evidence that they rejected him as their King.

The Postponement

Now several problems arise—if Christ offered the Kingdom, and himself its King, to Israel, and he was not received, but rejected instead, was the kingdom therefore postponed? If the kingdom was postponed, did God change his mind? Was the death on the cross an afterthought? Could the Jews have received the kingdom and their King if they had chosen? Was it necessary for Christ to die, if he had been received as King? If the Jews had received Christ as their King, could Christ then have died? These questions, though they may puzzle us, can be answered quite satisfactorily.

1. Was the Kingdom postponed? Emphatically **no** from God's standpoint. God never postpones anything. His plans and purposes are made from before the foundation of the world and are never altered. In his **foreknowledge** he saw the rejection of Christ by the Jews, the death on the cross, and all the decisions which all men will ever make, and he wove these actions of men into his sovereign plan. The Jews could, and man in general may make any decisions which are within reach. Men may believe or disbelieve God. They may receive Christ or reject him. But in any decision, the foreknowledge of God enables Him to understand the end from the beginning, and work his sovereign will **despite** the actions of men. When the Jews, by their own choice, rejected Christ, their King, it was no surprise to God. He had accordingly adjusted and built his plan from before the foundation of the world. God did not, and never does change his sovereign plan. Sometimes He **appears** to do so, but that is because **men** change. Thus, in order to remain **unchangeable,** God **appears** to change. God has laid his plans before the foundation of the world in accordance with the foreknown choices of men, (good and bad).

John The Baptist And Elijah

Much light is thrown upon the subject of the kingdom by the relationship between the two characters, John the Baptist and Elijah (Elias).

1. Elijah is to come before the coming of the great and dreadful day of the Lord (Mal. 4:5). This tells us that before the kingdom arrives **in visible manifestation,** Elijah must come.

2. Elijah and John the Baptist were often confused (Matt. 16:13-14).

3. When John the Baptist came, he had a relationship to Elijah (Luke 1:17). He was to have the spirit and power of Elijah.

4. The identity of these two prophets is so close that in a figurative sense, their names are interchanged (Matt. 17:10-13). Jesus said, that Elijah had already come, but he said this referring to John the Baptist (verse 13).

5. The explanation of the whole matter is found in Matt. 11:1-15. The Jews could accept or reject the kingdom. By His foreknowledge, God knew that the Jews would **reject** the offer, therefore God sent John the Baptist instead of Elijah.

If, in his **foreknowledge,** God had seen that the Jews would **receive** their King, the kingdom of which the prophets wrote would then have been established. This would have caused God to send Elijah instead of John the Baptist.

Since John the Baptist came because of God's foreknowledge of the rejection of the King, the coming of Elijah is delayed (as man looks at it). But he will yet come (Mal. 4:5). These relationships between John the Baptist and Elijah do not indicate that God changes his mind, **but that when he laid his sovereign plan before the foundation of the ages, he then took into account the foreknown choices of men.**

The Human Side

Looking at this subject from man's side of the question, the kingdom (in visible manifestation) **was postponed.** That is, the blessings which Israel might have had if they had received their King and his kingdom did not appear. However, they will come later, in spite of the rejection.

An Old Testament Illustration

More light is thrown upon the problem of postponement in the experience of the wilderness wanderings of Israel. We are told that the land was given unto Israel. Spies were sent into the land to view it and bring back their report. Their report was weak and faithless. They failed to take what God had offered them. As a result the taking of the land was "postponed," in their experience. They might have possessed it, but through unbelief they wandered another forty years after which they took the land. The Jewish nation likewise could have received their King and Messiah, but they were weak and faithless. Their blessing is therefore "postponed," as we look at it. But the promise of God is unconditional. Christ will yet sit upon the throne of David. The Jews will yet receive the kingdom. In the meantime, the church is called out "to provoke Israel to jealousy" (Rom. 11:14).

The church age in which we live is like the forty years of wanderings of Israel, an experience which they might have avoided. Likewise the wanderings among the nations during this age might have been avoided had Israel received the King when He came. In God's plan neither the taking of the land nor the coming of the Kingdom was postponed. He foreknew their failure and lack of faith in both cases and laid his plan accordingly.

Christ's Death, An Afterthought?

II. Was Christ's death on the cross an afterthought? The answer is simple. God never has afterthoughts. It was in the plan of the eternal God that the Son of God should die as the Lamb. It was convenient for God to allow both the Jews and the Gentiles to have a part in the slaying. So the rebellious Jews and the wicked Gentiles share in the responsibility of Christ's death, and yet their rebellious acts turn for the glory of God.

Could The Jews Receive It?

III. Could the Jews have received their King and kingdom if they had so chosen? Emphatically, **yes.** God does not offer something good to men which they cannot receive. Their free will in conduct then, was the same as that of men in this day who may receive or reject Christ as they choose. However, no decision which men ever make will surprise God. When Christ-rejectors arrive in the lake of fire, there will be plenty of room to accomodate them. Also, when the saints arrive in glory, there will be a place already prepared. Likewise, when the King was rejected, God was already prepared, from the foundation of the world, for the emergency.

Would The King Have Died?

IV. If the Jews had received their King and his

kingdom, would Christ then have needed to die? In answer to this question, it is well to keep in mind that we do not know for certain, and neither is it always of our affairs, how things would be, **if they were not as they are.** Yet, for those who wish to think over these matters, several things may be said.

First, perhaps the kingdom could have been established and Christ could have died **after** the millennial kingdom of 1000 years. The church period could then have followed. The time element seems to be of lesser importance, since as God's plan stands today, several ages looked forward to the cross.

In the second place, the Gentiles might have killed him even if the Jews had received him.

In the third place, there is still a more reasonable solution to the problem. Christ, upon being established as the King in his kingdom, might have **willingly presented himself** at the next Passover, as **the Lamb,** and quietly, peaceably, without force **offered himself** upon the altar, and no one would need to kill him. We recall that he said, "No man taketh it (life) from me, but I **lay it down of myself.** I have power to lay it down, and I have power to take it again" (John 10:18). If this had happened, it would have been the most wonderful and glorious Passover of all time. Following the resurrection, the Jewish nation could then have gone out as God's evangelists to herald this marvelous message to the Gentile world, as Jonah, who is a type of Israel, was supposed to have done to Nineveh. If such had been the case, who knows but that the world might have escaped much of the vain philosophy and deceit of the Gentiles.

Certainly enough has been written to show that when Jesus Christ came into the world, the Kingdom was **at hand.**

After the rejection of the kingdom by the Jewish nation, we find that the early Jewish **disciples** did not easily forget the promise of the kingdom. We find them asking our Lord after he gave them the promise of the Holy Spirit, "Lord, wilt thou at this time restore thy Kingdom to Israel?" They were wondering if the coming of the Holy Spirit would bring the kingdom. Our Lord answers by saying, "It is not for you to know the times or the reasons, which the Father hath put in His own power (Acts 1:5-7).

His answer means clearly this: You will not receive the kingdom now, "**But ye shall receive power,** after the Holy Ghost is come upon you." But if one insists in asking about the coming of the kingdom, the answer is that the kingdom will yet come with the coming of the King, which event, at that time, was hid in the Father's knowledge. This shows that the kingdom for which the Jews looked, and which was promised in the Old Testament, **did not come.**

EDITORIALS

(Continued from page 4)

merely plans to produce enough preachers to keep things moving in the same old way. We believe in expansion. We believe that the gospel has just as much dynamite today as when the Apostle Paul preached it, but it has to be turned loose in order to demonstrate its power. We believe that fifty new Brethren churches should be started in the next five years if our Lord shall tarry. We ought to be ashamed of ourselves, even if and when we accomplish this goal. We believe that preachers are (or should be) the leaders of God's people to demonstrate the power of the gospel. We believe that the preachers should be the motor, not the brakes. We believe that when churches are dying, something should be done about it. Furthermore, we believe that dead preachers should be replaced with living ones. We do not want stagnation, we want progress. Yes, the editor has a crowd. We hope every reader belongs to it. We are not after politics, but we do want progress.

SOME METHODIST NEWS

Several weeks ago we wrote Brother John Zoller, who was pastor of Wesley Methodist Church in Detroit, to ask him about the details of his dismissal from the pulpit of that large and influential church. We had watched the work of Wesley church for some time and could not help but be interested since John Zoller, its pastor, was standing so strongly for fundamentalism. To appreciate the tight place in which Pastor Zoller found himself, one must remember that The Methodist Church is controlled by the bishops. Methodism knows nothing of congregational government. A few paragraphs from one of Brother Zoller's letters will be interesting:

I want to tell you why I was forced to resign. I was sent to Wesley five years ago. I found a building owned by the bank, no parsonage, a dormitory that was closed and in debt, a congregation most of whom had transferred to other churches, a Sunday School ready to close. Not a very encouraging situation, was it?

Sixty-seven attended the first morning service. A few more in the evening. Two fine young men found the Lord that night. We preached the Word faithfully, working hard day after day to win souls. We took on a radio program and year after year faithfully held up Christ. Everybody worked, God blessed, and Wesley grew. We fed the hungry, clothed the naked, helped the needy.

Thus last year was a wonderful year. Attendance was so great, Wesley would not hold the people. Over 800 souls came to the altar since July 1st, 1937. God opened the way and we broadcast His Word from coast to coast.

Naturally one would think that the church heads would rejoice at these victories. But instead of helping me they ignored me. There was a definite lack of cooperation, and then, when I began to expose the dancing, worldly living and modernism in the Methodist church, these church heads showed their real colors. They began to fight me in every way they could.

Time and again I was called on the carpet during the winter months. Did they call these dancing preachers to account? **They did not.** They were allowed to carry on and at this last conference session which just closed, the leader of the dancing preachers, who stated that "I can build more character on a dance floor than in a Sunday School" was reappointed, thus giving formal sanction to his conduct. The Director of Religious Education for the area likewise was reappointed even though he has repeatedly stated he does not believe in the new birth.

Since I would not submit to being muzzled there was only one thing I could do. It was either submit to being muzzled or resign and go out without a church. I chose to resign and remain free where I could preach the Word unhindered by

church heads. I will not be identified with these leaders who control The Methodist Church. So now I am planning on establishing a Detroit Gospel Center where the Word will be preached.

Strange to say that although Pastor Zoller was removed from his pulpit by the denominational leaders because he exposed modernism, they did not place an outstanding modernist in his pulpit. The leaders were too wise for that. They like to use men who believe some things provided they will sell out to the modernistic machine. What a pity it is that The Methodist Church so greatly used of God in the last generation should be so under the control of modernistic leaders today. For those who think The Brethren Church need not fear the unbelief of modern religion, may we say, "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

THE RIDDLE

Many years ago a prominent merchant of Tauton, Mass., promised an eccentric old woman, named Lucy King, a prize if, taking her subject from the Bible she could compose a riddle which he could not solve. The following was the result:

God made Adam out of dust,
But thought it best to make me first,
So I was made before the man,
To answer God's most holy plan.

My body God did make complete,
But without arms or legs or feet.
My ways and acts he did control,
But to my body gave no soul.

A living being I became,
And Adam gave to me my name.
I from his presence then withdrew,
And more of Adam never knew.

I did my maker's law obey,
Nor from it ever went astray.
Thousands of miles I go in fear,
But seldom on the earth appear.

For purpose wise which God did see
He put a living soul in me.
A soul from me my God did claim,
And took from me that soul again.

For when from me that soul had fled
I was the same as when first made,
And without hands or feet or soul,
I travel on from pole to pole.

I labor hard by day and night.
To fallen men I give great light.
Thousands of people, young and old,
Will by my death great light behold.

No right nor wrong can I conceive.
The Scriptures I cannot believe
Although my name therein is found
They are to me an empty sound.

No fear of death doth trouble me
And happiness I ne'er shall see.
To heaven I cannot ever go,
Nor to the grave nor hell below.

Now when these lines you slowly read,
Go search the Bible with all speed,
For that my name is written there,
I honestly to you declare.

(Answer in next week's magazine.)

A Comfort to the Jew and an Eye Opener To the Gentiles

By Mrs. Solverud-Knutson

Note: *The author of this article is a careful student of God's Word and a world traveler. She received some of the information found in this article from eye witnesses to the capture of Jerusalem by General Allenby. Certainly these things so vital to the recent history of Israel are a testimony to the providence of Almighty God. Mrs. Knutson is Field Representative for the International Bible Distributing Center* (Friends of Israel), Bellville, Ohio. Box 165.—*Editor.*

THE JEW IN THE WORLD WAR

As we make a survey of the "World Tragedy" we learn a great many astonishing revelations concerning God's chosen people, the Jews. They were a nation among the nations. They were accepted as volunteers and were drafted in every nation. They served in every navy and every army. On the battlefield Jew faced Jew in bloody conflict. How hard it must have been to fight their own people. Much sympathy was extended to the German Americans as they crossed the sea to fight their own countrymen; but the Jew was forgotten. Words can not express the injustice of it all. God however saw and remembered His covenant with Abraham.

In the Holy Scriptures we find many noted anniversaries. One of them is known as the saddest and darkest day in Israel's history, namely, the ninth day of the month of Ab according to the Jewish calendar. On this anniversary the Temple of Solomon was pillaged and burned and the children of Israel were led away into captivity by Nebuchadnezzar king of Babylon. Later the Romans under Titus destroyed the third temple and led the people again into captivity. It was a sad day for Israel and for years the faithful Orthodox Jews have gathered to spend the day in weeping, mourning, and praying for the restoration of their city, and temple worship. While these worshippers were yet in session news came that war had been declared between Germany and England (Aug. 4, 1914). Great joy filled the hearts of these faithful believers. They took it to be a sign that their prayers had been heard and that this war, declared on this sad anniversary would bring the restoration of Jerusalem to them.

Let us follow the Jew in the World War. How striking it is to learn of the large number of Jews engaged in this terrible conflict. From the best authorities we find 4800 Jews served. This was 4 per cent of all Jewry at that time and only 3 per cent of the Gentiles, or we may say 48 per cent of the entire Gentile population and 68 per cent of the entire Jewish population. This would mean about two thirds of all Jewry and less than one half of all the Gentile world became involved.

For once it seems as if all prejudices were thrown aside and the nations

called its best men. Jew or Gentile, to fill the most responsible positions. England needed to make financial arrangements for engaging in the war. It was a great task and was filled most satisfactorily by Mr. Isaac, a Jew. Many newspapers referred to him as Lord Reading. He was also known as the "British Lion" because of the great services he rendered to the land of his adoption.

Germany realized she must win back her popularity with the United States which she lost during the first years of the war, so she chose Dr. Bernard Von Dernburg, a Jew, to come over to the United States to accomplish this difficult work. His accomplishments were a marvel. Germany also needed a man to pick up vast armies and move them from place to place. You will remember large bodies of men moved like magic from one place to another. This difficult task was directed by Arthur Ballin, a Jew.

Let us not forget our Henry Morgenthau, also a Jew, chosen by the United States as Ambassador to Turkey. This was a most difficult position to fill. It needed the highest intellect and ability in every sense of the word. He did his work with great satisfaction to our government and his achievements have been praised throughout the world.

Difficulty arose in England and it became necessary for her to find a secretary that could keep the Irish in line. This was no small task and needed a man of extraordinary ability. Sir Matthew Nathan, a Jew filled the bill most satisfactorily.

Belgium situated in the War zone must have protection from England. She needed a man of character and brains to represent her at the court of St. James. Her choice was M. Hymann, a Jew.

England feared war greatly and wished to do all in her power to avert it. She needed an ambassador in the German court that would be equal to the trying situation. She sent to Germany as her trusted ambassador Sir E. Goshen, a Jew, to represent her at this perilous moment. It was at this time and to this Jew that the expression so often repeated was made by the German Chancellor, "Treaties are mere scraps of paper."

As we weigh these matters it seems as if the real battlefield was shifting from the Hindenburg line to the money markets of the world. It became a battle of resources and seemed to the opposing forces as if the one that could endure the longest would be victorious. This financial battle was fought chiefly between two men—one representing the Allies and the other the Central Powers. These two giants struggled to the last to secure further loans. These honorable men were Lord Reading and Jacob Schiff, both Jews.

During the war the German Emperor Kaiser Wilhelm succeeded in making a spectacular entry into Jerusalem. This he was able to make through the courtesy of the Turk. At that time he ordered a space of the old wall the width of a street to be torn down in order to give him the desired space for his Magnificent Entry. He also built for himself a beautiful palace on the Mount of Olives under the guise of a German Hotel at the cost of $1,500,000. Kaiser Wilhelm had also planned a railroad system embracing Bagdad, Berlin, Mesopotamia, Persia, Syria, and Egypt. The center was not to be Berlin but Jerusalem. Then the tide of the war turned and when Jerusalem was taken by the English, the Kaiser's plans for world wide dominion received its death blow.

Was it not a strange coincident that the capture of this most sacred city, Jerusalem, should fall on the anniversary of the feast of Chanukkah, which is the 25th day of the month Chislen or the 9th day of December, 1917. This feast has been one of joy and praise and has been observed to commemorate the day when Judas Maccabeus 2000 years ago freed Jerusalem and rededicated the temple and the temple worship. These things did not simply happen. I believe the Supreme Ruler of all nations remembered His promise to His people Israel and prepared the way for the fulfillment of this most glorious promise. Deut. 30:3-5, "Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." How beautifully God planned the capture of Jerusalem without shedding a single drop of blood and without destruction, not even a stone was scratched.

Under the leadership of General Allenby, a name which means "God's deliverer," we find an English Army stationed near the Valley of Armageddon. It was close enough to look into the city. Allenby as a trusted general of King George of England was sent to capture this noted strong-hold. He loved this ancient city and could not think of destroying so mighty a fortress. Thinking a counsel might bring about a bloodless victory the General called for the Chief Rabbi. He came and when told by the General he was ready to enter the city the Rabbi replied, "If you wait two more days you can enter on the same date that Judas Maccabees cleansed the temple" Chanukkah.

Allenby feared it would be unwise to wait and sent a message to King George, "Shall I enter Jerusalem now or wait two days?" The king replied in only one word, "Pray". The noble general obeyed and while in the attitude of prayer was given the assurance to wait two days. As a warning however he sent this message to the Turkish General in the city "If you behave yourself and keep your soldiers intact, I will not hurt you, but if you attempt to destroy one building, Jewish, Christian or Mohammedan, I will blow you off the face of the earth." As a second warning he sent airplanes to fly over the city with peace notes urging the preservation of the city. How beautifully Isaiah 31:5 has described this event. "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." Two days later on Dec. 11th Allenby flanked by Jews on both sides, entered into Jerusalem and immediately the Jewish and British flags were flung to the breezes and Jerusalem became the homeland of the Jews. Thus the World War fought chiefly under Jewish leadership came to a sudden end at 11 o'clock on the 11th of November 1918.

During the long dark night of warfare Israel became hard to arouse to any national hope. Some of them lost all desire; but in recent years this national hope has revived and passed quickly from a flickering spark to a flaming passion. From a mere hope it has come to be a great expectation and the Jews are organizing, planning and preparing in full expectation to soon find themselves reestablished as a nation in their own land. See II Samuel 7:10, "I will appoint a place for my people for Israel, and will plant them, that they may dwell in a place of their own, and be moved no more; neither shall the sons of wickedness afflict them any more as beforetime."

Let me remind both Jew and Gentile of a striking anniversary referred to in the Book of the Prophet Haggai. From this passage a wonderful fulfillment is to take place on the anniversary of the day in which the Lord appeared to Haggai. Chapter two, verse ten tells us the Lord appeared to him on the 24th day of the 9th month and in the 18th verse he says: "Consider now, from this day and upward, from the 24th day of the 9th month, even from the day the foundation of the Lord's Temple was laid consider it." Verse 19 shows the seed was not in the barn. There was no evidence of the start of the blessing of crops, yet, the Lord said: "From this day I will bless you." I believe the passage means that on some future anniversary date of the 24th day of the 9th month the Lord was going to commence to bless His ancient people, the Jews. This prophecy also speaks to the Gentiles as well. Verse 21. "I will shake the heavens and the earth." Verse 22, "I will overthrow the throne of the kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down everyone by the sword of his brother." Is it not possible that the capture of Jerusalem which took place on the above mentioned anniversary marks the restoration of

the Jew and the fall of the Gentiles. As we watch the Gentile nations today can we not see the stage being set where it is possible that the nations shall fall by the sword of his brother. Let the Gentiles lay aside all selfish feelings and in one voice say, Rejoice ye favored children of God your dawn is coming like the breaking of a bright summer day. After having been bruised, afflicted and scattered thou shalt awake from thy long slumber to hail the dawn of a new day. Isaiah 60:21-22, "They shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Many historians have tried to place the Jewish nation among those that are dead and buried; but we do not find it so classed in the Word of God. The Bible speaks of the Jewish nation as being broken, scattered, peeled and ground to dust; but destroyed—never. From the beginning to the end the word of God recorded in the Bible draws a clear distinction between the Jewish nation and the Gentile nations. They are held in constant contrast. The Jewish nation is ever among the Gentile nations. It mingles among them but never combines with them. Other nations rise and fall but the Jewish nation lives on. Let us recall the boastful empires that have fallen and have been covered by the dust of centuries; Egypt, Rome, Greece, Babylonia and many others. Nations rise, have their little day and pass out; but the Jewish nation lives on.

The Bible speaks in no uncertain terms concerning this wonderful nation. Gen. 12:1-3, "And the Lord had said to Abram, Go out of thy land, and from thy land, and from thy kindred, and from thy father's house, to the land that I will show thee. And I will make of thee a great nation, and bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee; and curse them that curse thee; and in thee shall all the families of the earth be blessed." The above does not only give the origin of the Jewish race, but it gives a manifesto for the establishing of a great nation. No other nation can boast of a beginning which has a decree that proceeds from the throne of God. Amos 3:2, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." Deut. 10:15, "Only the Lord had a delight in thy fathers to love them and He chose their seed after them, even you above all people, as it is this day."

Let us examine the character of this nation. "And ye shall be unto me a kingdom of priests, and an holy nation." The verse above unfolds to us the secret of life in this nation. It can not die—it is known to God as a "holy nation." When this great fact is discovered we can read with pleasure and understanding these most striking passages. Jer. 30:11, "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of all nations whither I have scattered thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Psalm 89: 34-37, "My covenant will I not break nor alter the thing that is gone out of my lips." "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

The children of Israel will not find rest until they are gathered back into their own land. No other land will suit them. Orthodox Jews are not afraid to tell you they are only pilgrims out side of their beloved land. Let all Gentiles rejoice that the long closed door has swung open at last to receive her own. Isaiah, the ancient prophet of God, was permitted to see this great gathering many centuries ago when he said in Chapter 11, verses 11-12, 'And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Patros, and from Cush, from Elam, and from Shinar, and from Hamath, and from the islands of the sea." "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." If anyone entertains the thought that Israel shall cease to be a nation read Jer. 31:35-37, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."

(To be continued)

Elder L. W. Ditch Promoted to Glory

Elder L. W. Ditch was born in Williamsburg, Pa., Blair county, May 15, 1859. Died in Mexico, Indiana September 17, 1938. Age 79 years, 4 months, 2 days. Brother Ditch united with the the Church of the Brethren at Freeburg, Ohio in 1880. He spent three years in Ashland College graduating in the Teachers' Course in the spring of 1885. He immediately went to teaching in Freeburg, Ohio.

About this time he transferred his membership to The Brethren Church at Louisville, Ohio. On October 8, 1886 he was set apart to the ministry by Elders Josiah Keim and A. A. Cober.

At the close of his college course he was married to Miss Jennie Stimmel. To this union ten children were born, four of whom still survive: Mrs. Alice Keyes, Mexico, Ind.; Mrs. Ethel Beecher, Michigan City, Ind.; Arthur B. Ditch, Canton, Ohio; Manson M. Ditch, Buffalo, N. Y.

But two days elapsed from the time he was set apart to the ministry until he accepted a call and preached his first sermon at the Dunlap's Brethren Church, Elkhart County, Indiana. He was ordained to the Eldership of the church on March 22, 1887.

Brother Ditch served about thirty different churches during his active ministry. He was Indiana State Secretary of Evangelists on several occassions, and thus cared for many weak churches, reorganized others, and organized other new churches. He served as pastor of only eight churches outside of Indiana. One of these was the Falls City, Nebraska church where the writer, as a boy, first knew him. Brother Ditch baptized my father and mother and received them into The Brethren Church at Silver Creek four miles north of Falls City, Nebr. Twice was he pastor of the Mexico, Ind. Church, five years each time. During these ten years he received into the Mexico Brethren Church 100 members.

He also served the Roann Church for five years and received into the membership of that church seventy members.

Along with his pastoral work he also conducted a number of revivals, the largest of which was in the First Church, Johnstown, Pa., when sixty people gave their hearts to the Lord. He held five different revivals in the Mexico Brethren Church.

Elder Ditch's life was always characterized by the soundness of his preaching and the sincerety of his profession. He grew sweet in his Christian life and was a very real benediction and blessing to all pastors who have served the Mexico church during the fifteen year period of his retirement from the active ministry. He quietly passed from this life Saturday morning at 5:15 o'clock Sept. 17, 1938, after an illness that began about a year ago. His body was buried in Maple Lawn Cemetery in Mexico, Monday Sept. 19, 1938. For years to come his life and influence will bear fruit in the lives of those who knew him. Funeral was in charge of the writer, assisted by W. R. Deeter, G. L. Maus, and Rev. Frank Fisher of Church of The Brethren. Honorary pall-bearers were: Rev. W. R. Deeter, G. L. Maus, C. Y. Gilmer, M. L. Sands, R. A. Ashman, and J. S. Cook, and Rev. Frank Fisher.

Mexico, Ind.—J. G. Dodds.

COMMENTS AND CRITICISMS REGARDING OUR GENERAL CONFERENCE

By H. M. Aberholtzer

Perhaps I should not assume to pass judgment upon our General Conference, but I feel constrained to say some things that have been in my mind and upon my heart. I will try to be fair and kind.

Some said that it was a preachers' fight. Of course, the preachers did most of the speaking, because they are more accustomed to speaking in public, and perhaps because they have given more consideration to the questions involved. The laymen had equal rights with the preachers and the moderator was fair to both. No layman was refused to speak because he was a layman, and those laymen who spoke seemed no calmer than the preachers. We are all human and in danger of seeking advantage and of speaking harshly when we are off guard.

I am extremely sorry for the reflection that has been cast upon our preachers, for, all in all, they are a remarkably intelligent and spiritual group (not intending any compliment for myself, however). Brethren, let us all be more careful and prayerful. And, let the laymen be careful what they say about God's anointed. Remember that God has called and ordained them as His ambassadors to preach the gospel and as undershepherds to feed the lambs and sheep of His fold. Unless they have proven themselves truly unworthy or have departed from the faith, respect them and love them, pray for them, seek a sympathetic understanding of them and of their problems and an intimate fellowship with them. Follow their leadership and cooperate with them in their labors.

I am very sorry indeed that we had to have such an unhappy controversy. Doubtless it was due largely to misunderstandings, but perhaps more largely to our failure to *humble ourselves* before God and to seek *sincerely and unitedly* His will and the fullness and leading of the Holy Spirit. Herein lay the cause of our failure to attain unto the happy results for which many had earnestly and hopefully prayed. Too many seemed fearful and suspicious of others lest they were prompted by sinister motives or sought unfair advantage. "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe" (Prov. 29:25). Shame on us. We are brethren and should not be so suspicious of one another. But even if we cannot trust our brethren, can we not trust God? He is able to bring the schemes of our worst enemies to nought. Let us not fear what man can do unto us nor trust in the wisdom of the wise, but trust in the faithfulness, the power and the wisdom of God.

When the Holy Spirit made His advent upon that memorable day of Pentecost, the disciples had been engaged unitedly in prayer for ten days previous, and were "*all with one accord in one place*" when the Holy Spirit came upon them.

When Herod had beheaded James and had cast Peter into prison, intending to destroy him also, and most terrible danger to the whole church seemed imminent, what did the disciples do about it? They assembled for prayer and, not knowing how God might undertake for them, they humbly and earnestly sought divine help. What unity, what sincerity, what faith was surely manifested there! Behold, how marvelously God answered their prayers.

When Saul of Tarsus, mistaken in opinion but true to his convictions, and purposing to do what he thought was the will of God, raged with hate toward the Christians and sought to utterly destroy them if possible, doubtless the followers of Christ, not only in Damacus, but everywhere unitedly and fervently prayed for their deliverance. Behold, how the Lord went beyond their hopes, utterly confounded their enemies and even made Saul a defender and promoter of the faith he had sought to destroy.

Many such encouraging incidents are recorded in the Scriptures. Yea, verily, prayer changes things. May God forgive us for being so prayerless and faithless. Instead of separating into groups and looking unto our own wisdom and understanding, like football players, huddled in opposing groups, each contriving how to beat the other group, we should have been together on our faces before God in prayer. Oh, why did we not do it?

True, many had earnestly prayed for unity and for divine aid and guidance throughout the year, and as the time of conference drew near doubtless the prayers of the church ascended unto God as a great cloud of sweet incense. And, during the conference, on the grounds and at home, there were many who were almost constantly praying for the one thing that was uppermost in the minds and upon the hearts of all. Every sunrise prayer meeting was most refreshing. The leadership of the Holy Spirit was apparent to all who were present. Every Scripture portion read, every prayer offered, every hymn centered upon that one thing we all most ardently desired. Only a half hour of humiliation before the Lord, but there He spoke peace to our souls, quieted our fears and strengthened our faith. Oh, if every delegate would have regularly attended and sincerely participated in these prayer meetings, surely our unhappy division would no longer exist.

Did we pray in vain? Nay, verily, God did answer prayer again and again during the conference. To those who had eyes to see, His presence and power was gloriously evident; but Satan seemed to be there also to confuse, disturb, and hinder. God does not force His will upon us, but He graciously reveals it to those who sincerely seek it, willingly yield to it, and fully trust Him. When Brother Bauman and Brother Bell each brought in a resolution admost identically the same in that part which was acceptable to all, everyone seemed amazed at the evident leading of the Holy Spirit. A thriil of joy stirred every heart, which seemed almost to break forth in a tremendous shout of praise to God. But when fears and suspicions were aroused, trust in God seemed to vanish and His Spirit to withdraw. Thus it was demonstrated that we are not yet ready for the establishment of true and lasting unity, but must continue divided a while longer. But, no, we did not "split." Thank God for that. This was another demonstration of His presence and power. No one wants a split. Unity is desired by all and the possibilities of unity still exist, even strong gestures toward unity, perhaps stronger gestures than ever, are now being made. Perhaps we now understand one another better than ever and have discarded some of our suspicious regarding one another. We must trust wholly in God.

I cannot be discouraged over the situation. I went to conference hopeful, because I trusted in God and I came away hopeful for the same reason. I believe that God did a mighty work among us, although the results hoped for are not yet realized. We were not ready. He must wait for us, as he must wait for a sinner to believe and repent before the "washing of regeneration and the renewing of the Holy Spirit" can be wrought in his soul. We have not thoroughly humbled ourselves before God, nor fully sought His will. We are too insistent upon our own ways. We exercise too little forbearance and unaskedfor forgiveness. Our bias and prejudice thwart our judgment. And so I might go on. Oh, my beloved brethren, may this be a year of humbly and truly seeking after God and His way, throughout The Brethren Church. May it be a year of thorough heart searching and self-examination for each one of us. May we let the love of God be shed abroad in all our hearts until it has reached the point of saturation, and may we "love one another with a pure heart fervently." May we truly realize and honestly admit that we can do nothing in our own wisdom or strength, and let this be a year of fervent, prevailing prayer throughout the church, such as never was known before. Then let the sincerity of our prayers be confirmed by the purity and holiness of our lives, by generous, sacrificial giving, and by faithful and diligent service in every way, especially in the winning of souls to Christ. Then perhaps we will be able to hear when God speaks to us and willing to follow where He leads. "And all the people said, Amen and praised the Lord."

COOL

You've heard of that cool atmosphere attributed to some churches,***the sort of rustling silk and kid-gloves Sunday air which forgets about the stranger in the next seat? Well, we were told that not so long ago a gentleman entered a certain church. No one spoke to him. To judge by the attitude of the congregation he was a stranger; no friendly smiles or nods. It was only when he proceeded up the aisle wearing his hat that they did begin to notice him. To everyone's astonishment he seated himself near the front, with the hat still on his head. It was then that a sidesman stepped up to him and said, "Pardon me, but you have your hat on." Smiling, the stranger rose, at the same time removing his hat. "Thank you," he said, "I have been attending this church for ten years and you are the first person to speak to me in all that time.***Thank you indeed." And as he settled back in his seat there was a smile on his face.—Toronto Star.

WHO DOES THE FINDING?

Yam Sing came from China to California and was brought to know the grace of our Lord Jesus Christ. When examined before baptism concerning his experience of faith, some one asked him how he found Jesus. *"I no find Jesus at all; He find me,"* was the answer which was more than satisfactory to the questioner, and which showed that he had learned something of the love of Him who came to "seek and to save that which was lost."—S. S. Advocate.

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C. E. Topic for Young People

Topic for October 23, 1938

THE RAINBOW AROUND THE THONE

(Ezekiel 1:1-4, 22-28; Rev. 4:1-3)

Suggestions for the Leader

The existence of the rainbow suggests mercy and love. Mercy is a form of love determined by the state or condition of the people. Their state becomes one of suffering and need. Even though they may be unworthy or ill-deserving, mercy is the operation of loves that ministers relief.

The expression, "I will have mercy and not sacrifice," indicates that God is pleased with the exercise of mercy rather than with the offering of sacrifices, though sin has made the latter necessary.

Some people suspect that the mercy of God will overlook sin or ignore it. They see a time coming when God will let all people live in heaven, regardless of their unrepentant attitude. They provide for a sort of restoration from the place of punishment and insist that the time will come when the wicked dead will get into heaven to live. Of course this is not the Bible idea of mercy. God is holy and just as well as love and mercy. In His holiness and justice, He deals with sin. First it is judged on the cross. Our only hope to experience the mercy of God is through this sacrifice and price paid at Calvary.

Every Christian sees a rainbow of hope surrounding or encircling the awful day of judgment, when Jesus was crucified. God was not trifling with sin but offering His Son as the supreme and only acceptable sacrifice for the penalty of sin. Jesus became our sin-bearer and the cross became the divine lightning rod, grounding the wrath of God at Calvary. With Jesus, we have confidence now that we shall never come into judgment or to answer for the penalty for sin. At the judgment seat of Christ there is a rainbow. The wicked dead appear before a white throne for judgment that is black and bare. Mercy does not help there.

The speakers will indicate how mercy does help many people of various ages.

1. The Rainbow Stands for Mercy. Gen. 9:13-15.

We read of the rainbow in connection with the story of Noah and the flood. This account does not say that it was the first rainbow; but that this is the time it was set for a special significance. It is not the origin then; but the character of a sign, that is considered.

In Noah's day, a great storm swept over the land. The mountains were covered with water and all living creatures on the earth perished. Only those in the ark were kept alive. The people in the ark witnessed the wrath of God coming upon the sinful earth and realized that it was for judgment. They also witnessed the subsiding of the waters and the appearance of the rainbow in the skies.

The figurative meaning of the rainbow bears a lesson for us today. "Springing as it does from the effect of the sun upon the dark mass of the clouds, it typifies the readiness of the heavenly to pervade (or to spread over) the earthly; spread out as it is between heaven and earth, it proclaims peace between God and men; and while spanning the whole horizon, it teaches the all-embracing universality of the covenant of grace."

2. Mercy shown toward the Church. Rev. 3:10.

Many people ask the question, "Do you think that the church will go through the great tribulation?" Everything seems to indicate that it shall not suffer the judgment and penalties of the tribulation. The church shall be called out of the world before the terrible plagues come to the earth. Our salvation is completed in the Lord at His coming and He has promised to take us out of the world. In Rev. 4:1 is an interesting phrase that may be what we will hear when He comes, "come up hither."

Enoch becomes a type of the church at this time. He was translated before the flood. He went home to God, without dying. The church shall experience such a translation and go to be with the Lord. All of this proves God's mercy for the church.

We have assurance that we shall be delivered from the calamities of the future only because of what was done for us by the Lord Jesus. He has already suffered without the gate, that He might sanctify the people with His own blood (Heb. 13:12).

During the tribulation there will be a super-man appear in the person of the anti-christ. Some people will follow him as their Messiah. We have no such intentions as our Messiah has come once and will appear in the clouds for His own. It will be the Bridegroom coming for His bride, the church.

3. Mercy Toward Israel. Jer. 30:11.

Noah may stand for the Jews that will be living at the time of the tribulation. He was protected in the ark and rode the top of the waters of destruction. The waters even threatened Noah and his family; but God kept them safe. The explanation of this matter reveals to us that God had a purpose in keeping Noah alive.

God purposes to use the Jews as witnesses during the tribulation. The church will be gone. The Holy Spirit or Restrainer will have been removed and God chooses the Jews to bear a testimony. They have been a chosen people for this purpose and they failed many times in bearing the proper testimony. Now in these latter times they will be given another opportunity to do the thing God desires of them. Just like Jonah who ran away and returned to preach the Word, they will come back to the Lord to honor Him.

Mercy is shown to the Jews in that God keeps them from destruction. The 144,000 of Rev. 7:4 represents a remnant of Jews sealed and protected by the Lord. These live during the tribulation.

4. Mercy Toward the Gentiles. Rev. 7: 9.

God is no respector of persons. He not only shows mercy to the church and to Jews but also to the Gentiles. He does not will that any should perish but that all should come to repentance. There will be some Gentiles converted during the tribulation. Of course they can not be counted as members of the bride of Christ; but they are saved. Their salvation may depend largely upon the world-wide preaching of the Jews. At any rate a multitude comes up through the tribulation into heaven.

The rainbow of mercy continues to shine as long as this age continues. At the close of the Millennium there will be a great white throne judgment. After that, lost persons have no hope.

5. Mercy toward the Physical Earth. Hos. 2:14-23.

The earth shall experience many frightful plagues during the tribulation. The fruitful places shall become waste land. The judgment that it shall receive is severe and destructive. Even now the earth groans in pain, waiting for the adoption. Joy shall come after the tribulation. Once God's mercy is extended in a special way to the earth, it shall blossom as a rose. The waste places shall yet become fruitful. The curse shall lift and the earth shall be a paradise restored.

6. A New Heaven and a New Earth. 2 Pet. 3:13; Rev. 21:1.

Beyond the time of judgment and tribulation comes a time of glory and peace. Sin will be removed from the universe and we shall merge into the final state of all things. In the new heaven and new earth, righteousness will prevail. We will know no sorrow or misery then for God will provide all things for our happiness and joy.

Everything will come out right for those who trust God. Throughout eternity He will shower blessing upon us. His mercy and love will never fail. Paul reminded us that he reckoned, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the Good;
There is mercy with the Savior;
There is healing in His blood.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal,
Is most wonderfully kind.

If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord.

Questions

1. What is the scientific explanation of the formation of the rainbow?
2. What is the special meaning given to the bow in the skies now? Gen. 9: 13-16.
3. How has God shown great mercy toward sinners? Eph. 2:4-10.
4. What was David's confession concerning Gods mercy? Ps. 103:8.
5. Where will the church be during the severe tribulation on the earth? John 14:3.

Search the Scriptures

Deut. 4:31; Ps. 33:5; Ps. 36:7; Ps. 145:9; 2 Cor. 1:3.

Looking Ahead

Topic for October 30, 1938—Missionary Night.

C.E. CONFERENCE NEWS FLASHES

WE THANK THE LORD for a wonderful year in Christian Endeavor work! Projects have been completed and goals met. The climax came in the wonderful sessions for young people at National Conference last August.

FOUR NEW MEMBERS have been added to our Brethren National C. E. Board. Miss Grace Allshouse of the Brethren Publishing Company who is the editor of the Junior Sunday School quarterly has been elected to the position of News Editor. All news of C. E. Societies should be sent direct to her at Ashland, Ohio.

Rev. Miles Taber of Leon, Iowa has been elected as the new Missionary Superintendent. Rev. Robert Ashman of Peru, Indiana will assume the duties of Superintendent of Evangelism. Mr. Paul Guittar of Canton, Ohio is the newly elected Stewardship Superintendent. Pray for these new officers added to our staff, and seek their help during the year.

OUR PROJECTS will remain the same for next year. All of our projects were completed, thanks to the contributions from our faithful Christian Endeavor Societies.

PRAY FOR OUR C. E. MISSIONARIES as they prepare to leave France for Africa at a time when Europe is facing a grave crisis. We are proud to be supporting "Jake" Kliever and also little Anne Celeste, thanks to our Junior Societies. We are providing motion picture films for Jake to use in Africa, and some day we may be able to show some action pictures of the work of our own missionary in Africa!

TWO BOOKS WILL BE PUBLISHED shortly by our National C. E. Board. The first one off the press will be a large size 24-page Manuel of Methods for Christian Endeavor Societies, giving the Four Department plan for C. E. work. Every phase of C. E. organization and committee work will be presented. The price will be only 15c per copy, for no profit will be made on the book. Watch the pages of the "Brethren Evangelist" for announcement of publication date. The second book will be entitled, "Fifty-Two Topics for Junior Societies," and will be edited by Miss Miriam Gilbert, our own Junior Superintendent and editor of our Junior C. E. Topics as published in the "Brethren Evangelist." The book will contain the lessons already written by Miss Gilbert for 1938. It will probably be a 6 by 9 inch book of 48 pages, selling for about 25c, and will be available after January 1st.

OUR FORMER MISSIONARY SUPERINTENDENT HAS BEEN PROMOTED to a full fledged missionary! Brother Hill Maconaghy for several years has encouraged missionary zeal in our C. E. Societies. In fact, he has preached it so well that he himself has been convinced of a call from the Lord. He has been accepted, with his wife, as a missionary to Argentina, and will sail for his new field October 8th. May the Lord bless you, Hill, and may you win many souls to the Lord.

LAST CALL FOR THOSE WHO WISH to use our Stereopticon Slide Lecture!! The story of our Brethren National Christian Endeavor Union and our projects as depicted on 80 slides, together with a printed lecture explaining the same, may be used FREE by any Brethren C. E. Society. Your only obligation is to pay the express charges. A fine evening of information and entertainment is yours for the asking! Write me now for reservation.

R. D. CREES, President Brethren
National C. E. Union
17 W. Fourth St., Waynesboro, Pa.

CANTON, OHIO

Dear Friends,

We, the newly elected officers of the Northeastern Ohio District of C. E.'s, wish to take this means of letting other C. E. Societies hear of our recent rally. This rally called as a 'Pep' rally was held at our Rittman church where Brother L. L. Grubb is pastor, on the evening of Aug. 12. We had the fine services of Bruce and Juanita Dodd to help so wonderfully in our song service. We feel sure every one enjoyed them, and are planning to have them with us again in three months at our next rally which will be held at Ankenytown.

After an inspirational song service, we had an all C. E. program of short Bible talks and special music. This was introduced for the first time at our rallies.

We now have fifteen societies represented in our district and are steadily growing. There were 330 people approximaely at this rally and a love offering for Jake Kleiver and family netted ten dollars after expenses were deducted.

Just as in all things worthwhile for young Christians we feel that the Lord guided in the planning and holding of this rally. We praise Him for it and are leaning on Him for guidance in the planning of our future rallies. Trusting that this may have been beneficial and until you hear from our district again we remain

In His grace,
PAUL GUITTAR, Pres. JUNE MARSH, Sec'y.

Spiritism in the Light of Science And the Bible

By Harry Rimmer

(Continued from last week)

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The Bible sheds great light on the problem of modern spiritism, tells us the consequences of dealing with its dark powers. A clever trickster may fool even the men of science, but God is not mocked. The writings of men have to be revised often, but forever the Word of God is settled in heaven. This Book speaks not from the fallible ground of human reason, but from the infallible basis of divine revelation! So if we are to learn anything about the life after death we must learn it from this source, as the Christian Scripture is the only dependable text book concerning spiritual things.

When the modern man asks "Can the living and the dead communicate?" he is not raising some new issue or phonating some new query; he is merely reiterating the throbbing cry of man from the very beginning. The first man who mourned his dead voiced this yearning cry, and man has ever been eager to lift the veil that hides the future and peer ahead to see things that are to come.

There is only One Power that possesses prescience and the Old Testament tells us that God has recognized this instinct of man that causes him to seek to learn the future. On this instinct God bases His challenge, and offers His chief demonstration. In the book of Isaiah God says that any true unveiling of the future is evidence that He has spoken through the one who utters the prophecy, as He alone can foretell coming events.

Let us read Isaiah 44:6-8, "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God. And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witness. Is there a God beside me? Yea, there is no God; I know not any."

Note carefully also Isaiah 46:8-10. "Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:" God says that he alone can knew the end of a matter before it begins. This is the challenge of God to various cults and lesser religions.

There are three words that portray the attempt of Satan to counterfeit this wonder-work of God. Sixty-two times the Bible records the fact that the Devil will attempt to simulate prophecy, and lure astray even the very elect of God if he can. The first of these words is:

DIVINATION. This is the attempt to foretell future events by means of signs, or augers. It thus appears in the Bible thirty-six times, and many and varied are the means used by the "diviner." Some times arrows were cast into the air and the event read from the position of the arrows on the ground. Other diviners used gazing bowls, crystal globes, large gems, or other means of focusing concentration and brought forth purely subjective presentments. Occasionally birds of passage were shot while in flight and the future read from the contents of the viscera! Many other methods of divination were used, but all were attempts to counterfeit the work of God in prophetic utterance. The second word is

WIZARD. This word appears in the Bible eleven times, and refers to those who are the old time counterparts of the folks today called "spirit mediums." They peep and mutter, prying into forbidden things, and the Children of Israel were sternly commanded to put to death all such who appeared among the tribes. The wizard persists today among those heathen and degraded peoples who follow the "witch doctors" of voodooism and kindred cults, and how sane the command of God appears when we see the frightful abominations of cruelty and lust the modern "witches" teach their followers to perform! Happier by far would the entire heathen world appear if they "did by nature the things of the Law" and slew the witches from among them. That the "witch" is present in America and other civilized lands we see, when we find that the Scriptures define them as those who have

"FAMILIAR SPIRITS." This phrase appears in the Book 15 times, and always with the bitterest condemnation. This definitely links up this ancient error with its modern counterpart; for every trance medium of the twentieth century has a "familiar spirit." Every investigator who has ever dabbled in psychic research has noted this: the medium does not depend on just any old spook who happens to be passing when the medium desires to enter the trance state, but each relies upon her own particular "control." This control is always the same, it is called by name, and is the **"familiar spirit"** of the modern day. Let us consult the Word of God on this matter, and see what we find. Our first reference is Leviticus 19:31.

> "Regard them not that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God."

Here the statement is made that this traffic is forbidden, and defilement comes upon those who enter this prohibited field. The warning is even more pronounced in Leviticus 20:6, where the definite statement is made that violation of this command will result in death!

> "And the soul that turneth after such as have familiar spirits, and after wizards, to go awhoring after them, I will even set my face against that soul, and wil leut him off from among his people."

So abominable is this practice in the sight of God that the mediums are by Him condemned to die for their offense! In Leviticus 20:27 we read:

> "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them."

And not only the medium is thus condemned to die, but the dupe as well! This was the reason for the untimely death of Saul, for so definite was God's judgment upon this unspeakable practice that even the king was not exempt from the penalty. When Saul sought knowledge of future events, he went to the witch of Endor, a spiritist, and a medium. **For this he died!** This is plainly declared in I Chronicles 10: 13.

> "So Saul died for his transgression which he committed against the Lord even against the word of the Lord, which he kept not, **and also for asking council of one that had a familiar spirit**, to enquire of it."

Thus we learn from the blessed Book that the child of God is forbidden to seek the aid of spiritism to learn the future. God Himself has lowered the veil between us and Coming Things, and to seek to wrench that veil aside in the face of His divine command is presumptuous blasphemy. None the less, there are some who will persist in so doing. We must therefore consider the issue that is raised, for if men insist on seeking to learn the future regardless of the consequences, **who can help them do so?**

First, we know that our Father who is in heaven will not help us do this thing, for it is He that has forbidden it. He has spoken to men in many ways in times past, but having given us a full revelation in His Son Jesus Christ

we can expect no further addition to that which He has called complete. Also, God never operates contrary to what He has stated in His written word.

Again, we know that Jesus Christ will not aid us here, as He never went outside of the will of God. He ordered His earth life even by the written Word, and upheld it in all things. So when the Bible definitely forbids a course of conduct, we will never find help in consideration, because His task is to bring men closer to God; to reveal Jesus Christ and the things of the Son; and He, too, operates only in accord with the written Word.

We can expect no help from the departed spirits of saved men. The Scripture order is clearly set forth in the fifth chapter of Second Corinthians, where we are told that when we are "absent from the body, we are present with the Lord." The spirits of the justified and redeemed are in Heaven with the Lord Jesus Christ, and they never leave that blessed presence until He comes again, when all the redeemed return with Him. They are not at the call or command of the earth-bound, and no psychic help ever comes to us from any heavenly agency.

That leaves the only other possibility —**hell. We may be able to get help in our attempt to read the future from the Devil, or from the spirits of lost men in Hell**—but do you want to? Every other source of spirit communication is closed to us by the direct prohibition of the clearly expressed Word of God, and only Hell would, or could, violate that Word in the spiritual world. This then is the scene, and source, of the traffic of spiritism; this is the source of the supernatural element that may be found in the psychic phenomena.

So when they say to you, "Can the living and the dead communicate?" reply to them in the language of Isaiah 8:19—

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards that peep and mutter, should not a people seek unto their God? **On behalf of the living why should we seek unto the dead?** Look to the law and to the testimony; if they speak not according to this word, surely there is no light in them."

There is the unfailing test. When examined in the light of the Word of God the words of spiritism manifest their origin. They know nothing of Jesus Christ, they are in absolute ignorance of the plan of salvation; and if you want to start a riot in a spiritist seance mention the blood of Calvary's cross! Hell will boil over and such spiritual anarchy will be manifested that you will never doubt the Satanic nature of the error of Spiritism. Believe me, I know from experience! I tried the experiment, and know that spiritism hates the very name and thought of Jesus the Crucified. There is no life in the words of this soul destroying error.

Some years ago in the city of San Francisco, there was a devout and devoted young couple, both Roman Catholic, who were engaged to be married. All their life and interest centered on the day of their nuptials, but a few days before the date set the young man sickened with plural pneumonia and died. He was buried on what was to have been his wedding day, and in the suit that would have been his wedding garment. The tragedy stunned the girl who was to have been the bride, and she was utterly disconsolate. None were able to bring her comfort or peace, and for ten days she scarcely ate or slept. Then there came to her a medium who said, "There is a strange and a strong spirit who has just come into our seance, who says his name is George, and he keeps calling for you. Will you come to our seance tomorrow night and attend the circle?" The girl was so excited and interested that in spite of the strong urging of her earnest and thoughtful friends she attended the seance, and the spirit was manifested there. She asked the manifestation many questions, and testimony later showed that she was convinced beyond a reasonable doubt, that it was indeed the spirit of her dead lover. At the close of the inquiry she asked: "Are you perfectly happy there where you are?" and the spirit replied, "No, nor can I be, until you come to join me here."

When the seance broke up the girl slipped quietly away, went down to the Ferry Building and got on a boat bound for Oakland. But somewhere, half way across the Bay she stepped quietly off the end of the boat to join her dead lover! and they found her body floating in the Bay some days later, when testimony brought out these facts.

She went to join her dead lover, at the call of this spirit, in whose words there was death! She **may** have joined him, all right, but if she did it was not in heaven!

May the Spirit of the Living God, given to illumine believing hearts, and guide us into all truth, keep every child of God from the death and delusion of this satanic error called spiritism.

Let us seek God's Truth in His own written Word, and let us be content to walk in the path that is made clear and plain by the light of that Word.

CHRISTMAS EVANS

Wales has produced many great preachers, but perhaps the peer of them all was Christmas Evans, who died in 1838 at the age of seventy-three. When he was saved at nineteen, he could neither read nor write, and even though he had the handicap of losing one eye at about that age, he set himself to work to prepare for the gospel ministry.

During long years he journeyed up and down Wales and sometimes over the border, preaching the gospel faithfully in little chapels and to great crowds.

Paxton Hood tells how in the closing hours of life when friends were gathered around his bed, he said:

"I am leaving you. I have labored in the sanctuary fifty-three years, and this is my comfort, that I have never labored without blood in the basin"—the ruling power of imagination strong in him to the close, evidently meaning that he had never failed to preach Christ and Him crucified. A few more remarks of the same character: "Preach Christ to the people, brethren. Look at me: in myself I am notihng but ruin, but in Christ I am heaven and salvation."

ADDITIONAL SUNDAY SCHOOLS ORDERING SUPPLIES

Mauertown, Va.
Roanoke, Va.
Grafton, W. Va.
* Fort Scott, Kans.
* North Vandergrift, Pa.
Meadow Mills, Va.
* Tonasket, Wash.
Compton, Calif.
* Pittstown, N. J.
Pittsburgh, Pa.
* Johnstown, Pa. (Third)
* Milford, Ind.
* Gretna, Ohio.
* Mulvane, Kans.
Allentown, Pa. (First)
* Winlock, Wash. (First Baptist)
* Clayton, Ohio.
* Lost Creek, Ky.
Turlock ,Calif.
* Aleppo, Pa.
* Logan, Ohio.
* Flora, Ind.
* Warsaw, Ind.
* Berlin, Pa.
* Meyersdale, Pa. (Summit Mills)
* Altoona, Pa.
North Manchester, Ind.
* Terra Alta, W. Va.
Ellet, Ohio.
* Peru, Ind. (Center Chapel)
* Yellow Creek, Pa.
* Hollins, Va.
* Accident, Md
Peru, Indiana.
* South Bend, Ind. (Ardmore)
South Bend, Ind. (First)
* Listie, Pa.
* Krypton, Ky.
* Meyersdale, Pa.
* Teegarden, Ind.
* Washington, C. H., O.
Ashland, O. (West Tenth St. Brethren).
Conemaugh, Pa.
Homerville, O.
* Cumberland, Md.
* Los Angeles, Calif. (First Church)
* Downs, Kansas.
* Clarksville, Mich.

* Indicates cash accompanied order.

The Carleton, Nebraska Brethren Church is looking for a pastor and will be pleased to hear from any one who desires to make a change and would consider a call from this church.

Address,

MRS. LAUREN LIETSCH, Sec'y.
Carleton, Nebraska.

Vol. LX, No. 41 October 15, 1938

R 2
Miss Margie E. Witt
2-13-39

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER

By This Name We Shall Conquer

THE NAME THAT SAVES

(Matt. 1:21)

The Lord hath many names
Of majesty and might,
Of wisdom and of strength,
Of holiness and light;
But Jesus is the sum—
This is the crowning name,
Compact of love and grief,
Of glory and of shame.

The cross is hidden here,
And in its compass set
Lie sad Gethsemane,
Bethlehem, Olivet,
Nazareth's humble home,
And Galilee's blue naves;
His earthly life is bound
Within the name that saves.

Name that a child may love
Where grace and sweetness blend
Yet whose deep mysteries
No man may comprehend;
King—crowned with many crowns,
Christ—set on Zion's hill,
Lord God Omnipotent—
His name is Jesus still.

—*Annie Johnson Flint.*

Time Capsule

TO BE OPENED 5,000 YEARS HENCE

By Tom Olson

A metallic message to the ages, preserving for posterity 5,000 years hence a cross-section of modern achievements in the arts and sciences, will be buried 50 feet beneath a Westinghouse Electric Mfg. Co. exhibit at the New York World's Fair in 1939.

This "Time Capsule," prepared for posterity, is to be filled with records of present-day life and buried, marked "open in 6939 A. D." The capsule will serve as a repository for news reels and books reproduced in microfilm and selected products of laboratories and factories. The capsule is seven and one half feet long; and weighs 800 pounds.

It is interesting to observe men of today, carefully endeavoring to preserve a record of "modern achievements in the arts and sciences" for future generations to read. One can appreciate the expenditure of time, thought, effort, and money which the Time Capsule represents; but 5,000 years is a long, long time to wait!

There are multitudes of devout students of prophecy living today who firmly believe that long before 6939 A. D. dawns, the Lord's promise to come for His own (I Thess. 4:13-18) will be fulfilled; also His manifestation in glory and the Millennial Kingdom (Rev. 20:4-6) will be accomplished; and His promise to "create new heavens and a new earth" (Isa. 65:17) will be performed. And what purpose will the "Time Capsule" serve in eternity?

Regardless of what happens to the "Time Capsule" in the future, there is a record which men should be considering **now.** It is not a metallic record of their "achievements" but a written record of their **sins.** That record is not preserved by men; it is not to be buried in fifty feet of earth. It is preserved by God to be opened at the Judgment of the Great White Throne.

The opening of the books will be an exceedingly solemn occasion. The inspired account of the vision of that judgment scene which was given to the Apostle John is as follows:

"And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

The wise man said: "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Prov. 22:3). The hiding place for the prudent is the Lord Jesus Christ—the very One Who "bare our sins in His own body on the tree" (I Pet. 2:24). To own Him as Savior and Lord is the equivalent of saying to Him: "Thou art my hiding place; Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance" (Psa. 32:7).

The resurrection of the Lord Jesus Christ is conclusive proof of God's perfect satisfaction with the sacrifice of Christ for our sins and He assures us that there is therefore now **"no condemnation** (or judgment) **to them which are in Christ Jesus"** (Rom. 8:1). He says: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Isa. 43:25).

WORLD'S TALLEST PERSON

"Big Boy" is the affectionate nickname of the home folks back in Alton, Ill., for the world's tallest person, Robert Wadlow, 20 years old, 8 feet 8½ inches tall, and still growing.

With his father, Harold Wadlow, 5 feet 10½ inches tall, Robert arrived in Los Angeles, recently.

Robert spent the day traveling about the city in the same car his father drove from the Middle West—a seven-passenger sedan with auxiliary seats removed to give the boy more leg room. Young Wadlow never rides train. The seats are too small.

Medical men who have followed Robert's unprecedented growth with absorbed interest believe he has almost reached his maximum growth, the rate having slackened in the last year or two.

Currently he weighs 480 pounds, wears size 36 shoes and pays $11.15 for a pair of gloves. Although it takes nine yards of cloth to make him a suit, his hat size is only 8½.

He eats only about twice as much as an ordinary-sized youth, likes baseball, and plays a banjo for relaxation.

One of the giant boy's knotty problems is finding a bed sufficiently long to rest on. The Biltmore Hotel solved the problem by placing two beds end-to-end in his room.

Robert Wadlow must have many opportunities of using the words of one striking text: "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it" (Isa. 28:20).

Comparatively few persons experience the discomfort of lying on beds which are actually too short for them; but there are multitudes of people who, in a spiritual sense, are seeking to rest upon beds that are "too short."

The Lord Jesus Christ said: "Come unto Me, all ye that labor, and are heavy laden, and **I will give you rest"** (Matt. 11:28). All who are substituting anything or anyone for Christ, are seeking rest on beds "too short" for the purpose.

The Church, the Preacher, the Ordinances, your Character, your Conduct, your Money were never intended by God to be the souls' resting place. The sinner cannot stretch himself on such "beds"; neither can he wrap himself in his own righteousness. All these things are most unsatisfactory.

The Lord Jesus Christ and His finished work for us on the Cross constitute the sole and sufficient resting place for time and eternity for the sin-burdened soul.

(Continued on page 19).

The Brethren Evangelist

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PEACE AND SAFETY

When the black storm clouds of war hung over Europe recently and the situation was recognized as a grave crisis by all the nations of the earth, many prayed for peace. It appears that the prayers of millions were answered. Immediately some people began to talk about peace and safety. But there is no permanent peace and safety in this world. When the four powers met at Munich, an agreement was reached, but it is only temporary. There is another guest who should have been invited to sit at that peace table, but He was not welcome. The Prince of Peace was not consulted nor His ways of peace considered. So the present day peace is only temporary.

AS HITLER SEES IT

Hitler is doubtless quite pleased over the recent European settlement. His noisy threats have brought to him some most desirable territory and that without war cost. With this addition of men and resources, he can now go on in his mad preparation for war again. Perhaps a little more noise will bring more territory later on. As for the agreement with Great Britain for permanent peace, we are "from Missouri." If Great Britain places any confidence in this agreement, we do not. War is still just around the corner.

AS MUSSOLINI SEES IT

Hitler cannot out-Mussolini Mussolini. If Hitler can get more territory merely for the asking, we need not think that Mussolini will sit by and fail to see some like opportunities. He thinks he was fairly successful in taking over Ethiopia recently, and that same far seeing vision is doubtless already directed toward some other nations. After all, the Christian who reads the newspaper with Bible in hand can see that God is allowing some momentous movements to take place before our eyes.

TWO SPECIAL THINGS

Students of the prophetic Word can easily see two things taking place. First, the nations are coming into proper alignment for the four divisions of nations mentioned in Daniel and Ezekiel. These four divisions will be the King of the North, the King of the South, the head of the Roman empire, and the Kings of the East. We would not want to suggest **exactly** who all these groups will be, but the line-up is interesting to say the least. God's people who wish to be informed in these matters should read Daniel 11 and Ezekiel 38 and 39.

Secondly, Christians may rejoice that every day brings us that much nearer to the time when our Lord shall come to receive us unto Himself. Perhaps it is God's purpose that the conflict shall be delayed until after our Lord shall have come to receive His bride. What a blessed hope!

THE MAN WITHOUT A COUNTRY

Recently a Jewish engineer, sixty years of age, and a German by nationality was expelled from France after a stay of two years without a passport. Switzerland refused him entrance. Then he crossed the French-German pontoon bridge over the Rhine at Huningue, near Basle. At midnight he attempted to enter Germany, but was refused. Returning to France, he was denied entrance again. There he was on the bridge. He did about the only thing possible. He jumped into the Rhine. A French barge rescued him, secured some fresh clothing and temporary quarters for him. The Times of London called this "a tragedy averted." Millions of other Jews in Europe are standing, not on the pontoon bridge, but on the bridge of despair. They are wondering where and how soon to jump. Their question is: "Where shall we go?" Palestine is the one spot on the earth where the Jews may go. And it is the very spot where God wants them!

The Jews are scattered as God said they would be (Deut. 28:64). There they find no ease nor rest for their weary feet, but instead they have a trembling heart (Deut. 28:65). While among the nations, the Jews will be an astonishment and a by-word (Deut.

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28:37). They will abide many days among the nations of the earth without a king (Hos. 3:4). They will be merchants with the scales of deceit in hand (Hos. 12:7). They shall continue as wanderers among the nations (Hos. 9:17). But God has told us clearly that they will go back to their own land (Hos. 3:5; Ezek. 37:21-22), where the Lord Himself shall be their king (when He comes the second time).

These are perilous times, but the God of heaven knows how to make even the wrath and rebellion of men to praise him. Wise indeed is the Christian who reads the newspaper with Bible in hand.

PALESTINE NOT ALL ROSES

The path of the Jew back to Palestine is not a rosy one. The 900,000 Arabs are determined to exterminate the 400,000 Jews in Palestine. The Arabs claim the right to Palestine. They claim that the Jews have invaded their land and if Jewish imigration continues they will be pushed back further and further. Finally like the American Indian, the Arab feels he will virtually be extinct in his own land. As a result of these things, the Arabs threaten a relentless war on any and all who give the Jews a greater place in Palestine. So the conflict continues. There are serious troubles ahead for the descendants of Jacob. The promise of Abraham was to be fulfilled through Jacob, but the blessing will not come until after the time of Jacob's trouble (Jer. 30:7). The Jews will yet suffer hitherto unimagined atrosities, but God will save the nation through them. Let Christians see that they in nowise add to the troubles of the Jews.

FOR TAX OR MISSIONS

A report from the Treasurer of the State of Ohio indicates that for one year the taxes on the sale of cigarettes in the state amounted to approximately thirty and one half millions of dollars. We cannot help but wonder how much of this amount came from those who have their names on the rolls of the Protestant churches of the state. It would be interesting to know how much more some of the church people of Ohio spent for the tax on cigarettes than they spent for the spread of the gospel. Brethren people spend about three dollars a member per year for Home and Foreign missionary work. This is pitifully small. If God's people had enough faith to believe the words of our Lord, the financial story of missions would be different. "Lay up for yourselves treasures in heaven, were neither moth nor rust doth corrupt and where thieves do not break through nor steal" (Matt. 6:20).

GRASSHOPPER BIBLE STUDY

Much which passes off as Bible study is only a series of smatterings collected from various parts of the Bible without regard to purpose or context.

(Continued on Page 14)

Interesting Notes and News

THE GOOD NEWS has recently come to us that the First Brethren Church of Cleveland, of which Brother Tom Hammers is pastor, is soon to begin the actual work of erecting a new building. The work of the congregation has been handicapped since meetings have been held in a school building. We are glad for this forward step. Cleveland is a growing work.

THE ANSWER of the riddle found in poem form on page 13 of last week's magazine is: the great fish which swallowed Jonah.

AT ROANN, IND., Rally Day brought out 197 for the Church school program on the 25th. Church business meeting well attended and all auxiliaries reported progress.

Home Coming day set for Oct. 23, to which all friends, past pastors, have a cordial invitation to enjoy the day with us, or write a letter "back home." Fall Communion Tuesday evening, Oct. 25, and visiting Brethren will be welcome.—W. R. Deeter.

THE BETHEL BRETHREN CHURCH at Berne, Indiana, has been having splendid services. Sept. 25 Rev. Albert Lantz, of Spokane, Wash., was the evening speaker. Sept. 29-30 Alexander Varonaeff, Russian Refugee, gave touching lectures and showed motion pictures relatives to conditions in Russia. Sunday morning Rev. Robert Miller was guest speaker. At the evening hour, the Lord's Supper and Communion was observed. Over 100 crowded the tables. Oct. 8, Laymen's day. Special speakers, special music, basket dinner at the noon hour.—Bryson C. Fetters.

THE CLAY CITY BRETHREN had the most enjoyable Home-Coming they had for some time. The Lord's blessings were upon the day and the services. Wonderful music, inspiring messages.—Paul A. Davis.

LAST NIGHT'S SERVICE was one of the best at our church in a long time. Wonderful crowd. Many strangers attended. There was great conviction. We are soon to launch an Evangelistic Campaign here. Pray for us.—W. H. Clough.

AT CARLTON, NEBR. we have just completed steps to the front of the church. Fire in later years ruined them. In each class we have started a building fund, taking up two collections. Each man pledged to pay 50c a Sunday. We have an average of 12 men. We also plan to paint the church and pay for it in this way. God is still on the throne. Since Dr. Beal has brought to us The Bible Conference, the Spirit of God has opened the way for greater progress in this church. We need the Brethren prayers and ask you all to remember our church. We have started three Bible studies in one week.—H. S. Parks.

LAST CALL—Pastors, officers, District Secretaries must get information to us immediately for the Brethren Annual. We desire to make this annual accurate and up-to-date. We cannot do it if we have no information. Every District Secretary is expected to give us an accurate address of every minister and customary facts about each congregation. Please use care in these matters. Thank you.

Pioneer Mission Work in The Brethren Church

By Martin Shively, Ashland College, Ashland, Ohio

There was a time, and not so very many years ago, when there were no mission boards in The Brethren Church, though there has been no time since its organization when there was no missionary spirit in the denomination. In its early history, the church was intensely evangelistic, and for quite a number of years, the average number of additions to its communion was close to twenty five hundred per year, with practically that entire number coming in by confession and baptism. The entire ministry was imbued with this spirit, and the laity also was made up of men and women who were seekers after the lost. It was a time much like that which found expression after the death of Stephen, and the scattering of the members of the church at Jerusalem, men and women went everywhere telling the story of redemption through Jesus Christ, and no matter how haltingly the story was told, it bore fruit in the conversion of many who heard. Men in the ministry, none of whom received financial support at all comparable with that which even the most poorly paid of our day receive, went out in response to every call, and their preaching often resulted in the organizing of new centers. There were practically no exceptions to this practice, and such men as Bashor, J. B. Wampler, J. H. Swihart, John Nicholson had a ministry marvelously blessed in the conversion of souls, and the establishing of new congregations of brethren. Bashor thus contacted a wide area, and never once did he receive as much as $600.00 in any one year of his work. Wampler labored especially in Pennsylvania, Swihart in Indiana, and Nicholson in the mid-west. In the case of each, the financial support they received was pitifully small. I doubt if ever even a penny of money from any mission board came to them, for as stated above, there were no mission boards in the days when they served. At this moment I shall not attempt to name any of the congregations which were born through their rich ministry, but I know the number was not small. The great church at Dayton, Ohio, one of the strongest in the denomination was born largely under such leadership. Brother Samuel Keihl, under God was as largely responsible as any one, for the opening of the work there, and lived to see it become a great congregation. The Dayton church in turn became the mother of congregations in the Miami valley loaning its pastor to the opening of work at both New Lebanon and Clayton, neither congregation having received a penny of support from any mission board. Five members of the church were the nucleus of the church at New Lebanon, and three were at Clayton when the work was launched there. No doubt exists in my mind that the Clayton church prospered all the more because of its willingness to share its pastor with these new places, and I know that the pastor was greatly blessed, because the writer happens to have been that pastor. I am not decrying the usefulness of mission boards, nor failing to appreciate the great service they render, but evangelism in the pulpit and in the pews is still the basic essential to the spread of the Good News.

G I V E

"Give!" says the sparkling little rill;
"I always give, am giving still;
And yet I have enough alway,
God fills my fountain every day;
 Give!" says the little rill,
 "The cups of others fill."

"Give!" says the pretty garden flower,
"I give my fragance to the bower,
I give the bee his morning meal,
And yet no want I know or feel,
 And my reward is this—
 The dewdrop's morning kiss."

"Give!" says the bird upon the tree;
"I sing my best, my song is free;
I never knew a bird sung out
And left forlorn to fly about;
 To sing my song and give
 Is my best way to live."

"Give!" says the twinkling star above,
"I shone before you saw me, love;
I give the sailor on the sea—
I give the light God gives to me.
 "Give!" says the tiny star,
 The light shines very far."

"Give!" says the Lord of earth and sky,
"I gave myself, I came to die;
I gave my love that you might live;
All mine is yours; can ye not give?"
 Yes, Savior, we will bring
 Our gifts to thee, our King."

Author Unknown.

Reminiscences in Mission Work

By W. S. Bell, Pastor, Milledgeville, Ill.

From my earliest work in the ministry to the present time, I have been interested in the establishing of new churches and extending the Brethren faith. Growth and expansion are inseparable to healthy life. Christ is a world Savior, with a world program and a world conquest.

To me successful Mission work does not so much depend on the amount of money raised, but on the work done. **Service** is the biggest word in Christian living and is given the greatest emphasis in the teachings of our Lord.

My purpose in writing this article is not to call attention to myself, but to set forth a practical way of building new churches without financial obligations to Mission Boards and at the same time give a channel for unused service.

I was called to the pastorate of the First Brethren Church of Johnstown, Penna. This church has always been an aggressively evangelistic body, and as such were willing to lend their pastor to aid in outside work and cooperate with the same. As a result four churches were erected in, or near Johnstown: Windber, Mt. Pleasant, Morrellville, and Moxham. To these the Mission Board was under no obligation financially in the building and starting, while in that District we had a part in locating the work at Waynesboro and Uniontown.

In 1909 I was called to the Northwest, to Sunnyside, Washington. Here we had a group of people of about sixty members that were associated with the Federated church, and were served by the local Elders, S. J. Harrison, Walter McClain and Joe Early. While the people here were few in numbers, they had the spirit and faith to sacrifice and work. As a result the Federated church was bought and remodeled, a parsonage built and one of our best churches established, without one cent of Mission money being asked for. While there they reached out in Mission work and I was loaned to Spokane to survey the field and to hold a meeting for a few families; the meetings being held in the homes. We had a few converts that were baptized in the Spokane river, conducted a Communion service and organized a class. Later Vianna Detwiler came and helped to establish a Sunday School. Out of this, the Spokane church had its beginning. The church at Sunnyside also sent me to Ashland, Oregon and to Nampa, Idaho, in both of which places we should have churches today. We had in Nampa a fine group of people, and in Ashland a church building with over 100 members at one time. Both these places, because of lack of proper management, have been lost to us.

All this work was done through the missionary spirit of the Sunnyside church, which also gave to the church our brother and sister, Elder and Mrs. Alva McClain, as well as Brother Bauman's wife. I think that Brother Bauman will agree with me that it was largely due to myself and the Sunnyside church that he came to the Pacific coast. I have often wondered if this work in the Northwest had not been done, what the loss to the church would have been. This was all accomplished without financial aid from any board. I also received Brother Reed, the present pastor at Sunnyside, into the church.

In 1914 I was called to Dayton, Ohio, church, and found the same spirit of evangelism, and it was largely due to this spirit that the Dayton church made its growth from a weak Mission point in 1907 to becoming one of the most outstanding churches in the Brotherhood. Brother S. A. Lowman, a contractor, gave his life to the service of the Lord. With other helpers from the Dayton church he went to Camden, and out of their service the Camden church was established.

These are only reminiscences of how some churches that are with us today came into being, and of the personal labor connected with their establishment. I think it well to remind our younger ministers how some of the churches that they now serve had their beginnings, that they may go forth and continue the work of building up new congregations, and not to think of us who are older in years as not being missionary in spirit.

I feel and believe that if the same pioneer spirit of sacrifice, labor and zeal of those who gave the Brethren church to the world was possessed by us today, that we should have many churches for every one we now have. Instead of depending on Boards for salary and aid, the stronger churches would establish Mission points at near-by points and then give their pastor and financial aid to build. This would not only release greater service in the field for new churches, but would be a great blessing to the congregations giving such aid.

Let us not measure missionary work by money, but by the spirit of the Lord, Who said "All power is given unto me, ****Go ye, and make disciples."** May the Missionary spirit of our Fathers be rekindled in our hearts.

The Why of Home Missions

By E. L. Miller, Pastor, Maurertown, Va.

If we are to keep faith with our Lord we must take seriously His orders and methods of doing things. When for the last time twixt resurrection and ascension Jesus stood with His disciples on the hill-top, He carefully instructed them to go about the work of winning souls. And perhaps He told them to go about it in the most difficult way. He said, "Ye shall be witnesses of Me both in Jerusalem, and in Judea, etc." Of course the program was to be world-wide, but I refer to the first two places mentioned for **they were right at home**. And I wonder whether that isn't even now the more difficult place to hold forth in His name. Yet Jesus puts it to us to commence right here, and I am altogether with Him, for I do accept Him as my Director in the work He has for us to do.

Then there are other lesser reasons for emphasizing Home missions as compared or contrasted with Foreign Missions. And surely we want to stress Foreign Missions more than ever. But the workers sent to fields beyond the seas will not be able to increase in number unless there is a decided increase in the numbers of churches and consecrated members on the home field of service. The members of the Foreign Boards of all churches know this only too well. Missionaries have been called home by the hundreds in recent years, instead of increasing their number, it has been decreased terribly. And why? The answer is a diminishing stress on Home Missions and church extension in the home land, accompanied by a falling away on the part of members in the established churches of the home land. Real missionary work needs to be done both in new works and among those who have grown weary in well doing, or who have grown cold or discouraged in the churches of standing.

But there is one more reason I would like to emphasize, and that is Home Missions should be stressed because of the fact that souls are in need of salvation and many will not be reached unless missionaries are sent out among them, and I mean souls of our very own people, the citizens of our own land, our near neighbors. Can we sit idly by and see those of our Jerusalem and Judea go down to Christless graves, the result of Christless living, while we are making effort to win those of the outside Samaria and the uttermost parts? Some see little or no reason for Home Missions who are strong for Foreign Missions. They tell me that the home folks have plenty chances to get to church and get religion or salvation. Indeed, but millions of them will never accept Christ and salvation unless some sacrificing workers do the missionary work to get them. And we are informed that there are thousands of communities in our land with untold thousands of people living in them, where the Christian church does not have any workers. Should we not occupy such places as well as Africa, China, India, etc.?

In closing I might add that for years, nearly six of them, I personally served as pastor of one mission church, and for a year or so pastor of another receiving help from a mission board. In both of these churches there are souls that may never have accepted Christ had it not been for Home Mission Boards and people back of such Boards. Both these churches are in city centers where there has been great need for the gospel as preached by the Brethren ministers. And both of them are real soul-saving churches today. It cost no little sacrifice to serve that church for nearly six years, for we had to teach school to pay the living expenses. But without sacrifice on our part we will never get anywhere for God. And surely I feel kindly disposed toward Home Missions in that I personally first saw the light of God's spiritual day in a Home Mission point. My own opinion and feelings must go into my own testimony on this subject, and I would urge our folks all, those with a bent toward Foreign work and those who have never seen clearly the need of supporting any missionary work, to read again the marching orders of the Master and see how He directs Home Missionary work to proceed even before extending outward, as necessary as the **uttermost parts** may be. God bless our Home Missionary Board, work and workers, and all of us as we back them up in the church extension program.

"IMPARTATION"

Strive to know the Lord my God?
Struggle to have Him enter in?
Supplicate, when He first chose
To die for me while yet in sin?
Rather have I to TAKE the Love
So anxious to possess my heart,
Subtract or add I cannot do....
Just rest, and let the Lord impart.

—Gene Farrell

Why Home Missions?

By E. M. Riddle, Pastor, Louisville, Ohio

The Why of Home Missions. This important thought is in the hands of Christians. The great aim and end of our Christian activity is **to evangelize.** But what does that mean? It is not so easy to say just what it means. Who can tell when a nation or the world has been evangelized? As much as we might stress this point, there is something that we do know and that is our own primary part in evangelization. We know that our part is to take the living Christ, God's message and messenger to the world. What the living Christ said and did, who He was and who He is, with His mission to the world, is a message of 'Good News' for the sin-sick souls of our land. There should be in the bosom of every child of God, the solemn obligation to share the love of Christ, which we have appropriated that He might be the Precious One to the millions who have never known.

Another thought is: the work needs to be done. One of the greatest mission fields of the world is our own country. In a land of churches, tabernacles, radios, fine roads, and convenient means of travel, the situation or the problems of unevangelized millions seems even more acute. Our yearly crime bill, the flooded condition of all penal institutions and such as care for the unfortunates, the moral breakdown that seems to have swept country regions, villages, and cities is in every sense an argument that **the gospel message is needed**. The reason for much of the above picture is that people of our country have become materialistic and have forgotten to **love,** with a love that sacrifices. When we learn to love people we know what to do for them. The late Wm. Jennings Bryan once related this story to a band of young students. "When I was in college a man came to me who was never in love. He asked, how is one to get up courage to tell a girl that he loves her. I had just passed through that experience, he said, so I advised him. I said, "Don't worry about that," when you are in love the trouble will not be to tell, but to keep from telling it." As Christians, we ought to be so in love with our message and our Lord, that we can't keep from telling it. When we learn to appreciate the people of our land and love them as so many souls 'not reconciled to God,' then we will not try to merely perform music or something else for them when they are hungry, but rather there will be an intelligent understanding of the need and a genuine delight in doing it.

Again, another reason for Missions is the fact that we believe there is a distinct place and need for The Brethren Church in the world. We believe that the content of the Gospel message is the same for every age and people. The whole Gospel has been our plea. For all who want to be faithful to the entire, inspired Word of God, the message of the church, her doctrines, apostolic in character we believe, all such will find The Brethren Church satisfying. "There is not a command taught in the New Testament that a member of The Brethren Church has not the high privilege of obeying" (quotation from a tract by the late J. Allen Miller).

Therefore fellow brethren and friends; in the light of the above statements, in lieu of the great dirth of real Gospel preaching at a time like this, when the world even is in great distress, ought we not bring the greatest testimony to this country of ours that we have ever made, in the form of a Thanksgiving missionary offering? "In as much as ye have done it unto the least of these my brethren, ye have done it unto me" (Matt. 25:40).

If Christ is our all in all, then we should have one supreme passion—to preach Christ, the Savior of men. Perhaps He speaks to you just now:

I hear the voice
Of one who calleth,
Calleth sweet and clear,
For men to reap for Him
A harvest white.
Oh, soul of mine, rise up and answer Him
Before the night,
The long night falleth,
And the day be gone, thy day be gone.

(Author Unknown.)

KEEPING CHRIST'S LOVE

"I sent my love to you every day," said a little girl indignantly to a convalescent friend, who felt hurt because no word of remembrance had come to her: "They just took it and kept it all to their selves." In an article in a missionary magazine a missionary made a passionate plea for men and women to come and tell the story of a Savior's love for sinners. "Oh, the people, the people," she wrote earnestly, "they are so dark and ignorant and lonely. Come and tell them that Christ loves them." Christ sent his love to them, and each returning day sends it by us. **Do We Deliver It Or Keep It?**—Selected.

Problems of the Home Mission Pastor

By Bernard N. Schneider

Of course, every pastor has his problems. In many cases the problems of the pastor in the established church are even more difficult than those of the Home Mission pastor. Yet, the problems of the latter are somewhat different and of a peculiar kind. You see the problem of problems for him is to secure a congregation, for he has none to come to. However, there are other problems, often too much for man to solve, but never too difficult for the Lord. Let me state some of these problems.

1. To begin with he has the problem of overcoming the sceptical attitude of a few scattered members of the Brethren faith. With few exceptions it seems true that Brethren without a church home where they are living, look with doubt upon the beginning of a Brethren church in their community. There are reasons for this. They have been without a Brethren church a long time. Often an attempt has been made for a church there before, and failed. Well, these people have to be won over and convinced that it can be done.

2. Having found a few faithful followers, a suitable meeting place must be found. This is a real problem. New Brethren churches should be established in busy, growing communities. There vacant buildings suitable for religious services are scarce. This problem is complicated by the fact that this place must be found near the location of the future church.

3. Gaining the confidence and good will of the community is perhaps one of the greatest problems for the Home Mission pastor. This must be done however, and is accomplished with much prayer and patience only. In many cases people have not even heard of The Brethren Church. Soon some unkind person suggests that we are close kin to the "holy rollers", and then the pastor wonders why people won't even rent him a house to live in. Patient explaining over and over again our position, much timely visiting of homes, a friendly smile, backed by a consistent Christian life will go a long way to overcome this problem. The Home Mission pastor must of necessity be a good caller or His work will perish.

4. Another serious problem of the Home Mission pastor with a new church is the securing of suitable leaders, especially in the Sunday School department. Good Sunday School teachers are not born, but developed over years of time. With a brand new church and Sunday School, good teachers are few. They have to be trained and taught in the Bible, and this takes time. In the meantime the classes suffer. Changes need to be made constantly. New teachers, not yet Bible taught, do not realize the great responsibility placed upon them. They are apt to go away on Sunday without having made arrangement beforehand for the teaching of their class (a real sin for any Sunday School teacher). We have reason to praise the Lord for one of the finest staffs of teachers and officers here in Covington now, that any pastor was ever blessed with, but this has required time, and special care.

5. Again, there is the problem of finances. Often the Brethren with which the pastor can begin his work have for years been in churches where the finances were secured through worldly methods. They have never known the Lord's plan of financing His work through the tithe of His people. They have to be taught patiently. New converts too have to be taught before they grasp the Lord's plan in giving. So for a time at least the income of the Home Mission church is usually small even by comparison.

6. Getting his people to see the necessity and importance of Missions is a problem with the Home Mission pastor. Home Mission congregations are new to Missions. Then too they are not acquainted with the fine missionaries of The Brethren Church.

The Foreign Board can do wisely in instructing her Missionaries on furlough to give special consideration to the Home Mission points when making up their schedule of visits in the home land. A Sunday service with the missionary as the special speaker is greatly desired and needed to overcome this problem.

Well, there are enough problems. Yet, it is a great joy to watch the Lord work them out. Let me add that the Home Mission work does not entirely consist of problems. Some time in the future I hope to have the privilege to write about the advantages of the Home Mission pastor, for there are some real advantages. God is blessing Brethren Home Missions. I hope the entire brotherhood will continue to stand by these great churches for our Savior. About the greatest human encouragement for Home Mission pastor can have is to know that the whole denomination is back of him and is interested in his work for Christ Jesus.

Cain's Children

"The voice of the Lord called, Where is Abel, thy brother? His blood crieth unto me from the ground which hath opened to receive it! And Cain answered, I know not! Am I my brother's keeper?" (Gen. 4:9, 10).

The short way of saying it was, he had all he could do to look after himself. What was his brother to him?

Science gives us a very simple illustration in this connection. A material body, however solid, has motion continually going on within it. A block of granite or marble is simply a mass of motion in which every atom is moving upon the next atom.

There is a simple description of society. We are, whether we wish to admit it or not, in influential relations with our neighbors, and we cannot escape it. The law of social life is the "Golden Rule" of the Bible: "As ye would that men should do unto you, do ye likewise also unto them."

As a Christian and a child of God, I am a brother of all; since he hath created of one blood all men for to dwell upon the face of the earth." That makes me neighbor to every other man. And here is the simple reason for Christ's command to "Go!" He says, "Thou art thy brothers' keeper, Go thou, therefore, to the remotest parts of the earth to help him; but begin with thy brother at home."

I have brothers in the slums; am I indebted to them? I have a brother on the western frontier! Am I to consider myself as his keeper? I have a black-skinned brother in Africa; am I his keeper also? Cain says, "NO!" Christ says, "YES!" Go therefore and carry the gospel to him. Cain says, "I prefer to care for myself and my own household —"me and my wife, my son John and his wife, us four and no more.'—Let those in the regions beyond look out for themselves. I cannot afford to be giving money all the time for all the calls for Missions that are being made." **That is the way of Cain in every age.**—D. B.

The Missionary Beatitudes

"And he said unto them, Go ye unto all the world and preach the gospel to every creature."

1. Blessed are the messengers of the gospel, for to them is given the promise of the presence of Christ. *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unt othe end of the world. Amen" (Matt. 28: 19, 20).

2. Blessed are the bearers of the precious seed who sow in tears for at the time of harvest they shall abundantly rejoice. *"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"* (Psa. 126:6).

3. Blessed are the winners of souls, for theirs is the joy of Saviorhood. *"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins"* (Jas. 5:20).

4. Blessed are the compassionate who spend themselves in helpful service amongst the needy, for they shall have the benediction of the King. *"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye came unto me (Matt. 25:34-36).

5. Blessed are the intercessors, for they have the assurance that their prayers prevail. *"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it"* (Jno. 14:13, 14).

6. Blessed are the generous-hearted whose gifts help forward the kingdom of God, for these have the approval of the Savior. *"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"* (Acts 20:35).

7. Blessed are they who surrender loved ones for the sake of the name, for they shall have eternal compensations. *"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal life"* (Matt. 19:29).

8. Blessed are the obedient, for they shall enter through the gates into the city of God. *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"* (Rev. 22:14).

9. Blessed are the despised and persecuted for the sake of the gospel, for great is their reward in heaven. *"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12).

10. Blessed are the faithful, for they shall receive

the joy and commendation of the Lord. *"His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord"* (Matt. 25:21-23).

Kenred Smith, in the Homiletic Review.

PRAY, GIVE, GO

"Three things the Master hath to do,
And we who serve him here below
And long to see his kingdom come,
May pray or give or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave,
The three-fold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he, in turn, his service boast,
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—WE ALL CAN PRAY."

Annie Johnson Flint.

RECOMPENSE

Selfishness—
I kept all my wealth—and I mourn for my loss.
For gold in a skeleton hand turned to dross;
Love, friendship and gratitude might I have bought
But I kept my wealth till it mouldered to naught.
Pleasure—
I spent all my gold, I danced and I sang,
The palace I built with hilarity rang.
Plays, revels and frolics from even to dawn,
But I lie there with nothing—I spent it—it's gone.
Avarice—
I loaned my money, at grasping per cent;
'Twas I who got all that you kept and you spent;
While I counted my millions, death plundered me bare,
And this grave that I sleep in belongs to my heir.
Charity—
It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with death laughing, for here at the grave
In riches unmeasured, I found what I gave.

—Robert J. Burdette.

THE PRIVILEGE OF GIVING

A title such as the above will appeal to many as an anomoly. Most folk think of giving as a duty, and an onerous one at that. It is to be feared that for many professed Christians giving is often done for shame's sake—so others will think them generous, and not because they find real joy in the ministering to the needs of others, whether temporal or spiritual.

One can almost imagine a rose soliloquizing thus as to think of a real Christian refusing to give, "I cannot afford to give away all my beauty and sweetness. I must keep it for myself. I will roll up my petals and withhold my fragrance."

Just so does human selfishness defeat its own ends. One who refuses to give himself for others, who closes the petals of charity and witholds the fragrance of his sympathy and love finds that he loses the very thing that he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of his fellowmen. **Tears that are never shed for others' woes sour to stinging acids in his own heart.**—D. B.

"LEST WE FORGET"

There is a face which I behold
Within this "Mirror-Book,"
So wicked I would never cease
From altering its look,
But such an earnest falling down
Before its evil glare,
That God could work His miracle
And change the image there.

Another face my eyes behold
Within this "Mirror-Book,"
So lovely I would never cease
From striving so to look,
With "open face" beholding Him,
The "glory of the Lord,"
So radiant, and full of love,
And holily outpoured.

Two faces—one the man I was
And now am not by grace,
Two faces—one the man I am
As I His features trace;
The man of sin, the Savior, too,
Within God's Word I see,
A warning, and a WAY to keep
The "law of liberty."

—Gene Farrell.

What Will Your Answer Be?

SOMETHING, OR NOTHING?

IF YOU GIVE NOTHING TO MISSIONS

1. You are opposed to the salvation of human souls, for Missions are established for evangelizing lost souls.

2. You do not believe that the Gospel is "the power of God unto salvation to everyone that believeth," Jew or Greek.

3. You join the cry of Cain when called to account by God, "Am I my brother's keeper?"

4. You align yourself with those who resent the suggestion that God has any prior claim on their possessions.

FOUR WAYS TO ANSWER THE CALL FOR AN OFFERING

1. **To give nothing.** This will lead to the ultimate recall of every missionary, at home and in foreign fields.

2. **To reduce my contribution from that of last year.** The result of such giving is the reduction of the forces now in the fields.

3. **To give the same as last year.** Standing water is soon stagnant, neither is it palatable nor healthful. Beside, surpassing former goals gives lasting satisfaction.

4. **To increase my offering over previous years.** This means that I want to see continued advancement in our Missionary enterprises, and am willing to share in the cost of such advancement.

So every member of the Brethren church will be automatically classified by his attitude toward the call for an offering for the work of the Missionary Board of The Brethren Church. God knows any extenuating circumstances that may give us a right to pass up this call, and He will bless us for our willingness, but we cannot deceive God as to the actual state of our heart in reference to the salvation of human souls.

SO—

Because the love of Christ constraineth us;

Because the souls of countless numbers are perishing without a saving knowledge of the Lord;

Because portentous events in our day presage the possible consummation of all things;

Because we all want to have a share in sending forth the Gospel;

Your National Home Mission Board appeals for a sincere and hearty cooperation of all the churches of the Brotherhood in the raising of an offering for National Home Missions commensurate with the priceless value of human souls, commensurate with the matchless love of Him in whose name the offerings are disbursed, and indicative of the gratitude which should swell in our hearts in being called as co-workers in so glorious a service.

Take your offering on the Sunday nearest Thanksgiving on which you have services, and send it immediately to

MISSIONARY BOARD OF THE BRETHREN CHURCH,

Dyoll Belote, Off. Sec.,
225 W. Liberty St.,
Ashland, Ohio

"In Defense of the Faith" Department

The Deity of Christ Evidenced in His Perfect Humanity

By Frank G. Coleman, Jr.

The heart of Christianity is a living faith in a living person. Jesus Christ, Son of God, Son of Man, is the sole foundation on which we rest. Let Him be seen as superhuman in His origin and person, and His superhuman works become not only credible, but the necessary complement to His character. Establish His deity and He is, in truth, exhibited as the Way, the Truth and the Life; the Prophet, Priest and King of regenerate humanity. Know Him as Immanuel, God with us, and He is seen as the Author of the new creation; the Eternal Word become flesh; very God and very man in one undivided person, the Savior of the World. The deity of Christ is the article of the standing or falling church. Christ's word then becomes the only unerring and efficient guide of truth; Christ's work, the only unfailing and sufficient source of peace; Christ all in all—this is the principle of genuine Christianity.

For centuries the approach to the deity of Christ has been made through His miraculous works. But men deny the miraculous. The proof of His deity has been offered in the prophecies fulfilled in Him. But men deny that God is a God of revelation. The divine attributes predicated of Him have been presented as the attestation of His claims. But men deny the presence in Him of those attributes. Should we not then reverse the order and seek to present from His humanity that evidence of His deity which is not open to rejection and which cannot be denied?

For that a humble Carpenter, who spent the first thirty years of His life in the seclusion of a little village, with no education beyond that which could be secured in the little village school, rose to be the moral and spiritual illuminator of the world, is a fact of history. And that out of the bosom of the most exclusive of all nations there emerged the one Catholic man, who alone has shown Himself capable of speaking to the hearts of sage and savage, philosopher and fool, young and old, in every nation and clime, and in every age, cannot be denied.

From this point of view let us examine the human character of Christ, taking up the man, Jesus of Nazareth, as he appears in the simple unsophisticated record of the honest Galileean fishermen. We shall find that in every stage of His life, both as a private individual and as a public character, He is so far elevated above the reach of successful rivalry, and so singularly perfect, that he becomes before our eyes the central miracle of the moral universe.

The Evidence Of His Early Years

God was manifested in the world first as a child, a poor child in one of the poorest towns of a downtrodden country; in the most unlikely spot of that town, a stable. But around that child in the manger, heaven, earth and hell seemed to move with Him as their center. The dark suspicion of Herod, the setting of stars in the heavens, the Magi's visit from the distant East, the adoration of the Judean shepherds, beset by danger yet marvellously preserved—here is a conception too deep, too sublime, too significant, to be an invention of unschooled fisherman.

The remarkable reticence of the Evangelists in presenting the early years of the Son of God is an evidence of the presence of the superhuman. Nowhere else in literature do we encounter the conception of a faultless childhood, of a growing, inquiring, surprisingly wise adolescence, as meets us in the gospel history. But one incident is recorded in the boyhood of the Master, the visit to the temple. He is found there, not teaching and offending the Jewish doctors by any immodesty or forwardness, but hearing and asking questions. Learning, yet filling the learned with astonishment at his understanding. There is nothing forced or unbecoming in the record, yet there is presented a wisdom and a spiritual intensity that far surpasses that of a purely human youth.

The mythical fancy of man is prone to yield to unnatural exaggeration. Other writers, in producing a superhuman childhood fail to achieve credibility. Hercules, presented in myth as a babe in the cradle, is exhibited as squeezing two monster serpents to death with his tender hands. The apocryphal gospels offer a strange contrast to the conservative canon. While Matthew, Mark, Luke, and John reserve the performance of miracles to the age of maturity, the counterfeit evangelists fill His infancy and early years with the strangest of meaningless miracles. According to their representation, dumb idols, beasts, trees, all bow in adoration before Him on His journey to Egypt. At five years of age He is pictured as changing balls of clay into flying birds for the idle amusement of His playmates. He strikes terror around Him, dries up a stream of water with

a word, transforms his companions into goats, and raises the dead to life. This is the falsehood and absurdity of unnatural fiction.

The sanity and reticent beauty of the gospel record is a standing testimony to the supernatural origin of both the history and the historical person set forth. Had the evangelists endeavored to concoct an account of a superhuman boyhood not having the reality before them, how surely would they have piled together a mass of exaggerations, drawing and overdrawing the picture, until neither heaven nor earth could find verisimilitude in it. But they present to us a supernatural history which shines out all the more by its contrast with the mythical shadow.

The Evidence Of His Preparation

About the prepartion for the public ministry of Christ we are given little actual information. But we do know something of the circumstances under which he grew to maturity; and there is no explanation in them for the astounding ministry upon which He entered, unless the supernatural element in His life is admitted.

He lived among a subject people in a remote and conquered province of Rome. His youth was spent in labor in the shop of a carpenter. He had access to no university, no library. He had no intercourse with polished society. He had no special opportunity for training apart from that of the home, the synagogue, the Scriptures, and the festivals. These were accessible alike to his brethren and to his Jewish contemporaries and gave Him no advantage over them.

The Jews knowing His human antecedents and his background, were rightly surprised with His wisdom and learning. "How knoweth this man letters," they asked, "having never learned?" (John 7:15). And again, "Whence has this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother Mary? And his brethren, James and Joses and Simon and Judas? And his sisters, are they not all with us? Whence, then hath this man all these things?" (Matt. 13:54-56). Where is the sufficient cause for such an effect?

The cause can never be found if the supernatural is not admitted. He can not be classed with either the school-trained or the self-trained. His wisdom far transcends that of the greatest of men and is absolutely unique. The only book from which he quotes is the Old Testament. He makes no reference to secular history, literature or science, those branches of knowledge which make up human learning. He deals only with the field of religion and in His field He is absolutely original and independent. He teaches the world as one who has learned nothing from it. He speaks with an authority that commands submission, with rebellion the only alernative. He speaks as one who not only knows the truth, but is the truth. Let the skeptic supply the sufficient cause and tell us why the scholars of the ages have failed to school another like Him.

Summary

Christ's was a humanity which, despite the lowly birth, the meager advantages of humble home in a despised nation, the derision and oppression of His learned contemporaries, yet rose to a height from which He shines forth as the Light of the World. Around the perfect humanity of the Savior deity shines, illuminating His early hidden life with the glories of the celestial. "His character and life were originated and sustained in spite of circumstances with which no earthly force could have contended, and therefore must have had their real foundation in a force which was preternatural and divine." The Christ of the manger, the Christ of the carpenter shop, the Christ of the cross, is the world's greatest miracle.

EDITORIALS

(Continued from page 4)

Ministers will probably be surprised to consider how much has been left out in the teaching (and perhaps the preaching) of the average church over a period of five years. In many churches much of the Bible is never touched. Some sincere Christians have never heard the scientific side of the creation story. Some have never heard of the outstanding prophecy of all the Bible, the seventy weeks of Daniel. A Christian woman recently told the editor she had never heard of Armageddon. It is frequently discovered that people are in profound ignorance concerning the great foundation Protestant doctrine of justification by faith. Many churches have never studied the book of Revelation. Long lists of other doctrines and important scriptural truths could be listed about which people are too often either in total darkness or in twilight uncertainty. There is not a church in our brotherhood or any other brotherhood which has gotten beyond the need of systematic Bible study. If the seasons of the year have effect on the work of our congregations, the Fall is certainly a splendid time to begin a carefully planned Bible teaching campaign.

THE PERSONAL WITNESS

The editor recently enjoyed the privilege of speaking several evenings at the church at Danville, Ohio, where Brother Rempel is the faithful shepherd. We enjoyed many happy hours in the fellowship of the gospel with these people. One side light of the meeting should be interesting to all our readers. On one occasion, Brother Rempel was driving out from Akron alone in his car. He picked up a hitch-hiker who was on his way back to Ohio State University. The conversation soon drifted to the truths of the gospel. The young pastor's keen discernment discovered that the young University stu-

dent did not understand the relation of the death of Christ on the cross to the structure of Christianity. With care and precision the fact of our sins being placed on the sinless Son of God, and His perfect righteousness being made available for us, was explained. This was new truth and light. At length, the young man said, "Well, I have gone to church all my life, but I never have heard this before. I do not say that the preachers did not preach it, but at least I never understood it." As he left the car, he added further, "From this time on, I want you to know that I am trusting Christ as my Savior." From this incident a number of facts should be remembered. First, it is well always to keep our eyes open for some hungry soul whom God will place in our pathway. Again, the wisdom of the world and secular education is not an indication that people understand the gospel. Yet again, there are thousands upon thousands who have gone to church all their lives who have never grasped the simple foundation truths of the gospel. Furthermore, preachers should remember that even though they have preached the great truths of the gospel, it is not always an indication that the people have comprehended them. No preacher should ever say of any truth, "I have already preached it and that is enough." The truths of the gospel need to be presented over and over again. They who have learned to tell the story of the cross of Calvary as it is revealed in its thousands of angles in the Bible have learned a real art. Preachers and teachers, do not become weary or tired in presenting the meaning of the death of Christ. It is God's answer to everything that is wrong with the world. Yours is the greatest and most indispensible work known to men. Tell the story again—and don't forget to tell it to the individual in personal interview. Perhaps you may answer some of his most serious problems and questions.

Thanksgiving Sunday

November 20, 1938

A REVIVAL OF THANKSGIVING AND PRAYER

The old-time Christian observance of Thanksgiving Day has been practically discarded. In days of greater God-consciousness, grateful people assembled in their churches to give thanks to God for His manifold mercies. But the holiday spirit has crowded out the national remembrance of God, our Creator, Preserver, and Benefactor. This omission causes much concern for the spiritual welfare of the Church and the moral welfare of the nation.

In the firm belief that God will bless united efforts to retrieve the lost spiritual radiance of Thanksgiving Day, the Great Commission Prayer League of Chicago is sending out a poster with an urgent Call for special observance of **Thanksgiving Sunday** (November 20, 1938). In this Call weighty reasons are given for thanksgiving and prayer, as follows:

"The carnival of semi-pagan feasting and sports has largely taken the place of our old-time, God-recognizing Thanksgiving Day. The radiance of Christian faith manifested by our fathers has been largely lost. A God-forgetting world, blinded by God-dishonoring philosophies, bows at the shrine of the goddess of sport.

"Thanksgiving Sunday affords a wonderful opportunity for the demonstration of Christian **Gratitude, Humility,** and **Dependence Upon God.** Rallying Christian forces for such sacrifices of praise, thanksgiving, and prayer is a Church-wide responsibility. Millions who are forgetting God need to be awakened. The priestly position and ministry of the Christian Church must be recovered. If used properly, **Thanksgiving Sunday** will prove an aid to revival.

"Regular worshippers will be present in the churches on that day. Because of the tide of national thought, Thanksgiving Sunday is a logical day to accelerate spirituality. Thanksgiving Sunday affords opportunity for rallying our membership for a great public witness of our faith in God, appreciation of His mercies, and prayer for a spiritual awakening. This advantage should not be lost.

"Such an expression of faith in God will stir into flame embers of revival fire, assemble Christian forces, restore the family pew, witness to God's goodness, and awaken new hopes in ministers. Revival of the Church will be a real antidote for materialism and atheism. The dykes safeguarding public morality against the rising tide of lawlessness and wickedness will be strengthened.

"Enlist every Christian family! Make Thanksgiving Sunday, November 20, 1938, the greatest Christian assembly day of the year. Prepare immediately for great morning and evening services. Display the poster. Pray much."

For additional copies of the poster, address:

GREAT COMMISSION PRAYER LEAGUE
808 N. LaSalle St., Chicago, Ill.

"GOD'S MERIT, MINE"

O precious day when I forsook
The ways of men for those of God,
When from His proffered hand I took
His victory in this, the clod!

O days of days when striving ceased,
And faith was born of love divine,
When all of merit I released,
And helpless, found God's merit, mine!

—Gene Farrell

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C. E. Topic for Young People

Topic for October 30, 1938
SALVATION THROUGH FAITH
(Missionary)
(Acts 10:34-48)

Suggestions for the Leader

Many years ago some people believed that only Jews could receive salvation. These people did not have an encouraging message for the Gentiles. Nevertheless, God revealed His will to the early Christians that He would save all persons who called upon Him. The color of skin, nationality, or past experience made no difference.

It is true that salvation is of the Lord and to the Jews first. Jesus was born in a Jewish home. The early evangelists were Jews. They were supposed to carry the message of salvation to all people. This they did in part. Peter, Paul, and others witnessed many Gentiles come to Christ. After their conversion, they too, became witnesses for the Lord.

Today we have more Gentiles in the Christian faith than Jews. In some cases, we have become missionary to unbelieving Jews.

The topic tonight emphasises the fact that salvation is through faith. We become Christians by what has been done for us and not by what we do. We accept the atonement as a finished work for salvation. Circumcision, baptism, and other things do not bring salvation; but indicate and declare that that the work has been done.

The speakers will trace the steps of the early Christians. They will point out how the gospel was offered to the Gentiles as well as the Jews.

1. God is no Respecter of Persons. Acts 10:34; Rom. 2:11.

God does not show favor to one person on account of rank, family, wealth or partiality arising from any cause.

The Jews supposed that they were specially favored by God, and that salvation was not extended to other nations, and that the fact of being Jews entitled them to this favor. Peter says that he learned the error of this doctrine and that a man is not to be accepted because he is a Jew, nor is he to be excluded because he is Gentile. The barrier is brokn down and the offer of salvation is made to all.

Additional references may be found in Deut. 10:17; Rom. 10:12; Eph. 6:9.

2. He that Fears God and Works Righteousness is Accepted of God. Acts 10:35.

Acceptance with God does not depend upon the fact of being descended from Abraham, or of possessing any privileges but on the state of the heart.

The word fear does not mean to be afraid. The Bible use of the word has the thought of trust. Those persons who fear God, trust Him and take Him at His word. In the first place, we must honor God and heed His law.

A person works righteousness when he does that which is right and just. This refers to his conduct toward man. We all have a duty to discharge toward others that proves that our conduct is becoming a righteous person.

The two things that are absolutely essential to every Christian then are: 1. Honoring God and His Word, and 2. True Christian living before others. It ought to be clear in our minds that these things do not merit salvation but are expected of persons saved. In other words, the most natural thing to expect of a saved person is that he will live that way and others can see it.

3. The Word of Salvation was first sent to the Children of Israel. Acts 10:36; Rom. 1:16.

In the wisdom of God, it seemed best to select the Jews to be witnesses for Himself. Once to those people that sat in darkness, light appeared; and to them which sat in the region and shadow of death, light sprung up. They received the first opportunity to see the light and receive it (Matt. 4:16). We know what happened in the Jewish world. Many Jews did not accept Christ as their Messiah. "And His own received Him not" (John 1:11). The Jews that did accept Christ were persecuted and offended by their brethren and then they turned to the Gentiles. No doubt they would have turned to us anyway at a later time. Certainly God had in mind to extend the invitation that "whosoever will may come." Only it was to come through the Jewish messengers.

At the present time, there is a movement in the world against the Jews. Christians always are reminded of the great debt that we owe to them and could never approve of any persecution of God's chosen messengers. Our religious heritage is traced back through Jewish history. Those who are not true to God will be brought before Him to answer for that and it is not up to mankind to attempt to destroy them for unfaithfulness.

If there are any in doubt as to God's purpose and dealings with the Jews, they ought to read all of the 4th chapter of John. These are words from Jesus and He says, "For salvation is of the Jews."

4. John the Baptist Preached Salvation Through Jesus Christ. Acts 10:37-38; John 1:29.

John did the work of a missionary. He came as a herald for Jesus and announced His coming to the people of Palestine. He laid special stress upon repentance and baptized persons that showed signs of repentance. His work was work of preparation for One greater to follow. In fact, he constantly referred to Jesus as greater than he.

Once John deliberately pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sins of the world." He did this at the expense of losing his following; but John realized that he must decrease while Jesus would increase.

The faithful testimony of this great man of God indicated that he was convinced that salvation could come to mankind only through faith in the Son of God. His reference to the "Lamb" is a reference to sacrifice and atonement.

Read all of John, chapter one. Point out to the C. E. members how John honored the Lord Jesus and sent his disciples after Him.

5. The Apostles Witness to Salvation in Christ. Acts 10:39.

Since the main reference is taken from Peter's sermon to the Gentiles. it means that he stood ready to testify for Christ. There are many other references and other apostles and disciples that gave their testimony too.

Acts 2:38-39; 4:12. Peter's testimony.
Ephesians 2:8. Paul's testimony.
Acts 15:13. James' testimony.
John 1:12. John's testimony.

6. The Prophets Witness to the Salvation in Christ. Acts 10:43.

There were many things about salvation that people did not know, before the time of Christ. However, the prophets did receive revelation from God and that proved that they understood that salvation was of the Lord. Moreover, it was free to anyone calling upon the name of the Lord. Here are some of the witnesses:

Isa. 55:11; 59:20. It is for everyone and the Lord is the Redeemer.
Jer. 3:23. Truly in the Lord our God is the salvation of Israel.
Jonah 2:9. Salvation is of the Lord.
Micah 7:7. The God of my salvation.
Habakkuk 2:4. The just shall live by faith.
Zech. 9:9. The King cometh unto thee; He is just, and having salvation.

7. The Gentiles Receive Salvation, Just like the Jews. Acts 10:45.

Other speakers have stressed the fact that salvation can come only through faith in Jesus Christ. They have shown that Bible writers understood that the offer of salvation was extended to all people regardless of family, race, position, or nationality. In this talk, it should be made clear that

there were many Gentiles saved and there are many being saved today.

The classic reference in this study in Acts 15. Here is an account of the council at Jerusalem. The main subject for discussion is whether or not Gentiles could become Christians and be saved apart from the Jewish rite of circumcision. Had the restriction been put on salvation, then works would have entered in. However, the decision was that persons could be saved and enter the church without the Jewish rite. They said, "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." (vs. 11). Further, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (vs. 28).

Questions

1. How does faith have an element of belief and acceptance in it? Rom. 10:9-10.
2. In what way do Jews and Gentiles become one in Christ? Rom. 15:5-13.
3. Why was the gospel given to the Jews first?
4. What is the final proof that God saves Gentiles as well as Jews? Acts 15:12.
5. What kind of missionary work can we do in our community.
6. What kind of missionary work can we do for people of other lands?

Topic for Nov. 6, 1938 "The Glorious Appearing (Rev. 11:15-18; 14:14-20).

C. E. Topic for Juniors

October 23, 1938
GOD HAS A PLAN

(Aim: To show that God knows all things and has a plan for each life.)

Leader

When a builder decides to build a house what is the first thing he does? Does he go out and look around for materials for this house and when he sees something that he likes, buy it? Then when he has gathered together a large number of things he thinks should go into a house, start to build. No, of course not. If he did I am afraid he would have not only a very odd looking house but a very unsatisfactory one. When a builder decides to build a house the first thing he does is get an architect to draw some plans. Then he purchases his materials and builds his house according to the plans. If man is going to do anything that is worth while, he first of all makes plans. You boys and girls when you want your Christian Endeavor Society to be a successful one, first of all make plans and then carry them out.

So God has made his plans. He has a plan for every life, one that He has had from the very beginning. He knew that man was going to need a Savior, so he had a plan whereby man could be saved, whereby man might be made holy, so that he might go to the place prepared for him.

For discussion

Why could God make such a plan?

Acts 15:18—God knew His works from the beginning of the world.

Isaiah 46:10—God knows the end from the beginning.

Isaiah 48:3—God is never mistaken about what will come to pass.

Psalms 139:2—God knows even our thoughts ahead of time.

Some things God planned ahead of time.

I Peter 1:18-20 —Salvation through Christ.

Eph. 1:4-6; Rom. 8:29—That the redeemed should eventually be spotlessly holy and like Christ.

Eph. 1:5-7—That the riches of His grace might be revealed in future ages through the redeemed.

Illustrations of His plan for the Saved

I Cor. 12:12-27—They are like parts of a body. Each member is important. It takes all to make a complete body. Show from the importance of unseen muscles and bones how important each saved person is in God's plan. Your life may seem insignificant to you but it has an important part in God's plan. Many times it is the small parts that are the most important. (It might be interesting to list on a blackboard as the Juniors name them, some of the various parts of the body and then make a comparison of the part they play, such as the feet. What is their use? How may they be used of the Lord. Then show how incomplete the Lord's work would be if any one of these parts were left out even as the body would be if one of it's members was absent. So every saved person has a very definite place in God's plan.)

Eph. 2:20-22—They are like a building. Compare the various sized and shaped pieces with the difference in Christian's abilities and place in God's plan. Describe the appearance of a building without some of these insignificant pieces or without the little nails or bolts to hold it together. Show how each nail and each window is placed in the building with but one view in mind, that of a completed building, and so it is with the Christian, each Christian is placed in his place according to God's plan with but one view in mind that of completing the Body of Christ.

October 30, 1938
HOW GOD FEELS ABOUT SIN
(God's righteousness and justice)

Leader

God has not left us in doubt as to how he feels about sin. There are many verses in the Bible that show how God feels about sin. Isa. 59:2 says that our iniquities or our sins have separated us from God. He is holy. To the prophet of old, God was the absolutely Holy One, the One with eyes too pure to behold evil, the One swift to punish iniquity. God hates sin but He also loves the sinner. He loves the sinner so much that He gave His only begotten Son that man might be redeemed, that man might be made holy. When we think of the Holiness of God, we think of His spotless, perfect character. We think of one who is so holy He can not look on sin. One who is free from all evil doing. One who is absolutely pure. The Apostle John declares "God is light and in Him is no darkness at all." When we speak of the righteousness of God, we think of His actions and dealings with man. He forgives the sins of those who confess their sins but He also punishes those who are wicked and unrepentant. He also rewards those of His own who are faithful. The cross stands for God's holiness. Christ died not merely for our sins but in order that He might provide us with that righteousness of life which God loves. He died that we might be forgiven. He died to make us holy.

For Discussion

Has God ever sinned? Zeph. 3:5; Deut. 32:4; Job 34:10 — God has never sinned.

Why can man not stand before God? I Sam. 6:20; Ezra 9:15. No one is able to stand before God because of His righteousness.

Rom. 1:18 — Wrath against all ungodliness (that in which God is left out) and unrighteousness (that which is wrong).

We usually have too small an idea of sin. Here are some things God calls sin.

I John 5:17 — All unrighteousness is sin.

I John 3:4 — Lawlessness.

John 16:8, 9 — Unbelief.

Prov. 21:4 — Pride and even things necessary for the wicked to do to sustain their lives which are a dishonor to God.

James 4:17—Failure to do what one knows to be right.

Some facts concerning the Righteousness and Justice of God.

Psalms 33:5 — God loves righteousness and justice.

Psalms 89:14, Psalms 92:15 — Justice and judgment are inseparable from God.

Psalms 145:17, Zeph. 3:5, Rev. 16:7—God is always fair and just even in punishing sin.

Heb. 2:2-3, II Peter 2:4-9, Rom. 12:19—God will punish throughout the universe.

Rom. 2:2 — God will punish men according to truth, not according to their pretenses.

Rom. 2:6 — He will punish them according to their deeds.

Rom. 2:11 — He will show no partiality as men do.

Rom. 2:12-15 — He will punish them according to the light they have had.

Rom. 2:16 — He will punish them, not according to outward appearance but according to their hearts and thoughts.

God is a holy God. He is a righteous God. He is a just God. He will punish sin but he will also forgive sin. I John 1:9 assures us that if we confess our sin the righteousness and justice of God is our guarantee for forgiveness.

Elder George W. Rogers Promoted to Glory

Elder George W. Rogers, late pastor of the Leamersville Brethren Church near Hollidaysburg, Pa., passed into the glory and to his reward on August 19, 1938, at the age of 47 years 1 month and 14 days. That in the midst of life we are in death once again has been impressed upon our minds because of the sudden death of our departed brother which came as a shock to his family, and many friends. Brother Rogers had been in ill health for several years, yet he had been continually engaged in the Master's service until the end came, and a heart attack ushered him into the presence of his Lord.

Having arrived home in the late evening from the Montrose Bible Conference he had just related the experience of leading two souls to Christ as he was on his way home as a passenger in the car with the two men above mentioned.

Brother Rogers was a very humble man of God, and, therefore, a successful soul winner as a personal evangelist and pastor. Many lives have been touched and transformed by grace divine because of his zeal and eagerness to win the lost and dying to the Lord Jesus Christ as their personal Savior and Lord. A man of high ideals and honest conviction, always loyal to his Lord and to the church of which he was pastor; compromise with the forces of evil had no part in his program. He stood for his convictions, fundamental in every respect, contending for the "faith once for all delivered to the saints." The writer was privileged to spend some few hours with him in precious fellowship at various times in recent years and the burden of his heart has ever been to win the lost and to lead the saved into a deeper and richer experience in Christ Jesus.

Funeral services were held at the Leamersville Brethren Church on August 22nd at two o'clock where an assembly estimated at about eight hundred relatives and friends had gathered to pay their last tribute of honor and respect to one whom they had loved.

The service was conducted by the writer who was assisted by the following brethren: Rev. R. I. Humberd, Rev. Wm. H. Schaffer, Jr., Rev. J. L. Bowman, Rev. Ernest F. Pine, Rev. Stanley F. Hauser, Rev. H. W. Nowag, Rev. Mr. Mattocks and Brother Clair Gartland, each of whom made brief remarks and bore glowing testimony to the life and service of Brother Rogers, confirming all that I have above written concerning him.

Interment was made in Clover Creek Cemetery near Martinsburg, Pa., where in peace and blessed quietness his body awaits that glorious first resurrection morning! At the parting of the skies and the coming of our Lord to receive unto Himself His very own —there in the clouds of the air again we shall meet him, and together we shall "be forever with the Lord."

—Randall L. Rossman, Altoona, Pa.

DEBTORS' SLATE WIPED CLEAN

At Nashville, Tenn., just before Attorney Brown Taylor was installed as Judge of General Sessions Court, he sat down before an open fireplace and burned overdue accounts of his clients and considered all fees paid. He said: "My clients who still owe me may feel embarrased to have matters in my court and I might be embarrased to pass upon their rights."

Debt cancellation is a matter of international interest today. If Uncle Sam would burn the overdue accounts of the debtor nations as Attorney Brown Taylor did for his clients, how joyously the debtors would receive the news!

But there is a Greater than Uncle Sam who will frankly forgive each person who has sinned against Him. We cannot do better than recite the thrilling incident of debt cancellation which the Evangelist Luke records. It is as follows:

"And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees' house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, He spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

"There was a certain creditor which had two debtors: the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged.

"And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with her tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is that that forgiveth sins also? And He said unto the woman, Thy faith hath saved thee; go in peace."

The Lord can righteously cancel the sinner's debt of sins, because He **"died for our sins"** (I Cor. 15:3). He endured God's judgment against our sins. His precious blood was freely shed for the remission of sins. He arose triumphantly over sin. Satan, death, and Hell and lives in the power of an endless life. And now to Him "give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Are you enjoying the forgiveness of sins?

There Are Three Types of Christians who respond to the call to service:

1. Rowboat Christians — have to be pushed wherever they go.

2. Sailboat Christians — always go with the wind.

3. Steamboat Christians — make up their minds where they ought to go an dgo there, regardless of wind or weather.— Bulletin of the First Christian Church, Muskogee, Oklahoma.

Into His Marvelous Light

HOFF. William Isaac Hoff, son of Jacob and Nancy (Harter) Hoff, was born January 19, 1860 in Wabash County, Indiana, and departed this life at his home in Peru, Indiana, on August 24, 1938, at the age of 78 years, 7 months and 5 days.

On March 10, 1881 he was united in marriage to Leonora Jones, to whom two daughters were born, Carrie and Stella.

He became a member of The Brethren Church Sept. 17, 1916, during the pastorate of Rev. G. C. Carpenter and continued in fellowship until his death.

He is survived by his widow and two daughters, Mrs. George S. Baer, Ashland, O., and Mrs. Everett E. Baer, Mansfield, Ohio, and three granchildren.

Funeral was conducted by Rev. G. L. Maus and buriel in Greenlawn Cemetery, Mexico, Indiana.

GEORGE S. BAER.

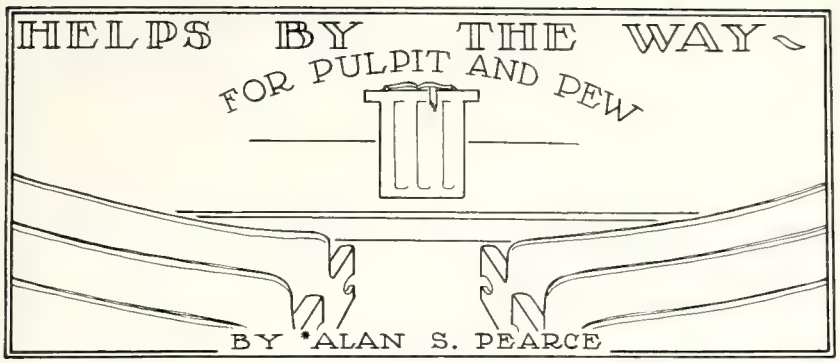
DOLLAR.—Turner Dollar, Jr., a member of the First Brethren Church of Altoona, Pa. went home to be with the Lord on January 21, 1938, at the age of 21 years, 7 months and 19 days. He was the son of Mr. & Mrs. Turner Dollar of Altoona, and when his health permitted, was regular in attendance at the services of the church. Though he had been in ill health for several years, his death was sudden and came as a great shock to his family. Funeral services were held on Jan. 24, 1938 and conducted by the writer. Interment was made in the Carson Valley Cemetery at Cross Keys, Pa.

RANDALL L. ROSSMAN, PASTOR.

MILLER.—Mrs. Carrier Virginia Miller, for many years a faithful member of the First Brethren Church of Altoona, Pa., passed to her reward on June 20, 1938 at her late home near Coburn (Altoona). Her death was caused by complications following an operation several months previously for cancer. She was active and faithful not only to her church, but also to her Lord. Her memory shall linger with us throughout the years because of her patience in suffering, strong faith in and devotion to God. Funeral services were conducted by the writer on June 23, and interment was made in the Grandview Cemetery, Altoona.

"Precious in the sight of the Lord is the death of His saints."

RANDALL L. ROSSMAN, Pastor.



DONT'S FOR MINISTERS

An English paper gives the following as the charge delivered at an installation by a Detroit pastor. It is full of suggestion, not only for ministers, but for others as well:

Don't study without prayer.

Don't pray without study.

Don't feed people with unbaked dough.

Don't tell all you know in one sermon.

Don't put the hay too high in the racks.

Don't offer sentimental confections or intellectual shavings.

Don't mistake philosophy for Christianity; cant for piety; noise for zeal; or crowds for success.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't mistake length for profundity, nor brevity for wit.

Don't offer to other people manna which you have not tasted yourself.

Don't imagine your sermon to be a revelation, or anything but the text to have "Thus saith the Lord" written across it.

Don't try to make bricks without straw.

In the Congregation

Don't forget that you belong first to Christ, second to the whole church, and

Don't be a sectarian.

Don't be afraid to be a denominationalist.

Don't live in the clouds.

Don't hold yourself too cheap.

Don't try to do anybody's duty but your own.

Dont' let a few—and especially the same few—do the work of the many.

Don't spare the peoples' pockets, for therein lie their hearts.

Don't expect the sun to shine through all the twenty-four hours of the day.

Don't expect that all your geese will be swans, or all your believers saints.

Don't expect Rome to be built in a day, or the Lord to be in as big a hurry as you are.

Don't drive, but lead.

Don't ask any to work harder than you do yourself.

Don't be disappointed when harvests do not come in a day, and oats do not spring up like Jonah's gourd.

Don't see everything that is wrong in the congregation.

Don't despise the rich nor dishonor the poor, nor esteem yourself wiser than your brethren.

Don't feel yourself responsible for the universe, nor try to spread yourself over creation.

Don't fail to appreciate your predecessor.

Don't fail to prepare for your successor.

* Associate Pastor, First Brethren Church, Long Beach, Calif.

HOW THE LORD JESUS LOVES AND CARES FOR HIS OWN.

"Having loved His own which were in the world, He loved them unto the end." (John xiii. 1.)

Unfathomable Love.—"As the Father hath loved me, so have I loved you." (John xv. 9.)

Unspeakable Joy. — "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." (John xv. 11.)

Unruffled Peace. — "Peace I leave with you, My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid." (John xiv. 27.)

Unchanging Word. — "Then said Jesus to those Jews which believed on Him, 'If ye continue in My Word, then are ye My disciples indeed.'" (John viii. 31.)

Unbounded Grace.—"And He said unto me, My grace is sufficient for thee." (2 Cor. xii. 9.)

Unlimited Strengeth.—"My strength is made perfect in weakness." (2 Cor. xii. 9.)

Unending Glory. — "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." (John xvii. 24.) —Selected.

AN OLD ENGLISH VERSE

To talk with God no breath is lost;
Talk on!
To walk with God no strength is lost;
Walk on!
To toil with God no time is lost;
Toil on!
Little is much, if God is in it,
Man's busiest day not worth
God's minute.
Much is little everywhere,
If God the business does not share.
So work with God—then nothing's lost;
Who works with Him does well and most.

DEFINITIONS OF HOME

A London magazine asked the question, "What is home?" Seven of the answers, which the editor called "gems," were selected and published, and are as follows:

"Home—A world of strife shut out, a world of love shut in."

"Home—The place where the small are great, and the great are small."

"Home—The father's kingdom, the mother's world, and the child's paradise."

"Home—The place where we grumble the most and are treated the best."

"Home—The center of our affections, round which our hearts' best wishes twine."

"Home—The place where our stomachs get three square meals a day and our hearts a thousand."

"Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity." — Canton (O.) Christian.

A BENEDICTION

May the grace that is all sufficient,
the mercy that endureth forever,
the peace that passeth all understanding,
the joy that is unspeakable and full of glory,
the hope that maketh not ashamed and fadeth not away,
keep us in Christ Jesus until the day breaks and the
shadows flee away, and we shall see Him face to face,
and are like Him. Amen.

(Benediction used by Colonel F. J. Miles at the General Conference, Keswick, N. J. July, 1938).

WORLD'S TALLEST MAN

(Continued from page 2)

Place the death of Christ for sins and His resurrection for our justification together, for your resting place, and your song will be:

"I heard the voice of Jesus say:
Come unto Me and rest,
Lay down, thou weary one, lay down
Thy head upon My breast.
I came to Jesus as I was
Weary and worn and sad,
I found in Him a resting place
And He has made me glad."

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AUTUMN

WINTER

Vol. LX, No. 42 October 22, 1938

The BRETHREN EVANGELIST

Miss Maggie E Witt
2-15-89
R 2

My Hiding Place

Lines written by Major Andre, a British spy in the American Revolution, a few days before he was executed:

Hail! Sovereign Love, which first began
That scheme to rescue fallen man!
Hail, matchless, free, eternal grace,
Which gave my soul a Hiding Place.

Against the God Who built the sky
I fought with hands uplifted high;
Despised the mention of His grace,
Too proud to seek a Hiding Place.

Enwrapt in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure without a Hiding Place.

And thus the eternal counsels ran
"Almighty Love, arrest that man!"
I felt the arrows of distress,
And found I had no Hiding Place.

Indignant Justice stood in view,
To Sinai's fiery mount I flew;
But Justice cried with frowning face
"This mountain is no Hiding Place."

On Jesus God's just vengeance fell,
Which would have sunk a world to hell;
He bore it for a sinful race,
And thus became their Hiding Place.

Should sevenfold storms of thunder roll,
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my Hiding Place.

A few more rolling suns at most,
Shall land me on fair Canaan's coast,
Where I shall sing the song of grace
And see my glorious Hiding Place.

Do You Want Proof?

By Kenneth W. Wuest

Science is knowledge gained and verified by exact observation and correct thinking. The student is trained in its laboratories to accept nothing except that which can be clearly demonstrated as fact. Science has to do with those things that can be apprehended by the five senses. It has no instruments with which to explore the realm of the abstract. Facts in the latter realm, however, can be demonstrated as such in just as convincing a manner by the use of pure logic addressed to pure reason, as facts in the natural realm by the observation of the five senses. Our minds are so constituted that we are compelled to give assent to a demonstrated fact whether we desire to or not. Scientific demonstration compels acquiescence. True logic is no less powerful.

The claim of the Bible for itself is that it is a Divine revelation. Many of us were early taught to so regard it. But can such a claim stand the scrutiny of the scientifically trained observer working in the realm of the abstract with the instrument of pure logic? If we use the statement of the Bible, "All Scripture is given by inspiration of God" (II Timothy 3:16) as a working hypothesis, can we find such support for it in the realm of logic as will compel our acceptance of it as a fact? The subject of our investigation is the Bible; our instrument, pure reason. Faith is ruled out. Our investigations and arguments are as follows:

The Bible states that man is a totally depraved free moral agent, unrighteous in his standing before God's law, evil in all his thoughts, words, and deeds, and under the just condemnation of the Judge of the universe. For evidence of this fact read Genesis 6:5, Isaiah 1:1-6, Romans 1:18-3:18. Whether this teaching is true or false is beside the point. The fact is that the Bible makes such statements.

Other systems of religion, while presenting the fact of evil in some way, differ from the Bible in its definition of sin. The Bible is unique in this respect. Every system other than that presented in the Bible offers to the individual a salvation from the consequences of his wrong-doing based upon his own efforts whether in the form of worship, penance, good deeds, offerings of one sort or another, or improved character.

The Bible differs from them all in offering a salvation procured for the individual by the personal sacrifice of the God who righteously imposed a sentence of death upon the sinning individual; the Judge in this case stepping down from His judgment throne, and taking upon Himself the guilt and penalty merited by the sinner (Romans 3:21-26), thus satisfying the just demands of His law and opening the way for the righteous bestowal of His mercy.

But good works can never be substituted for the death penalty. A court of law will never accept whatever good the condemned has done, and set aside the penalty of death. The crime committed merited death, nothing less. Evil that can be atoned for by good works must be of a different nature from that whose character demands the death penalty. Therefore, the sin spoken of in the other systems is different in its nature from that spoken of in the Bible.

The Bible term "sin" refers to a wilful violation of the laws of Deity which incurs a penalty of death, whereas the evil of the other systems is merely a moral aberration which displeases the Deity. If the Bible teaching regarding sin is true, and that is our working hypothesis, although we do not claim it as a fact, then the Bible writers have uniformly uncovered the sin of man, whereas the producers of the large number of other religious systems have covered up its true character.

Psychology informs us that the habitual actions of an individual come from his nature, whereas his extraordinary actions are superinduced by an outside stimulus. The many producers of religious systems other than the comparatively few men who wrote the Bible, uniformly differ from the latter in their conception of sin. This uniform tendency demonstrates habit, the habit of these men, and therefore the habit of the human race to differ from the teaching regarding the nature of sin as spoken of in the Bible. Therefore, their religious productions issued from them as men.

But the writers of the Bible are an exception to this rule. They differed widely from the conception held by the other writers. In so doing they did not act according to their natures, which would ordinarily cause them to differ from the Biblical conception of sin, but contrary to their natures in teaching it. Therefore, they acted by reason of an outside stimulus, one outside of the human race. The teaching of the Bible therefore regarding sin, came from without the human race, namely from God. And because that teaching is vitally and inextricably interrelated with the other basic teachings of the Bible, we must conclude that the entire Bible came by reason of an outside stimulus. It must therefore be a revelation from God.

Will you follow another line of reasoning? Our working hypothesis is that "All Scripture is given by inspiration of God." We are not claiming this to be true, but are looking for facts which could support such a statement. Again, we turn to an investigation of the Bible.

The Bible speaks of a righteous God who, as Judge of the universe, demands that every infraction of His laws be punished. The penalty must be paid in order that justice be satisfied and His government maintained (Genesis 18:25; Romans 1:18; 2:1-3, 16; 3:10-12, 19-p0).

The Bible speaks of a loving merciful God who desires to save the sinner from that punishment and bless him with salvation (I John 4:8; II Peter 3:9).

But here reason faces a difficulty. Either God can be merciful at the expense of His justice or just at the expense of His mercy. He cannot punish and save the sinner at the same time. But if justice is not satisfied, God's government cannot stand. If mercy cannot be lavished upon the evil doer, then God is not omnipotent, for He cannot do that which He desires to do.

But reason reflects that God to be God must be omnipotent. Therefore, He can be just and merciful at the same time. But how that can be ac-

(Continued on page 16)

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WAR COST

According to the League of Nations Armaments year book, the expenditures for armaments in 1937 totalled $11,857,000,000. Most of us need to stop and figure a bit when we have to read into the billions. It is said that this figure is nearly three times as much as was spent in 1913 just prior to the World War. Seven nations, the United States, Great Britain, Italy, Germany, France, Japan, and Russia are responsible for 76 percent of this expenditure. When the King reigns in the millennium, the nations will know world peace and they will not learn war any more. Even if there were nothing else to bring prosperity, the money wasted in armament would be sufficient to remove all financial depressions.

THE WAGES OF SIN

When the Bible tells us that "the wages of sin is death," the meaning goes far deeper than mere physical death. Death in the Bible was real, long before physical death was ever known. The very instant that Adam and Eve sinned, they died (Gen. 2:17). That is, they were separated from God. Physical death came later as the natural consequence of their previous death by sin. Until one receives life from Christ at salvation, the Word of God reveals a man to be "dead in trespasses and sins." This gives us an understanding as to why some people are so dull of hearing—they are dead! What people need is life—eternal life. Our Lord said, "I am come that they might have life."

THE REALITY OF DEATH

People do not realize the reality of death until it comes close home. It is certain to come sooner or later. Forty millions of souls pass through the dark unexplored valley of death every year. They die at the rate of eighty a minute, more than one every second. It is the hope of the Christian that the coming of the Lord may take place before death overtakes. Millions of God's people have died without realizing that blessed hope, but there will be one generation of Christians who will go without dying. It will be earth one second and heaven the next. What glory! Read 1 Thess. 4:13-18 for God's sure promise.

UNION OR UNITY

In October 1937, at the General Convention of the Protestant Episcopal Church the following resolution was adopted.

"The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

"The two Churches, one in faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective churches."

Without any argument, the General Assembly of the Presbyterian Church passed a pleasant and courteous resolution as follows:

"That the Moderator and Stated Clerk of the General Assembly, together with the Chairman of the Department of Church Cooperation and Union, be directed to report to the Presiding Bishop of the Protestant Episcopal Church that the Presbyterian Church in the United States of America cordially welcomes the resolution adopted by the General Convention of the Protestant Episcopal Church meeting in Cincinnati in October, 1937, and declares its earnest and prayerful purpose to cooperate with the Protestant Episcopal Church in the United States of America in the study and formation of such plans as may make possible the union contemplated."

This does not mean that the two denominations have united nor that they will unite. These friendly little gestures do not indicate much until one or both parties will take them more seriously. It appears that some men can see no unity except that which is an outward tangible union. When our Lord prayed "that they all might be one," we question if He was thinking of outward union. We are certain at least that He was not thinking of outward union of religious groups which differ widely on the fun-

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damental facts of God's revelation. He was talking about a unity which exists far deeper than any outward union. The real unity between believers already exists in a sense even though there may not be organic union. The unity which is of real and eternal value is the tie which binds together all those who are saved, born again, and who have eternal life. There is a thousand times more unity between such than can ever exist between the saved and the unsaved even though they be in the same visible fraternity. Real unity is not mere outward organization and form. If outward union is to be realized in these closing days of the age, it will take place as the saved of all communions are driven together by a common testimony and a common hope, while the chaff of all communions is busy forming its outward organization for show. Let the people of God walk with God, and they will find themselves in the company of others of like faith. The names of the groups may be different, but there is a sweet fellowship and unity which can never be known by this world nor by any worldly religious organization. This unity is even now enjoyed by God's true obedient children.

OUR MISSIONARIES

Most of us never stop to think how it would be if we had no English Bible. We think of it as a permanent fixture of our civilization. The natives of Africa have had no such permanent fixture as an anchor for their lives. It therefore becomes the task of our missionaries, not alone to preach the good tidings, but to present to the natives a Bible in their own language. Some of our own missionaries have done remarkable work along this line. Let us imagine our missionaries one or two of them sitting at a rough table in a little hut in an African jungle clearing. We see also a couple of the keenest natives present. Before them lie many books and Bibles. Some are English, some French, and some Greek. There is also a huge pile of notebooks, and a great number of manuscripts representing months of hard work. If we imagine ourselves listening in, we might hear one read aloud in English. Then he reads in French. Then he speaks in a native tongue. Check, check and double check. With the approval of all, the line of scripture is finally finished in the native tongue. Such hours may seem tedious to the missionary translators, but they will be well paid for their labors. Thousands of Africans may now hear and read the Bible in their own tongue. Thank God for our missionaries! We are also thankful that there were once some other "foreign missionaries" who translated the Bible into English. What the English Bible means to America, the native Bible may mean to the Africans.

A THOUSAND TONGUES

The American Bible Society has recently printed the Bible or a portion thereof in 1008 different languages and dialects. In these many languages the Bible is going on its way that whosoever will may hear and come to a loving Savior. The Bible will do its work. It will go on testifying of Christ until that glorious day when the number of those who are to make up the bride of Christ shall be called out of darkness into the marvelous light.

It is estimated that up to the time of the invention of printing only 33 languages had any part of the Bible translated. Furthermore the Bible was not

(Continued on page 14)

Interesting Notes and News

BROTHER FLOYD SIBERT will begin an evangelistic meeting the Monday evening after Thanksgiving at Mexico, Indiana, where Brother J. G. Dodds is pastor. Remember these meetings in prayer.

THERE WERE 1681 present at the Bible school at the First Church of Long Beach on October 2. This is the high water mark of all time.

AT BUENA VISTA, VA., the evangelistic meeting is going fine with excellent crowds and the Spirit's working is manifest. So far 51 have taken their stand for the Lord, not counting the special consecration service. There is still one more week of meetings. We praise His name.—Bernard Schneider.

THE McCARTNEYSMITHS will hold a two weeks meeting at the Vinco Brethren Church beginning October 16. Also S. S. Rally Day that day. All neighboring Brethren invited to attend these services.—Ord Gehman.

ALEPPO, PA., W.M.S. met here Oct. 7. Fine time; Brother Blood brought a splendid message from "Breath of God."

Aleppo church is looking with fond anticipation for the meeting with R. Paul Miller, Oct. 11-30. —Mary A. Snyder.

YESTERDAY (Sunday) was a great day here—Had 12 first time confessions. The Lord certainly has been blessing this church. Attendances the largest in history. Prospects are great! Pray with us for greater victories.—Leo Polman, (note new address) 4007 Tacoma Ave.

THE LINWOOD BRETHREN CHURCH will hold its Fall Communion Service Sunday night, October 30, starting at 7:30. An invitation is extended to all of like faith to enjoy this service with us.—Freeman Ankrum, Pastor.

A CORRECTION. In the article in the C. E. column written by Brother Norman Uphouse in the issue of Oct. 1, a statement in the first column, first full paragraph, page 20 should have read: "However, we are not unconcerned about our future state and home." The word **not** was inadvertently omitted.

THE LAST TWO SUNDAYS have been the best from the standpoint of attendance which the Middlebranch Bible school has seen for several years. Without any special drive there were 111 and 116 present respectively. One was recently received into membership through baptism. The Lord is blessing in all the services.—John Aeby.

A NOTE from Brother L. O. McCartneysmith announces that he will be in a meeting with Brother Ord Gehman, at the church at Vinco, Pa. beginning Oct. 16 and continuing two weeks. On November 17th, he will begin a meeting with Dr. Chas. A. Bame in the First Church of South Bend. Remember these in prayer.

PASTORS! Use this column to present a news brief to the brotherhood. This is your column.

BIBLE EXPOSITION DEPARTMENT

The Author of the Epistle of James and His Audience

James 1:1

SECOND IN SERIES

By Herman A. Hoyt

The epistle of James is not an anonymous letter for its author claims to be James. This claim adds something of value to the understanding of the letter. Truth is not augumented when the identity of authorship is known, but the truth is illuminated. Such is true for the epistle of James. Therefore, it is in order for the author to affix his name and position to the letter at the very outset. It satisfies the natural curiosity of the reader, and it gives authority to the message. For the student of the epistle, it environs him with the humanity and the individuality of its author, both of which shed new light over the pages if this sacred writ.

The destination of the epistle is equally important to the understanding of the message. The message is designed to meet the circumstances and needs of people. To know who they are, and what they are, will at least in a small way, and perhaps in a very great way, illumine the purpose of the author and the principles which he enunciates. It will further reveal whether the message must be confined to the local of time and place, or whether the message may reach out to include a larger group of people, extending through all time and into every place.

These factors will provide the limitations of this second study. They will also serve as a bridge to span the gulf between waiting minds and hearts and the message into which they will shortly enter. Therefore, let us note carefully the introductory verse of the book. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." In this passage we learn something about the *author* of the epistle, and something about its intended *readers*.

1. The Author Of The Epistle

1. The identity of the author cannot be dogmatically determined, but there seems to be enough evidence from which one may draw a safe conclusion. Three, and possibly four, men appear in the New Testament who bear the name James. In the order of their appearance in the New Testament the first is James, the brother of John, the son of Zebedee, one of the inner circle of apostles (Mt. 4:21). The next to appear is James, the son of Alphaeus, one of the twelve apostles chosen by our Lord (Mt. 10:3). The third is James, the Lord's half-brother, being a son of Mary and Joseph, and younger than our Lord (Mt. 13:55; Gal. 1:19). The fourth is James the less, who has been identified as James, the son of Alphaeus, thus reducing the number to three (Mt. 27:56; Mk. 15:40).

By a process of elimination it may be safely concluded that James, the Lord's brother was the writer of this epistle. James, the brother of John, could scarcely have written it unless it was written at a much earlier date than chronologists generally concede to it. Two theories have prevailed as to the date of the epistle: one that it was written about 62 A. D., and the other that it was written between 45-50 A. D. With either date James, the son of Zebedee, would be eliminated inasmuch as he was slain by the persecuting sword of Herod in 44 A. D. (Acts 12:2). James, the son of Alphaeus, is also eliminated as a possible author of the epistle of James for the following reasons. Had he written this epistle, it is very likely that he would have used his official title, that of apostle, instead of the designation "servant." This would have added weight to the message. Moreover, there is no evidence that he was especially prominent as a teacher in Jerusalem or in Palestine. But one James now remains; it is the Lord's brother.

The evidence at hand is all in favor of James, the Lord's brother, as the possible author of this epistle to the twelve tribes. He was one of the outstanding leaders of the apostolic church. He was one of the "pillars" in the church at Jerusalem (Gal. 2:9). He was the moderator of the Jerusalem conference (Acts 15). He may even have been an apostle (Gal. 1:19, with 2:12). At any rate, his position and prominence in the early church would warrant the conclusion that he is the author of this epistle. Another argument that would further support the conclusion that James the Lord's brother is the author, is the remarkable similiarity of style that this epistle sustains to the style of the resolution framed by James at the Jerusalem conference (Acts 15:13-21). Although tradition cannot always be trusted, the fact that there is tradition to the effect that James, the brother of the Lord, wrote this epistle, and that no tradition exists to the effect that any other James wrote it, seems to finally settle the matter.

2. The events in the life of James provide an interesting background to this epistle. Although he lived in the same home and came of the same mother, he with his brethren did not believe in the Lord (John 7:5). He felt that the Messiahship of Jesus should be manifested to the world, and he was unable to understand the reluctance of Christ to use the opportunity of a great feast to display his powers and convince the multitude (John 7:3-5). At one time, Mark informs us, he entertained serious doubts as to the sanity of the Lord (Mk. 2:21, 31). It is within a few months of the crucifixion of the Lord that John affirms the unbelief of James, and it may be that the view held by some very good expositors, that James was converted when the risen Savior appeared to him, has some basis in truth (I Cor. 15:7). A traditional story connected with the Lord's appearing to James after the resurrection is worth relating at this point. When Jesus died, James vowed he would eat no bread until he saw Him risen from the dead. When the Savior appeared to him He said, "My brother, eat thy bread, for the Son of Man is risen from among them that sleep." After the resurrection of Christ we find James identified with the small group of believers which composed the infant church that was baptized by the Holy Spirit on the day of Pentecost (Acts 1:13-14).

With the inauguration of the church, James takes a leading part in its direction. Apparently he became the ruling elder in the church at Jerusalem (Acts 21:18). It was to James that Peter was instructed to tell his strange experiences in the prison and of his miraculous release (Acts 12:17). James

was one along with Peter whom Paul saw when he came to Jerusalem after his conversion (Gal. 1:19). James was the one from whom it was said that certain messengers came to Antioch and caused the defection of Peter (Gal. 2:12). He was the Moderator of the Jerusalem council (Acts 15), and the framer of the resolution that brought about peace in the church and stimulated the progress of the gospel of grace among the Gentiles (Acts 15:13-21). He may even have written the message that was sent to the Gentile church in Antioch (Acts 15:22-29). Many years later when Paul made his last visit to Jerusalem, James was still the leading elder in Jerusalem (Acts 21:18-25). He may even have been an apostle, although we cannot be absolutely certain of that (Gal. 1:19; 2:9, 12). He does not claim apostleship, and he certainly was not one of the twelve, although he may have been one in the same sense as Barnabas (Acts 14:14). We feel certain that he was married, for Paul alludes to it in his epistle to the Corinthians (I Cor. 9:5). It is related that he was called by the people "The Just," a tribute to his uprightness and integrity. He was a true Israelite, a great leader, a genuine Christian, a strict observer of the law, and a lover of Christian liberty.

The only reliable information we have concerning his death is that he died a martyr to the great cause which he espoused. There are two reports describing the manner in which the martyrdom took place. One is related by Josephus. He says that about 62 A. D. the Sadducees had James along with some others arraigned before the Sanhedrin, obtained their condemnation, and had them stoned as transgressors of the law. Hegesippus gives a fuller account of the martyrdom. He says that when James gave strong testimony to Jesus as the Son of Man at one of the great feasts in Jerusalem, he was hurled from one of the gables of the temple into the street below. When it was discovered that he did not die from the fall, they stoned him, and during the process of the stoning he uttered the words of his greater brother and Lord. "Father, forgive them for they know not what they do." This so infuriated the mob that one of the priests rushed upon him and clubbed him to death with a fuller's bar.

3. The position which James assigns to himself in the greeting is that of a "*servant.*" He does not take advantage of his family relationship and assume the title of brother, neither does he assert eldership in Jerusalem assembly, nor does he claim apostleship in the early church, if he were an apostle. He is content to call himself a "servant." Something of his humility is revealed when the nature of his servantship is known. The word "servant" translates the Greek word *doulos* meaning bondslave. It is the lowliest type of servant referred to in the New Testament. Such a servant is one who has been captured, for such is the root meaning of the word (Mt. 18:23-34). James was literally captured by the Lord Jesus Christ when he beheld the risen Savior. Such a servant is freed by the method of ransom (I Cor. 7: 22-23). James had been ransomed with the precious life of Christ upon the Cross. Such a servant freely gave himself back to the one who ransomed him to assume the place of utter subjection. (Mt. 8:9ff). This James did when he discovered the price that Christ paid for him on the Cross. Such a servant became the servant of his master forever (Ex. 21:1-6). There was no other yearning of the heart great enough to turn him aside from the beloved master who by gratitude had made him his own. This was the experience of James. This was the kind of a servant he became. But there was only one servant like this that was perfect. That was the Lord Jesus Christ (Phil. 2:7). James could do nothing more than emulate the example of that greater Servant, his own Lord and Master. His mind, as it dwelt upon the mercies of God, argued that he must take this position. His heart, as it experienced the undeserved blessings of the new life, compelled him to assume this position. With gratitude he threw himself at the feet of his new master to be His forever.

In lowliness there is often exaltation. Such was true in the case of James. He was a bondslave, it is true. But he was a bondslave of "God", and in that fact there was exaltation. Whereas before he had been a slave to sin and Satan, he became a slave of God. In this use of the term "God" he undoubtedly has in mind the Father. The Jews made much over the fact that God was their Father (Jn. 8:41). And since James wrote chiefly to Jews, and since he himself was a Jew, this would be one point that he would emphasize. Whereas before, he along with his people were boldly claiming to be servants of God, but were mistaken, now with his eyes opened and his life ransomed, he could claim that he had actually entered into the relationship of a servant of God. It is interesting to note the importance of this in the mind of James. He emphasizes the fact by the order of the words in the Greek sentence. It reads, "James, of God and of the Lord Jesus Christ, a servant." This new and actual relationship was to him the most important thing he could say, so he puts it first in the sentence.

He is not only concerned with the importance of his relationship to God, but also his relationship to the *incarnate revelation* of God. He therefore bursts forth with the most complete single title of the Son to be found in the New Testament. He calls Him "the Lord Jesus Christ" and declares himself to be His servant. The coordinate conjunction "and," as well as the title, immediately places the Son on an equality with the Father. The fullness of the title reveals something of the fullness with which James comprehended his new found Lord. "Lord", the Greek equivalent for the Hebrew word "Jehovah," describes the Son as the sovereign of the universe dealing with all eternity. "Jesus", the Greek equivalent for the Hebrew word "Joshua", describes the Son as the savior of the universe dealing with all sin. "Christ", the Greek equivalent for the Hebrew word "Messiah," describes the Son as the servant of Jehovah dealing with all the chaos in the universe. As sovereign, the Son is ruling the world. As savior, the Son is redeeming the world. As servant, the Son is the one who will finally realize the kingdom of God. James announces to the twelve tribes that to this One he bears the relationship of a servant. And in this relationship James found reasons for both humility and exaltation.

II. The Readers of the Epistle

1. At the outset James clearly indicates the identity of his readers when he writes, "*to the twelve tribes.*" Almost anyone with some familiarity with the Old Testament recognizes in this phrase a reference to the twelve sons of Jacob and their posterity through succeeding generations. James has in mind the descendants of the twelve sons that are living at the time he is writing, and also the descendants that shall be living until the age of grace shall be consummated.

It is further evident that James recognizes no ultimate division in the twelve tribes. It is unquestionably true that he knew there had been outward division: that ten tribes broke away under Jeroboam and formed the Northern kingdom of Israel; while the two remaining tribes under Rehoboam formed the Southern kingdom of Judah; and that this division has been perpetuated through centuries to a more or less marked degree. But he recognizes *no ultimate division.* Actually they are still one people with one family relationship and one destiny.

Moreover, James is unable to comprehend what some modern thinkers speak of as the "lost ten tribes." To James those tribes were not lost through the Assyrian deportations during the siege and fall of Samaria. It is true that they were scattered among the nations, and many never returned to the homeland, but they were not *lost.*

(Continued on page 8)

That Little Word "Do"

By Bernard N. Schneider, Pastor, Covington, Va.

The Word of God has a great deal to say about good works. It is a very important matter with the Lord and it seems as if the teaching on this subject in the Bible is more clearly defined than on almost any other subject. The Bible teaches, in words as plain as can be found in any man's language, what good works will do and what they will never do. In this Book of books we are told, yes, shown just when good works are insulting God, and when they are the very will of God.

Perhaps the clearest passage on the subject of good works is found in Ephesians 2:8-10. There we are told not once, but five times what good works will not do. But in the same passage we are admonished that God's plan of salvation calls for, yes demands good works of the saved. However, to begin with, the Holy Spirit declares that good works will never, never save man, and have in fact nothing to do with any man receiving salvation from sin. This truth has received more emphasis in one single passage from the Holy Spirit than almost any other truth of the New Testament, and its importance is evident. Five times this truth is stated and emphasized in this passage. Let us take a look.

1. "By **grace** are ye saved" Grace means **the undeservable favor** of God, and excludes works.

2. "Through **faith**" Faith in the Bible means to **wholly lean upon another,** thus excluding our own works or worthiness.

3. "And that **not of yourselves**" This needs no comment. There is no plainer language than this.

4. "It is the **gift of God**" We work for wages. A free gift as mentioned here is just the opposite of, and depends in no way upon our efforts, but upon the good pleasure of the one who gives the gift.

5. **"Not of works"** How well the Holy Spirit knew human nature, ever ready to exalt self. What a sample of the patience of God. Usually God wastes no words in His Book and He says much in few words, whereas we say little in many words. But here He seems to have taken time out to pile up words in saying the same thing five times, how be it in a different form each time. Yet, blinded by the god of this age there are many who make their own attainment the basis of their salvation. This is an insult to God who sent the Son of His love to the cross to purchase salvation for man. No, good works will never save man. Oud "doing" has never paid for one single sin. Jesus declared that He Himself is the door to salvation and mentioned how some folks try to climb up some other way. Trusting in your own good works or goodness in any way for salvation is one of these "other ways", **and it is a sure way to climb up—to hell.**

Please, Do Not Stop Reading Here!

"Doing" is important. **Good works are as much a part of God's plan of salvation as grace and faith.** "For we are His workmanship, created in Christ Jesus **unto good works**, which God hath before ordained that we should walk in them." Good works are the result of salvation. "Doing" is salvation in action. It is living faith. "Faith without works is dead." This cannot be emphasized too strongly. The Bible has given a very prominent place to the teaching of the necessity of obedience and good works as the evidence of genuine salvation. The church of today should give it the same prominence in her teaching and preaching.

The Strongest Teacher of "Doing" is Jesus Christ

Many think that James is the strongest exponent of "doing" in the New Testament. Not so. The Lord Jesus Christ in His earthly ministry placed more emphasis on the necessity of doing for His "born again" followers than any Bible writer.

1. **He emphasized doing by His own example.** Space permits only the mentioning of a few of His examples in doing God's will. At the early age of only twelve years, Jesus answered the questions of His mother in the Temple with: "Wist ye not that I must be about my Father's business?" (O, that we might have the same ambition). At Jacob's well in Samaria His disciples insisted that He should eat, being hungry. But to their astonishment He told them: "My meat is to do the will of Him that sent me, and to finish His work." "Jesus went about doing good." And the day before He laid down His life for the sins of the world He had a talk with His Father, and among other things He told His Father: "Father, the hour is come....I have finished the work which thou gavest me to do." Pray, Christian reader, that you and I may be able to tell the Father that when we lay ourselves down to sleep. "I have finished the work which thou gavest me to do." We had better be doing, hadn't we?

2. **Christ constantly taught the necessity of doing in His Word.** The person that thinks he can be saved without doing God's will ought to consider the following statements of Jesus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but **he that doeth** the will of my

Father which is in heaven" (Matthew 7:21). "For **whosoever shall do** the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matthew 12:50). "And why call ye me, Lord, Lord, **and do not the things which I say?"** (Luke 6:46). "If any man **will to do His will, he** shall know of the doctrine, whether it be of God" (John 7:17). "For I have given you an example, that **ye should do as I have done to you"** (John 13:15). "If ye know these things, **happy are ye if ye do them" (John 13:17).** Besides these passages there are the parables of the talents and of the barren fig tree, teaching with emphasis that the Lord expects those whom He has bought with His own blood to bring forth fruit for Him.

It all adds up to this: We are saved by the pure grace of God, accepting salvation as a free gift from God through faith. As a result God demands a life devoted to doing His will. This will produce good works or fruit, pleasing to God. It also means this: **A life that does nothing for Christ is worth nothing to His cause.** How much is my life worth to Christ? How much is your life doing for Christ? How much did Christ do for you? "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

THE EPISTLE OF JAMES

(Continued from page 6)

They were as much in evidence at the time this letter was written as the two tribes which made up the Southern kingdom of Judah. Therefore James writes to the ten tribes as well as the two tribes.

The knowledge of the Old Testament that James displays throughout this epistle leads one to believe that he knew the prophetic program relating to these divided peoples. Since God still has them in mind, and is working out his eternal purposes in their behalf, and will yet join them into one people and kingdom, James sees no reason why the gospel and any message relating to the gospel shall not be one of the channels through which God shall work to bring about the unification of His chosen people. Perhaps James never had this fully in mind when he wrote, but the Holy Spirit who moved James to write, whose eyes see the end from the beginning, and to whose heart both kingdoms are precious, did have this in mind.

2. James further identifies his readers by indicating the place where they dwell. He uses a technical Greek expression for this purpose, the Diaspora. When translated this word means the dispersion, or a thorough scattering. The full significance is stated in John 7:35 when the Jews are reported to say, "will he go unto the dispersed among the Gentiles?" The scattering of the Jews among the nations began more than seven hundred years before this epistle was written. It began with the fall of Samaria in 722 B. C., and it continued with every invasion of Palestine through the succeeding years of history. The next great dispersion took place during the Babylonian deportations from 606 B. C. to 586 B. C. The third great dispersion was caused by Romans under Titus. The city of Jerusalem was laid waste and the inhabitants were carried away from the city into foreign countries. This last dispersion took place after the writing of the epistle of James.

A problem arises at this point in the study. It is true that James is writing to Jewish people of the dispersion. But the problem that confronts the student of the book is this: was James writing to Jewish people who were still embracing Judaism and nothing more, or was he writing to Jewish people who had progressed from Judasim into Christianity? The latter seems to be true, although there are many expositors who defend the former. But the proof that they were Jewish Christians shall be left for the following point. However, there is a problem which naturally arises at this juncture, if we assume that they were Jewish Christians. It is this: how did there come to be Christians throughout the dispersion? As for the answer to this problem, there is only one possible solution if the early date (45-50 A. D.) be taken for the writing of the book of James. Evangelization had progressed but little beyond the borders of Palestine by 45 A.D. through the medium of the apostles. Paul had not yet started out on his journeys of evangelization through the territory of the Gentiles. This leaves but one possible explanation, which is suggested by the book of Acts.

On the day of Pentecost when the church was born "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (Acts 2:5). This does not mean that they made Jerusalem their permanent dwelling place. They came to Jerusalem to be present at the great feasts in fulfillment of the law of Moses. While there in Jerusalem they were witnesses to the supernatural events that transpired on the day the church was formed. They heard the little group of disciples who had been baptized into the church speak with their lips the languages of the countries from which they came. Luke names these peoples: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt and in the various parts of Libia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians" (Acts 2:9-11). On that day, they were not only amazed at the speaking in tongues along with the other supernatural events, but they listened to a sermon from the mouth of Peter and three thousand were saved (Acts 2:41). Upon being joined to the church they continued with the church in Jerusalem (Acts 2:42-47).

Shortly after the formation of the church persecution began. It did not rise to its height until Stephen was called to the deaconate and began his soul-stirring ministry among the people which finally culminated with his monumental defense before the Sanhedrin and his stoning without the city. It is at this time that the "great persecution" arose under the leadership of Paul (Acts 8:1), resulting in the scattering of the Christians not only "abroad throughout the regions of Judaea and Samaria" (Acts 8:1), but also beyond the limits of Palestine into the surrounding countries (Acts 11:19). Luke relates that the persecution and scattering of the people resulted in a greater evangelization of the nations for the people "went everywhere preaching the word" (Acts 8:4; 11:20). This undoubtedly explains how there came to be a group of believers among the Jews dispersed throughout the Gentile nations.

3. The proof that these were Jewish believers, followers of the Lord Jesus Christ, seems to be quite conclusive. At the very outset of the epistle, James confesses where he stands. He calls himself "a servant..of the Lord Jesus Christ." This definitely exalts the Lord Jesus Christ to the place of Savior and Lord, and it definitely describes the relationship that a Christian bears to the Lord Jesus Christ. Therefore, when continuously throughout the

epistle he identifies himself with his readers one concludes that he is writing to men and women who hold the same faith (1:18; 2:1; 3:1; 4:5; 5:11).

James uses many expressions which are significant only of Christians. He calls them brethren twelve times in the Epistle (1, 2, 19; 2:1, 5, 14; 3:1, 10; 5:7, 9, 10, 12, 19). He speaks of their faith (1:3; 2:1). He says that they were born again (1:18). He speaks of them having Christ as Lord (2:1). He implies that they are called Christians (2:7). He declares that they live under a law of liberty (1:25; 2:12). He proclaims the coming of the Lord to them (5:7-9). He lays upon them the duty of converting men (5:19-20).

One problem arises in this connection. Someone may object that even if all this be true, why in writing an epistle did he write only to Jewish Christians? This may be answered by saying that at this early date, practically all Christians were Jews. Evangelization had not yet extended out to reach the Gentile world. Paul began his first journeys about 46 or 47 A. D. Thus James wrote to the people who were Christians at that time, and that group was comprised almost wholly of Jews.

In conclusion it may be said that the epistle of James is not only the heritage of Christians, but it is a message to Christians. In writing to the "twelve tribes" James wrote to them as Christians. However, this statement raises a problem, and the pertinent problem in connection with the destination of this epistle. Inasmuch as James addressed simply the "twelve tribes", why is it, if he meant the message for only Christians, that he did not address the epistle to the Christians within the "twelve tribes?" The very probable answer is that James had adopted the view later advanced by Paul concerning the true Jew: that "he is not a Jew, which is one outwardly;....but he is a Jew, which is one inwardly" (Rom. 2:28-29). Paul calls such Jews the believing "remnant according to the election of grace" (Rom. 11:5). It follows then, that only those Jews who had accepted the Lord Jesus Christ as their Savior and Lord really constituted the "twelve tribes" and could properly be addressed as the "twelve tribes". Since James wrote to them because they were Christians, it follows that his epistle is as much a message to Christians today as it was in the day he wrote to Christians among the "twelve tribes....scattered abroad."

The Meaning of Stewardship

By Ord Gehman, Vinco Brethren Church, Conemaugh, Pa.

In all language there is no word having greater depth of meaning than the one before us. Seeking the aid of the lexicographer we discover that stewardship has to do with the office of a steward. And a steward is one who is entrusted with the management of estates or affairs not his own. Thus we see the stewardship connotes the management of tangible things not our own.

We are particularly interested in these discussions with the relation of stewardship to the Christian life. Some questions immediately arise in the fertile mind, viz., Are Christians stewards?, How widely does stewardship pertain to the Christian life? and, how may we discharge this sacred stewardship, if such exists? To the first question we answer emphatically in the affirmative. To the second question we answer that stewardship pertains to every avenue of the Christian life and faculties. To the third question we answer that this sacred stewardship does exist and may be discharged only by an investigation of Biblical teaching concerning it and a rigid practical application of what we thus discover in God's Word. As we address ourselves to this task, may His Spirit lead us unfalteringly into His infallible Word, is our prayer.

It is strikingly interesting to note the basic underlying structure of God's Word and discover how thoroughly the conception of stewardship is interwoven into its very plan. In the Old Testament, God's chosen people were appealed to on the basis of their peculiar relationship to Him because of His sovereign choice. In the New Testament the church, the purchased and peculiar possession of our Lord Jesus Christ, is appealed to on the basis of its extraordinarily unique position in God's plan through faith in Christ. In either case, either in the Old Testament or in the New Testament, God's people were deeply indebted to the immeasurable grace of God. Thus demands were issued which could not have been otherwise reasonable.

It is my purpose to divide this general theme of stewardship into four parts: Self, Talent, Time and Money. It is our purpose to mention the New Testament conception of stewardship of self.

It is interesting to note the clarity with which Christ taught regarding the inestimable value of man aligned with God's infinite plan and only through faith by the grace of God in Christ can man become so aligned. Our Lord expressed it this way to His disciples: "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they?" (Matt. 6:26). God gave proof of His infinite love and supreme concern for man, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John 3:16). If God was willing to pay such a price for man's redemption, is it not unreasonable to believe that He has a right to expect a stewardship of self in response to His Father heart of love, to say the least? It is beyond the possibility of man

to pay back the price that God paid in Christ, but we can by His grace and mercy yield ourselves to Him out of gratitude for what He has done for us.

May we notice first of all, that it is exceedingly reasonable to yield one self unto Jesus Christ? Paul, in writing to the Romans, led by the Spirit of God, said, "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12:1). I like the Revised Version margin here very well. It renders it something like this, "It is your worship (of God) pertaining to the reason." And how could we better worship God than to yield ourselves as living sacrifices unto Him?

May I remind you, dear reader, that that type of yieldedness must be whole-hearted? Notice the basis of Paul's appeal here, "By the mercies of God." By referring back to the closing verses of chapter 11 we discover just what Paul had in mind. Paul seems as a man driven into a corner without words to express his feelings. He cries out, in his failure for words, after he has expounded those marvelous doctrines of the first eleven chapters of Romans, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past tracing out! For who hath known the mind of the Lord? of who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and unto Him are all things. To Him be the glory forever. Amen" (Rom. 11:33-36). Is it little wonder that the Holy Spirit should thus appeal through Paul? And with this let us link Christ's plea and entreaty, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light" (Matt. 11:28-30).

My Christian friend, if **you** are **not** willing to yield yourself to Him Who purchased you with His own blood on Calvary's tree, then **you** are **not** worthy to be called by His Name! You dare not object that the price is too great to pay, for He paid the price of your ransom and mine without a murmur as He went to the cross in our stead. He became obedient unto the death of the cross and learned obedience by the things that He suffered. His lot was death for our redemption; ours is a life of service to His own glory. Then, Christian, is it not reasonable to yield entirely unto Him, a living sacrifice? Does He not have a right to expect a stewardship of self, seeing we are not our own, but we are bought with a price? And that price was God's own precious Son.

Again, let us note in the second place, that there is a very definite reaction in the proposition of one's yielding of self to the Lord Jesus Christ. You recall the stirring appeal of Paul to the Corinthian brethren on the basis of the willing sacrifice of giving as manifested by the Macedonian Christians. "But **first** they gave their own selves to the Lord, and unto us through the will of God" (II Cor. 8:5). They gave of their material wealth for the poor saints because they had thus yielded themselves unto the Lord. Notice, there is no note of compulsion here. They **gave** their own selves. It was a proof of their sincerity and their love for the things of God. Paul considers this a real grace in the Christian life (vs. 6). I am convinced that he was entirely correct. He very gently reprimands the Corinthians because they had faith, utterance, knowledge, all earnestness and Christian love, but they lacked this grace, and needed that Titus should instruct them in it. And then he appeals to the example of our blessed Lord. Hear him, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich" (II Cor. 8:9). It is Christ's example of infinite sacrifice that should motivate us likewise to yield ourselves wholly and unreservedly unto Him for service as He shall choose. In the midst of such a yieldedness;

It is not ours to question
The wonders of His will;
But pray that, as the days go by,
Our lives with love He'll fill.

One thing more is to be noted here. Paul says, concerning these Macedonian Christians, that not only did they give their very selves unto the Lord, but also, "to us through the will of God." I believe true Christian yieldedness of self unto the Lord Jesus Christ and His will and leadership will beget just that spirit of meekness and brotherly love such as should be evidenced among Christian brethren.

In the third place may I call your attention to the fact that there is a definite reward for the yielding of one's self unto the Lord Jesus Christ? It is to be remembered that this is not grievous in Christian life and experience. It is marvelous that God's plan is of such a structure that it not only provides peace and satisfaction in Him **now**, but also life eternal through Him. John, in penning his first epistle, wrote like this, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:17). These present blessings merely serve as an earnest of better things which are yet to come for God's yielded and believing children. O Christian friends, who are we do withhold anything, even ourselves, from the God of heaven? Dare we withhold ourselves in any particular from a full and complete surrender to our Lord and Savior Jesus Christ?

Jesus calls us, by Thy mercies,
Savior, may we hear Thy call;
Give our hearts to Thine obedience,
Serve and love Thee best of all.

PROPHETIC DEPARTMENT

The Kingdom of Heaven, The Kingdom of God and the Church

By the Editor SECOND AND LAST IN SERIES

In Mystery

Upon the rejection of the kingdom and the King by the Jews, God proceeds to reveal the second aspect of the Kingdom, that **in mystery.** The seven parables of Matt. 13, taken together, give us a picture of the age when the Kingdom of Heaven is **in mystery.** The gospel seed is sown in all the world. The good ground brings forth the harvest, but the world is not converted while the kingdom is **in mystery,** for at the end of the age there are wheat and tares growing together. Nevertheless, the purpose is realized which was revealed through Peter that "God did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets, as it is written, after this I will return, and will build again the tabernacle of David which is fallen down" (Acts 15:14-16).

When this **people for his name,** the body of Christ, is complete, the Lord shall return for the purpose of taking these resurrected (if dead) and translated (if living) saints to be with him in glory (I Thess. 4:13-18).

One parable, that of the **Leaven** in Matt. 13, having been misunderstood, has been the basis of much confusion. Some have failed to remember that leaven in the Bible is **always** evil.

The question has arisen as to when the **kingdom in mystery** will be evil, since it is revealed that the whole is to be leavened. The answer is very simple. After the true believers shall have been removed to be present with the Lord, the professing, apostate church will still be left on earth. It will embrace all apostate Christianity which, at that time, will be entirely under the power of Satan, and then **entirely leavened.**

The period during which the kingdom is **in mystery** began with the sowing of the gospel seed, and will close, not with the rapture of the church, but with the coming of Christ in glory. The period of the great tribulation which just precedes the coming of Christ in glory (Matt. 24:29-30), is also included in the time of the kingdom **in mystery.** It is therefore easy to see that at the present hour the kingdom is in its **mystery** form.

Kingdom In Visible Manifestation

If, when the kingdom was **at hand,** the King had been received as such, the kingdom would have been established in outward, visible form. But the rebellious Jews rejected their King and with him their kingdom. But God is never defeated; the kingdom will yet appear in outward, **visible manifestation.**

In the second chapter of Daniel, we have the prophesy concerning the times of the Gentiles. The Gentile powers, according to this prophecy, are: Babylon, Medio-Persia, Greece, Rome, (and Rome revived under ten Kings.) Then we are told that "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44).

When this kingdom is established, it will be just as real as the kingdom of Babylon or any other separate government. However, we are told in the Word that this kingdom is established by the presence of the Lord Jesus Christ, who will then be the King of kings and Lord of lords (Rev. 19:11-16). By this presence, He shall destroy the Antichrist (2 Thess. 2:8; Rev. 19:20), who will then be the head of the ten-kingdomed Roman confederacy. It is further revealed that Christ establishes his kingdom **in visible manifestation** when his feet stand in that day upon the Mount of Olives (Zech. 14:4). At that time, he will be King over all the earth (Zech. 14:9).

Eight things should be said about this kingdom **in visible manifestation.**

1. Israel will be regathered. "Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land" (Ezek. 37:21).

2. Palestine will be restored. "And I will make them one nation in the land upon the mountains of Israel" (Ezek. 37:22; Jer. 30:3).

3. Jerusalem will be the seat of the government and the worship of the world. The Word of the Lord shall go forth from Jerusalem (Is. 2:3). When the King reigns (Zech. 14:9), we are told that all the nations will be required to go to the city of Jerusalem to worship the King (Zech. 14:16-21).

4. The Jews will then be in possession of the truth of God. The nations shall then seek the Jew and listen to him deliver the truth of the Word of God (Zech. 8:20-23). This, we will remember, is the kingdom when the King reigns, and the Jews will not only know Jesus Christ as their King, but as their Lord and Savior.

5. In that day peace shall reign on the earth. Swords will be beaten into plowshares and spears into pruning hooks (Is. 2:1-4). It will be noticed that the reason peace will rule on earth is because the King sends forth the Word of the Lord from Jerusalem (v. 3). There will be no universal, lasting peace until the King reigns from Jerusalem.

6. We read that even the animal creation will be different (Is. 11:6-9). The lion shall eat straw like the ox, and there will be no fighting among the animals.

7. Satan will be bound (Rev. 20:1-2).

8. The redeemed, risen, and glorified saints will help to rule the earth (Rev. 5:10; Rev. 20:4).

These wonderful things, together with many others, will take place on the earth when the King comes and the kingdom is here in **visible manifestation.**

So far, we have been discussing the three aspects of the Kingdom of Heaven, but we will now note the points of differences and points of similarity between the Kingdom of Heaven and the Kingdom of God.

Let it be plainly understood that these are not the same. Our Lord does not employ terms uselessly.

Spiritual Aspect

Without a doubt, the Kingdom of God is a broader term than the Kingdom of Heaven. In the **spiritual aspect** of the Kingdom of God, it includes the realm of all those who belong to God. Seth belonged to the Kingdom of God. So did Abraham, Moses, and the prophets. This Kingdom of God was in operation long before the kingdom of which the prophets spoke was ever foretold to God's chosen people. The saved of all ages belong to the kingdom of God. Today this kingdom is entered by the new birth (John 3:5). It is understood and realized by the power of the Holy spirit (John 3:8). It will finally be the sum total of all of God's rule and reign (I Cor. 15:24).

The **spiritual** kingdom of God is without limitation in **time**. It is, finally, only entered by those who are regenerated by the power of the Holy Spirit (I Cor. 6:9-10).

Outward Aspect

We are forced to admit that there is more than one aspect to the Kingdom of God. In the Scriptures it has an **outward** manifestation as well as a **spiritual.**

We are told that when Christ came, the Kingdom of God was **at hand** (Mark 1:15). In this sense, it **must** be similar to the Kingdom of Heaven. Quite frequently, very similar things are said of the Kingdom of God in Mark and Luke, which are said also of the Kingdom of Heaven in Matthew.

In the second place, we find that there is a similarity of the two kingdoms, in that they are both for a time **in mystery.** In Luke 13, some of the same parables are recorded of the Kingdom of God which are also recorded in Matthew 13 concerning the Kingdom of Heaven. We are told (Luke 13:20-21) that the Kingdom of God is like leaven. How can the Kingdom of God be like leaven? And when will the Kingdom of God **all** be leavened? The answer to these questions may, at first seem to be puzzling, but the problem is not so difficult after all. Luke is writing here concerning **that portion** of the Kingdom of God which is identical with the Kingdom of Heaven. This whole will be leavened. That is, there will come a time **(after the church has been removed to heaven,** as has already been discussed relative to the Kingdom of Heaven) when the entire **professing** Kingdom of God on earth will be under the sway of the apostasy, and Satan will be the god of professing Christendom. This is too great a subject to be treated here, **except to state that the apostates, of both Catholic and Protestant churches** are doomed to head up under the rule and reign of Satan, according to the book of Revelation (Rev. 2:22; Rev. 17 and 18).

Kingdom of God in Visible Manifestation

This outward, visible aspect of the Kingdom of God, which will be realized when the King of kings shall appear, is mentioned by our Lord in the parable of the nobleman who went into a far country (Luke 19:11-27). This parable gives a picture of Christ leaving the earth for a prolonged stay and then returning later in judgment. To his servants, his message is, "Occupy till I come." Now we will note that this was spoken, **Because He was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear"** (Vs. 11). The Kingdom of God here mentioned must be limited to the millennial reign of Christ. It did not arrive then. It was to come later. During the period of waiting (the Church age) Christ's servants were told to **occupy.**

The future of the Kingdom of God is again revealed when Christ tells his disciples, "I will not any more eat thereof, until it be fulfilled in the Kingdom of God....I will not drink of the fruit of the vine, until the Kingdom of God shall come....That ye (the twelve) may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel" (Luke 22:16, 18,30).

After considering that the Kingdom of Heaven and the Kingdom of God are both revealed as having the same three aspects, (at hand, in mystery, and in **future visible manifestation,** we will now look at the kingdom of God in its broadest and most inclusive sense.

Relationships

To show the relationship of the Kingdom of God, in its broadest sense, to the Kingdom of Heaven, this illustration will suffice. Chicago is in Cook County, as the Kingdom of Heaven is within the Kingdom of God. But there are some things which can be said of that portion of Cook County which is **outside** the city of Chicago, which cannot be said of the portion inside the city. Likewise, there are some things concerning the Kingdom of God which are altogether outside the Kingdom of Heaven. Nothing can be said of Chicago which could not also be said, in a sense, concerning Cook County. Likewise, the things which are said of the Kingdom of Heaven can also be said of the Kingdom of God.

Problem of Evil

Is there evil in the Kingdom of God? Without a doubt. Evil in Chicago makes evil in Cook County. But when evil is revealed to be in the Kingdom of God, the **outward**, professing aspect is referred to. The final Kingdom of God will have **no** evil in it.

Other Problems

Is not the Kingdom of God "within you?" Jesus said, "The Kingdom of God is within you" (Luke 17:21). Did he mean that it was in the hearts of his hearers? It is certainly not likely, for those to whom he was speaking were the **rebellious, unbelieving, Christ-rejecting Pharisees.** Who would suspect that the Kingdom of God which consist of righteousness, peace and joy in the Holy Spirit (Rom. 14:17) would be in **these Pharisees?**

A more accurate reading of this passage is this, "The Kingdom of God is **in the midst."** He meant that the Kingdom of God was right there before them, and it was because **He** the King of the kingdom, was there.

Another problem is John 18:36. What did Christ mean when he said, "My Kingdom is not of this world?" Some have tried to read into this statement that Christ's kingdom is purely spiritual and can have no earthly aspect. Such a theory is certainly overdrawn. The word here translated "World" is in the Greek, "kosmos" and means the worldly systems of unregenerate humanity. Thus Christ said, "My

Kingdom is apart from, or not according to, this kosmos."

In every aspect of this kingdom, it is established by the power of God and not by men of the world. That there is a spiritual truth here which reveals that the things of Christ are not worldly, is certainly true. His kingdom is not established spiritually nor in outward, visible form, at his coming by any means of fleshly or carnal warfare. This was the thing that Peter had not learned for he had used the sword to establish what he thought was justice.

The Church

The New Testament Church began at Pentecost and will close with the taking of the saints in the rapture (I Thess. 4:13-18). The Church, therefore, covers almost exactly the same period of time as the Kingdom of Heaven **in mystery**. The latter, however, continues to the coming of Christ in glory.

As we have seen various aspects of the kingdom, likewise, we will note that the church has two aspects. They are **spiritual** and **outward.**

Spiritual

Spiritually, the Church is revealed as the body of Christ (Eph. 1.22-23). Only the true, born-again, regenerated believers belong to the "Church which is his body."

Outward

The outward aspect of the Church is revealed in the professing congregations of church members, both saved and unsaved. To illustrate this, let us suppose a case of Mr. Smith who belongs to a certain church. We say that he belongs to **the** church. But in the outward church there are all kinds of people, both saved and unsaved on the roll. We have no assurance that Mr. Smith is saved, yet he belongs to the **outward church. Perhaps** he does not even believe in regeneration, or the deity of Christ, and he therefore cannot be saved, and does not belong to the spiritual body of Christ; yet, we say that he belongs to the church.

This same Mr. Smith, who represents a host of unsaved church members today, is in the Kingdom of Heaven, not the Kingdom of Heaven which was **at hand**, nor the Kingdom of Heaven which will be **visibly manifested in the future,** yet he is in the Kingdom of Heaven which is in mystery. He, therefore, must be one of the tares among the wheat in the professing Kingdom of Heaven **in mystery.**

This same Mr. Smith is in the Kingdom of God. That is, he is in the Kingdom of God which is outward and before us today. He certainly will **not** be in that glorious future Kingdom of God, for unsaved people will not be there.

Overlapping

We are now ready to see that the Kingdom of Heaven, the Kingdom of God and the Church overlap in many ways in the present age in which we live. It is therefore permissible to speak of a believer as being in the Church, or in the Kingdom of God, or in the Kingdom of Heaven. It would not be right to say that Moses was in all three. He was neither in the Kingdom of Heaven nor the Church. Neither would it be correct to say that the saved of earth in the Millennium will be in all three. The saved, earthly people in that age will not be in the Church. The Church age will have ended before the Millennium begins and the glorified church will doubtless have a service in relation to the earth, but it will be in a reigning capacity, rather than an earthly state.

Sermon on The Mount

Since there is an overlapping of these three terms which we have been discussing, this will give us a solution to the purpose and use of the "Sermon on the Mount." The "Sermon on the Mount" is primarily for the kingdom. It was given as the principles of the Kingdom of Heaven when it was then **at hand.** When the kingdom is established in **visible manifestation** the principles herein set forth shall be executed to the minutest detail. Thus, the "Sermon on the Mount," although not a code enforced in the Church, becomes, nevertheless, a high and practical set of principles by which those who are **in the Kingdom spiritually,** may live. These principles are not, and never were given to the world of unregenerate men. The world does not become Christian by trying to follow these principles. No Christian is under obligation to apply all of these principles with the unsaved about him. It might be embarrassing to never refuse a loan to thugs and Christ-rejectors. "From him that would borrow of thee, turn not away" (Matt. 5:42). The high and holy principles will work successfully today between those who are totally yielded to the Lord Jesus Christ, and they will be enforced when the kingdom is established with Christ as the King.

To avoid confusion, it is therefore better when we speak of the work of God in the present age, to employ the term "Church" instead of "Kingdom," for there is far less danger of misunderstandings.

We should **never** speak of the work to which God has called us as the work of "building the kingdom." **We** are not even called to "build the Church." Christ said, "On this rock **I will build my church."** Matt. 16: 18). We are to "preach the Word" (2 Tim. 4:2). He builds the Church which is His body from the saved Jews, the remnant according to the election of grace, (Rom. 11:5), and the saved Gentiles, out of whom He takes a people for His name (Acts 15:14), and they two become one new man (Eph. 2:15), according to the great mystery revealed in Eph. 3:1-12.

In the matter of the literal promised kingdom, it must be remembered that its real appearance on earth is the result of its being "set up." "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44). The meaning here is that in the days of the ten-kinged, revived Roman confederacy designated by the ten toes of the image, the God of heaven will establish His Kingdom. This does not refer to the Church. The Church has been in the building ever since the day of Pentecost. The passage here concerns itself with the future Kingdom in **visible manifestation** when Jesus Christ rules and reigns as the King of kings and Lord of lords.

As we therefore apply the term "Church" to the work of God in the present age, we are not only Scriptural in the use of the terms, but we are understood by people in general. It will be necessary often to call attention to the fact that there is a vast difference between the outward, visible church membership and the "church which is His body."

With the proper understanding of these terms, and a renewed emphasis upon the message of the grace of God which bringeth salvation, let us move forward as the true ambassadors of the Lord Jesus Christ, that it may be said, "The Lord added to the church daily such as were being saved" ((Acts 2: 47) R. V.).

STATEMENT OF POLICY OF THE HOME MISSIONARY BOARD

(Reprinted at the request of the Home Board.)

1. Change of Secretaries.

We changed secretaries because we felt it to be the best interest of the church at large in the promotion of Home Missions.

2. Reorganization of the Board.

The reorganization of the board has been effected in a way that we believe will serve the best interest of the church. The executive committee will direct the policy and activities of the board in harmony with the best judgment of the entire board, insofar as this can be ascertained.

3. Office Secretary.

We have employed Rev. Dyoll Belote as office secretary. He shall do such clerical work and other work as determined by the board, until such time as we feel justified in employing a full time field secretary. No member of the board desires this office, nor would the board be favorable.

4. Mission points.

This board sincerely desires to carry on every Mission church and pastor in the most efficient way possible. There is no disposition on the part of the board to make any reprisals or disqualify any person seeking to serve the church.

5. Visitation and Evangelism.

Without an employed field secretary and evangelist we propose to work through the District Mission Boards in administration and evangelism.

6. Cooperation of District Boards.

We believe this board should work in the finest harmony with District Boards. We shall specially seek the counsel of the boards in carrying on the various mission poin's in their district and shall seek to lead and stimulate to much greater activity.

7. Thanksgiving Offering.

We appeal to every church for a generous Home Mission offering at the Thanksgiving time. We shall administer same in an efficient and economic manner as the combined judgment of the men on this board can bring to it. We keenly desire to build every new Brethren church your gifts will make possible.

Therefore for the sake of our churches being assisted by this board; Oak Hill, West Virginia; Covington and Winchester, Virginia; Lost Creek and Krypton, Kentucky; Juniata, Pa.; Cleveland, Ohio; Fort Wayne, Huntington, Peru, Indiana; Fort Scott and Mulvane, Kansas; Glendale, Compton, San Diego, Tracy, and Bellflower, Calif., and other points such as: New Kensington, Pa., Cameron, West Virginia; Cumberland, Maryland and other good prospective points that are needing some assistance, we make this appeal.

The ultimate result of our Home Mission program depends upon the response of our members in all of our churches.

This statement adopted by the board at a called meeting at Ashland, Ohio, September 1, 1938.

Signed—Pres. Rev. Claud Studebaker; Vice Pres., Rev. C. C. Grisso, Vice Pres., Freeman Ankrum, Secretary, Rev. J. Ray Klingensmith, Rev. W. E. Ronk, Dr. G. C. Carpenter, Rev. W. C. Benshoff, Dr. R. F. Porte.

Send all money to The Missionary Board of the Brethren Church, Ashland, Ohio, Rev. Dyoll Belote, Office Secretary.

YOU TELL ON YOURSELF

(The following poem was printed several years ago in The Goodwill of Kansas City. Packed with good horse sense, it is worthy of being reproduced.—Ed.)

You tell what you are by the friends you seek,
By the very manner in which you speak,
By the way you employ your leisure time,
By the use you make of dollar and dime.
You tell what you are by the things you wear,
By the spirit in which you burdens bear,
By the kind of things at which you laugh,
By records you play on the phonograph.
You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat.
By so simple a thing as how you eat.
By the books you choose from the well-filled shelf;
In these ways and more, you tell on yourself,
So there's really no particle of sense
In any effort at false pretense. —Unknown.

EDITORIALS

(Continued from page 4)

within reach of the multitudes because there were comparatively few copies even in these 33 languages. We are entirely too unappreciative of the fact that the Word of God is accessible to every last soul in our nation in some form or other. And to think of it a beautifully bound Bible can be purchased for only one dollar! We are not exactly in the advertizing business. However, would it not be an excellent plan to purchase such a Bible (from the Brethren Publishing Co.) and give it to a friend? Heaven and earth shall pass away, but God's Word will never pass away!

OUTSIDE THE CAMP

By Leona Dawson Cole

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Christ taught the truth along the way.
It always did offend.
And so it is with those today
Who for The Faith contend.

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C. E. Topic for Young People

Topic for November 6, 1938
THE GLORIOUS APPEARING
(Rev. 11:15-18; 14:14-20)
Suggestions for the Leader

Several weeks ago we studied about the return of Christ for the church. This return is the first part of the various appearances. In fact, at first Jesus comes in the air and stops there to call the saints upward. At a latter date, He shall come back to the earth to take possession of all things. Bible students call this return, the return in power and glory. Tonight we shall consider the coming of Christ to the earth. It ought to be clear in our minds that upon this occasion, the Christian believers will be with Christ and will witness this great victory over evil in the world. If we share with Him in the rapture of the church, we shall never be separated from Him.

The development of this topic ought to cause us to have more confidence in the Lord Jesus; because we see Him victorious at the end. It ought to be practical to us, since we share with the future blessing of the Lord. We have a right to know about these things. Nevertheless, the knowledge of them ought to make us more earnest to prove our interest in Christian things. There is a work to be done that is acceptable to God. While the great events of the future are delayed, it is our business to do the thing that God expects of us (II Cor. 5:9).

1. Jesus Comes with Power and takes over the Powers of the World. Dan. 2:44; Rev. 11:15-17.

The Bible does not provide for a time, when the rulers and leaders of the world will willingly surrender their authority to the Lord. It is true, that many church people are working to bring reforms or pressure for the right. They seek through legislation what God alone can bring. Therefore, to expect to see the men in authority yield to God's plans freely, is but useless.

Daniel did see the time in the future when the power of man would be crushed. He saw a stone that was cut out of a mountain that fell upon the image of man and caused it to crumble. The image of the man was the representation of man's authority in government. The stone stands for Christ as He comes to set up his own kingdom.

Notice that the marginal reading for Rev. 11:15 is, "The world kingdom of our Lord and of His Christ has come."

2. The Set Time for the Kingdom under Christ. Ps. 102:13; Rev. 11:18.

We can not be sure about the exact time that things will happen in the future. We know more about the events that will occur than the time of their occurrence. However, God does know both the events and the time. He has kept the knowledge of the times and seasons in His own power (Acts 1:7). We can be sure of this much, at the proper time, Jesus will appear upon the earth to set up His kingdom.

God has an eternal purpose running through the ages and there is no man that can ruin God's plans. He may fight against God but God is able to overcome evil to make it work for good. He can make the wrath of man to praise Himself.

The last world empire was at Rome. During the last few years of this dispensation that empire shall come back into world prominence. At any time after that, the Lord Jesus can return to overthrow it and put up His own government at Jerusalem.

3. The Ripened Harvest. Rev. 14:14-20.

Harvest time refers to the end of the season, when the grain and fruit has finished growing and is ready to be gathered into the barn or storehouse.

In the Bible the harvest may refer to different things. It refers to the acceptable time to bring in the unsaved for Christ. They are in the world and it is white unto harvest. Again it may refer to the thing a man will reap after a life has been spent. "Whatsoever a man soweth, that shall he also reap."

"Most of the references to the harvest, however, are to the harvest which is the end of the age. In Matthew thirteen, the Lord Jesus spoke of the angel reapers who should come at that time (Matt. 13:41-43, 49, 50). By reading the foregoing verses carefully we see that the reaping of the harvest results in condemnation and life, not in heaven and glory. It is not for the angels to gather the just into heaven. That is reserved for our Lord Himself."

4. The Fourfold Name. Rev. 19:11-16.

There are many names given to the Lord Jesus Christ. From these names, we learn something about the character and attributes of Christ.

In the reference mentioned above, we have the description of the actual coming of the Lord to the earth. This is a very remarkable passage and in some ways the greatest account ever written by any man.

The first name is, "Faithful and True." Jesus has kept His word and proven His faithfulness to all the world. Men have not been faithful or true. It is a sin of mankind to lie and break oaths and covenants.

The second name is unknown to men. Only the Lord knows this name. One writer suggests that this is "the secret name of His full deity" and, "represents the eternal fulness which even glorified man cannot fathom."

The third name is the "Word of God." A word expresses the thought of the mind. Jesus comes again to reveal to men the nature of God. Jesus is the living Word and the Bible is the written word.

The fourth name is "King of Kings and Lord of Lords." By this title He expresses His right to rule. It asserts that He is over everything in the universe.

5. The Weapons of His Warfare. Rev. 19:15.

The reference to the sword that goeth out of the mouth of the Lord Jesus, when He appears in glory, means the word that He shall speak. The Bible is the sword of the Spirit. The figure must be the same here, because Jesus will simply speak the word of destruction to the enemies and they shall perish.

All of the loss in the final great battle will be on one side. Those persons with Jesus Christ will not suffer loss. Anti-Christ and his followers will be slain in their last stand against righteousness.

Many years ago the Assyrian army was arrayed against Jerusalem and the king prayed for deliverance. During the night the angel of the Lord went out and smote the Assyrians and early in the morning, they were dead corpses (II Kings 19:35). Read the entire chapter and it will give a picture of a similar thing that will happen to those who fight against God.

It is entirely possible that Jesus will use His own people to assist in taking charge of the universe. God frequently uses men to accomplish His purpose. David was used to gain a victory over the giant. Samson fought an army single-handed. There are other cases; but it was really God who fought the battles for them.

6. Who Follows Christ in His Train? Jude 14; Rev. 1:7; 19:14.

Jesus is sure to come back to the earth. It is an interesting point to consider who shall come along with him. Some Bible students see the angels as making up the host from heaven. Others say the references must include the saints that were received into heaven before. Probably both shall come with Him. They will be arranged in order or in armies. Different companies will have different positions. When it takes place it will be a triumphal return to the earth.

At the writing of this topic, Hitler

is riding into the newly acquired territory of a small neighbor. Those persons who are in sympathy with him praise him for his deliverance. Hitler has marched in with pomp and display. The old Roman emperors also paraded when they won a victory. However, these things are not worthy to be compared to the splendor and wonder of the return of Christ. We shall be entirely in sympathy with Him and shall rule and reign with Him. Let the angels come along too. They will have something to do also.

Questions

1. In what ways does the return of Christ to the earth differ from the return for the church?
2. What will become of the wicked people at the end of this age and when the harvest is ready? Matt. 13:30, 40-43.
3. What will become of organized governments at the coming of Christ? I Cor. 15:24.
4. What kind of government will be here during the Millennium? Dan. 2: 44; Zech. 14:9.
5. What are the practical lessons gained in learning of the final triumph of Christ? II Pet. 3:14.

Search the Scriptures

Matt. 24:29-31; Luke 21:27; 1:33; Isa. 9:7.

Topic for Nov. 13, 1938, "How To Pray."

"RESTLESSNESS IN THE MINISTRY"

A great deal has been written in recent years on the subject of restlessness in the ministry. Not a few have expressed the feeling that the problem is growing more acute and that it is a constantly increasing hindrance to the progress of the church.

In one of his essays entitled, "New Brooms," Dr. F. W. Boreham says that he was once publicly welcomed to a new field by an older minister with the following statement: "A young minister's first year among his people is a year of admiration, the second is a year of toleration, and the third a year of abomination." Dr. Boreham says: "This stinging jibe only made me resolve to prove its falsity. For more than a thousand mornings I rose from my bed vowing that at the end of three years, and at the end of thirty, the broom should be sweeping as cleanly as ever."

The pastor who sees to it that he is steadily growing mentally and spiritually will seldom find it necessary to look for a new field, for he will usually find himself growing at the same time in usefulness and in the love and esteem of his people.—Christian Observer

A STONE OF STUMBLING

R. I. Humberd

I was sitting in a train at Columbus, Ohio, when a fruit seller entered the coach. I talked with him a moment concerning the Lord and, as he moved on, two men directly back of me used the name of Jesus Christ in their exclamation over the price of his wares. Immediately the man replied, "He died for your sins."

How true! Little did those men know the power in the name they were using so lightly; little did they realize that there is none other name under heaven whereby we must be saved. No doubt had they wished to be saved they would have turned to their own good works, not realizing that the word was nigh them, even in their mouth and had they used it reverently and confessed with their mouth Jesus as Lord and believed in their heart that God had raised him from the dead, they would have been saved.

It is ever thus with mankind. They want to **do** some great thing to merit their own salvation not realizing that Christ has **done** it all for them. They may realize that the wages of sin is death but fail to note that Christ died for their sins. They may feel that sin merits judgment but in looking towards self for the remedy they stumble at God's provision—the cross.

"Believe on the Lord Jesus Christ and thou shalt be saved" may sound good but it leaves no room for their own efforts, and thus the very simplicity of the gospel offends their pride and they stumble at the cross where all was settled. Thus as they go about to establish their own righteousness, they do not submit themselves to the righteousness of God and fail of the very thing they seek.

Men would ever **Do** something for salvation. Naaman came for healing—great, proud Naaman. But to dip in Jordan would wound his pride and he went away (at first) in a rage—he was mad, it was too easy. He wanted to "**do** some great thing."

The Ethiopian was traveling the dusty road to Gaza and reading Isaiah fifty-three, "He was led as a lamb to the slaughter." Philip began at the "same Scripture and preached unto him Jesus." The Eunuch opened his heart, embraced the gospel and went on his way rejoicing — he was glad, it was just right.

MOTTOS THAT HAVE MOVED MEN

"A church must send or end."

"God's plan depends upon man."

"The mission of the church is missions."

"The church must go to the lost or go to oblivion."

"The no-missionary church is dead or dying."

"Our only concern is to win the victory, regardless of cost."—S. M. Zwemer.

"Anywhere, provided it be forward."—David Livingstone.

"Prayer and pains through Jesus Christ will do anything."—John Eliot.

The prospects are as bright as the promises of God."—Judson.

"Christ is either Lord of all, or He is not Lord at all."

"Love never asks how much must I do, but how much can I do?"

"A man may give without loving, but he can not love without giving."

NOTICE

Some days ago a card came to the business office inquiring about a Bible bound in brown leather, asking if we could longer furnish this special number. Attention was given to ascertaining whether this number is still in print. The Bible can be had but in the meantime for some inexplainable reason the card was lost. Will the one who wrote about this Bible write again that we may be enabled to take care of this matter for her? Thank you.

DO YOU WANT PROOF?

(Continued from page 2)

complished, reason cannot discover.

This problem incapable of solution by man's reason, is solved by the substitutionary atonement in which the Son of God dies in the place of the sinner, thus satisfying the just demands of God's holy law, and making possible the righteous bestowal of His mercy while the same time maintaining the divine government (John 3:16; Romans 3:24-26).

But this solution cannot be the product of man's reason, for the idea of substitutionary atonement requires for its inception, not cold calculating reason but divine love, for at the Cross the Just One died for the unjust, the innocent for the guilty. The One who was hated, beaten, tortured, maligned, spat upon, cruelly crucified, died a willing substitute for His enemies. This kind of love is not found in the human race. To prove that the idea of substitutionary atonement came by man's reason, one would have to show that such self-sacrifice as we see exhibited at the Cross was the habitual action of man all down the centuries.

There have been isolated cases of self-sacrifice for the helpless or for an ideal. But for the race to habitually and willingly die for one's enemy is an unheard of thing. The idea of substitutionary atonement as seen in the Cross is entirely foreign to the habitual thinking and practice of the human race. Therefore, that concept and the consequent act came not from within the race, but from without, which again proves that the Bible is not the product of man's reason, but a revelation from God given supernaturally to the Bible writers.

If you have followed these arguments carefully and with an open mind, you must be convinced by the presentation of logic which does not beg the question at any point, that our working hypothesis is a fact.



NEWS FROM THE FIELD



PRESIDENT McCLAIN TO GIVE BIBLE LECTURES AT HOLLINS, VIRGINIA

Rev. Alva J. McClain, president of the Grace Theological Seminary, Akron, Ohio, will give a week's series of Bible lectures at the Mountain View Brethren Church, Hollins, Virginia, beginning November 7 and running through November 13. Services will be held each night at 7:30 o'clock.

There will be a two-day Bible Conference, Thursday and Friday, (Nov. 10, 11) held at the church, program as follows:

Thursday, November 10

11:00-12:00 A. M. — Bible lecture, Rev. Alva J. McClain.

2:00-3:00 P. M. — Bible lecture, Rev. Bernard Schneider.

3:00-4:00 P. M. — Open Forum — Evangelism, Rev. H. W. Koontz.

5:30 P. M. — Supper.

7:30 P. M. — Bible lecture, Rev. Alva J. McClain.

Friday, November 11

11:00-12:00 A. M. — Bible lecture, Rev. Alva J. McClain.

2:00-3:00 P. M. — Bible lecture, Rev. Norman Uphouse.

3:00-4:00 P. M. — Open Forum — The Young People and the Church, Rev. J. E. Patterson.

5:30 P. M. — Supper.

7:30 P. M. — Bible lecture — Rev. Alva J. McClain.

The hostess Church will be happy to provide guests with lodging and breakfast for these two days. Luncheon and supper will be served at the church.

The Mountain View Brethren Church is located on the old Hollins Road about 5½ miles north of Roanoke on Route 115. Guests coming via Shenandoah Valley should follow Route 11 until 115 intersects about one mile south of Cloverdale, Virginia.

We ask the prayers of all our people for the blessing of God upon the ministry and membership of our great church, whether in conference assembled or at prayer.

J. E. PATTERSON, PASTOR,
Mountain View Brethren Church.

A JOINT LETTER

By W. S. Bell and Louis S. Bauman To the Members of the Brethren Church at Large

Greetings in the name of the Lord Jesus Christ:—

Both of us have given our lives in service to The Brethren Church and been closely associated together in the work.

No two men in the church have had sweeter fellowship and associations than we have had. While we have different convictions on some of the issues under consideration by the denomination, we want the brotherhood to know that we respect each other's convictions and that we are brothers and friends in Christ Jesus.

In this letter we are only speaking for ourselves, not for any group, in declaring our mutual respect and friendship for each other and appealing to the brotherhood at large, that this same spirit and love may motivate all our relationship in our churches and brotherhood.

We cannot help but think that in the not far distant future, there will come proper adjustments and the settling of our difficulties which have caused fear and unrest among us as a denomination.

We further appeal to the membership, pastors and boards of our church, to have forbearance and love. To be patient and kind, to give prayerful efforts to bind up wounds and not make new ones; that we use every available means to bring unity in our beloved church.

While we deeply regret the present situation, yet we believe that with all our misunderstanding and blundering, God is able to make all things work for His glory, if we abide in His will and follow His leading.

We anticipate that the coming year will be one of greatest activity in our Home and Foreign Mission work.

That if we are considerate of one another and keepin His will, that God will get glory from our mistakes and that His cause will not be hindered.

Yours for a united Church
(Signed)
W. S. Bell
Louis S. Bauman

(In a letter received from Brother Bell which accompanied the above article, he states, "Brother Bauman, his wife, Paul's wife and two children stopped enroute home to California. We had a very enjoyable visit and had the chicken fry with all the trimmings and accessories." This seems to indicate that Milledgeville is a most convenient place to stop.—Editor.)

PORTIS KANSAS EVANGELISTIC MEETING

In the Quarterly meeting at the close of 1937 the people of this church voted to make arrangements, if possible for an evangelistic meeting in 1938.

Correspondence was immediately begun to arrange to that end. January and February found us busy arranging for a date and evangelist for the meeting. Late in February or early in March we were finally able to arrange definitely for the date September 19 to October 2, the evangelist to be Brother R. Paul Miller.

Time has moved on with the resulting experiences of trial and experience through the year.

On September 19, Brother Miller's arrival in Portis, found us waiting anxiously for his coming. Preparations had been made and all was in a state of readiness for the first message. The first night being Monday, and many not really having been aroused to the facts, the first audience was not nearly so large as it might have been.

News, here as elsewhere travels. So the audience began to grow larger as the time passed. This community had not had a real stirring evangelistic meeting for some time so it took a few days to arouse the community. By the end of the first week we were seeing much larger attendance and much more interest.

On the first Sunday night, September 25, the spirit of revival took hold, and fifteen came to the front of the church for confession or reconsecration The morning service had seen, probably half of the members of the church who were present, kneeling in the front of the church acknowledging their need of enduement for His service.

From that day forward results were shown continually. On the closing night there were again a large number. The total of first confessions was 28 and rededications 24. There will be 30 of these that will unite with churches of Portis and immediately surrounding community. We do not believe the results can be tabulated with any kind of figures. The Holy Spirit has, "aroused this community as it has not been aroused in many years." That quotation is from the lips of some of the older residents of this community and not from the writer.

We give all the praise to our Lord, and the blessed Holy Spirit for no merit of evangelist or people could have achieved the results.

It is with a deep sense of responsibility that this church and its pastor now procede to baptize and train these who have made known their desire for the Lord. Brethren we, as others, need your prayers that we may now train these in the ways of the Lord.

GEO. E. CONE, Pastor.

PHILADELPHIA, PA.

We recently had a farewell service for Brother and Sister Maconaghy, who are sailing for South America October 8th.

The program was most spiritual and impressive, consisting of the ordination of Sister Maconaghy to the office of Deaconess; The singing of favorite hymns of Bro. Maconaghy; A splendid sermon delivered by the outgoing Missionary, and a gift of money, repressenting all the departments of the

church. We have sent a number of our people to Africa. We are happy now to see some of our own going also, to the Argentine, in South America.

MRS. H. RAUDENBUSH.

RITTMAN, OHIO

Dear Fellow-Brethren and Readers of the Evangelist:

Greetings in the name of our adorable Lord. Praise Him for His grace so sufficient, and His love so divine.

Since the Evangelist readers have last heard from the Rittman field the Lord has opened the windows of heaven, and poured upon us such blessings as we have scarcely been able to receive for their abundance.

The program of our unit of His visible church has been entirely determined by the full interpretation and application of His Holy Word. The Lord has promised to bless all those who pursue such a course, and must do so or relinquish some of His attributes.

We wish first to return grace unto Him for the salvation of many souls. Not many Lord's Days have passed by without the acquisition of a soul to the body of Christ, or some definite decision made for Him. This means that many new and excellent men and women, boys and girls, have been added to the membership of the flock. During the past fiscal year forty seven souls have had the darkness of sin dispelled from their hearts forever through an acceptance of Him Who is the Light. "He that winneth souls is wise."

The attendance at all the regular services of the church, including two prayer meetings each week, has been generally good. Thank God for those who are willing to pray and study His Word.

In hearing our Treasurer's report at the end of the last fiscal year we noted an increase of between $1500 and $2000 in receipts as compared with the reports two years ago. The missionary offerings have doubled and almost tripled. Substantial offerings have also been given each year to the Cleveland Hebrew Mission for Jewish evangelization.

The Lord likewise blessed greatly in a splendid Daily Vacation Bible School held from May 31st to June 10th. The total enrollment was 147, and the average attendance 122. Remembering that Rittman is a town of only 3000 population with seven other churches holding a joint school of their own the blessing of our Lord can here be recognized. The pastor acted as dean of the school and was assisted by a corps of seven very able teachers and officers. It was a great joy on the closing day of the school to see 23 boys and girls make decisions for Christ. A closing graduation service was held to which all parents and friends were invited. Ninety beautiful diplomas were awarded to those who had fully attained the standards set by the school. A picnic on June 11th made a fitting capstone for the school. Adding to this statement concerning the children we wish to inform that they have their own individual part in each one of our Lord's Day evening services. "Let the little children come unto me and forbid them not."

Many fine improvements have been made in and around the church building during past months. The interior of the church has been entirely and beautifully redecorated, and a complete system of indirect lighting installed at a considerable cost. An attractive bulletin board set between two brick pillars was entirely built and erected by the members of the church. The exterior of the church has likewise been refinished during the past few weeks. A fine grading job of some proportions has made the grounds surrounding the church very presentable and most convenient for parking by those who attend the services. The congregation is at present formulating plans looking forward to the building of a parsonage, as the Lord leads.

During the year we have had some splendid Bible Conferences, protracted meetings, and individual messages from such men as P. H. Kadey, of the Flint Gospel Assembly, F. C. Imhof, President of the Cleveland Hebrew Mission, Alexander Voronaeff, Russian refugee, Ralph E. Underwood, converted atheist, Alva J. McClain, of Grace Theological Seminary, Ellet, O., Professor H. A. Hoyt, likewise of Grace Seminary, R. D. Barnard, of the Dayton church, and a Gospel Team from the National Bible Institute in New York City.

In the face of these blessings and many more the Adversary of our souls has been endeavoring to do his bit in tearing down the work. We meet him with the Christian Sword, and thank God for the grace to defeat him despite his clever wiles.

We wish to take this opportunity to publicly thank every loyal Christian, member of the First Brethren Church of Rittman, O., for his splendid support and cooperation in the service our our great God and Redeemer during this year. We look forward with anticipation to our greatest year of service in Him.

We send our sincere greetings and felicitations to the members of the entire Brotherhood.

Brethren, pray for us.

THE OFFICIAL BOARD,
FIRST BRETHREN CHURCH,
Rittman, Ohio.
Charles Moomaw, Clerk.
L. L. Grubb, Pastor.

GARWIN, IOWA

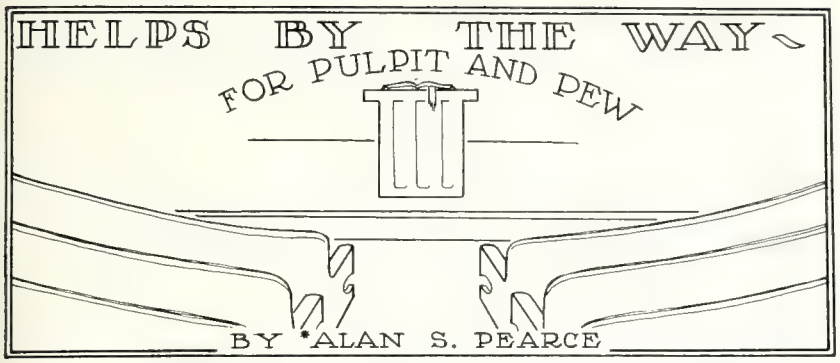
We have great reasons to thank God for the victories that have come to this church and in the lives of the Christians in this community. Much has been done in the Lord since we sent in our last report. For months we prayed for a revival that souls might be won to Christ. On June 28, Rev. R. E. Gingrich of Ellet, Ohio, arrived on the field. Brother Gingrich has a deep love for lost souls. Much visiting was done among the lost while he was with us. Individuals were contacted wherever they could be met, in the homes or in the fields, it made no difference. Tirelessly he went from morning till evening visiting the people. There was no complaint as he walked over plowed ground to be able to talk with the lost. Brother Gingrich is a man who has a vision of lost souls on their way to the lake of fire. He realizes the hopelessness of those without Christ and he continued to warn, explain, and compel people to hear of the only way of escape. His messages were clear and given without fear or favor. Souls began to come on the third night of the meeting. By the time the meeting closed there were twelve who had confessed Christ as personal Savior. The church will long remember Brother Gingrich and his work. Three weeks after the close of the meeting eleven of those making a confession were baptized and received into church membership. On Sunday following the baptism the Communion service was held. The attendance at this service was an increase over that of the Communion preceding. It was a real joy to see boys and girls, men and women taking Communion for the first time.

On the eighth of September, Rev. H. D. Juroe from Des Moines, a Hebrew Christian, began a series of meetings lasting over September 12. Many outstanding things were said by Brother Juroe. On the last evening of the series the speaker dramatized both the Jewish Passover and the Lord's Supper. The church was well filled at these services.

A Bible Conference led by Dr. J. C. Beal began September 18. Brother Beal came to us with a wide reputation as to his loyalty to the Word of God and his ability to "teach" it. The conference lasted for eleven days. It was planned to have Brother Beal with us for full two weeks but other obligations made it necessary to close the meeting the middle of the second week. A good attendance greeted the speaker each evening. On Sunday, Sept. 25, the speaker made an appeal for a real surrender and dedication of life to the Lord and thirty people came down the aisle manifesting a desire for a closer walk with the Lord. Brother Beal's work brought a great blessing to the Garwin church and when he departed he left a group of Christians more eager to do the things of God and hungry to know the teachings of the Word of God. We look forward to the time, if the Lord tarries, when it will be possible for Brother Beal to again be with us.

The general work of the church is going forward. We have just recently put new steps at the front of the church and are planning to paint the building. The Sunday School and church services are gradually growing in attendance. We ask an interest in your prayers.

HAROLD PARKS, Pastor.



A PREACHER'S FAVORITE PRAYER

Almighty God, Thou Helper of those who proclaim Thy Word,

Help me to be patient in committees; true in statistics; honest in details; exact in finance.

Defend me from the sin of a roving mind; a lazy pen; a yawning mouth; and all thoughtless preparation.

Keep me steadily at my desk; at my book; at my message; at my work in my parish.

Give me according to my ability, thoughts to think; deeds to do; lives to lift; souls to save.

Be Thou the Horn of my salvation, and thus may I be able to preach deliverance to the captive; joy to the joyless; hope to the hopeless; salvation to the uttermost; in Jesus' name and for His glory. Amen.

TEN INHIBITIONS FOR PREACHERS

By L. D. Kennedy

1. Never comment on any of thy sermons as a "master-piece."
2. Do not mispronounce thy words.
3. Do not brag, boast or bluster.
4. Do not resort, in any of your preaching, to sickly sentimentalities. The sentimental stuff of thou and thy lover, of older days, is poor material for sermons.
5. Don't spend too much time in empty laughing.
6. Do none of thy joking in the pulpit.
7. Spit thou not Greek or Hebrew at thy audiences.
8. Do not thou fling empty platitudes or praise-phrases at some in the congregation for **personal** favors.
9. Do not thy LONG praying in public.
10. Do not preach two hours at a time. One hour is greatly plenty.

SOME MOTHERS OF THE BIBLE

1. Hannah, the Praying Mother, I Sam. 1:10-17.
2. Elizabeth, the Pious Mother, Lk. 1:5-6.
3. Jochabed, the Tried Mother, Exo. 1:22-2:3.
4. Eunice, Timothy's Mother, 2 Tim. 2:5.
5. The Rival Mothers, I Kings 3:16-26.
6. The Shunammite, the Brave Mother, 2 Kings 4:18-23.
7. Sarah, the Mother of Nations, Gen. 17:16.
8. The Widowed Mother, Luke 7:12-16.
9. The Trusting Mother, I Kings 17:8-16.
10. Rebekah, the Unwise Mother, Gen. 27:6-13.
11. The Canaanite, the Prevailing Mother, Mt. 15:21-28.
12. Naomi, the Sorrowing Mother, Ruth 1:20.
13. Hagar, the Homeless Mother, Gen. 21:14.
14. Rachel, the Dying Mother, Gen. 35:19-20.

—Dr. Charles Leach.

IN EVERYTHING

(Phil. 4:6)

When the threads of life are crossed,
 Twisted tangled, every way,
When each clue and end seems lost,
 What should Christians do but pray?

When the busy tongues of strife,
 Babbling things we do or say,
Mar our inward peace of life,
 What should Christians do but pray?

When some tillage-field we kept
 From the Evil One each day,
Was with tares sown while we slept,
 What should Christians do but pray?

When someone with carnal thought,
 Daubing with untempered clay,
Spoils the work our hands have wrought,
 What should Christians do but pray?

When the opening brings to view
 Flies that in the ointment lay,
And the trusted prove untrue,
 What should Christians do but pray?

When such problems tougher grow,
 And these trials come to stay,
If direction we would know
 What should Christians do but pray?

Mrs. G. C. Needham.

SILENT DEMONSTRATION

1. God had only one Son and He became a Foreign Missionary.
2. The followers of Jesus were first called Christians in a Foreign Missionary Church.
3. Every book in the New Testament was written by a Foreign Missionary.
4. Every Epistle in the New Testament was written to a convert of Foreign Missions or to a Foreign Mission Church.
5. The Book of Revelation was written to seven Foreign Missionary Churches.
6. The Gospel of Luke was written by a Foreign Missionary convert.
7. The Book of Acts describes the first Foreign Missionary journeys.
8. Every Apostle but one became a Foreign Missionary.
9. The only one who did not become a Foreign Missionary was a traitor—Judas.

But yet there are people who do not think it necessary to support Foreign Missions.

A SWARM OF BEES

They give honey, but they never sting.

Be an Assured Christian, II Tim. 1:12.
Be a Bible Christian, Psa. 119:111; 112.
Be a Consistent Christian, I Tim. 4:12.
Be a Duty-loving Christian, Eccl. 12:13.
Be an Enterprising Christian, Eccl. 9:10.
Be a Forgiving Christian, Eph. 4:32.
Be a Generous Christian, II Cor. 9:6, 7.
Be a Hopeful Christian, Rom. 8:24.
Be an Intelligent Christian, Prov. 4:7-9.
Be a Just Christian, Phil. 4:8.
Be a Kind Christian, I Cor. 13:4.
Be a Loving Christian, I Cor. 13.
Be a Merciful Christian, Matt. 5:7.
Be a Need-supplying Christian, II Cor. 9:8.
Be an Overcoming Christian, Rev. 3:21.
Be a Prayerful Christian, Matt. 6:6.
Be a Quickened Christian, Psa. 119:25-32.
Be a Reverent Christian, Eccl. 5:1, 2.
Be a Self-sacrificing Christian, Phil. 2:5-8.
Be a Thankful Christian, Phil. 4:6.
Be a Uniform Christian, II Pet. 1:5-8.
Be a Victorious Christian, Rom. 8:37-39.
Be a Working Christian, II Tim. 2:15.
Be an Excellent Christian, Gal. 2:20.
Be a Yielded Christian, Rom. 6:13.
Be a Zealous Christian, Gal. 4:18.

—T. S. Henderson.

Let Him lead thee blindfold onwards,
 Love needs not to know;
Children whom the Father leadeth
 Ask not where they go.

Begin Planning Your Christmas Giving

No Better Gift Than A Good Book Or A Bible

Bibles $1.00 to $16.50

Scofield Bibles $1.95 to $18.50.

American Revision Bibles $1.09 to $11.00.

Pulpit Bibles $19.00 to $110.00.

Young People Will Read Books -- Give Them the Best

The following is a list of really worthwhile $1.00 books.

HEARTS THAT UNDERSTAND
FOR ME TO LIVE
ROMANCE OF FIRE
THIS WAY OUT
THE VOICE
A SONG FOREVER
THIS IS LIFE
MASTERING MARCUS
ROCK OF DECISION
THE GIRL OF THE LISTENING HEART
JOYOUS JUDY
ORDERED STEPS
DOCTOR HAPPY
CONCORDANCES $1.95 AND UP



RIMMER'S BOOKS—These books deal with science in the light of the Bible. You can trust them—you will enjoy them.

HANDSFUL ON PURPOSE—a set of 13 volumes. Price $1.50 per volume. A fine Christmas gift for your pastor or preacher friend.

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SCRIPTURE TEXT CHRISTMAS GREETING CARDS—They carry the sentiment that should fill the mind at the Christmas season. 50c and $1.00 perpackage.

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We will be glad to procure any book or Bible you may desire. Give us name of book, publisher and the price. We will do the rest.

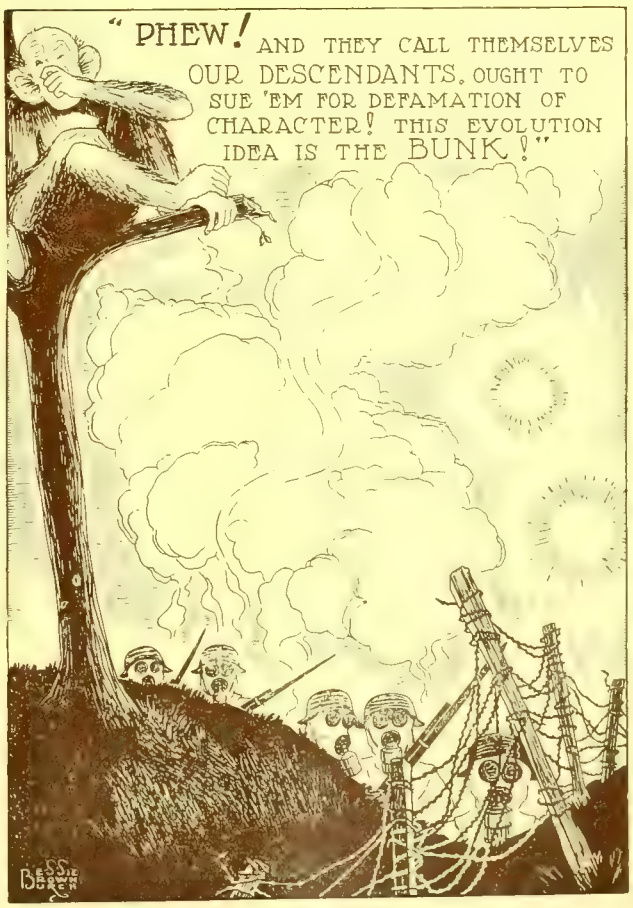
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The BRETHREN EVANGELIST

Mrs Margaret O Witt
R 2 2-15-38

FOREIGN MISSIONARY NUMBER



A Minister's Qualifications

Los Angeles is the home of many cults and isms strange and weird. One has ceased to be surprised at anything emanating from California. It did not cause undue astonishment therefore, when a friend handed us a copy of the Los Angeles "Churchman," official organ of the diocese, containing an article setting forth the qualifications of a minister. Here is the extract verbatim: "In this day and age a priest must be everything from a business man to a spiritual leader. He must be an able organizer of bazaars, clubs, Boy Scouts, dances, money campaigns and numerous other activities. He must be a scholar of some attainment and something of a saint." With the exception of the last two, we think this is an excellent summary of all that a minister of the Gospel need not be. To our way of thinking, it is because ministers in many cases have tried to be most, or all of the things set forth here, that the pulpit today ranks so low in the estimation of the pew. We venture to state that the church that requires these qualifications in its minister is dead while it lives, while the minister who endeavors to be all of these things has made a sad mistake in his calling. Any man in the ministry today who has been called of God, and who takes his work and its responsibilities as God-given, will have little time to fit into this mold, and less inclination. To proclaim the truth of the glorious Gospel of the Lord Jesus Christ, to minister to the needs of his people in body, mind and spirit, will leave him little time to organize dances, money campaigns, or bazaars. If he has time for these he has either sadly mistaken his calling or fallen far beneath the dignity of it. We have no need to trim our speech in this matter. Show us the minister who fills these requirements, and we will show you a man destitute of spiritual power, and a church that so far as God's Kingdom is concerned, is dead.

—Ev. Christian

THE ETERNAL SUPREMACY OF THE GOSPEL

AT THE PARLIAMENT OF RELIGIONS held during the World's Fair in Chicago, 1895, Joseph Cook, of Boston, spoke on behalf of the Christian faith in the presence of the representatives of thirty-six other religions and a vast assemblage of people. With tremendous dramatic intensity, the great preacher portrayed Lady Macbeth in the pangs and throes of remorse, seeking in vain to wash her hands in a basin of water free from the foul stain of blood. She cried out against "the damned spot." The woes and pangs of the woman's soul drew lines of agony upon Cook's face as he depicted that awful and fatal sin. The attention of the audience was rivetted, their emotions were stirred to the last depth. They were leaning forward in their seats with the tensity of their interest and attention. Suddenly, Joseph Cook stopped, and turning to the thirty-six representatives of those other religions, asked, "Gentlemen, have you, in your religion, anything which could wash Lady Macbeth's foul hands clean?" One by one each of them shook his head in sad denial. They knew nothing that could give cleanliness to the bloodstained hands of the murderess. Then the great minister of Christ, rising to the dignity of his superb height, declared with clarion voice, "By that token I declare the eternal supremacy of the gospel of Christ. For Christ Jesus not only washes Lady Macbeth's foul hands clean, but He washes her foul heart clean, too."—J. C. Massee.

"ONLY CHRIST CAN CHANGE MEN LIKE THAT"

A Release From "Madras-1938-News Service

The Malas had been notorious criminals. Their town was the headquarters of a robber band led by a Mala. When he and many of his followers were converted, one of India's famous mass movements began which resulted in many thousands of Malas in that region becoming Christians. The Kammas are another group. Bishop J. W. Pickett reports in his book, "Christ's Way to India's Heart", a conversation he had one day as he walked across a field with a non-Christian Kamma:

"Do you know the Christians of your village?" we asked. "Yes, all of them." "What do you think of them?" "They are our best people." "Are all of them your best people?" "There are only Hindus and Christians in the village and the Christians are much better than we Hindus." "Do you mean that even the Mala Christian are better than you Hindus?" "Oh, yes, some of them are not as good as others, but as a whole they are better than we are." "Has being Christians made them better?" "Certainly! Before they became Christians they were robbers and murderers. Even we Kammas were afraid of them. The difference between them as they were then and as they are now is like that between the earth and the sky, between noon-day and night." "What other groups have become Christians?" "Two lower Sudra groups." "Are their lives also changing?" "Yes, in just the same way. Some were drunkards, now they don't drink." "And what of your people? Haven't some of them become Christians?" "Yes." "Are they also being changed?' "Yes, and more rapidly than the others were. It seems that we Kammas are better material than the Malas, but none of our people would have become Christians if they hadn't seen first what happened to the Malas."

"You say that you have seen many bad men changed to good men, drunkards to sober men, robbers to honest neighbours. Has that happened only to those who have become Christians? Haven't you seen any one change like that in Hinduism?"

At this the old man seemed surprised that we should ask such a question and revealed how deeply he had been affected by what he had seen. "Never. Only Christ can change men like that."

HOW TO MEASURE LOVE

In an engine room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube, which serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is half full the boiler is half full; when the tube is empty, the boiler is empty.

But you ask, How do I know that I love God? I believe I love Him, but I want to know. **Look at the gauge** (I John 3:14). **Your love for your brother is the measure of your love for God.**—S. S. Chronicle.

The Brethren Evangelist

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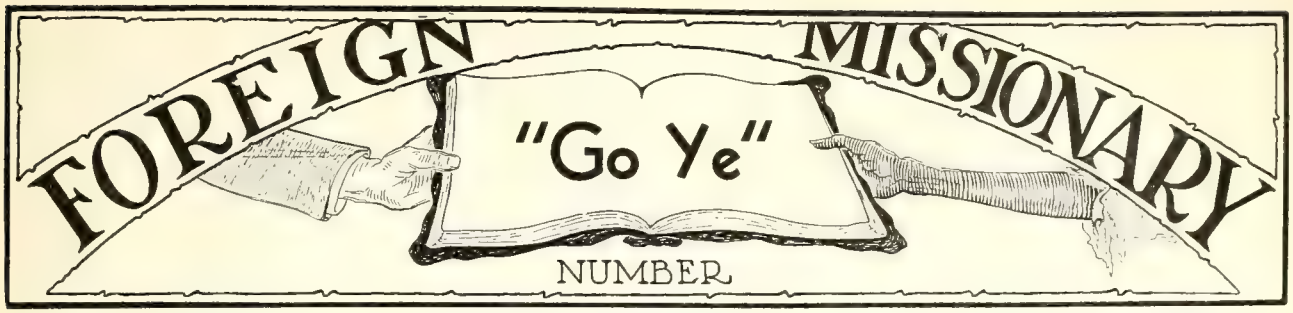
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Chas. W. Mayes **EDITORS** *Louis S. Bauman*

"TWO FOREIGN BOARDS?"
Editorial by
The Foreign Missionary Editor

Your foreign missionary editor has been informed that the highest ranking officer of The National Home Mission Board is submitting an article to The Brethren Evangelist, asking for space in this issue for said article, in which he makes the following statement:

> "It has been stated in The Brethren Evangelist, and from other sources word has come, that there will be another Home Mission Board, asking for funds.... It does not take very clear thinking to conclude that if there are two Home Boards, there will be two Foreign Boards; and, of course, that is only running true to form. Another Seminary, hastily organized because some leaders were said to be treated unfairly, competing for leadership in training and placing ministers, **can only result in one thing, and that is, two churches.** (Bold face mine.) Do you want to be a party to dividing the already small Brethren Church?"

This is all very interesting. If ever The Brethren Church becomes a divided institution, we wonder just who the Church historian of the future will declare to be the divider of it? But, The Brethren Church is not going to divide, no matter if we do have to do business for a time with some forces within her that are divided, or until we all return to an era of reason.

It was our privilege to accept kindly invitations from Dean Willis Ronk, of Ashland Theological Seminnary; and from Dr. W. S. Bell, of Milledgeville, Ill.. a most influential member of The Board of Trustees of Ashland College—to stop and visit with them en route home some days ago. We are very happy that we did so. We talked over the affairs of the denomination, and tried to get each other's viewpoints. And we believe that if **all** our leaders would only "sit across a table," "lay all their cards on the table," look each other squarely in the eye, and as reasonable Christian men, whose consecration to the Lord Jesus Christ and His Church is not a mere empty profession, talk things over, and come to understand each other's feelings, motives, and desires—we cannot help but to believe that we would find a way out of the very unhappy situation in which we find ourselves today.

The writer placed resolutions before the recent National Conference to this very end. These resolutions called for the appointment of a large representative Committee to be chosen from both sides, who should sit during the coming year, weigh all the problems that confront us, and give trial to at least one official against whom a whispering campaign was being carried on by his foes, and then make some report to our next National Conference. But those who stood opposed to a fair and impartial trial for one accused, called for the very uncommendable "two thirds rule," now being used to defeat majority rule in The Brethren Church and give the power to defeat anything the minority chooses to defeat, defeated these resolutions, calculated to bring peace and harmony back to our beloved Church. As a result we are "in for" another year of seemingly endless propaganda that will have to be met, unless injustice and wrong shall ride the saddles in The Brethren Church. Weary as we are of propaganda, it must go on—THROUGH NO FAULT OF OURS.

During our talk with Dean Ronk and Dr. Bell, we had occasion to say to them: "Well, one thing sure, Bauman is not going to leave the Brethren Church. The Brethren Church and the faith for which it stands, and the organization that propagates that faith, we shall never surrender to any one." And, these men assured us that they, too, never would

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leave the Brethren Church. All right, then, we said, let us do something to set the house in order beneath the one roof underneath which we all intend to dwell. And just that, in the opinion of this editor, is the thing to do. But how it can be done, when a minority can defeat every reasonable attempt, is hard to figure out. But we have a wonderful Lord in the heavens; and the Brethren Church is His, and we believe He is going to figure it out.

If The Brethren Church is some day to become two Churches,—if that MUST come,—then let those who are driving hard to that end, pack their trunks. The foreign missionary editor and some friends of his, are not packing up, and do not intend to do so. The Brethren Church is congregational in her form of government, and it is going to take more than a lot of drummed-up "votes" to put us "into the street." And one thing still more certain, a minority rule by one-third **never** will do so.

We see no reason why Brethren Churches cannot run two Seminaries, two Home Boards, and two everything else, un-ideal as that is, **if necessary**. A husband and a wife may have two checking accounts, and even two beds. That does not say that they must get a divorce! No, brethren, we are staying in! So if you want peace, then for goodness' sake, agree with us to make some attempt to find a way to peace. Throwing folks out into the streets without placing charges or granting trial because you have the "votes" to do it—that will never land you in the place of peace—**never!** Honorable men do not so. One side or the other may glory in the **power** to gain their ends. A British statesman recently said: "It is glorious to have the strength of a giant. It is tyrannous to use it." Especially is that so when it is used unfairly.

Yes, we have two Seminaries. God bless them both. May they produce mighty men of faith, able contenders for the whole Gospel of our Lord, and bring many souls to know Him, Whom to know is eternal life.

If we must have two Home Mission Boards, then God bless them both. May they both make strong the weak, and build new and mighty Churches, that shall be lighthouses indeed to men and women who have lost the way back to God.

Now, possibly we shall have two of some other institutions. Very well, if we **must,** we **must!** But let us hope the Spirit of the living God shall help us to see and confess our sins, on one side or the other, or both, wherever the sins may be, and get together, and live as Brethren should. We do not believe for one moment that the rank and file of our Brethren people want this unhappy situation to continue—not even for another year.

But, because there are two Home Boards, must there be also two Foreign Boards?

Is a new Foreign Board in order? It is, if the old Foreign Board shall take any one of its faithful old missionaries, or its trusted officers, and cast them ruthlessly out of their positions, without being willing to previously state its reasons (charges) for so doing, and to give the one accused every opportunity to defend himself or herself against those charges. Yes, a new Foreign Board is in order when the old does **that**—provided the old can do that and "get by" with it by visiting the Churches and marshalling the votes.

Is a new Foreign Board in order? Yes, it will be when it creates an iniquitous and minority rule; and, whenever such a rule can be made to serve its purpose, tramples under foot the will of a majority of the members of The Foreign Missionary Society of The Brethren Church, whose creature it is.

Is a new Foreign Board in order? Yes, it is if, the old Board, drunk with its power, and prejudiced in its attitudes, should notify any of its successful missionaries that they will have to go because they happen to be sympathetic with this Seminary or that—this "group" or that.

Is a new Foreign Board in order? Yes, if, for instance, a majority of the Board of Trustees should belong to the so-called "Grace Theological Seminary group," "Ashland Theological Seminary group," or any other "group" and, then, having the power, should deny appointment to any worthy young applicant for service on the field—**an applicant who in every way meets the qualifications the Board has for many years demanded**—if the Board should deny such a one an opportunity to serve on its fields **just because** his preparation was taken in Ashland College and Seminary—well, when the Foreign Board does **that,** then it is high time for a new Foreign Board. The Foreign Board, as it is now constituted, is not here to serve one group or the other. **The Foreign Board is here to serve The Brethren Church.**

Is a new Foreign Board in order? Yes, whenever the members of the present Board lose faith in their own work and neither they nor their Churches support it. When the members of the present Board shall ask others in the brotherhood to give thousands of dollars into their hands to be used at their descretion in a work to which they themselves and their churches give practically nothing, then it will be time to talk about "two foreign Boards."

Yes, there **are** some things that would demand the formation of another Foreign Board. And when those wrongs exist—when injustice and prejudice control the Board in power—then we predict that there will be a new Foreign Board. And, **then,** there **should** be another Foreign Board. But, we predict that any attempt to organize a new Foreign Board **before** those conditions exist, is foredoomed to failure.

Interesting Notes and News

OUR RALLY DAY in the Bible School at Smithville Brethren Church brought out an attendance of 210 with an offering of $64.00. Our Bible School attendance is the best in years having made a gain of 21 for each Sunday of the year thus far.—C. C. Grisso.

WE REGRET that some information arrived too late to be included in the Brethren Annual for 1939. Those who desire to make corrections should do so at once so that we may file these corrections to be made in next year's annual.

THE PRAYERS OF THE BROTHERHOOD are requested for our evangelist campaign which begins Nov. 8, with Brother R. Paul Miller as the Evangelist. We are anxious for the salvation of many souls.—Orville A. Lorenz, Meyersdale, Pa.

THE FOLLOWING is one example of a large number of kindly words which are frequently received at our office. We appreciate our many friends who have confidence in our attempt to make a magazine which will be true to God's Word.

"Enclosed find two dollars ($2.00) for another year for my subscription to the best church paper in the U. S."

—A Pennsylvania Reader.

WE HAD A WONDERFUL DAY yesterday. 222 in Bible School and there was a splendid attendance at church. One young man was reclaimed for Christ, others under deep conviction. The church recently gave me the call to remain as pastor for another year. The vote was by ballot and for the sixth time, it was unanimous. Remember us in prayer.—W. A. Ogden, First Church, Los Angeles.

WE WISH TO ANNOUNCE the arrival of a daughter, Grace Ailene at our home Sunday morning, October 23rd. Mrs. Keck is doing nicely.—Elmer M. Keck. And we say, "Congratulations!"—Editor.

THE NORTH VANDERGRIFT BRETHREN CHURCH will observe the service of Holy Communion, Sunday night, Nov. 6, 1938, at 7 o'clock. Visiting Brethren are invited—Frank Gehman, Pastor.

THE McCARTNEYSMITHS begin their last week of our Evangelistic Campaign today. Services fine. 189 in S. S. yesterday. About 400 in last evening's service. Excellent attendance last week despite rain one night. Good crowd and one confession Saturday evening. Brethren, pray for us in this portion of His vineyard. —Ord Gehman, Pastor Vinco Brethren Church.

HAD WONDERFUL SERVICE at Rally and Home Coming Day Oct. 2nd. Had 176 which was above our goal for S. S. Dr. Charles Anspach gave two inspiring messages at the morning and afternoon service. Revival meeting begins Nov. 6th with Rev. John Locke as Evangelist. Pray for these meetings.—L. V. King, Pastor.

A SPECIAL INVITATION to attend the Bible Conference to be held at the Mountain View Brethren Church, Hollins, Va., Nov. 10-11, is extended to all the churches of the Southeast district. Those planning to attend and who will need lodging are asked to notify the pastor that it may be known how many for whom to prepare.—J. E. Patterson, R. D. 1, Roanoke, Va.

WE HAD A GREAT DAY last Sunday. I baptized 29 and there will probably be a few more. These will be confirmed and received in our church soon. We are greatly encouragd. —Geo. E. Cone, Portis, Kans.

BIBLE SCHOOL at the West Tenth Street Brethren Church at Ashland, Ohio, shows an average attendance for the five Sundays of October of 191. 212 were present on Rally Day.

A SIMULTANEOUS Bible Conference is being held in four Brethren Churches of Northeast Ohio, Ankenytown, Ashland (West Tenth St.), Ellet, and Rittman. Two speakers will appear each night from November 1 to 4. On Sunday evening, churches will exchange pastors as follows: Ankenytown—Henry Rempel; Danville—Arnold Kriegbaum; Ashland (W. 10th St.—John Squires; Homerville—Tom Hammers; Rittman—Charles W. Mayes; Sterling—Harold Dunning; Ellet—Everett Niswonger; Canton—Lew Grubb; Georgetown—John Aeby; Middlebranch—Alvin Byers; Cleveland—Ray Gingrich.

Speakers appearing at the various churches during the week are as follows: Herman A. Hoyt, R. D. Barnard, E. B. Niswonger, Raymond Gingrich, J. C. Beal, F. C. Imhoff, R. S. Parrett, Chas. W. Mayes, H. K. Finley, William Troup, L. W. Beckley, P. H. Wichern, Alva J. McClain, A. J. Lewis, Tom Hammers, and R W. Neighbour.

BACK TO HER BELOVED AFRICA!

After a year of sweet fellowship with us in the homeland, Miss Estella Myers at this writing is on the high seas somewhere between France and Africa. Doubtless, when this shall be read by our readers, she will have landed at Kribi on the eastern coast where, with the Klievers who accompanied her from France, she will be making preparations for the inland journey.

Sister Myers spent most of her year in the home-



Miss Estella Myers

land at Grace Theological Seminary wrestling with Greek. She made this further study of Greek in order to increase her efficiency in the work of translating the Scriptures into the native language of the African tribes to whom she ministers. Translating the Scriptures is a hobby of hers, and what a wonderful work it is. A blessed privilege indeed to give the Word of God to those who can find nowhere on this earth that Word printed in a language that they can understand.

Miss Myers was in France during the time of the recent war scare. A letter from Mr. T. Warren in Paris says:

"You will doubtless have been sharing our anxiety of the past few weeks. How grateful we are to God for the relief which has now come, as we believe, in answer to many prayers.

The Klievers were able to get away to the Bordeau district, as I expect you know. We were pleased to see Miss Myers for a few minutes. She happened to be here when the tenseness was at its most extreme point. We hear that passengers on a later boat were not allowed to land in France. Most of the missionary students who were here left on the advice of their counsuls. I expect some will be coming back.

We cannot but bear testimony to the calmness of the French people we have been in contact with. We have seen no trace of panic. As is usual in such circumstances of national importance here in France, the danger brings about a closer union of the people and much less is heard of the strife of rival parties. Would that it were so in the Church!"

Miss Myers is a self-supporting missionary. Let us pray that God may spare our Sister for many years yet of service, or....until He come.—L. S. B.

Bridge Busters

By Floyd W. Taber, M. D.,Yaloke French Equatorial Africa

NOTE: Some of the "joys" of being a travelling physician in Africa is related in this article by Dr. Floyd W. Taber. "Bridge Busters" is right! This story of an itineratng trip by the missionary doctor reveals to us at home the fact that we need to be constantly in prayer for the safety and welfare of our representatives upon the field. "Go ye, therefore, into all the world and preach the gospel to every creature" is a command that carries with it dangers of many kinds; but dangers or no dangers, our orders are from the great Captain of our souls, and we must carry on. But don't forget the ministry of prayer in this great work. In that ministry we can all have part.

Last Wednesday the entire Yaloke missionary force, including of course, the children and two "boys" started on a chapel visitation trip, planning to go as far as Bangui.

That same noon, going in the drive way to the first chapel on our road, Bossembele, the right rear wheel broke through the bridge—just a little initiation to get us into the habit!

After the first scare of feeling as if we were sliding into the creek, we got out and discovered the "Chevy" was in no immediate danger of tipping over, but was twisted in such a way as must nearly break it in two, and would surely leave the chassis bent.

Of course it was useless to try to get the car out with its load on, so we had to unload in the rain eight passengers camping equipment, provisions for a week, 250 pounds of potatoes and an enormous basket of vegetables we were taking to the missionaries at Bangui, besides numerous and sundry baskets and sacks everything from peanuts to chickens, sent by people on the station to workers at the chapels!

By this time about twenty natives had gathered. So with enough puffing and heaving to move a freight train, the wheel was finally lifted and the car pushed onto solid ground. And, to our surprise, there was not a thing wrong with it.

That evening we divided our forces to attend two services—one in a nearby village belonging to Yongoro, the headchief of all the region, the other at a chapel on a coffee plantation seven miles away.

Just to keep from getting out of practice, we broke through a bridge in front of this chapel. But it was only a small one across the gutter, so the damage was easily repaired.

Next day, being the fifteenth of the month, we took turns going to the two chapels to join with the native Christians in observing the day of prayer.

Had a good talk and prayer with the big chief Yongoro. He is an exceptional man in every way, very interesting to talk to. At the time of Brother Hathaway's last visit to the chapel in March, he accepted the gospel, and since then has seemed faithful in every way, except that he still keeps his five wives. Pray for him.

The following day we took an evangelist from each of the Bossembele chapels and Yongoro, and all started toward Lindahoro, a chapel due north of Bossembele that I had not yet visited.

We had been warned about a bad ferry and a bad bridge on the road, but had not yet reached the fer-

ry, and the bridge was still far away, when suddenly only eight miles from Bossembele, crash! a big timber gave way under us, and let the same right rear wheel go down!

We were hardened to it by this time. But Yongoro was scared out of his wits, and tried to jump out of the car! You can't blame him,—it was the second time he ever rode in an auto. And he also felt the responsibility, for it is his job to keep the roads and bridges in repair. He had sent men ahead to see that everything was all right when he heard we were coming. No car had been over the road for several months.

From then on, every time we came to a bridge, the other passengers all got out, but Yongoro stayed in, just to show his courage and share the danger! With the load thus lightened, the rest of the bridges stood the strain, even the "big bad one," on which they were still working when we crossed it. And the barge proved to be passable, although they had to change the place for the approaches, and it was a hard job getting on and off, because of high water.

So the rest of the trip to Lindahoro and back passed without mishap, until we got clear back to Bossembele and crossed the bridge between Yongoro's village and the chapel, which we had crossed several times before without thinking anything about it! We sailed across this time also without any difficulty; but just as we got across we heard a crash, and looking back saw the timber which had carried the right rear wheel had broken through!

Saturday morning we set out for Boali, breathing a sigh of relief. At last we were on the main travelled roads where the bridges were well kept up. Besides, four ton trucks cross these bridges every day; if one of them weakened, it would not wait to break through with our little half ton carryall!

A little while before we got to the chapel at the Birlos coffee plantation, a native shouted to us that there was a broken bridge ahead! Sure enough, we soon came to a bridge across a mountain torrent—twenty foot span, ten feet deep—which at first glance looked all right. But on closer examination, there was a crack in the dirt down the middle, and one half of it had begun to settle. On looking underneath, we discovered that one of the timbers supporting this half had fallen out of place, and the other four were broken. The timbers under the other half **seemed** to be intact. And the good half was just wide enough to let the car across.

So in a few minutes we were in consultation with the evangelists at Birlos, and then went on our way. Just fifteen miles from Boali, we came to a line up of big trucks blocking the road ahead of us, and were told there was a bridge out! We had already crossed so many bridges that were supposed to be out, that we insisted on seeing for ourselves. This time, sure enough, the bridge was completely gone, and a gang of men were just beginning to gather timbers to replace it—three days' work at least. There was no possible way over, under, through, nor around. And then the soldier in charge of the gang informed us there were four more bridges between there and Boali, all harder to rebuild than that one!

We hope you will not accuse us of giving up too easily. But even if you do, we have to confess the fact. We turned around and came home.

Yaloke, September 21, 1938.

TWENTY-TWO RULES FOR HELPING THE DEVIL KILL THE CHURCH

1. Don't attend the services, except on Easter Sunday.

2. If you do attend weekly, be a "oncer." Twiceers are bad. Ask the jailor.

3. When you do go, go late and enter in state!

4. Attend other churches at least half the time. Don't be narrow.

5. Play "Safety First!" Once in awhile the preacher hits. Use the seats in the rear!

6. Hunt a draft—sit in it—and growl about the ventilation.

7. Watch your watch. The preacher might have nothing but a calendar.

8. Go to sleep when the sermon begins—or, better yet, **before**. If you sleep where the preacher can't see you—snore! He may hear you!

9. Don't joyously sing! You'd look unnatural. Owls never sing!

Don't carry your Bible with you. You might appear religious.

11. Don't praise the sermon—it might bust the preacher's head.

12. Criticize the preacher—the organist—the choirster—the sexton—the ushers—everybody but yourself.

13. Never give to the heathen. Such a gift might be used against you.

14. Don't speak to a stranger—he might drop dead.

15. Tell all the preacher's failings to your neighbors. It may be a stale tale, but they'll enjoy it.

16. Don't give too much—you might have to spend your old age in the poor-house.

17. "Let the pastor earn his money." Why hire an associate or even a sexton?

18. Never accept an office—"Let George do it."

19. Should you see some one wake up, get off the roost to give the parson a boost, howl about the church being run by a clique!

20. Above all, don't attend the prayer meeting. If you do, don't ever break the stillness with your voice.

21. Stir up a fuss of some kind. You just can't be happy without a muss.

22. Don't die. What could the devil ever do in the church without you? —L. S. B.

FAREWELL!



Hill Maconaghy

It has now been several years, since the Lord laid upon our hearts the spiritual need of the regions beyond. In fact, ever since I was saved I have felt definitely led to the foreign field. However, it was not the Lord's will for us to go then. He had lessons which only waiting could impart to us. We have found verified in our lives the declaration of the prophet: "Therefore will the Lord wait, that he might be gracious unto you." How gracious He has been to us! In the pastorate and in school at Grace Seminary, He has shown Himself to be the One whose name is Wonderful.

At last the call came, to go forth. The waiting time was over. Certainly, "Faithful is He who calleth you, who also will do it."

As I pen these few words of farewell to you brethren here in the homeland, we are on our way to New York City. There in a few hours we will leave our native land and journey to our Argentina missionary field, in South America. It is in that country of spiritual darkness, that the Lord has called us to be His ambassadors.

Thousands in that land of superstition and idolatry have never heard God's plan of salvation through our Lord Jesus Christ. They have much religion, but do not have Christ. They possess a form of godliness, but deny the power thereof. Will you not pray for us, as we enter such conditions, that we shall be faithful ambassadors or representatives of the Son of God, who is the propitiation, not only for our sins, but also for the sins of the whole world, including Argentina. Will you pray that the Lord will make us channels, through whom the water of life will be brought to the lost?

During the past summer it was our privilege to live in the Bethany Home, in Ashland, Ohio. Both of us, wish to express our appreciation to the Sisterhood girls, for this wonderful provision for their missionaries.

We have also had the pleasure, since National Conference, of visiting several of our eastern churches. We want to thank all the brethren, both in these churches and others not visited, for their many kindnesses, gifts, and prayers.

And now, as we are separated for a little while, our prayer is that the Lord shall ever keep our beloved Church true to the Word of God; and that she shall be fruitful in the salvation of many souls.



Mrs. Hill Maconaghy

As we are preparing to leave our own United States to go to the Argentine, it is with mingled emotions that we sail.

Many people have said to me, "Do you really want to go?" And I can truly answer that question in the affirmative. Not that it is easy to leave beloved Christian parents, and other loved ones and friends. But my desire is to be in the center of God's will; and He has given me the assurance that His appointed place for me is in Argentina. It is a privilege to be permitted to bear the glorious news of the Gospel to those who "sit in darkness and in the shadow of death," and to introduce them to the One who can bring them "out of darkness into His marvelous light."

As I am writing this short farewell letter the night before sailing, I am thinking of that wonderful commission that our Lord gave to His disciples and to us, as recorded in Mark 16:15, "Go ye into all the world and preach the Gospel to every creature." And as we go forth to Argentina that is our only purpose, to proclaim the unsearchable riches of Christ, to help spread the good news that we have a living Savior who will save "to the uttermost who come unto God by Him."

While it has not been our privilege to visit many of our churches before sailing, we have enjoyed sweet fellowship with the Brethren whom we have visited, and appreciate the many kindnesses that have been shown us by individuals and churches.

It was a real treat to live in the Bethany Mission Home for several months; and I wish to express my appreciation to the Sisterhood girls who have made possible such a lovely home.

As we go to the Argentine, we are not depending upon our own strength or wisdom, but are rejoicing in the fact that we have an all-sufficient Savior who is able to supply that which we need to serve Him acceptably and to win precious souls for Him.

We are counting upon the prayers of every member of our beloved Church, that our Lord may be able to use us to His glory. May we all be kept in the center of His will, serving and waiting, "till He come."

Mrs. Hill Maconaghy.

God be with you all, until we meet again. Brethren, pray for us.

Hill Maconaghy.

Dr. Florence N. Gribble Writes A Letter Concerning

DEEDS AND DANGERS IN DAYLIGHT AND DARKNESS IN AFRICA

Dear Evangelist Readers:

My story for you this time begins with July 13th, at Bellevue.

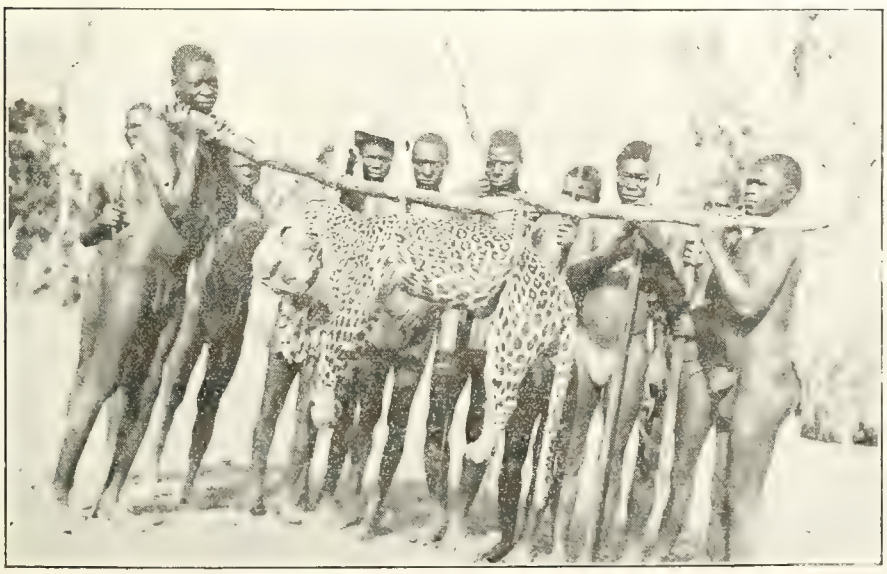
Workmen are busy in the yard, back of the Bellevue residences. Suddenly, the quiet monotone of their ordinary conversation changes to wild shouting. We rush to our back doors to make inquiries. Some nearby natives tell us there is a leopard in a neighboring tree. Our civilized vision fails to see what is so obvious to the keen eyes of Africa. Ndouti, the native hunter, rushes to ask Mr. Sheldon for the gun. A shot follows quickly. "He's wounded!" cries one. Wounded, but not dead! The situation is now dangerous, for a wounded leopard is a deadly foe. How often within our memory has death or serious injury befallen the unfortunate hunter who fails to kill at first shot! Ndouti realizes that life is at stake. Another shot rings out. The leopard succumbs instantly. What shouts! What rejoicing! The wild hilarity!

The body of the dead monarch of the jungle is taken to a central point on the station, the lithe body curled over the shoulder of one of the workmen. Around him they gather; and, shouting and wild gesticulating continue. Now they are actually dancing, the perspiration rolling freely from their faces in the heat of mid-afternoon. Having no handkerchiefs, they are scraping the profuse perspiration from their faces with the edges of knives unsheathed from belts, for naked indeed is the African who does not possess a belt! (After witnessing this dance for a moment or two, I said to Mrs. Sheldon, "For once, I believe those natives are actually dancing unto the Lord!")

And now the parade commences. It is customary among the Gbea for those who have killed leopards to parade from village to village, receiving thank offerings for having destroyed a public menace. But our station people will receive nothing. "We are giving public thanksgiving to God," they say to their village friends. "He has done a great thing among us today."

Dusk is falling now. Danger increases in Africa with darkness. Conscious that other leopards are prowling about, the paraders disband and quietly seek their homes.

The morning of the fourteenth of July dawns brightly. There are no classes on the great French national holiday, but the dispensary must be cared for. The people flock for treatment, and the morning is a busy one. The boys are anxious to complete their work, both at the dispensary and in the homes, for they are competitors in the games of the afternoon. The missionaries are all eating together at Dr. Gribble's home that night, and a cold lunch is prepared, which, served with hot chocolate, will constitute the evening meal.



The monster of the jungle is conquered

There is great enthusiasm at the afternoon games. There are many entries, numerous races, and though "they that run in a race all, but one receiveth the prize." Through the generosity of the Sheldons, prizes have been provided in abundance

and the gathering breaks up happily, without the usual manifestations of sorrow and disappointment on the faces of those who were the losers.

But Donald (Sheldon's baby) has been so quiet that we have feared a rising temperature. The thermometer confirms our suspicions, and a shadow is cast over the evening's festivities. Mrs. Sheldon and Dr. Gribble eat first, then Mr. Sheldon, who has been caring for Donnie. Quinine and a day in bed, under the good hand of God, put him right again, for which we praise God.

The fifteenth is the day of prayer. There are three morning services and one in the evning. The usual afternoon service must be given up, as Dr. Gribble must rush to Bossongoa with an emergency case. Mr. Sheldon follows two hours later to unite in the fellwship of prayer with the Bossongoa Christians, and to present the gospel message there on Sunday. Unexpectedly, the two cars miss each other, unfortunately for Mr. Sheldon, as Dr. Gribble has the long-delayed mail. A runner is despatched with important items of news. Dr. Gribble and Mrs. Sheldon have prayer. "Stay and read," invites Mrs. Sheldon, but Dr. Gribble is unaccountably tired! Not the most interesting of the many magazines and papers can detain her tonight, and she goes home early, alone, and immediately to bed. At the usual bedtime, an exceptionally large leopard is seen by the watchman at the corner of her house. The inexplicable fatigue is now explained! How numerous are the deliverances of our God, from dangers both seen and unseen!

July 16th is marked by a special answer to prayer. Dr. Gribble is out of flour—a sudden discovery. But she feels she must not let Mrs. Sheldon know that her last bread was made into sandwiches for the evening of the fourteenth. Mrs. Sheldon discovers later that she has only a few kilos left. On the fifteenth, special prayer is made for flour and butter. Flour has been ordered some time previously; but the mail of the fifteenth brings word that there is no flour in Bangui. "After ten days or so, perhaps" —encourages the merchant, he "will be able to fill the order!" And we are hundreds of miles from Bangui! On the morning of the sixteenth, a truck arrives at the station, bringing flour—and butter! "Can God furnish a table in the wilderness?" Psa. 78:19. Yea, verily!

In the midst of a busy Saturday morning at the dispensary, letters come from Bozoum requesting my presence there at the Jobson's house-warming. A medical trip had been previously planned to take place a few days later, so the runner is despatched with an acceptance.

Sunday had its usual quota of classes and meetings. Monday, Tuesday, and Wednesday were busy days of preparation, not only to go, but to leave hospital and other work in the hands of helpers who must have previous detailed instructions.

On Thursday morning, July 21st, Sheldons and I left Bellevue for Bozoum. Both cars were filled with evangelists or their wives (the latter "sea-sick" from the unaccustomed motion of the cars.)

It was, of course, impossible to get all the missionaries together at brief notice for a limited time, but we have about two-thirds of the missionary body present. Mrs. Morrill had an emergency case to care for, so that she and her husband could not come. Mrs. Kennedy was enabled to get passage to Bassai on a mail truck. Here, she was joined by Misses Byron and Crawford, who all arrived early Thursday morning.

The next car to arrive was the Plymouth with Dr. Gribble and its quota of native passengers. Continuing to the post office to mail important letters, the Plymouth lost in the race to Dr. Taber's Chevrolet, which arrived with the Yaloke evangelist quota in the meantime. Two smaller passengers also emerged from the car—Kenneth Sheldon and Roger Jobson, returning from school at Yaloke. The Sheldon's car arrived next, with the major part of the Bellevue contingent. It was not until nearly 4 o'clock, during the chapel service, that the Morrills arrived from Bekora. Those unable to be present were the Fosters from Bouca, and Misses Emmert and Tyson from Yaloke. Mrs. Taber and the children were also absent.

A precious time of fellowship at Bozoum made us all regret that we can gather together so infrequently. That evening, departures took place in two directions — the Sheldons leaving for Bellevue with their two children, now a reunited family; and Dr. Gribble leaving for the north with Misses Byron and Crawford, for Bassai; and Mrs. Kennedy for Bekoro. On account of heavy rains and recently repaired roads, it was necessary to pass Bassai hill without being able to make the ascent. Miss Crawford walked up, and Miss Byron went up later with the push, after which Mrs. Kennedy and Dr. Gribble continued to Bekoro, arriving at 10:30 that night. The Morrills having reached Bozoum so late, did not return to Bekoro until the following day. Dr. Taber, having considerable business at Bozoum, did not make the long return trip to Yaloke until the next day.

We had a time of precious fellowship with the Bekoro missionaries. We had not visited the station for more than two years, and saw many changes. Among these were the new buildings, including Mrs. Kennedy's cosy little mud house, the dispensary and the storehouse.

We left suddenly on the following Monday, at noon, feeling constrained to take a patient to the Bozoum hospital. Again, because of the lateness of the hour, it was necessary to pass Bassai without stopping. The water was everywhere much higher than we had found it four days previously. One river then passable by bridge, was now negotiated by ferry. A warning note reached us of a washed-out bridge near

Bassai, but there was nothing to do but to continue. God was better to us than our fears, and reparations were completed in time for our crossing. After leaving our patient in the kind care of Dr. DeBergue of the Bozoum hospital, we spent the night and following forenoon at the hospitable home of the Jobsons at Bozoum, returning that afternoon to Bassai to do whatever we might there find appointed for us. Two busy and happy days were spent in the medical work there, and then it was necessary to leave for Yaloke. We are accompanied to this point by Dr. DeBergue, of Bozoum. Never did the Plymouth speed so rapidly as under his guiding hand, and although we did not leave Bozoum until 9:30, we reached Yaloke (100 miles distant) at noon, having made the unusual average of forty miles an hour on African dirt roads, in the rainy season!

Dr. DeBegue, Dr. Taber and Miss Tyson left at 2 P. M. to care for a patient at Datoli, a nearby gold mine, while I availed myself of the opportunity to rest.

My stay at Yaloke will be indefinite, but probably will not exceed two weeks. This trip has covered every field but our own at Bellevue. During my absence, the Sheldons will also be travelling, doubtless visiting the Fosters at Bouca and the work at Marikoundi. A recent famine in the Marikoundi district has led the Bellevue Christians to give from their own poverty, which, in comparison, seems like abundance. We are not only rejoiced but much in prayer for the polygamous chief of Marikoundi, who is taking a definite stand for Christ in spite of all that it involves.

Here at Yaloke, Dr. and Mrs. Taber and the Misses Tyson and Emmert are carrying on nobly during the absence of the Hathaways, who, notwithstanding, are greatly missed.

So far, 1938 has been a great year in the history of our work. Within two months, two new points have been occupied, Fosters having arrived at Bouca on May 12th, and Jobsons having permanently settled at Bozoum on July 11th. We praise God for this advance and ask your prayers for continued victory.

(Signed) Florence N. Gribble

The HOME Missions Board

By Claud Studebaker, President, Home Missionary Board

(An Explanation)

Editor's Note: This article by Brother Studebaker should have been printed in the regular Home Missions number of the magazine, but did not arrive until after that issue had gone to press. It is Brother Studebaker's request that it be printed as soon as possible. It could not be printed in the issue of last week as that issue was completely given over to the Brethren Annual.

THE MISSIONARY BOARD OF THE BRETHREN CHURCH

1939—F. A. Ankrum
1939—W. E. Ronk
1939—W. C. Benshoff
1939—S. M. Whetstone
1939—J. Ray Klingensmith
1940—Edward Wolfe
1940—C. C. Grisso
1940—C. L. Anspach
1940—Dwight E. Waller
1941—Claud Studebaker
1941—R. F. Porte
1941—G. C. Carpenter

The following have presented resignations as members of the Board:

R. P. Miller,
Roy Patterson,
Wm. H. Schaffer.

Officiary

President—Claud Studebaker
1st V. Pres.—F. A. Ankrum
2nd V. Pres.—C. C. Grisso
Secretary—J. Ray Klingensmith
Treasurer—S. M. Whetstone

All communications of a general character, articles for publication in the Home Mission number of the Evangelist, and all monies intended as contributions for the use of the Board should be sent to THE MISSIONARY BOARD OF THE BRETHREN CHURCH, 225 West Liberty St., Ashland, Ohio.

This article introduces to the readers of the Evangelist the Home Mission Board as it is now organized.

In the changes in the officiary of the Board it is the mind of a preponderant majority of this Board that we have acted for the best interest of the church and the future of Home Missions.

We are also sure that if the church people knew as intimately as we the problems of Home Mission work, we would have that same preponderant majority giving their hearty approval.

I would much prefer if some other person would serve as president of this Board. I am not very sensitive to criticism, but there is no real joy in being

the object of criticism because of your office; but some one must accept the responsibility.

When I came to the Board Dr. G. C. Carpenter was president. He was followed by the late Rev. H. F. Stuckman, but Dr. Carpenter remained on the Board and with the finest spirit supported the new president. Rev. Stuckman was followed by Dr. C. L. Anspach with the finest of brotherly spirit. Dr. Anspach refusing to serve longer as president because of his relation to the College, Rev. S. M. Whetstone was elected to the presidency last year, but Dr. Anspach remained on the Board in the spirit of brotherly kindness. Rev. Whetstone's health not being all that could be desired he asked to be relieved and I was chosen, and reluctantly accepted. Rev. Whetstone is remaining on the Board and is a member of the Executive committee, being elected Treasurer. A fine cordial relation has prevailed in the Board, no matter what may have been the difference of opinion.

Rev. W. A. Gearhart, of Dayton, Ohio, (now deceased) was secretary of the Board when I came on as a member. He was one of the finest and kindest Christian gentlemen I have ever known. He maintained a real estate office in Dayton, Ohio, and took care of the work merely as an office secretary, doing little field work. He always turned back to the Board quite a large check each year as he only charged for the time spent in service and was always very modest in his demands. I believe he served about nine years, closing his work in 1929, but he remained on the Board as a member and valuable counsellor after the election of Rev. R. P. Miller to the secreryship, until his death. I esteem his friendship as a precious jewel whose luster shall never fade.

In Rev. Gearhart's last annual report, in 1929, he reported a grand total of offering and balance of $22,400.72. That year we supported 16 churches wholly or in part and gave to them $12,117.00. Our overhead cost that year was about $1,500.00.

We felt as a Board that an aggressive field secretary was necessary to our greatest accomplishment in Home missions, Rev. R. P. Miller was employed for half time. We launched out in field work, began publishing our own magazine and should have expected a large increase. Some churches responded, others were critical of the extravagance of the Board and her method of carrying on. Now after 9 years we are paying our mission churches about the same we paid in 1928-1929, and supporting the same number of churches, 16. This year if we granted every dollar set up in our budget for the same number of churches we assisted in 1929 it is only $13,-969.00, and some of these are always reduced. But the overhead which lists: Literature, Operating expense, Miscellaneous, Field work, Field secretary, totals $6,150.00.

I could go into considerable detail and make comparisons which would prove to our people that while there has been a great increase in publicity the increase of assistance to Mission churches has been very modest indeed.

We have made these statements because of the violent criticism of this Board by the editor of the Evangelist, by anonymous circulars, on the Conference floor, and from various otner sources.

It has been stated in the Brethren Evangelist, and from other sources word has come that there would be another Home Mission Board, asking for funds. I well know we cannot regulate the action of people, but it does not take very clear thinking to conclude that if there are two Home Boards there will be two Foreign Boards; and of course that is only running true to form. Another Seminary, hastily organized because some leaders were said to be treated unfairly, competing for leadership in training and placing ministers can only result in one thing, and that is two churches. Do you want to be a party to dividing the already small Brethren church?

Our Board has every right to come before you as the proper and legal representative to solicit your gifts for the Home Mission work of the church. I believe every member on this Board is anxious to build more Brethren churches, and will use the money entrusted to them wisely and economically.

May I disabuse any person's mind of this suspicion which has come to me. I have no designs on the secretaryship, being perfectly satisfied in a pastorate, and would not accept the office if tendered me. However I am, and always have been, convinced that we need a full time field secretary, who would bring harmony and wise administeration to our Mission work and be a stimulant to every interest of our church.

Claud Studebaker.

BUILDING A HOME

Ida May Kelly

You are building a home so lovely
Building with thought and care,
But have you a room in your mansion—
A room that a stranger may share?

Jesus was born in a manger
With the cattle standing 'round
Because in all that city
Not a room for Him was found.

He told us to entertain strangers
And be ready our home to share;
And thus some have entertained angels—
Entertained them unaware.

So, when you are building your castle
And putting in things that are rare,
Be sure there's a room 'tho its humble—
A room that a stranger may share.

Gleanings From Missionary Letters

BELLEVUE DOINGS

In the midst of a heathen land there are many discouraging things, but we praise the Lord that He sustains and keeps and gives us joy in His service. Since our last letter Miss Bickel, with Mr. and Mrs. Hathaway, left for furlough. Dr. Gribble came to take Miss Bickel's place, caring for the medical work and assisting in the classes. Our son Kenneth went to Yaloke where he will attend school for a term of three months with the other three children.

In one of our nearby villages, where many of the people have professed to know Christ in days gone by, but whose lives do not indicate that they have turned from serving idols, there has been much dancing and revelry recently. The chief had a dance in memory of his mother, who died about a year ago. They always have a feast with this celebration and some of the choicest food is reserved for the spirits. So on the third day, beating tom-toms and singing their mournful dirge they went to the mothers grave. There someone called to the spirit to come out, and another native, who had previously hidden in the tall grass, answered in a shrill voice. Then the food was placed on the grave so the spirit could eat it and be appeased. By this act they trust that the spirits will be appeased and not come back to cause death to other members of the family. Every member of the clan is expected to come and partake of this feast and offering. In fact they are afraid not to come lest sickness or death will fall upon them. The majority of these people have not professed the Lord but some have, and I mention this merely to let you know that all do not make a clean separation from heathenism. We are opposed by a powerful adversary in this land. One finds the same difficulties the world over, only they are clothed in a little different garb.

One of our workers just returned from Soumbe village where we have a chapel. The gospel had been preached there for several years but most of the people remained indifferent. The worker was recalled for further training but went back to this village from time to time to remind them of the things of the Lord. He tells of a young girl who **died,** as they put it (probably became unconscious). The Aunt who kept the girl, fell on the ground weeping and turning her somersaults. The girl came to life and called to them to quit mourning. She said that God had sent her back to tell them to leave off their sinful ways: she said this world is dirty and bad but the place above is all beautiful. She told them that in three days she would leave for this better land and true to her word she did. It has made a deep impression on the people and they are open to the gospel. Pray that many from this benighted village will turn to the Lord.

Three or four of our workers are leaving for the Bible School at Bozoum. We need more trained workers so much. About a dozen of our boys are attending the Central French school at Bassai. The vernacular classes on the Station are well attended for this season of the year.

HATTIE C. SHELDON.

MISS MABEL CRAWFORD WRITES THE EDITOR

Bassai par Bozoum par Bangui
French Equatorial Africa
August 10, 1938

Dear Brother Bauman:

My letters to you haven't been very frequent this term. I am so very busy that I can't get the letters written that I'd like to writte. But now that you have lost your efficient secretary, through whom I usually did my business with the office, you will probably hear from me a bit more often. How much we will all miss Alice; but you more than the rest of us, no doubt. However, we rejoice with her in the happiness that has come to her. I'm anxious to know who will step into her place. There aren't many like her, or at least "them's my sentiments." I rather have the idea that she is a peerless friend, and probably the same goes for her secretarial work too.

This is one of those days we missionaries enjoy occasionally. It rained all night and is still raining at 10 A. M. Such days, when the natives stay home around their stoves, are real times of getting the little extras done. I expect to go make some pickles after a bit...

My school work keeps me very very busy. Trying to care for the French work of three stations by having this central school brings added problems that a one station school does not have. The children from Bassai, Bellevue and Bekora have mingled much better than I ever thought they would. I was very much opposed to the idea of having a central school, but it has worked this year far beyond my fondest hopes. The children get along as real brothers, and I think this year of intermingling will tell in all their future lives in the breaking down of tribal superiority complexes, etc.....

I left this to do some other things. It is now noon and still raining. We have had an unusual amount of rain this year, so I'll be surprised if some bridges don't go out one of these days. One good result of so much rain is seen in our gardens. I have a grand garden this year. How wonderful it is that we can have a good variety of vegetables, for they keep us physically fit. I imagine we will have to be more vegetarian in the future than in the past, for the government has cancelled permission to have native hunters, which naturally cuts our meat supply to almost nil, on this station at least. I have 34 duck eggs set now and a dozen chicken eggs, so maybe that will solve the meat problem a few times several months hence. I have also started to raise rabbits. Then with an occassional kid from our goat flock I guess we will manage to get along. Sometimes we can buy meat from natives who drive cattle in from a distance and kill them down here in the village.

I just got one page written yesterday, but maybe I can get this finished this morning before lunch time. This is my regular off day, as I take Thursday in good French style instead of Saturday. This morning hasn't given me any time to let grass grow under my feet, though. I have made several glasses of huckleberry jelly as well as a huckleberry pie. (Won't you come over for lunch?).

I also gave orders to my carpenter, etc. In fact, I don't think any of the things I've done this morning would come in the list of what folks at home usually think a missionary's tasks should be; but it is all necessary to comfortable living in Oubangui-Chari.

A couple of weeks ago Brother Jobson sent a carpenter over from Bozoum and told us to keep him busy. I never have been able to saw a board or drive a nail straight, but decided I would never learn any younger, so have taken Mr. Jobson at his word. Neither the carpenter nor I know very much, but in spite of that we have managed to make two small tables for the dining room. The two which we were using for our water filter and as a serving table both belong to Estella, so thought we had better get some before she arrived to claim her property.

I also made myself a very nice desk for my school room. I had been using a folding table of the Jobson's, but this is so much better with drawers, etc. Now we have started the momentous task of making a buffet. All the pieces are planned, etc., ready to put together. Don't you admire my nerve? Maybe if I had had just a bit more carpenter sense I'd have known better than to start such a thing, but it was our greatest need and I'm hoping to come out all right. We have been using a cupboard made from a Montgomery Ward box, and it isn't very satisfactory, to

say nothing of the aesthetic effect it produces.

The Jobsons came over Monday afternoon and stayed until yesterday. The evangelists were in for their monthly reports and instruction. Mr. Jobson has been very thoughtful about coming "home," as he says, very frequently to see that we girls weren't having too hard a time here alone. We are very busy, much more so than if there were others to share the work with us, but everything has been going along fine. It isn't quite so pleasant to be alone, but what is a little thing like that when it means the opening of our much needed Bible School.

How we rejoice that God has definitely led in the opening of this school and that it looks now as though we might someday dare hope to have some real leaders. Our church will never stand alone until we have men to lead it who know the Word and can give it forth in real power.

We are looking forward to having Mrs. Kennedy with us for a couple of weeks. Curtis is digging a well at Bozoum. He plans to go home this week-end and bring the ladies back with him. Minnie will stay here with us, and Bertha will go to Bozoum. At present they two are alone up at Bekora.

It has started to rain again. I hope it doesn't keep it up until mid-afternoon and spoil my Bible classes. I hate missing those more than the French work. At 3:30 I have a class in Sango N. T. for my younger class, and at 4:30 one in French N. T. for the advanced students. In the beginning class we are studying the Gospel of John, and in the other class, Chapter Summary of Mark. Gradually I am getting a little individual thought out of the students. They have never been made to think through a chapter for the highlights as we do in chapter summary, and it is hard for them. My greatest desire is to give them training this year that will make them superior students as they go into the Bible School.

Brother Jobson says his students now are not at home in their New Testaments, have difficulty in finding verses and books. Daily training is making my children so familiar with their books that they are sometimes on their feet before I can barely think to ten. They are getting practice in cross reference work, too, that gives them a new slant many times on what they have learned from one gospel.

When the Baptist Mission finished their Sango translation of the New Testament they certainly gave to these Oubangui-Chari people a great gift. We are using the Sango more and more, not that the vernacular will ever be discarded, but it is being greatly supplimented by the Sango. We can not soon hope to have a complete New Testament at each of our stations, for our workers are too few. Then too, in centralizing work as Bellevue, Bekora and Bassai have centralized their school work and as the stations are centralizing their Bible School, we must resort to a language understood by all.

Give my love to your wife. I'd surely appreciate a letter from her if she ever finds time to write.

May God bless and give you strength for every task,

Yours sincerely for Christ and Africa,

MABEL CRAWFORD.

MISS ELIZABETH TYSON WRITES MRS. ALICE LONGAKER—ANDREWS

From Yaloke, F. E. Africa

NOTE: A very interesting and hitherto not published letter was found in the editor's desk. It was written to the office secretary, by Miss Elizabeth Tyson. She is writing of an itinerating trip that she took with Miss Mary Emmert as her companion. This letter is a revelation of some of the "joys" of itinerating. We feel that our readers will be interested in it. With Mrs. Andrew's permission we are giving it to our readers.

Dear Alice:

Mary Emmert and I have just gotten back from an itinerating trip. My, our homes seem like palaces after being out on the road for three weeks, sleeping in the little two by four rest houses with the dirt floor. I am always glad to go out to the villages and have not done nearly as much as I really would like to do, but I never cease to thank the Lord daily for the good homes we have, and for the blessings that He gives us so generously, and for the church that is back of us, supporting us.

* * * * *

The old camp cot seemed so hard that I even dreamed about it. I dreamed that I was put in prison for defending my brother who was falsely accused, and I was told that I had to sleep on a board and eat bread and water. So I went to the matron, who, by the way, was Georgia Andrews, and asked her if there was no court of appeal. She told me that perhaps Bro. Kimmell would be able to do something for me.

* * * * *

At one of the villages I bought the cutest little monkey, he is grey with a black face. I thought he was an unusual kind and I paid the owner a high price to get him. I asked the natives if other monkeys like him did the same thing; and, of course, they agreed. So I paid the price.

I thought if some evolutionist was here he would surely say that this was the half way step between man and monkey; but, when I got home with him, I found that he had had a burn on his front paw, and that was the reason for his walking upright!

(Humph! Who was it now that was thinking that those poor, black, ignorant, naked Africans haven't any brains! —Editor.)

Now then, that may be the reason why *we* do not walk on all fours. Perhaps in the distant past one of those ancesters of ours got his front paws burned; and, so today we walk upright. Bro. Bauman will appreciate this joke on me, I sure was fooled but am glad that I have him. He does do the funniest stunts, and has given the children here lots of fun.

By the way, tell Bro. Bauman he has a namesake out here now. Three weeks ago I had two maternity cases in the hospital on the same day. The first one was a girl, and the proud parents named her, *Elizabeth.* The second baby was a boy; and, I asked them for the name, and they said that they had not decided just what it should be. So yesterday, they came to call on me; and I asked them if they had named their son. "Yes," smilingly she said, "his name is "Bo-mone." "Oh," said I, "is that a native name?" The mother was disgusted with me because I did not know what she meant, and she said: "Don't you know that great white man in your country whose name is 'Bo-mone'? He is the man that sends all the money to you white people here." Then it dawned on me; and, I exclaimed; 'Oh, you mean Mr. Bauman." So tell him his little namesake is dark complectioned, has curly hair, a broad flat nose, and quite handsome, according to negro handsomness.



"BO - MONE"
"Dark complectioned!
Curly hair!
Broad flat nose
Quite handsome!"
and
A Mouth for
Preachin'!

FINANCIAL REPORT F. M. S. OF THE BRETHREN CHURCH

General Fund:

Mr. & Mrs. Charles D. Purdy, Los Angeles 2d	$10.00
Rent, Wells Property	25.00
TOTAL	35.00

African General Fund:

Mrs. Viva Kitchens, Beaver City, Neb.	20.00

DesMoines (Iowa) Church, per Ray Emmett	45.00
Mrs. Elizabeth Bolling, LaVerne, Calif.	30.00
TOTAL	95.00
African Hospital Fund:	
Miss Grace Allshouse, Ashland, O	20.00
Bethany Home Fund:	
National Sisterhood of Mary & Martha, covering balance of cost of Home	239.54
Gribble Fund:	
A Friend	20.00
Kliever Fund:	
Northeastern Ohio Dist. C. E.	10.00
Miscellaneous:	
R. D. Blomberg, Washington, D. C. (Belgian Gospel Mission)	4.00
Myers Fund:	
W. M. S. (Los Angeles 1st)	3.00
LaVerne, Calif.	10.00
Harrah, Wash.	5.00
Sunnyside, Wash.	8.95
Spokane, Wash.	8.00
TOTAL	35.85
South American General Fund:	
Mrs. Frank Larson, Ripon, Cal. (Mrs. Wagner)	10.00
Mrs. Viva Kitchens, Beaver City, Neb.	20.00
Nat. Sisterhood of Mary & Martha (Maconaghy)	10.00
H. C. Larson, Los Angeles, Cal. (Mrs. Wagner)	8.00
Pleasant Hill, Ohio)	4.80
ShipshewanNa C. E.) per C. F. Yoder	10.00
North Liberty, Ind.	3.00
West Homerville (O.) Church (Maconaghy)	14.00
West Homerville (O.) W M S. (Maconaghy)	5.00
Washington (D C.) Church (Maconaghy)	49.26
Georgianna Masters, Muncie, Ind. (Maconaghy)	1.00
TOTAL	135.06
Tabor Fund:	
A B C	87.50
W. M. S. Fund:	
For Bassar Station	282.25
For African Hospital	2.65
For Sheldon	52.00
For Yoder	150.00
For Mrs. Dowdy	100.00
TOTAL	586.91
Total Receipts for September	$1,368.85

LOUIS S. BAUMAN, Sec'y Treas.

When we hear of Jesus through some messenger of His, and accept Him we then have the greater privilege of hearing from Him directly.—The Sunday School Times.

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C. E. Topic for Juniors

November 13, 1938

HOW SMALL WE ARE BESIDE GOD

Leader

We must first of all realize how small we are before we can realize the greatness of our God. A little child taking his first step feels very sure of himself until he steps out alone and falls. Then he realizes how small he is, how unsteady he is, and crys for mother or father. Soon as some one comes to him and takes him by the hand he steps out with confidence. He is not alone. He has some one who is larger and stronger than he to lead and help along the way.

Then do you remember the day when you first ventured away from the yard of your home alone. You first of all went around the block. You arrived safely in your yard. How big you thought you were. Why there is nothing to be afraid of out there. The next chance you had you ventured a longer distance away from home until finally one day you went so far that you became lost. Then, how big did you feel? Where was that confidence you had when you started? Well if you think back far enough you will remember that forlorn feeling. You were no longer a big boy or girl but a very small child wanting your parents and home. Oh the joy when you were restored to your parents. You felt that you never wanted to leave home again. This is an experience that all of us have had at some time in our life. After an experience of this kind we were not so apt to go away from home. We knew we were small and that we had someone at home who was able to look after us if we stayed there.

This is in a small way a picture of man and God. Man when he forgets God and steps out alone feels he is rather big until something happens to show him how small he really is. We need more and more to see how small we are beside God. It is only when we realize how small we are that we can realize how wonderful and how great our God really is.

For discussion

What God is that we are not:

Gen. 21:33, Deut. 33:27—God is everlasting.

Psalms 90:1-4—God is everlasting to everlasting—time means nothing to Him.

Psalms 102:25-27, Heb. 1:10-12—The heavens and earth shall perish, but God remains unchangeable.

Psalms 119:142—God's righteousness is everlasting.

Jeremiah 31:3—His love is everlasting.

Isaiah 45:17—His salvation is everlasting.

What God knows that we do not know.

Psalms 147:4—Though man has never yet counted all the stars, God knows their number and the name of each.

Matt. 10:29-30—Nothing is too small to escape God's note. A sparrow shall not fall without God knowing it. The hairs of your head are numbered. You do not know how many hairs are in your head, yet God does. Someone has said, nothing is too great for His power, nothing is too small for His love.

What God does that we cannot do.

Psalms 107:25-30—He controls nature.

Gen. 1:31—He does all things well.

Jeremiah 23:23-24—He fills heaven and earth.

Exodus 17:5-7—Water brought from rock to supply Israelites with water.

II Kings 2:19-22—Waters of Jericho made fit to drink in answer to prayer of the people.

Joshua 10:12-13—Son and moon made to stand still to lengthen day for the Israelites.

Exodus 16:13-35—Quails and manna sent to supply Israelites with food.

Exodus 14:21-30—Red sea divided and returned to channel to make a road for the Israelites and drown Egyptians.

Yet what God does for me that I cannot do.

Psalms 40:17—Yet this great God thinks upon me.

Phil. 4:19—Supply all your need.

John 3:16, Rom. 5:8—Provides salvation.

I John 2:25—Gives eternal life.

I John 1:9—Forgives and cleanses.

(It is suggested that before each topic is discussed the Juniors be given an opportunity to suggest answers to the above topics.)

November, 20, 1938

GOD IS FAITHFUL

Leader

We hear this expression "God is Faithful" so many times. But do we realize just what it means. Let us first of all think of the word "faithful." What does it mean? When we think of a faithful person, we think of one who is true, one who is upright, loyal and unchangeable. We think of constant, dependable, firm, steadfast, one who is fair and one who is just. To be faithful means to be all of these and more. God is the perfect picture of one who is faithful. He is all of these and many more. Men may rule upon the earth and do wicked things but God reigns from Heaven and will do right. When God gives His Word and makes a promise nothing can make that promise void. HE IS FAITHFUL.

For discussion

Deut. 7:9—God is faithful to His promises.

I Cor. 10:13—God is faithful to those who are tempted.

Phil. 1:6; I Cor. 1:8; I Thess. 5:23-24; II Thess. 3:3—God will faithfully complete the work He began in us.

II Tim. 2:13—God is faithful though men fail.

Heb. 10:23—God's faithfulness is an incentive to steadfastness.

I John 1:9—God is faithful to forgive sins that are confessed.

Psalm 89:1—All generations shall know of God's faithfulness.

Psalm 89:33—God's faithfulness does not fail.

Psalm 119:90 — God's faithfulness cannot be exhausted in all generations.

Lam. 3:23 — God's faithfulness is great.

Psalm 143:1 — David plead God's faithfulness as a bisis for his prayers to be answered.

Examples

God's faithfulness to Noah.

In sending Jesus out of His way to satisfy the spiritual thirst of the Samaritan woman.

Abraham and Sarah had such confidence in God because of God's faithfulness. Rom. 4:17-21. Heb. 11:11.

C. E. Topic for Young People

Topic for November 13, 1938

HOW TO PRAY

(Matt. 6:1-15; Mk. 11:22-26)

Suggestions for the Leader

There is a right way and a wrong way to pray. A few little hints will help us to pray correctly and give us assurance that we are praying according to the instruction of the Word.

If we believe that God hears and answers prayer, it seems that all of us ought to be sure we observe courtesies before our Father and be definite in prayer requests.

Pagan people expect to be heard for their loud speaking, long prayers or continuous repetition. It is sad to say that these things are of no avail and their time is wasted. Even the Pharisees stood in the synagogues and in the corners of the streets praying to be seen of men. They did it for a pretence and a show. This spirit and attitude of pride and vain glory did not bring blessings upon them.

The speakers tonight will tell us what we should do as we come to God in prayer. Their talks will be as follows: 1. Pray to the Father, 2. Pray with Thanksgiving, 3. Preface Prayer with obedience, 4. Praying in the Spirit, 5. Praying according to God's will, 6. Praying in the Name of Christ.

Once a man who was interested in prayer put down a little model to follow in prayer. These things he tried to follow in their order as he prayed for different things. Adoration, Confession, Restitution, Thanksgiving, Forgiveness, Unity, Faith, Petition and Submission.

I. *Praying to the Father.* Matt. 6:9; John 17:1; Acts 12:5.

Prayers should be addressed to the Father in heaven. When Jesus prayed, He acknowledged the Father and directed His words to Him. This is a matter of form but something important. Of course there are other terms that one might use that would refer to the Father. Some persons use "Lord" others use "God" and others use similar terms and titles.

The underlying thought of recognizing the Father is not without meaning. "In order that a prayer should be really unto God, there must be a definite and conscious approach to God when we pray." We must realize that God is bending over us and listening. We should see that we really get an audience with God before asking anything.

2. *Praying with Thanksgiving.* Phil. 4:6; Eph. 5:20; Ps. 95:2.

"With thanksgiving, let our requests be made known to God." This means, in approaching God to ask for new blessings, we should never forget to return thanks for blessings already granted. We should think of the many things we have already received from Him and so seldom we have praised Him for answered prayer and thanked Him for the gifts of life.

When Jesus healed ten lepers and only one returned to give Him thanks for the blessing, in wonderment, Jesus exclaimed, "Were not the ten cleansed? but where are the nine?" (Luke 17:17).

Returning thanks for benefits that God gives, increases our faith and enables us to approach God with new boldness and with new assurance.

3. *Prefacing Prayer with Obedience.* I John 3:22.

"One who expects God to do as he asks Him, must on his part do whatever God bids him." Of course it is plain that not everyone can claim the promise, "whatsoever we ask, we receive of Him." This is a promise to those who give a listening ear to the things God commands of us. Here we find the difficulty with the unanswered prayer. Some fail to heed God's Word and then He refused to hear their petitions.

John insisted that we do those things pleasing in the sight of God. This idea must go beyond the mere commands. The child of God will try to do everything he can to please his Father, whether commanded to do so or not. The child studies the will of God to know what to do at all times.

4. *Praying in the Spirit.* Eph. 6:18; Jude 20; Rom. 8:26.

R. A. Torrey believed that the secret of prayer is found in the words, "in the Spirit." "It is the prayer that God the Holy Spirit inspires, that God the Father answers."

All of us are human and when we come into the presence of God we are made to feel our weakness and infirmities. If we are honest we must confess that we do not have the knowledge of the things that are best for us. However, the Holy Spirit does know what things we need and He can carry away the requests to the Father.

One writer said that when we begin to pray the Spirit begins to work. It may be that the matter for prayer involves people on another continent; nevertheless, the Holy Spirit connects these things and brings the help or answer to the prayer.

When we feel least like praying is the time when we need to pray most. If our hearts are cold and prayerless, we must wait upon God to move us with His Spirit.

5. *Praying According to the Will of God.* I John 5:14; Eph. 5:17.

The big problem connected with this subject is to determine what is the will of the Lord. There are several ways we can solve this problem in our own lives. The solution for one might not be sufficient. Nevertheless, there are three excellent ways to find out the will of God.

1. By the Word of God. The Bible is the word of God to man. In this Book, we are able to find instruction and suggestions which God meant for us. Faith comes through the study of the Word (Rom. 10:17). If we are consistent and faithful in our Bible reading, it is reasonable to believe that we will know what God has to say to us.

2. By the leading of the Holy Spirit. Certainly He is able to speak in a still small voice and lead us into the paths of righteousness. If we lack wisdom in this respect we should ask for wisdom (James 1:5).

3. By the lives of godly men and women. Experience is worth something. We are able to observe the lives of others and see how they walk in the center of the will of God.

6. *Praying in the Name of Christ.* John 16:23-24; John 14:13.

First of all we actually use the name of Christ in our form of praying. It is proper that we always do this. No matter how long or short the prayer, we ought to close it with a reference to the name of Christ or a similar title.

The meaning of the prayer in Christ's name is to pray on the ground, not of my credit, but His, to renounce the thought that I have any claims on God whatever and approach Him on the ground of Christ's claims.

If I go to a bank and hand in a check with my name signed to it, I ask of the bank in my own name. If I have money in that bank, the check will be cashed; if not, it will not be cashed. However, if I go with a check with some other person's name signed to it, I am asking in his name and it makes no difference whether I have money there or not. It matters only if the other person has the money. So in praying, we go in the name of Christ and know that He has a claim with the Father.

Questions.

1. In what ways may one fail to pray correctly?

2. Do all people get what they ask or is this promise to a few faithful persons? John 15:7.

3. What is unity in prayer? Matt. 18:19.

4. How does the Holy Spirit help us in our prayer life? John 16:13; Rom. 8:26.

Topic for November 20, 1938

THE GREAT WHITE THRONE

(John 5:24-29; Rev. 20:11-15)

Suggestions for the Leader

In God's program for the future, He has arranged for a time and place of judgment for the unsaved among all mankind. The Great White Throne

judgment is a description of the wicked coming before God to be judged and has no reference to the Christian. The matter of our judgment is different. At the time we believe on the Lord Jesus Christ, we are released from the penalty of sin and shall not come into judgment for it (Rom. 8:1). The Lord Jesus took care of the penalty on the cross. Nevertheless, our topic tonight has a practical aspect and ought to be considered by every Christian.

We shall see that God aims to deal with evil and wickedness and will not permit these to enter heaven and cause trouble like they did on the earth. Some people think that God will overlook sin and forget about it. They try to emphasise the love of God and neglect to think that God is also holy and just. His holiness and justice must be considered too for the love of God cannot permit anything that would destroy His holiness and justice. God is faithful to punish as He is to redeem.

It is well that we know all about these judgments. Paul said, "Knowing the terror of the Lord we persuade men." Then the practical teaching is that we ought to tell others of the certainty of God's judgment and that they will be eternally separated from God unless they believe the record He gave to His Son.

If it is hard for your members to see necessity of the White Throne judgment, tell them of the working of the courts of law in our land today. Sentences are given by the courts and judges because they must.

1. *The final meeting with God.* Rev. 20: 12; Eccles. 12:14; Amos 9:1-2.

Sooner or later every man must stand before God for judgment. Of course Christians will be there for a different reason than to determine salvation. We shall come for rewards for deeds done in the flesh. Unsaved people will stand at a later time and that alone to hear the terrible sentence of banishment from the Lord.

People who are unsaved would like to reason around this fact of a final judgment. Even some religious sects teach that wicked persons will either not share in the resurrection or else they will come back to life for a short time and then be annihilated. Both of these are false. All mankind will appear sometime for judgment and will be separated according to the way they have received The Lord Jesus.

These are times of testing. No one goes to heaven without a proper testing. After the testing we shall see some pass into the beautiful place called heaven and others are held in a place of punishment. In that day there will be no doubt but that we will be sure of our relation to God.

2. *The Great White Throne is not the same as the Throne of Grace.* Rev. 20:11; Heb. 4:16.

Those who put off meeting God as long as possible, will be grouped together to stand before the Great White Throne. It is described as pure white. There is no rainbow here to suggest hope. That appears at an earlier time for Christians (Rev. 4:3). The wicked dead shall come to life and be amazed at the bleakness and bareness of this throne of judgment. There sins will be exposed and their entire life work will be considered. Of course it can not stand in the light of God's requirement for purity and righteousness. The men who threaten to accuse God and insist that they will plead their cases, will not dare to open their mouths (Rom. 3:19).

The throne of grace is referred to as the place of prayer for Christians. We have a privilege that unsaved persons do not have. We can come to God in prayer in boldness. It is true that we do not approach His throne on the merits of our own righteousness but the Lord's. The contrast then, between these two thrones is a matter of freedom and boldness with God. The judgment of the cross gives us access to God.

"The Lord Jesus declared that He came into the world, not for judgment, but to bring salvation. The Father had committed all judgment to Him, but He was first manifested to provide a full and perfect salvation from sin, so that any who might escape the judgment to come by accepting the judgment of the cross."

3. *The Books and the Judgment of Works.* Rev. 20:12-13.

God will be fair and just to all men. Even those who have not accepted the Lord Jesus and are not saved will be given an opportunity to have their life work reviewed. Many of them trust in their works and think that through good deeds they should inherit the kingdom of heaven. We know that that is not the way of salvation and that there is no other name under heaven whereby we may be saved apart from the name of the Lord Jesus Christ (Acts 4:12). Nevertheless, in the day of judgment, men will need to be shown that their efforts for salvation were poor and weak. When they realize God's requirement for holiness and righteousness, they will certainly see that they fall short and are beyond any more help. They put off the matter of meeting God until it was too late to be saved. This thought ought to cause us to be interested in personal work and encourage us to show people the uselessness of self-righteousness as a means of salvation.

The "books" record the works to determine the degrees of punishment (cf Luke 12:47-48). The Book of Life is a reference to the Bible. Those who do not have their names written in Gal. 2:20 along side of Christ, will not be included into the blessings of heaven.

4. *The Book of Life.* Rev. 20:12-15.

The Bible is the Book of Life. It is here that we find the instruction concerning salvation. Jesus came into the world for the express purpose to bring life. He came that we might have life more abundantly (John 10:10). Once He said that He was the Bread of Life (John 6:35).

Unsaved people do not have any relation and connection with the Word of God and as such are eliminated from the Book of Life (Rev. 22:19). This is the thing that will settle whether or not they are saved. God does not condemn because of some lack in the lives of men. Yet, that is sufficient to condemn men. God has gone much further than that. He sent His Son, in response to the need of man, to save from sin. To reject Christ is the thing that will condemn men for eternity. To accept Him is the thing that will grant us eternal life in heaven with Him.

5. *The End of Death and Hades.* Rev. 20:14

God has a purpose for both death and hades. However the time will come when these will be changed. First of all death is not a time when men pass out of existence. They actually go on to another form of life. We might say that death is a door-way into another life. Of course the wicked dead can not be with the righteous dead. While all of the bodies are held in the grave, the spirits are either in paradise or in hades. After the resurrection of the saints and also the resurrection of the unsaved, there will be no need for physical death. The righteous live on enjoying eternal life. The wicked dead are placed in a final place of punishment and possibily live through a series of experiences of death and life. This has been offered as an explanation of the second death. Whatever it means, we know that the unsaved must experience the second death after physical death.

Hades is a place of confinement for the men awaiting judgment. After the judgment, all of the inhabitants will be placed in the lake of fire. This is the final punishment for the wicked.

If you have a grasp on the Word of God in respect to God's final dealing with sin, you ought to be ready to go out to proclaim to men the certainty of God's wrath. Let them know that there is a hell and a heaven. One is as sure as the other. We become Christians not only to escape the wrath of God but because we see the reasonableness of the acceptance of His Son. We become Christians out of a spirit of love, realizing that God does not will that any should perish but that all should come to repentance.

Questions

1. What is the difference between the judgment seat of Christ and the great white throne judgment?

2. Do you think that the wicked dead will be given a fair trial? Rev. 20:13-15.

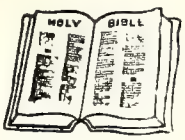
3. What do you understand to be the final place of punishment? Rev. 20:10-15.

4. Will Satan torture people in hell or will he finally be put in the fire too? Rev. 20:10.

5. If there would be no place of punishment for the unsaved, how would they destroy the blessing of heaven?

6. If it is entirely man's choosing to accept or reject the plan of salvation, can he hold God responsible for his condition, if lost?

Topic for Nov. 27, 1938—Missionary



NEWS FROM THE FIELD



RESOLUTION FROM TRACY, CALIFORNIA

Resolved: That in view of the fact that the policy of administration of the National Home Mission Board during the past nine years has been such as to bring about a great awakening in the Bretherhood, resulting in rapid growth of newly established churches, and the favor of God has been upon that program in a large way,

In view of the fact that membership of the board as now constituted, has moved to cancel this program, do away with the office of field Secretary, withdraw personal oversight of Mission Churches which has been very effective, and return to the policy followed previously to 1930 when so many Brethren Churches were closed; In as much as we, the congregation of the First Brethren Church of Tracy, California, believing this to be a backward step to result in serious loss to Mission Churches,

And whereas, there now exists within the Brethren Church a fully organized Home Mission directorate known as the Brethren Home Missions Council and whereas, the said Brethren Home Missions Council pledge the continuation of the God-honored program afore mentioned in paragraph one, and whereas, the same Home Mission Council is sponsored by the Churches and persons of our brotherhood who in the year 1937-1938 gave $19,277 of the total Thanksgiving offering amounting to $22,296.

Therefore, be it resolved, that we the congregation of the First Brethren Church of Tracy, California, do hereby withdraw our relationship from the Home Missionary Board of the Brethren Church and associate ourselves with the Brethren Home Mission Council, and stand by faith with them believing that our Tracy church and all Brethren churches will enjoy greater growth in as much as the Council is dedicated to carry on the policy which has been so blessed of God in recent years.

"Official Board of First Brethren Church", Tracy, Calif.

Wm. R. Lehman, Vice Moderator and Deacon.
J. B. Coykendall, Treas.
Alice Wampler, Sec'y.
Katherine C. Coykendall, Deaconess.
Dorothea Taylor.
Thelma Sasser.

These resolutions were passed unanimously at a specially called business meeting, October 12th. It might be said that one of the reasons why we have taken such action was because three names were given us to choose a pastor from and we unanimously chose a graduate from Grace Theological Seminary and advised the national board of our action. They have refused to support a Grace Seminary man here and also concelled part of the budget allowed us at National Conference. More could be said. Note the fact that the set of resolutions was a unanimous act of church meeting and signed by the official board of the church.

In His Service,
MRS. J. B. COYKENDALL.

RESOLUTION PASSED BY THE NORTHEAST OHIO MINISTERIAL ASSOCIATION

This Northeast Ohio Brethren Ministerial Association hereby withdraws all support from The Missionary Board of the Brethren Church for the following reasons:

First, because it has become evident from the present membership and actions of the old Missionary Board that it is completely dominated by the Ashland College faction, which faction is openly determined to rule or ruin in every department of the work of the church.

Second, because the said Board is clearly determining its policies and actions, not on the basis of the welfare of a genuine missionary program, but wholly on the basis of loyalty to Ashland College, and is giving recognition to no other viewpoint.

Third, because the old Home Missionary Board has openly defied the will of the 1938 General Conference, as expressed by a clear majority vote of its delegates, in refusing to continue the former secretary and his successful and efficient policies in the building of Brethren Churches.

Fourth, because it is apparent that it is the policy of the old Missionary Board to suppress information; on the one hand, as evidenced by its refusal to inform the 1938 General Conference why it took such action in dismissing its former efficient secretary; and on the other hand, it misrepresents the facts and figures involved in the progress of Home Missions as evidenced by statements of the new president of the Board, Rev. Claud Studebaker, at the Pennsylvania District Conference.

Fifth, because the old Brethren Missionary Board gives evidence by recent statements appearing in the Home Missionary number of the Brethren Evangelist that it has adopted a policy of retreat instead of aggressive advance as demonstrated during the years immediately preceeding the present crisis.

And, we hereby pledge our whole-hearted support to the new Brethren Home Missions Council, because we sincerely believe that it will carry forward the spiritual, Biblical, evangelistic and aggressive emphasis to which we as Brethren ministers are committed without compromise and without reserve, which council consists of the following men.

Roy A. Patterson, Dayton, Ohio — President.
R. E. Donaldson, Washington, D. C. —Vice-President.
R. Paul Miller, Berne, Indiana, Secretary.
Wm. H. Schaffer, Jr., Conemaugh, Pa., Treasurer.
Edward Wolfe, Philadelphia, Pa.
Orville Lorenz, Meyersdale, Pa.
Foy B. Miller, Cleveland, Ohio
Wm. E. Johannson, Shipshewanna, Ind.
Cleve G. Miller, Waterloo, Ia.
George Cone, Portis, Kans.
Earl Reed, Sunnyside, Washington.
Ralph Rambo, Tracy, California.
Paul R. Bauman, Los Angeles, Calif.
Mrs. W. A. Ogden, Los Angeles, Calif.

(This resolution passed unanimously by the Association with all members of the Association voting).
Oct. 24, 1938

WINCHESTER, VIRGINIA SEVERS RELATIONS WITH THE MISSIONARY BOARD OF THE BRETHREN CHURCH

Resolution

Inasmuch as a thorough going and far reaching reorganization of The Missionary Board of the Brethren Church has been accomplished by members who have not proven their sympathy toward a progressive home mission program within the church,

And that, our complete program of work at this church is subject to be jeopardized and retarded because of the reactionary policies of the above Board.

And that, the members of the Board as now constituted, apparently purpose to accomplish their ends by ignoring the rights of minorities,

And that, the present members of the Board do not have the confidence of this congregation,

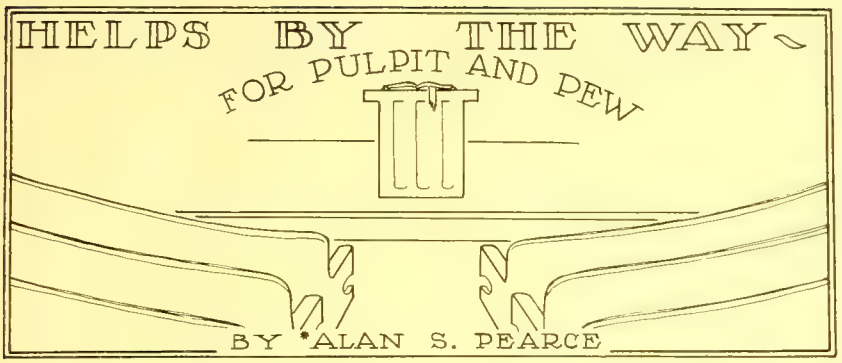
And that, our work was supervised and saved from loss in a time of crisis by the outgoing secretary,

And that The Brethren Church entered into a period of expansion in home mission work under this secretary that was unprecedented and without parallel in our history,

And that, our working covenant and contract of agreement between the church and the Board was only acceptable to us on the basis of our confidence in the supervision of the field secretary,

And that, we feel our interests and concern in loyalty to Brethren Institutions will be seriously hindered under the Board's administration,

(Turn to top of page 20.)



IN TIME OF TROUBLE SAY—

First:—He brought me here — it is by His will I am in this strait place; in that will I rest.

Next:— He will here keep me in His love, and give me grace in this trial to behave as His child.

Then:—He will make the trial a blessing — teaching me the lessons He means me to learn, and working in me the grace He intends for me.

Last:—In His good time He can bring me out again. How and when He knows.

Say :—I am here—

1. By God's Appointment.
2. In His Keeping.
3. Under His Training.
4. For His Time.

Rev. A. Murray.

THE SUCCESS FAMILY

Know the Success Family!
The Father of Success is Work.
The Mother of Success is Ambition.
The Oldest Son is Common Sense.
Some of the other boys are:
Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, and Co-operation.
The Oldest Daughter is Character.
Some of her Sisters are:
Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity and Harmony.
The Baby is Opportunity.
Get well acquainted with the "Old Man" and you will get along pretty well with the rest of the family.

—Robert Dollar

THE PERSONAL TOUCH

When just a small child I accompanied my father to see his mother, who lived about three miles from our home. We remained longer than we should and night overtook us. Between our home and grandmother's was a swamp and that night the frogs croaking and crickets chirping, together with the darkness and shadows of the trees, frightened me.

I inquired of my father if there were any danger of "something catching us" and he assured me there was no danger. Soon I asked the same question again and received the same answer. But my father saw I was frightened and he took me by the hand and said: "I will not allow anything to harm you." And all my fears passed away and I was ready to face the world; for my father had me by the hand.

How like our heavenly Father is this. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Psa. 23:4.

The Poet Says:

"There are days so dark that I seek in vain
For the face of my Friend Divine.
Tho' the darkness hide, He is there to guide
By the touch of His hand on mine.
—There is grace and power in the trying hour
In the touch of His hand on mine."

—Submitted by W. B. Davidson.

"BLESSED BE JEHOVAH!

My Rock,
My Lovingkindness,
My Fortress,
My High Tower,
My Deliverer,
My Shield,
And He in Whom I take refuge."

—Psalm 144:1-2.

THE LORDSHIP OF CHRIST

Exalted as Lord, Acts 2:36.
Confessed as Lord, Rom. 10:9.
Owned as Lord, I Tim. 6:13-15.
Praised as Lord, Psa. 9:11.
Obeyed as Lord, Col. 3:17.
Served as Lord, Col. 3:24.
To be Honored as Lord of all, Phil. 2:10.
All Authority given Him, Matt. 28:18; Jno. 17:2.
Acknowledged Lord in the Church, I Cor. 14:37.

—Selected.

PEACE

"A prize was once offered to the person painting the best picture representing *Peace*. There were two pictures that seemed to stand out above the rest. By the one painter peace was best illustrated by the picture of a summer landscape. A little rivulet was slowly and noiselessly winding its way through a green meadow. The trees seemed undisturbed by the faintest wind. The sky was serene and clear. Two cows were quietly grazing under the shadow of a great oak. Not a sound seemed to break the quiet stillness. Not a cloud dimmed the clear, blue sky. Not a breath disturbed the leafy boughs. A glayly colored butterfly flitted lazily from flower to flower. The birds, resting in the leafy boughs, seemed strangely silent. This represented Peace to him.

How different was the other painter's idea. His canvass portrayed a wild, stormy ocean, beating roughly upon the crags of a small rocky island. The huge white capped waves beat madly against the rocky ledges. The sky was dark and heavy. The lightning was seen blazing across the heavens. Not a sign of peace here. But let us look a little closer. Upon the side of the rock, sheltered by a little ledge, we see the form of a pure white sea-gull, broading upon her nest. All about her are the wild foaming waves, dashing angrily against her rocky retreat. They almost cast their white spray over her unruffled plumage. The sky is darkened; the thunder rolls; the lightning but she feels no fear.

Calmly and peacefully she views it all, knowing that she is safe in her sheltered retreat. This is PEACE."

PEACE

"The peace of God which passeth all understanding."
There is a life deep hid in God
Where all is calm and still,
Where listening to His holy Word
One learns to trust, until
All anxious care is put away
And there is peace, profound, alway:
Grant us Thy peace, O God!

" I DO BELIEVE THIS!"

AN OLD SAILOR, after a life-time of agnosticism, came to spend the remnant of his years in one of the sailors' homes. A faithful chaplain persuaded him to read the Gospel of John, with a promise that he would mark in red any verse he found himself able to believe. He read through the first two chapters without comment. Half way through the third, he came to those immortal words, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." He stopped. He read and reread. He said to himself, "If I could believe anything, this is what I could believe." Then, with sudden illumination, he cried out, "I **do** believe this, for it is what my heart and soul have craved." He then cut out of a great piece of white cardboard an anchor, fastened it over the mantlepiece in his room, and wrote upon it in red ink, "I have cast my anchor in a safe harbor."

—J. C. Massee.

"Then into His hands went mine,
And into my heart came He,
And I walk in the light divine,
The path I had feared to see."

Therefore, we, constituting the membership of the Brethren Church at Winchester, Virginia, meeting at a regularly scheduled quarterly business meeting, with a unanimous vote, hereby declare our intention to sever all connections with The Missionary Board of The Brethren Church,

And that, we present our appeal for aid to the recently organized and sympathetic Brethren Home Missions Council, whose members have the spirit of Christian growth and expansion.

And that, we pledge our support to The Brethren Home Missions Council, that through the years to come, we too, may be a part of those people who endeavor to build Brethren Churches in all quarters of this nation.

NORMAN H. UPHOUSE.

NOTICE OF RESIGNATION

Having had active part in the adoption and carrying out of the extremely successful policies that brought about the most extensive growth of The Brethren Church in her history, during the last nine years, and, in view of the fact that The Missionary Board of The Brethren Church has now abandoned those policies, and returned to such policies as brought about so much loss to the growth of the Brethren Church over a period of many years, and, being unable to consistently and conscientiously remain on the Board and thus lend my influence in support of policies which I believe to be proven as having failed, I desire to announce to the Brotherhood that I have resigned from membership on the Missionary Board of the Brethren Church, to take effect October 1st, 1938 and have no further connnection with that organization. Notice of this resignation has been mailed to the President of the Board.

R. PAUL MILLER.

RESIGNATION

"The undersigned is confirming his resignation as a member of the Missionary Board of the Brethren Church, tendered to said Board while in session at Lake Winona, on and effective as of September 3, 1938.

We have had no part in forming any policies or programs of said Board, since that date and will assume no responsibility therefore.

We do desire, however, to express our sincere appreciation to the many loyal Brethren people, whose altruistic spirit have assisted in the starting of new Brethren Churches."

Signed,
ROY A. PATTERSON.

DALLAS CENTER, IOWA
An Electrified Organ

The First Brethren Church put on a rather unique musical program Sunday. The instrument used was the reed organ that had been in use in the church some 40 years ago. That is, it was bought about so long a time ago. It was resurrected from the basement and placed in the auditorium.

However, instead of being operated by foot pedals, it had been connected up with an air current electrically operated, and it works perfectly with considerable volume. Rev. William Gray seems to have been the construction engineer.

In the evening a short program was played by Mrs. J. O. Gring and later the piano, played by Mrs. Gordon Carter and the organ were used in unison, tuned to perfect harmony.

It is probable that more permanent attachments will be arranged and that the old organ blooming out into new life, may remain in the auditorium.

THE REVIVAL AT PORTIS, KANSAS

Seventeen years ago we held our first meeting at Portis, Kansas. God blessed us with many souls then. We have never forgotten that happy time through the years. It was with real pleasure that we received an invitation to return this fall and hold another meeting for them. Upon going we found that while the community had changed but little, yet there were some faces that were missing, gone on ahead to glory. Sons and daughters have come up and taken their places and the work goes on. We were especially pleased to see the converts of seventeen years ago still standing, faithful to Christ. When converted then, they were young men and women; now they are past the zenith of life and have their families well grown. We too were somewhat younger then than we are today, but the gospel has the same power in the lips of a youth as it does in those of maturity. It is the gospel that saves.

We found that these people, way out there on the plains of western Kansas, have kept their faith keen, and their standards of life and conduct high. They certainly enjoy the preaching of the gospel, and showed it by the way in which they attended the meetings so faithfully. The attendance at no time overtaxed the building, but a fine interest was shown all the way through. A few times it would have meant for some to stand if more had come. That is one change that had come during the years. The capacity of the church auditorium had been almost doubled. It is plenty large enough for the community.

We found a fine group of young people in Portis and rejoiced to see about twenty-five of them in a special young people's service offer themselves to their Lord for life service. We believe there will come some fine preachers and missionaries from among them if our Lord tarries. We will help them all we can. What a responsibility rests upon parents of young men and women who have yielded their lives for Christ, that they should see that these young people have every opportunity to prepare for a life of true service. No joy is equal to that of the father or mother with a son or daughter out in the field bringing the lost to Christ. God grant that there shall be many at Portis in the next few years. Pray for these young people.

This meeting brought us a real pleasure in renewing fellowship in labor with Brother and Sister George Cone. It had been seventeen years since we had workd with them in the gospel also. At that time they were in charge of the Fort Scott, Kansas, Church. It was a happy time we had together in this meeting. Brother Cone loves the souls of men, and he has a wife who is a real lover of souls. A minister is exceedingly fortunate when he has such a wife. Our home was with these folks during the meetings, and it was a joy to share their family altar when so far away from my own. There are four fine boys in that home and we trust they shall glorify Christ in their lives also.

It was real delight to share the hospitality of the folks in this congregation. Their hearts and homes were open and we surely were blessed with kindly attention daily. No one can labor among these folks without feeling deeply the kindly spirit of their hearts.

There is a real future for these people in their testimony for Christ out on those broad stretches of country. God grant that the Brethren Church shall no longer neglect this great country as in the past, but go up and take the land, for there is no end to opportunity out there. People are hungry for the gospel. We have lost many opportunities in that field, may we lose no more.

Faithfully yours,
R. PAUL MILLER.

WINCHESTER, VIRGINIA OPENS A CITY-WIDE BIBLE SCHOOL

A school of the Bible has started in Winchester with forty-five members attending classes. Classes meet once each week on Friday night, at which time two subjects are taught. First there are thirty-five minutes spent in Systematic Theology or Doctrine. After five minutes recess another class is taught in Prophecy. The two teachers are Norman H. Uphouse and Dr. A. T. Baker, a layman from the Baptist Church.

The classes have met only four times and the interest has mounted up continually. At first there were seventeen members and now more than twice that number. Several others have indicated their intentions of coming in yet.

The entire course is outlined over a period of three years. During this time material will be considered in various fields. 1. Systematic Theology, 2. Practical Theology, 3. Biblical Theology, 4. Christian Evidences, 5. A Short Course in Teacher's Training. As the school grows, additional teachers will be secured.

Visiting speakers will be used frequently. From October 17-21, Herman W. Koontz will be in Winchester delivering special lectures at The Brethren Church and will have the entire hour for the Bible class.

NORMAN H. UPHOUSE.

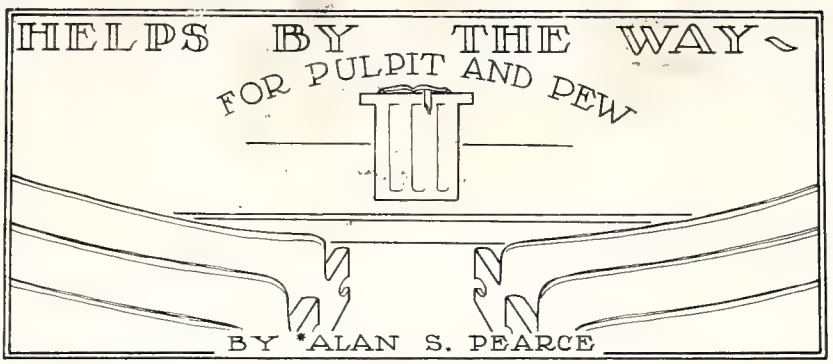
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The BRETHREN EVANGELIST

J W Beckmell 3-38
266 W. Market St

He knows, and loves and cares—
Nothing this truth can dim—
And does the very best for those
Who leave the choice with Him.





HE THANKS THEE BEST

He thanks Thee best who serves Thee best:
Who meets each glowing day
With grateful heart and lifted face,
To toil and rest and play.

He thanks Thee best who loves Thee best;
And loving, loves each one
Who passes down the old highroad
From sun to setting sun.

He thanks Thee best who trusts Thee best:
Whose faith shines through the dark.
A helpful, happy hopeful thing
For way-tired hearts to mark.

He thanks Thee best who worships best;
Who prays where none can see;
Who humbly waits to hear Thy voice—
Who has no God but Thee.

Grace Noll Crowell.

CAN WE DO IT?

Our generation proposes
To play its way to wisdom;
To dance its way to happiness;
To smoke its way to health;
To drink its way to prosperity;
To nude its way to morality;
To destroy its way to wealth;
To goose-step its way to liberty;
To war its way to peace;
To sin its way to satisfaction;
To work its way to heaven;;
Question: Can we do it? —L. S. B.

They said HE was "impractical"

Practical men said that, and practical men made and ran the Word War. Do you know how much that war cost? The equivalent of **$20,000 for every hour since Jesus of Nazareth was born!** "Practical" men have had their way for many generations. It would be worth while to try HIS way. It couldn't be more expensive—Bruce Barton.

WHERE TO LOOK.....
IN THE BIBLE

When "things look 'blue'," read Isaiah, chapter 40.
When tempted to do wrong, read the 139th Psalm.
If you are facing a crisis, read the 46th Psalm.
When you are discouraged, think over Psalm 23.
If you are "bored," read Psalms 103 and 104, or Job, chapters 38-40.
When business is poor, read Psalm 37.
When you are lonely or fearful, read over Psalm 27.
When you are anxious for dear ones, read the 107th Psalm.
When you plan your budget, read St. Luke's Gospel, chapter 19.
To live successfully with your fellowmen, follow Romans, chapter 12.
If you are sick or in pain, read Psalm 91.
When you leave home for labor or travel, carry Psalm 121 with you.
When you are very weary, seek St. Matthew 11:28-30, Romans 8:31-39.
When everything seems to be going from bad to worse, try II Timothy 3.
The best investment is described in St. Matthew's Gospel, chapter 6.
Does God figure in our national life? Read Deuteronomy 8.
When your friends seem to go back on you, hold fast to I Corinthians 13.
For an inward peace, consider the 14th chapter of St John's Gospel.
Have you been placed in a position of great responsibility? Read Joshua, chapter 1.
If you have been bereaved, there is a message for you in I Corinthians 15, and Revelation 21.
For a stirring record of what trust in God can do, turn to the 11th chapter of Hebrews.
If you are satisfied with being "well-to-do," read chapters 15 and 16 of St. Luke's Gospel.
If you have experienced severe losses, read the last paragraphs of chapter 8 of Romans.
If you are having to put up a stiff fight there is a fine equipment listed at the end of Ephesians.
When you have sinned, read 1 John 1, St. John 3:1-21, Isaiah 53, and make Psalm 51 your prayer.
The way of prayer—I Kings 8; Psalms 42, 51; St. Luke's Gospel, chapters 11:1-13; 18:1-14; St. John's Gospel, chapter 17; Ephesians, 3.
If you have a fear of death, read St. John, chapters 11, 17, and 20; II Corinthians, chapters 4, 5; Romans, chapter 8; Revelation, chapters 7, 21, and 22.

—American Bible Society.

THE CONDITION AND FATE OF UNBELIEVERS

As Suggested in I Peter

1. They are ignorant, 1:14; 2:15.
2. They are in darkness, 2:9; see Eph. 5:8.
3. They are unjust, 3:18.
4. They are disobedient to God, 2:8; 4:17; see Eph. 2:2, 5:6.
5. They live in vanity, 1:18; see Eph. 4:17.
6. They live to fulfill the natural desires, 1:14; 4:3; see Eph. 2:3.
7. They reject God's chosen refuge, 2:4, 8.
8. They persecute the saints, 2:12, 20; 3:14, 16; 4:4, 14.
9. They shall wither as grass, 1:24.
10. They have not God's favor, 3:12; see Eph. 2:3, last clause.
11. They shall give account to God, 4:5.
12. Their fate at the judgment will be unspeakable, 4:17, 18.

Who will tell them Christ died, the just for the unjust, to bring them to God, and that He alone is the Rock of salvation? I Pet. 3:18; see Acts 4:11, 12.—The Gospel Message.

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BLIND LEADERS

Christians above all people need to be careful to select the proper leaders. Many have suffered from choosing to follow some leader who himself did not know where he was going. An assembly of God's people may go forward or backward depending upon the leader. God has ordained shepherds to feed and care for the flock of God. Shepherds need to know where they are leading their flocks. Furthermore they need to know some things about the **Way** which are not understood by the members of the flock. It is a sad fact that too many leaders only follow along with the crowd. They do not lead.

Several religious journals have carried a story graphically illustrating this truth. The following was apparently first printed in "Windows."

"Mrs Exe stood on a crowded corner, when the traffic was at its height, staring at the thick, tangled come-and-go of motor cars and drays and cabs, and not daring to venture in among the dangers of that moving mass.

" 'May I cross the street with you madam?' She turned, and saw an elderly stranger with lifted hat and gallant smile.

" 'Oh, thank you,' said Mrs Exe, and the stranger grasped her arm with a firm grip, and together they plunged boldly into the wild rush of vehicles.

"In and out, right and left, up and down, they zigzagged, at imminent peril of life and limb. Pedestrians on the side-walk stopped and looked at them. Drivers and chauffeurs shouted and swore at them. It was plain to all that they were in unusual danger. The escort of Mrs Exe, still wearing his gallant smile, still grasping her arm, finally seemed to make no effort to avoid the oncoming vehicles. He darted erratically and yet calmly, this way and that.

"At last, by a miracle, the other side was reached. Mrs. Exe then jerked her arm away from her escort's grasp, and with a look of scorn, she said:

" 'It's no thanks to you that we weren't both killed. Why, the way you positively courted danger one would think you were blind.'

" 'Madame, I am blind," he replied. "That's why I asked if I could cross with you.' "

MORE THAN TALK

Mere talk, vague promises, and loud threats are poor and inadequate credentials for a leader. A far better credential is a clear record of successful work accomplished. In other words, if a leader claims to be able to feed the flock of God, let it be proven by the flock offering true testimony to the fact. If a leader talks about being a church builder, let him show one which has been built. If a leader tells others how to build Bible schools, prayer meetings, and strong congregations, let him demonstrate that his talk is real by the works to back it up. What use is it for men to aspire to leadership, desiring to rule the affairs of a denomination when congregations go steadily downward under their leadership? If a leader takes over the work of a church which has an average attendance of three hundred and after five years the attendance is only one hundred, there is something wrong. Not all congregations can go that way! The denomination will soon be ready for burial at that rate.

THE CHILDREN OF THIS WORLD

The children of this world are often wiser than the children of light on some matters. Would The Standard Oil Company continue in its employ a man whose business was continually dropping off year after year? Would much talk and boastings convince the heads of the company that things were all right? The answer is obvious. Yet the facts are plain that the works of certain leaders continually reveal certain things—less for foreign missions, less for home missions, fewer at the prayer meetings, more careless and indifferent people on the church roll and the church slowly going to pieces. This condition is apparent all over America today. A friend recently spoke to us about this very situation in the Methodist Church. Another lamented the same about the Presbyterian Church. Perhaps there is a reason. This is the day not of real statesmen, but of politicians. The Brethren Church is not exempt! The church is effected by the spirit of the world.

LOSE YOUR LIFE AND FIND IT

An American business man and his wife were visiting Westminster Abbey in London, when the

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wife asked the guide this question: "What tomb is most asked for, after that of the Unknown Soldier?"

"The tomb of David Livingstone," was the guide's reply. David Livingstone was the man who gave his life to Africa for Christ's sake. He did not seek the honor or glory of men. He never expected to be buried in Westminster Abbey. His only desire was to give up his life to exalt Christ. He gave up all honor for Christ, but he is now being honored as few who ever lived.

WILL WE HAVE A NEW EDITOR?

Recently the editor received a communication from Rev. Claud Studebaker, new President of the Home Missions board, stating, "You involve some very vital questions which may jeopardize your right to be editor of the official organ of the corporation whose most basic duty would plainly be to further the interests of the boards created by the corporation you serve and which pays your salary."

Brother Studebaker seems to be stirred because, as he writes in a recent article in the magazine, "It has been stated in the Brethren Evangelist and from other sources word has come that there would be another Home Mission Board, asking for funds." There is only one statement in the magazine to which Brother Studebaker can possibly refer. In an editorial in the magazine of October 1, the following report was given of the happenings of the recent conference at Winona Lake, Indiana.

A large company of Brethren people were sympathetic with the minority group on the Home Missionary Board, since they have not yet been convinced that there is adequate reason for dismissing the secretary. Accordingly this group took action to form a new Brethren Home Missions Council for the purpose of distributing Home Mission funds to build Brethren churches.....It therefore becomes evident that there will be two groups within the Brethren Church which will be bidding for the Thanksgiving Home Missionary offerng. Individuals will have to choose where they send their offering

(Continued on page 6)

Interesting Notes and News

CORRECTION—The date for the meeting which I am to hold at Mexico, Ind., is Nov. 21 to Dec. 4. We would appreciate the prayers of Brethren for this meeting.—Floyd Sibert.

DURING THE FIRST four Sundays of October our Bible School attendance has averaged 229. We hope to see the average attendance continue well over the 200 mark.

We organized the Roanoke School of the Bible in the Ghent Church tonight. Forty-seven were enrolled. Quite a number of these are from other churches. For the present the school will meet each Tuesday night and two classes are held. Rev. Bernard Schneider, Covington, is teaching Bible Doctrine and I am taking the class through the study of the Book of Revelation.—H. W. Koontz.

THE CALVARY BRETHREN CHURCH held its annual Homecoming Day services Sunday, October 23rd. Attendances were fine. Rev. Edwin Boardman, Pastor of the Macalester Memorial Presbyterian church of Tarresdale, Pa., brought the afternoon message and spoke to a well filled house.—Elmer M. Keck.

WE WITNESSED a large crowd here Sunday—over a hundred. We have only 100 as active members registered. At the close of the service one girl 14 years old made a definite stand for Christ for the first time and one young man. Next Sunday we baptize three candidates, the Sisterhood is preparing a play for Thanksgiving namely "The Challenge of The Cross" giving the offering to Home Missions, The Church is preparing for the Fall Communion. We ask an interest in the prayers of the Brethren churches and friends.—H. S. Parks, pastor Garwin, Iowa

THE SIDNEY INDIANA BRETHREN CHURCH is engaged in a special Evangelistic campaign with Rev. E. M. Riddle of Louisville, Ohio, as Paster-Evangelist. Excellent crowds, a good interest and many delegations from other churches. Pray with us for more souls during this last week. Rev. Louis D. Engle is the pastor.—E. M. Riddle.

JUST COMPLETED our two week's Evangelistic campaign with the McCartneysmiths. These were glorious services. 15 confessions, 3 reconsecrations, 2 reconsecrations and applications for church membership. The Lord marvelously blessed in these services, and to Him be all the glory and praise. Baptismal services Nov. 6, at 3 P. M. and Communion service at 7:00 P. M. in the evening. All those of like mind and faith are invited to worship with us in these serves. —The Lord willing, I expect to begin a two-week's meeting with Bro. D. C. White at the Jones' Mill Church this evening. Brethren, pray for His work in these two portions of His vineyard. —Ord Gehman.

THE BETHEL BRETHREN CHURCH, Osceola, Ind., wishes to invite those neighboring Brethren who love to magnify the name of our Lord and Savior Jesus Christ to her Communion service which will be held in the Church, Sunday, November 13th at 2:30 o'clock. If you or a group from your church are planning on attending, a card sent to the pastor will facilitate the deacons and deaconesses in preparing for this service. The pastor is in the midst of a series of chart sermons on the Dispensational Dealings of God. These Sunday evening sermons are being received with much interest and we desire the prayers of the church that many may find Salvation at the feet of Jesus Christ.—Alton M. Witter.

THE FIRST BRETHREN CHURCH of Fremont, Ohio, will observe the fall Love Feast and Holy Communion on Sunday evening, November 13th. All of like faith are cordially invited to fellowship with us. The hour is 7:30.

Rally day on October 16th brought out 100 percent of our enrollment.—Fred C. Vanator, pastor.

A REVIVAL CAMPAIGN is now on at the Second Brethren Church of Los Angeles. George Dewey Blomgren and Eivin Bjornstad are in charge. The prospects are good.—Paul R. Bauman.

A REVIVAL CAMPAIGN begins at Elkhart, Indiana, on November 20, with Brother John Locke as the evangelist. Remember these meetings in prayer.

A REVIVAL CAMPAIGN is now going on at Peru, Indiana with Brother William H. Schaffer as the evangelist. Pray for these.

THE DEDICATION of the West Tenth Street Brethren Church is scheduled for November 20. Professor Alva J. McClain will speak both afternoon and evening. It is desired that nearby churches shall be well represented with delegations.

"In Defense of the Faith" Department

The Deity of Christ Evidenced in His Perfect Humanity

Second in Series

By Frank G. Coleman, Jr.

The Marks Of Deity in His Ministry

Not least among the many evidences that stand out in the reading of the record of the ministry of Christ which prove to the believing mind that God in truth was in Christ, is the fact of the agelessness of His ministry, together with its brevity and its modesty. Here is the stamp of Deity, a timeless, ageless, deathless ministry and its effect on men of every class and time.

Ageless

The Lord Jesus Christ was a young man. The Savior of the world was a little known youth. His earthly ministry was ended tragically before he had reached the age of ordinary maturity. In the full beauty and vigor of early manhood, without tasting the infirmities of declining years, retaining the dew of His youth upon Him, never having become old, He gave up His life. There is nothing in His message to men, save perhaps its vigorous vitality, to indicate that it was the message of a humble carpenter with the bloom of youth still on his cheeks. Absent from His teaching is the stamp of any age or period in life. The only ray of hope that the world has ever had came from one who had scarcely learned his trade. He was young, but His ministry is ageless.

He appeals to no especial class of men. From the rosy-cheeked children whom He gathers to Himself and blesses, to the hoary-headed fisherman who sought his counsel, His appeal is to every age. Tax-gatherers, fishermen, scribes, commoners, rulers, prostitutes, thieves were his followers. There is in His message to men a combination of the freshness, vigor, and originality of youth, with the wisdom, moderation, and experience of maturity that draws men from every walk in life. Why? He was but a young man, yet the elders bowed to His superior understanding. He was humble but He left His mark on those of high estate. He was provincial in origin and training, yet He was the Cosmopolitan of the ages. No marks of His early provincial life mar the universality of His message. What was it in Him, that other man have not had, that made His ministry ageless, timeless, deathless? Surely this was **Very God.**

Christ fathomed the very depths of man's nature when He Himself had scarcely reached the age of thirty. At a time in life when the ordinary man has just begun to draw conclusions from the observations of his early years and formulate a philosophy for himself, Christ springs onto the scene with a complete philosophy and an incontrovertible psychology. But He had had no extraordinary opportunity to study the habits and ways of men, nor to analyze their impulses and motives. He had spent His life as a laborer, apprenticed to a manual trade. He had been hidden away for the formative years of His life in that little northern village so far removed from the world's centers of learning. That a young man should so develop in the carpenter shop of Nazareth, in a locality noted for its failure to produce thinkers, is a miracle.

The further miracle of His ministry is that there is in the record of His teaching no evidence of any change from His original views, nor was there revealed in His conversations with men any ripening of doctrine. Is it possible that at such an early age any man less than God incarnate should achieve such maturity of thought, such ageless wisdom, that there should be in it no weakness to strengthen, no flaw to correct, no immature conclusions to rectify? The world has never known the like save in Jesus of Nazareth.

A young man—the founder of an ageless faith! A youth—the philosopher of the ages! One hardly old enough to be a priest in Israel—the unfolder of Israel's riches! Whence this captivating personality, the Captain of our faith? If man, how could it be? If God, how understandable.

Brief

The world has never known such far-reaching effects from so short a ministry as that of our Lord. It was brief, but never--ending. Here is a miracle indeed! His earthly career contained but one year of popularity and that was followed by a year of intense opposition culminating in a short but pregnant time of bitter hatred. Yet out of these few months of His public contact with men there has come a steady flow of life-giving, soul-saving doctrine. Without writing a single line, he set in motion more pens, and furnished more themes for sermons, orations, discussions, books, works of art, and songs of praise; than the whole army of great men of ancient and modern times. Let men explain it, if He be not God.

The short three years of His public ministry contain more than the longest lives of the greatest of

men. The little time that He spent among men is pregnant with the deepest meaning of the counsel of God and the destiny of the race. It is the ripe fruit of all preceding ages, the fulfillment of the hopes and desires of the Jewish and heathen mind, and the fruitful germ of succeeding generations. This short ministry contains the impulse to the purest thoughts and the noblest aspirations that have ever impinged themselves upon the consciousness of mankind. It is, as someone has said, "The end of a boundless past, the center of a boundless present, and the beginning of a boundless future."

How remarkable, how wonderful, this contrast between the short duration and the immeasurable significance and effect of Christ's earthly ministry!

Modest

Ordinary men in setting up astounding claims and proposing extravagant things and undertaking extraordinary work, surround themselves with extraordinary circumstances and scrupulously maintain a position far above the multitude they propose to sway. The unique in appearance, dress, manner, mode of speech, outward life, together with a train of obsequious attendants is the mark of men who move out into the world to bend it to their designs. But in the case of Him who moved the very foundations of the world the reverse is true.

His greatness was unostentatious. It was modest and quiet. Without the fanflare of trumpets it attracts the beholder and invites him to draw near. The circle in which the Lord Jesus Christ moved was not the arena, not the forum, but the humble circle of everyday living. He moved in that proscribed circle as a son, a brother, a citizen, a teacher, and above all, a friend. His dress was the usual garb of the common people. He had no army to command, no prominent station from which to speak, no largesse to dispense. He was humble, without friends and patrons in the councils of the Jews or in the court of Herod. He selected His disciples from among the almost illiterate fishermen of Galilee. He promised them no reward in this world but a share in the bitterness of His own sufferings. He dined with publicans and sinners. His intercourse with the common people was without restraint, yet he never condescended to their manners and habits. He was poor, so poor that He claimed no place where He might rest His head. He depended for his simple needs on the voluntary contributions of a few friends. A traitor held the bag in which was kept the little sum of this world's goods that He called His own. He had no learning, art or eloquence in the usual sense of the terms. He had no publicity save the word of mouth testimony of those of His own race who were His followers. The writers of Greece and Rome were ignorant of His existence until the later effects of His ministry forced them to a contemptuous notice.

And yet, without money, without arms, He conquered more millions than all the warriors of the world. Without science and formal learning He shed more light upon the things of man's world than all the scholars of all time. Born in a manger, crucified as a malefactor, He has controlled the destiny of empires down to this day and now rules a spiritual empire of millions of souls.

There has never been in this world such a life, one so unpretending, so modest, and so lowly in its outward condition, that has produced such effect upon all ages, nations and classes of men. History furnishes no similiar example of such complete success apart from the material, social, and literary powers and influences which man counts as indispensible to success. He stands solitary and alone among the heroes of history and presents and unsolvable problem, unless we admit Him to be more than man, even the eternal Son of God, very God and very man.

EDITORIALS

(Continued from page 4)

for Home Missions. We hope that both groups will get a large offering and build more new Brethren churches than we have ever built before. Fifty new churches within the next five years will help to make use of the over supply of Brethren preachers which is so frequently mentioned.

Has it come to the place that news of **what has happened** cannot be printed in our magazine? Has it come to the place that the vast number of people interested in the Brethren Home Missions Council dare not even read the name of that great and growing organization in their church magazine? Has it come to the place that some group is to control the official magazine and condemn its management because the news is written up? If that time has come, the people ought to be told. We are anxious to spread the light. To let the people know is the best policy. If the same forces which ousted Professor McClain and Professor Hoyt, and Secretary R. Paul Miller are out to oust the present editor, then the world should know it. So far as the editor is concerned, he is not going to worry. He holds some convictions which are much more valuable than any job. Furthermore he is not in position to change his theology or convictions over night just to hold a job. More than that, as long as lost souls sit in darkness and need to hear the Word of light, the editor will not lose his **work** even though he might lost his **job.**

We are glad to note that there is one statement in Brother Studebaker's letter with which we are in hearty accord. He writes: "You are the editor of the official organ of the church and not any particular group in that church." That is certainly the truth. So long as we are at the editor's desk, the magazine will remain the organ of The Brethren Church. No organization is going to rise up and silence every voice which does not quite agree with its policies. No organization is going to rise up and misrepresent men, mutilate the plain facts, and trample others under foot without an opportunity for the other side to be heard.

STEWARDSHIP of TALENT

Second in a Series

By Ord Gehman, Vinco Brethren Church, Conemaugh, Pa.

A continuation of our study of Stewardship is like one exploring vast underground regions. Going from one chamber to another, or following one channel in its course into another we discover that each in turn reveals new and breath-taking wonders. Let us focus our attention in this study of Stewardship particularly on the topic of Christian talents.

Perhaps every one who is even slightly familiar with the teaching ministry of our Lord recalls His illustration of kingdom truth recorded in Matt. 25: 14-30. I am not primarily interested in the monitary aspects of this teaching, but I am interested in two factors: the basis of the distribution, and the ultimate consequences.

So many Christians refer glowingly to Isaiah's experience recorded in Isa. 6:1-6 and idly repeat those same inspired words: "Here am I, send me," and immediately forget their implication. I am firmly of the conviction that our Lord has a legitimate right to expect our talent in His service. With this in mind, let us inspect some Scripture passages.

Let us notice, first of all this record left by Matthew. In one brief verse we discover the basis of the distribution of these things. One man received five talents, another two, while the third received only one talent. Notice if you will, that there is no record of any contention between these servants because of the varying amounts they received, for each one received according to his several ability. Watching these three men, we see the man who received the five talents going at once, "straightway" and trading therewith, and in the process of his wise manipulation of that which did not belong to him, he doubled his amount. Likewise the second man doubled his amount. But the third man went away, digged in the earth and hid his portion. Three men were given responsibility; two accepted the challenge bravely while the third man evaded his responsibility. Now while their master tarried, two servants wrought for him in his absence. When he returned the reckoning was made. And notice that reckoning. The five talent man received his lord's commendation: "Well done, good and faithful servant: thou hast been faithful over a few things: enter thou into the joy of the lord." And the two talent man received equal commendation from his lord. Here were two men one with ten talents now, and the other with only four; but each receiving equal praise because they had been faithful in their trust. Now here we see the third man coming. He comes as a coward, attempting to present a legitimate excuse for his neglect of his master's things. What if the secret place of the money's hiding had been discovered by another, or forgotten by himself? He would have been forced to have presented himself empty-handed unto his master. Or, if he had died, where then would his lord's money have been? Hear him as he begins his cowardly plea: "I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own." But his lord was not satisfied and condemned him severely. The ultimate consequence in this experience was based on the faithfulness of the trust committed rather than on the amount received in each case.

And so in our Christian Stewardship of talents and abilities, judgment and rewards come not on the basis of number, but on the faithful use of those which have been committed unto us. It may be, my Christian friend, that your life has glaring inabilities. Do not be discouraged and downcast. Use what ability God has given you abundantly and to His glory and you will discover that other abilities manifest themselves. You may never be able to accomplish any so-called big task, but remember that God needs consecrated men and women every day to do little things for Him. You will never receive the plaudits of the world, but His "well done, good and faithful servant" is worth more than anything the world can possibly boast.

Let us notice again, that this type of Stewardship demands watchfulness. Jesus said, "Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority unto his servants, to each one his work, commanded also the porter to watch" (Mark 13:33-35). You will notice that these servants were each one individually given their appointed tasks. There was no overlapping. Each man was to do his work efficiently as per schedule. In everything their work was to be done with one thing in view, and that, their master's return. He did not tell them when he would be back; neither the day, nor the watch of the night. But they were to watch and be ready when he did come.

Peter admonishes in his first epistle much in the same tenor: "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God" (I Pet. 4:10). These

gifts of grace through our Lord Jesus Christ by His Spirit are to be held in trust in His service. Meagre may be your services for the Master, but when you have received God's gift, minister it among yourselves. No one else may know the gift God has given you, but if you are faithful in your trust it will not be long until your gift or gifts will be known. A victory over your life will have been gained by Satan if you submerge your gifts by disuse. Use your God-given abilities to His glory and you are sure to receive the Master's "Well done." And what a glory it is to watch and guard faithfully that trust until Jesus comes!

Christian, that is your duty. Exercise your gifts of grace, faithfully looking intently toward His appearing. If you are faithful to Him, His blessings will attend your pathway.

It is worthy of note and must not be overlooked that judgment is based upon the right use of one's knowledge and abilities. One day while Jesus was teaching by parable the truths of His return, He asked, "Who then is the faithful and wise steward, whom his lord shall set over his household, to give to them their portion of food in due season?" (Luke 12:42). Not being content to leave His disciples to strive for an answer, He hastened to answer, "Blessed is that servant, whom his lord, when he cometh shall find so doing." Doing what? Simply and faithfully fulfilling his stewardship. Then Jesus briefly characterized the unfaithful steward's habits of life, and said, "And that servant, who knew his lord's will and made not ready, nor did according to his will, shall be beaten with many stripes" (Luke 12: 40). It was not because the servant did not know, that he was beaten, but because he did not know and did not do what he knew he was supposed to do. Here Christ expressed leniency for that one worthy of stripes who did not know. It is not in knowing God's will that commendation comes, but also in the doing of His will. This can be best expressed in Christ's own words: "Every one therefore that heareth these words of Mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And everyone that heareth these words of Mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof" (Mat. 7:24-27).

Do not forget, brethren, that Jesus taught as one having authority. He in Whom all the fulness of the God-head dwells bodily has perfect right to expect our very best. May the prayer of the Hymn, "King of my life, I crown Thee now" be the heartfelt plea of every Christian life today and henceforth.

THE EPISTLE of JAMES

THIRD IN SERIES

By Herman A. Hoyt

II. TEMPTATION PROMOTES THE PRAYER-LIFE OF THE BELIEVER

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in in all his ways" (5-8).

There is a very definite connection between this passage and the preceding one. James has assured us that tmptation leads toward that final state wherein one is "perfect and entire, wanting nothing." But it may follow that when he enters temptation he may discover that he lacks something, namely, wisdom. If there is such lack, and there always is, there is a supply of wisdom which may be obtained through prayer. James then launches into the subject of prayer, and in this brief passage he presents some of the most pertinent facts in the Bible relating to prayer. He discusses the subject in a threefold manner. He first presents the reason for prayer (5), then points to the correct way to pray (6a), and concludes by picturing the professed Christian who doubts (6b-8).

1. The reason for prayer is twofold. On the one hand there is man's insistent need, and on the other hand there is God's abundant supply. Both of these are treated in verse 5, *"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."*

(1) The writer opens this subject with a discussion of the immediate reason for prayer, man's insistent need, and he treats it in these words, *"If any of you lack wisdom."*

In launching this discussion James makes an interesting *word-connection* with the preceding passage. This provides an easy and a logical transition from the subject of perfection to the subject of human need. The word *"wanting"* of verse 4 is exactly the same word that is translated *"lack"* in verse 5. The great purpose of temptation is to bring the believer to the state where he lacks nothing. But there is never a time when deficiencies are so evident as when the believer enters the crucible of testing and must face the severe trials of life no matter whether they be of the nature of attractions or afflictions. Testing reveals the lack and the believer seeks of God the supply. Thus, by this method testing brings the believer to the state of perfection.

It will be observed that James proposes the condition, "If any of you lack *wisdom*." The Greek word "sophias," means something vastly different than knowledge, and must not be confused with knowledge. Knowledge is acquired facts.

Wisdom is the ability to use those facts. Knowledge is the mass of facts. Wisdom sees the meaning of the facts. Knowledge is the material while wisdom is the method of treating the material. There is a lucid illustration of wisdom recorded in I Kings 3:16-28. Two women appeared before Solomon claiming the same child. Solomon, calling for a sword, ordered the child divided and half given to each woman. One woman instantly agreed while the other released her claim and pled that the child go unharmed. Thus, the mother was identified and wisdom was displayed.

It should be emphasized again, therefore, that James mentions "*wisdom*" as the thing that may be lacking and not knowledge. There is a very obvious reason for this, the experience of temptation. At such a time, the believer needs both wisdom and knowledge. But as a usual thing he possesses knowledge and lacks wisdom. And knowledge without wisdom is dangerous. In fact, the danger is supremely demonstrated in this modern era, when men with increased knowledge are in danger of using their own inventions to destroy not only themselves but all of civilization. Knowledge in the possession of men who lack wisdom is one of the gravest of perils. God's great purpose is to minister good to the believer; therefore, the writer offers wisdom to men who are suffering the pains of testing and experiencing the subtle enticements to sin.

But why is "*wisdom*" offered to the believer? The answer is to be found in the experience through which the beliver is passing. Temptation or testing, the theme of this entire passage, is the experience through which the believer is passing and this must always be kept in mind. In the crucible of testing the believer discovers what he lacks. He does not lack knowledge. He does not lack possessions. He does not lack anything except wisdom. He needs wisdom, divine wisdom, that he may discern between good and evil; that he may recognize the world and the church; that he may distinguish between the temporary and the eternal. He needs wisdom that with the knowledge he does possess he may detect Satan in his subtle schemes and escape deception from any of his emmissaries. James realizes what is needed in temptation. The Spirit of God who spoke through James knows what is needed in temptation. Therefore, the lack of it is mentioned and the supply is offered to fill up the lack.

(2) From one viewpoint, human need prompts men to pray. But this alone would not be enough to encourage men to pray. There must also be a consciousness of the abundance of God and His offer to supply the need. This we find also in verse five. "*Let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*"

In the first place it should be noted that God is the *source* of true wisdom. It is true that there is a wisdom of the world. But that wisdom is earthly in concern, sensual in sphere, and demoniacal in character (Jas. 3:15). Moreover it could not answer the need of the Christian. Paul says that such wisdom will finally perish; that it will be renderd inoperative; that it is restricted to its own period of time and that it is temporary and passing (I Cor. 1:19-20). But the wisdom of which James speaks has its source in God. He alone can give it, and the believer who would possess it must "ask of God."

In the second place, a number of things are said about the *way God gives*. The word "giveth," "didontos" in the Greek and a participle, describes the very nature of God. It is equivalent to saying the "giving God." It is a present tense which signifies the fact that God gives and keeps on giving. The divine supply is inexhaustible and the grace of His giving never ceases. This same word characterizes God's giving as an effort to supply definite need. James also describes this giving as universal in extent, that is, "to all," not simply to some men and some women, but to all men and all women and all creatures. God's giving is also unconditional. The English uses the word "liberally" to translate the Greek word "haplos." But in doing so some of the meaning has been lost, for the giving is not only generous, but in this universal sense without condition on the part of those who receive. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

In the third place, James introduces an interesting sidelight on the *character* of God's giving. It is without rebuke, that is, He "upbraideth not." The Greek word, "oneididzontos," describes accurately a characteristic of sinful human nature. Men sometimes hesitate to ask other men for help because they fear rebuke for not possessing the very thing for which they ask. But God never does that, for He knows the poverty of human nature, and the trusting soul that will recognize His plenty and seek it will meet with the kindest reception.

In the fourth place, it is to be noted that there is *certainty* that a preyer for wisdom will be answered if it is a prayer of faith. James says, "it shall be given him." But the prayer must be genuine. The simple future tense is used in this verb and hence the exact time of the answer is not stated. But this may be said with emphasis that the answer will come when the need arises, and God will supply abundantly and continuously until the need is satisfied. There is one historic instance of a prayer for wisdom which was answered so wonderfully that the one who received it was said to be "wiser than all men." This was the prayer of Solomon (I Kings 3:5-15; 4:29-34). What God did for Solomon He is prepared to do for men today.

In the last place, God's gift is an entrustment with a view to future *settlement*. The word translated "giveth" carries the significance of an entrustment. The gift thus entrusted into the hands of the believer will never be sought at his hands, but there will be a settlement on the basis of the way he has used the entrustment. This settlement will take place at the "Bema Seat" of Christ where the church will someday be gathered to give account of the deeds done in the body after being saved, and to be rewarded for the good deeds performed (2 Cor. 5:10; I Cor. 3:11-13). The faithful and careful use of the gift of wisdom will constitute grounds for reward. If wisdom leads the believer through temptation, and it will, the believer will be crowned. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

2. The correct way to pray to God and the errors to avoid are carefully discussed in verse six. "*But let him ask in faith, nothing wavering.*"

(1) The verb translated "*ask*," "aiteito," is so pragnant with meaning that it reveals at least five specific things concerning the right way to pray.

In the first place, it is only used when there is realization of personal *need*. In the second place, it is used only when the one who asks realizes that the thing for which he is asking must be received as a *gift*. In the third place, it is used when the petitioner is addressing *God* for a gift. In the tourth place, the verb is in the present tense and denotes a *constant* asking for the gift. This does not mean a mere pagan repetition, but it does mean that the asker is convinced that God hears, can supply, and will answer. Finally, this verb is in the imperative mode which means that prayer is *commanded*, and God's command should be obeyed.

There is another condition to correct prayer. One should ask "in *faith*." This means that one should be resting in the conviction that there is wisdom with God, that God can supply that wisdom to those who ask, and that He will supply it to the suppliant. But such conviction does not find its source in man. It proceeds from the Spirit of God who indwells the believer (Gal. 5:22-23). Conviction that something

is absolutely true must be based upon something, and it is. It is based upon the Word of God that has been vindicated in the life of the believer. It is based upon the fact that the Holy Spirit knows God and the resources of God. The writer of Hebrews declares in 11:1 that he who possesses faith possesses the title deed to things hoped for, and has evidence of things that are not seen.

(2) In the light of what James declares to be the right way to pray, the errors to avoid as revealed in the words "*nothing wavering*" are of tremendous significance.

The Greek word, diakrinomenos," in the middle voice denotes a *selfish* motive. This does not imply that there is a selfish motive involved when one asks God to supply his own personal need. A selfish motive is involved when one asks God for things in order to squander them upon self with no intent to use them for the glory of God. God can never countenance such a prayer.

The verb in its root form means to make *distinctions*. The Judaizers did this when they made a distinction between the way Gentiles and Jews were to be saved (Acts 15:9). Abraham did not do this when he was promised a son in his old age by his wife Sarah who was barren(Rom. 4:20). He did not look at the outward circumstances and the human possibilities and begin to draw a line of distinction between the possible and the impossible with God. This word has been used of drawing a veil between, suggesting the slight differences that are noted. This, James declares, is forbidden to the praying saint.

All of this forms the basis for the moral and mental state into which the believer may fall. It is a state of *wavering*, hesitancy, doubt, and indecision. When he looks at matters from one viewpoint he almost concludes that he will get that for which he prays. When he looks at things from another viewpoint he is engulfed in a sea of doubts. The result is internal division and strife. So completely obnoxious are these in the sight of God that James was moved to write that not in any respect ("meden") should these things intrude into the prayer of the believer. The rest of verse 6 and verses 7-8 give us a picture of the doubtful petitioner as God sees him.

3. Upon concluding with the things that should in no wise enter into prayer, James immediately draws a picture of the professed Christian who wavers in prayer. "*For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways*" (6b-8).

(1) In picturing the character of this man James affirms three things: first, his motive is selfish (6b); second, his mind is doubled (8); and third, his morals are unstable (8).

The prevailing *motive* that inspires his prayer is revealed in the word "wavereth." The Greek word, "diakrinomenos" is in the middle voice which represents the subject as doing something on or in the interest of itself. When this man prays he does so diacritically considering the personal benefit that he himself shall derive without any intent of using that benefit for the glory of God. The motive that dominates him in this prayer is the one that dominates him throughout life. Surely such a man could not be a genuine Christian.

The *mind* which this man possesses is said to be doubled. The phrase "double minded" translates but one word in the Greek, the word "dipsychos." The literal translation would be "double souled." The picture is of a soul attempting to face in two directions. In the one direction the soul faces the eternal realities. In the other direction the soul is facing the ever-present world. But the soul is only one and so *it cannot go both ways. If the prevailing motive is selfishness*, the soul always moves in the direction of the ever-present world, although it pretends to face toward eternal realities. There is an excellent illustration of this double souled attitude in one experience of Peter when he attempted to walk to Christ upon the water. When he looked at Christ he was safe. When he looked at the waves he began to sink. Christ asked him why he doubted. Literally He asked him why he stood in two directions (Matt. 14:31). But this double stand did not continue with Peter.

It is to be expected that the *morals* of such a man will be unstable, and James declares that such a man is "unstable in all his ways" (8). The Greek word for "unstable," "akatastatos," means literally to be without a foundation. This pictures a lack of moral stability. Such a man is unsteady, fickle, vain. He reels like the drunken man, staggering one way and then the other. There is never any certainty concerning him. Thought, speech and actions are never reliable, for James declares that this moral instability is communicated to "all his ways."

(2) In picturing the controlling features of this man's thinking, it is highly significant that they coincide exactly with the character of the man. James says "*For let not that man think that he shall receive anything of the Lord*" (7). The word for "think," "oiestho" in the Greek, denotes subjective thought in relation to self.

In the first place, such thought ignores *facts*. In the case of this man, he is one who is willingly ignorant of facts concerning God. He ignores the facts of history that demonstrate God's ability and willingness to give wisdom. He ignores the facts of personal experience that demonstrate that God is able and willing to give wisdom. He ignores the facts of the word of God that declare that God is able and willing to give wisdom.

In the second place, such thought allows *feeling* to override the facts. Instead of being concerned with things external to himself, this man is occupied with the way he feels. If he feels distressed, then he sees futility and failure ahead. If he feels delighted, then he sees certainty and success ahead. But, in such cases, facts are submerged beneath the currents of emotion, and emotion is changeable and changing.

In the third place, such thought is wholly influenced by outward *circumstances*. The winds and the waves that surround the believer produce feeling, and feeling overrides the facts of divine blessing and favor. So long as this man is more concerned with the circumstances that surround him than he is with the resources and offers of God, he will never be able to arrive at a correct conclusion in his thinking.

In the last place, such thought is wholly controlled by *selfishness*. The Greek word for "think" also includes this information. It is easy to see the logical sequence of ideas from selfishness to the setting aside of the facts concerning God. Selfishness is concerned with personal benefit and is therefore concerned with immediate and outward circumstances. Outward circumstances arouse feelings of distress and discouragement. Feelings override the facts of God's ability and willingness to give wisdom. The result is doubting and hesitant prayer. There is no doubt about such prayer for James assures us that such a man will not "receive anything of the Lord."

(3) At this point it is worth noting that the course which this man takes is directly traceable to his character and his thoughts. James says he is "*like a wave of the sea, driven with the wind and tossed*" AFQ.

James *likens* this man to a "wave of the sea." The word for "like," "eoiken" in the Greek, refers to derived likeness. It represents the shape or form that is imposed upon it by the impact of something else. Water is of that character. It always takes the shape of the vessel into which it is put. It yields to the impact of any object upon it. Now James says that the man of whom he is speaking is like that. Any

circustances that may press upon him from without finds custance.
him so unstable that he yields immediately to the new cer-

The *circumstances* which affect the "wave of the sea" is pictured in the phrase "driven with the wind." "Anemidzomeno," the Greek word, pictures the repeated and continuous blowing of the wind upon the waves of the sea. When a strong gust of wind strikes the water it whips it into a wave. There may be a lull in the wind, and just about the time that the wave is falling back into the sea another gust of wind strikes it in mid air and lashes itinto another position. This goes on repeatedly and continuously, and all the while the wave is wholly at the mercy of the wind. The circumstances that affect the doubting suppliant are like the wind. Paul uses the wind to refer to doctrine (Eph. 4:14). James infers that wind refers to the thoughts of the man arising out of character and affected by feeling and circumstances.

The *course* of this man is like the course of the wave. He is "tossed" about by every wind. The Greek word, "hripridzomeno," describes the result of the wind upon the wave. It pictures the restless swaying to and fro of the surface of the water. There is no time when it is peaceful and still. The slightest breath of air affects it. The wave has no stability or foundation so it must go the way of the wind. So it is with men who ask for wisdom butquestion whether they will receive it. All their lives they will be whipped about by the winds of doubt and doctrine finding no rest and no peace till the winds of life blow no more.

In concluding this section two observations may be made. First, the man in the midst of temptation who realizes his need and asks wisdom of God will receive it. Such a man sees the end which is perfection and he travels the path of prayer to arrive at his destination. Second, the man who finds himself in temptation and in need of wisdom and asks God for it with a doubting mind will not receive it. Such a man does not see the end which is perfection. His eyes are trained upon the immediate present and his own prsonal comfort, and he does not travel the path of prayer to arrive at the destination. His way through life will be like the waves of the sea, demonstrating his character to be that of a professed but not a genuine Christian.

The Moderator's Address

FIFTIETH PENNSYLVANIA CONFERENCE
BERLIN, PA., OCTOBER 4, 1938

William H. Schaffer, Moderator

To the 50th Pennsylvania District Conference of Brethren Churches, Greetings in the name of our Lord and Savior Jesus Christ:

By the infinite grace of a merciful Heavenly Father it is our pleasure to be thus assembled. We trust that we have gathered but for one main purpose, to review what the Lord has seen fit to accomplish through us as stewards of the manifold grace of God and by His grace make plans according to His revealed will for a year of greater accomplishments to the glory of our Lord and Savior Jesus Christ.

Another year has quickly passed. As we stop to review the year which can never be recalled, let us pause briefly to inspect the visible gain for the cause of Christ. According to the statistical reports the membership of this District shows a gain of 595 souls. We also discover that our Home Mission offerings have totaled $6501.94, the largest, as against $5391.96 of the previous year and $3,637.22 for the years 1935-1936. This is a very definite indicaton that seeing the need of a vitalized Home Missionary program which is the very life blood of The Brethren Church. In less than ten years Home Mssions has sold itself to spiritually minded Brethren who are desirious of seeing churches with a dynamc testimony for Jesus Christ established in communities where such testimony is sadly lacking. I am convnced that these same Brethren are interested in the continuing of such a program governed by fellow Brethren, who by established evidence, have proved themselves faithful to this sacred trust. It may be of interest to know that for the past four years or more, the Pennsylvania Conference has led the Brotherhood in Home Mission giving. And, with the possible exception of the Southern California District, this conference stands the highest in District Missionary work. This past year this conference supported a budget of almost $3,000.00 for District Mission work.

In the matter of Foreign Missionary giving this conference has stood in second place in the Brotherhood for a number of years. This past year our offerings for the Lord's work on Foreign fields totaled $11,389.13. Our records for giving to other of our Brethren national works as a District assures us that our giving has stood high in all these offerings.

We have not reviewed these matters with a sense of boastfulness but rather in a retrospective sense. May boasting be excluded and we be humbled in that we have not been of more service to Him who gave His very life for us. We have also noticed that the congregations whose missionary and benevolent offerings have shown a steady increase are also growing deeper spiritually and stronger numerically. This is as it should be with the faithful witnessing of the grace of God as exhibited in Jesus Christ.

Since this Golden Anniversary Conference calls for detailed messages on the historic Biblical position of The Brethren Church we will refrain from any lengthy review of them but to call your attention to them as listed in The Message of the Brethren Ministry and to remind you that in these perilious days we might take that honored statement more seriously. We are in full accord with our Brethren who desire to apply the statement, "All who will not accept the Message of the Brethren Ministry are heritic to the faith and should no longer be given a place in our councils, our offices or our pulpits." But, lest that sound too much like an ultimatum let us be more of the mind and counsel of our Lord when He said, "Go and sin no more." We, who expect mercy from God, can afford to be merciful to our fellowmen but not at the sacrifice of truth.

Frequently, when meeting a stranger, who, not having heard of our denomination begins to cast around trying to find out just who we are, it is always our delight to inform the inquirer that we preach and practice the whole Gospel. And only because The Brethren Church witnesses to a whole Gospel does she have any right to exist in a world of denominations, sects, and isms.

Several years ago in conference with Joseph Hoffman Cohn, Secretary to the American Board of Missions to the Jews, in the Brooklyn office, we asked, "Why do so many churches refuse to let you give your message from their pulpits? I do not know of one Brethren Church that has definitely closed its doors to your work and I have also noticed that many of our churches have a very definite program each year for the witnessing of the Gospel to the Jew. "This was his reply." Brother Schaffer, you people preach the whole

counsels of God. All we need to do is to show the order for the presentation of the Gospel is to the Jew first and your folks have been taught to take the Scriptures literally; therefore, our work among your people is a pleasant and easy task." A testimony from a man of the caliber and renown of Joseph Cohn weighs heavily in our favor. He continued, "Some churches we never attempt to contact for they know not God's plan of salvation."

At our last Waynesboro Conference, Moderator Steffler, speaking from experience, encouraged a more active interest in the evangelization among the Jews by our Brethren. We have noticed that those churches which are giving liberally to the work of Jewish evangelism are rapidly discovering their financial problems being solved. We recommend to each congregation a keener interest during the year before us a greater zeal for the Jew, who, without the Lord Jesus Christ as His Savior is lost as much as any Gentile who rejects Christ. If the Lord tarries we should like to see a full time Jewish-Christian evangelist supported by a Mission Board and working among the Jews of our respective communities. We believe this type of mission work to be most proftable. A whole gospel church cannot afford to overlook or cast lightly aside such a great challenge.

In the face of these facts we often wonder if the majority of the members of The Brethren Church really appreciate the truths of God's Word as faithfully preached from our pulpits. We are convinced that over two centuries of literal preaching of the whole counsel of God has saved The Brethren Church from the onslaughts of apostacy.

If our pulpits are free from modernism and Satan has been defeated in his attempts to wreck "the faith once delivered unto the saints," we believe that he has been and is suscessful today, in some measure at least, in wrecking havoc among the Brethren. Specifically we refer to rumours of dishonestly and disloyalty. These rumors and whisperings for which no one wants to assume responsibility are certanly breaking confidence. If the matter is true and of major importance, let it be brought to light and the guilty be reprimanded according to the scriptures. If the report is untrue then let the author be dealt with accordingly. The more facts we have before us with established evidence, and the less rumors, which are mostly of vain imagination we hear, the better The Brethren Church as a whole shall be to present to a dying world the unsearchable riches of Jesus Christ. Let us be sure of the facts of the case before we make fools of ourselves in the eyes of those who know better. Abraham Lincoln once said, "You can fool some of the people all the time and you can fool all of the people some of the time, but you can't fool all of the people all of the time." And first and last of all you can't fool God! He is still in His heavens and sovereign! Brethren, has it really come to the place in The Brethren Church when an Elder's position in his field of service in the Brotherhood is continually in jeopardy because he is successfully carrying on the work entrusted to his care? Seemingly, it does not matter if a man is eminently successful whether he shall continue in his work or not but rather, is he in complete harmony with the powers that be? It may not be scriptural to judge the motives of fellow Brethren who without just cause seek the dismissal of those who do not entirely agree with them although the records show overwhelming proof of success but, we maintain the privilege to wonder, "why?" We, who stand behind the pulpit dedicated to the preaching of the Gospel and proclaim to the world a "whole Bible testimony" sometimes forget that the doctrine of Grace is not only a gift of God but should also be practiced more freely among Brethren.

There is another thing that comes to our mind which has been sadly lacking in our ministry. How many of us have preached and practiced the doctrine of restitution? Our forefathers of the faith were known not only to have preached but also practiced as elders and laymen, that when a brother or sister wronged another either by slander of character, theft or other acts of dishonesty it was expected that restitution be made to the offended party to the satisfaction of all concerned. Do you not think that if this seemingly forgotten doctrine were practiced today much unfounded slander of character and morals among Brethren would not be broadcast?

We are also faced today with a growing disrespect on the value of human life. This highly mechanized industrial life in which we find ourselves mere automatons where no longer does a man go by name but by number is robbing us of the finer values of life. Even the farmer is discarding his horses for the tractor and we wonder just how soon the cows and chickens will be replaced by machinery manufacturing syntheic milk and eggs? If you think this is rather far fetched just inquire from Germany out of what their butter is made. In spite of our great hospitals and charitable institutions we feel a growing sense of the cheapness of human life. This of course is more evidenced in warfare. An outstanding evidence of what is a real value in the minds in government is found in a brief article recently printed in a social welfare magazne. "The nine billion dollars worth of gold buried in Kentucky, guarded by 1,300 men with the most deadly weapons, is not longer news. Citizens take it for granted that this vast treasure is safe. The real wealth of this nation, however, is not unguarded, but is exposed to loss all that is sacred and dear. The youth of a nation are the trustees of posterity." Has a government any thought of the value of its coming generations when it puts the bottle to its lips and innoculates its brain with the utter disregard for things sacred? We are still old fashioned enough to believe that the faithful preaching and teaching of an unadultered gospel gives true value to life and is the only safeguard for the youth who come within the shelter of our folds.

To successfully accomplish this safeguarding it is necessary to begin not in the early twenties, not even in the teens, but in the primary departments of our Bible schools. We know how men scoff at our efforts to teach these tots the doctrine of salvation, but at least they cannot condemn us for waiting too long!

(To be continued).

An Open Letter

REPLYING TO PUBLIC STATEMENTS MADE BY CLAUD STUDEBAKER, PRESIDENT OF THE HOME MISSION BOARD AT THE PENNSYLVANIA DISTRICT CONFERENCE, AT BERLIN, PA.

By R. Paul Miller

NOTE: The following article has been presented to correct wrong statements and figures said to have been quoted by Claud Studebaker at the Pennsylvania District Conference held at Berlin. Since it is reported that statements were made attacking R. Paul Miller and his work as former Secretary of the Missionary Board, and the one attacked was not present to present any defense, we are allowing this space for an answer. Probably many who were at the Pennsylvania District Conference will not have the opportunity to see this correction, but in all fairness, it is being printed.—Editor.

The writer has often been urged to take up the many recent false statements that have been made regarding himself and his work as Secretary of the Missionary Board of the Brethren Church. Because the statements are false, he has not been greatly concern-

ed about their effect. Believing that they were made for the purpose of driving him from his position as Secretary he has hitherto withheld reply, feeling that once he had severed his connections with the National Home Mission Board the attacks would cease. But it seems that there is still a purpose continuing to bring disrepute upon the accomplishments of the National Home Mission Board during the last nine years, by the Board's own President, and other members of the Board.

The writer feels, that not only in justice to himself, but also to the Board as well, he is now compelled to speak in defence of the excellent work done in our Home Mission field in recent years. It seems rather odd that the only voice now raised in behalf of the Board's work during these nine years, is that of the Secretary who has been removed! In fairness, he must now defend it from the attacks of its own members and officers, who insist on belittling it. He is placed in the position of defending the work of the Board of which they themselves were the sole directors. It is not mine to declare the motives that lie back of all this. I merely answer the statements, and set forth the facts as they are in the record.

There were present at the Pennsylvania District Conference, those who took very careful records of what was said and done. From these records your statements, Rev. Studebaker, are taken.

In your address in **behalf** of Home Missions you are quoted as follows, "I would like to make clear some things that are not understood. We have heard a lot about the advance of Home Missions while R. Paul Miller was Secretary of the Board. **I want to give some facts.**" Now mark you, that which was to follow was to be "facts". Then, Brother Studebaker, you are quoted, "I hold in my hand (holding up a little green booklet) the report of Home Missions for 1928 and 29, the last year that our dear Brother Gearhart was secretary." We wish Brother Studebaker, that you had been kind enough to our Brother Gearhart, whose memory we cherish, **not** to drag his name into such a situation, not of his making. Further, you are quoted, "I find not eight or nine thousand dollars as the receipts for that year for Home Missions, as reported, but $22,400.17."

Now, Brother Studebaker, who reported at any time, that the receipts for Home Missions for 1928-1929, were but $8000.00? Certainly the writer never has, for he knows the facts only too well. Nor has he ever seen it in print anywhere, nor has he heard anyone make the statement. It **has** been stated, and published, that the Home Missions income dropped to $8,705.63 during the year 1933 in the lowest point of the depression, and at a time when there was so much misunderstanding in the Brotherhood because of the closing of the educational work in our Kentucky fields, which was done at the order of the entire Board with yourself as a member. Now, Brother Studebaker, since you pledged yourself to tell the conference the facts, why not state **the facts?** Why begin with a misleading statement? Is that fair? Is it right?

Now as to your statement that the report showed receipts for 1928 and 1929 to be $22,400.17. I also have a copy of that report. My copy plainly shows that the receipts for that year were **not** $22,400.17, but $15,085.62. And further, this report shows clearly that of this $15,085.62, $2,400.00 was **not** true receipts, but a transfer from two other funds already in hand, namely $1500.00 from the Muncie Building Fund, and $900.00 from the Church erection fund. Deducting this $2400.00 from the $15,085.62, and you have actual receipts for the year 1928-29 of $12,685.62. The $22,400.17 which you have stated as receipts, are plainly labeled as receipts 'and balances' as found in all other funds! My Brother, is this your way of stating **facts** to the people who look to you for the **truth?** A difference of $9,715.10 is hardly manifesting a sincere effort to hold to the facts!

Then the record shows that you quoted from the last annual report of 1937-1938, that the receipts for last year were $28,449.51. That report plainly shows that this was our **actual receipts.** In this sum there is **no** transfer of funds, and **no** balances of **any** kind from **any** other funds whatsoever. Since you promised the people to give them the facts, Brother Studebaker, why did you not show this? Why did you try to make it appear that receipts were just about the same nine years ago as today, and to use **this** means to accomplish it? **The facts are, that if the receipts for this year had been added to all the funds that we have, the total sum would have been $50,716.38!!** But in making up the report the writer did not do this, for he knew it would have been deceptive.

Now Brother Studebaker, let us note your statements regarding the aid given to mission points in 1928-1929 as compared with 1937-1938. The record shows that you drew out the impression that nine years ago the Board gave $12,117.46 to sixteen churches. That is a most misleading statement, for that year, of the sum given out, $6,488.63 was sent to Kentucky for educational purposes, and but $5,629.14 was divided among fourteen struggling mission points!! **It was this very policy that led to the public demand for a change in our Home Mission program nine years ago.** It was this policy that had been putting more into education in Kentucky than into the building of new churches, self supporting that brought about the closing of Brethren Churches at the rate of 12 percent every ten years. It was at that time nine years ago, when the members of the Home Mission Board were in dismay over the situation in Kentucky, and were looking for men to select as members of the Board who might give the Board a better standing in the Brotherhood, that the Board called the writer to the office of secretary, promising him every support in the effort to bring about such changes as would save the Home Mission cause in the Brethren Church. The struggles and heartaches of those days are still very vivid in the writer's memory, although some others may have forgotten them. These references would never have been made had they not been provoked by the continuous criticism of the Board's work to which you and certain others have seemed to yield yourselves.

And now, after the Kentucky situation has been dealt with and overcome; after the losses of churches have not only been stopped, but a group of the most vigorous kind of growing churches under young and capable pastors have been established; and, after passin through the severest depression in history, the confidence of the Brotherhood has been so heartily won for Home Missions, that the annual income has arisen to the high point of $28,449.51, it seems wholly inconsistent for one who claims to be a friend of Home Missions, to declare that the facts are all to the contrary, and to try to hold this splendid progress of Christ's work up to ridicule.

Now to return for a moment to the amount of support actually given to individual churches. While the sum of $5,629.31 was given to fourteen churches in 1928-1929, a sum sadly inadequate to proper aid, this last year, 1937-1938 there was actually $15,464.80 given to nineteen points that were actual churches, and not a cent of it went for education! **This is a sum practically three times greater than that given in 1928-29.** And besides, there was a balance left in the General Fund of $6,686.43. There was $2,000.00 left in a reserve fund that had been built up for

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When you write please mention The Brethren Evangelist; also give your denomination.

THE LAYMAN COMPANY
730 Rush Street
Chicago

emergencies such as the Home Mission Board is now facing; besides $15,497.00 in other departments. The $1,700.00 in the Muncie Fund, which was money set aside at various times by the Board itself from its own funds mainly, and then transferred and used up in current expenses before the writer became secretary, was taken out of this last year's income and paid to the Muncie Church. **Here are facts,** Brother Studebaker, why didn't you tell the people these facts? The statements you made were not true to fact, even if you thought them to be.

The record shows that you drew out the idea that $2,600 was given to Kentucky fields last year. The actual amount was $2,586.82. But that is a long way from $6,448.65!! Nor did you bring out the fact that in 1928 and 1929, there was no return from the Kentucky field at all to help meet this cost, while last year, we received $1,075.06 from Lost Creek and Kryton fields to help defray the cost of that work, thus reducing the actual outlay for both fields from the Board's funds raised by the churches, to but $1,511.76. In fairness to the people, and to keep your promise to tell the true facts, why did you not show them **these** facts? Why not? Furthermore, today, we have a congregation at Lost Creek, that is the most spiritual we have ever seen in all Kentucky during these nine years of our acquaintance with that work. Our pastor, Sewell Landrum, is teaching regular Bible courses to three hundred and fifty day school pupils weekly in the county schools, and each pupil is using the regular Bible Lesson Quarterlies published by our own Brethren Publication Co. This is a greater work than has ever been attempted before by our church in Kentucky. We have been taking the gospel to the young people of Kentucky in the greatest way ever. Brother Studebaker, why didn't you tell the people **these facts.** I am sure that every true Brethren would have been glad to hear such a report, instead of a pitiable effort to belittle Brethren Missions.

It is also shown, that you emphasized the increase in operating expenses, or 'overhead', as you term it. You state that in 1928-29 the cost was "Less than $1,500.00." According to the record the 'overhead' that year was exactly $1,936.58. But that is not a great enough difference to matter much. Last year our operating expense, including office upkeep, Office secretary, literature, field secretary, expenses of Board members, bonds on office force, etc., were $5,820.20. **Not** $6,500.00 as you stated to the people. In 1929 the Board had no Home Mission magazine. We have had one for eight years. Do you intend to cancel it as a needless item? Today our mission churches have personal oversight, and are under good management, with vigorous and growing congregations, among them one that will be self supporting with over 200 members in four years. These churches will not be feeding on the Board's funds twenty years from now, if they are continued on the policy under which they have begun. Do you plan to do away with the office of Field Secretary? If not, then why make it appear that the office is a reckless extravagance? Where are you going to cut down? If you are not going to cut down, why cast aspersons on present cost? There is no question that our overhead is greater today than in 1929. But it has paid many time over in a greatly increased income, an awakened and informed Brotherhood, a stoppage of losses of churches, and a spirit of evangelism throughout the denomination that has resulted in an increase to the largest number of members ever reported by our National Statitician!

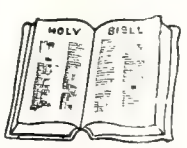
Now, Brother Studebaker, I make mention of the saddest part of your speech, that, "As long as the Secretary does as he pleases, we feel justified in changing secretaries." Of all statements that are not true to fact, **that is not true.** You know that every Annual Board meeting fixes a budget of the funds to be given each church, for overhead expense, and any special items. The secretary does **not** decide these matters. You also know full well that the secretary's work is to expend the Board's funds according to this budget. Furthermore, you well know that for these nine years a detailed report of all expenditures has been rendered to the Board, and the Board has accepted these reports each year without one dissenting voice. You also know that not one pastor in these nine years has ever been placed in any mission point except by the majority vote of the Executive Committee. Since you know full well that the expenditure of all funds, and the placing of all pastors, has **always** been by the direct decision of the Board, or its Executive Committee, why did you tell the people that the facts are that the Secretary has done as he pleased? Only in the sphere of service where the Board had left me free to use my own judgment has anything been done of my own volition, but this has only been in smaller details of the work. But, my brother, why make such a statement that the "secretary did as he pleased," as though it were fact, when you knew it was not? Why should you leave the impression with the people that the secretary had flouted the declared wishes of the Board, and ran the Mission Board as a private concern? Do you not realize that in thus misstating these things, that you are but tearing down your own house upon your head and upon the heads of your fellow Board members, and bringing distrust upon the cause of Home Missions that you represent? Do you not realize that you cannot build up your own house by tearing down another's? What can you possibly hope to gain for the cause of Christ by such a course? Why the record should show repetitions of your statement that, "My conscience doesn't bother me,I can sleep at night," I do not know. What connection that could have with your criticism of the Home Mission work, I do not see at all. I have just wondered, that is all.

Now, my Brother, I want to assure you that after all the things that you have spoken, things that hurt those of us who have given the best years of our lives to the cause of building up the Brethren faith in America, there is not the slightest ill will in my heart toward you, and if I get an opportunity to befriend you, I will surely do so. I am only sorry that you have somehow taken this attitude toward a great work of Christ which so many of us love and believe in.

Faithfully yours,

R. PAUL MILLER.

Berne, Indiana.
October twentieth, 1938.



NEWS FROM THE FIELD



LINWOOD, MARYLAND

These autumn days in Pipe Creek Valley where Linwood is located have been busy days. Harvest Home day was celebrated in September when the products of the field and shelf were displayed around the pulpit and thanks given to God for His generous providing. When the services of the morning were concluded, the fine display was brought to the parsonage and added to the larder. This left things in good shape, for the writer found it necessary to leave that afternoon to begin a meeting with the Mt. Olive Virginia Brethren Church. We arrived there just a few minutes before the evening service was to start and found a full house awaiting us. In fact we had that kind of a house all the way through, even on Mondays and Saturdays. These folks have been in need of additional room for their splendid Sunday School and congregation. The old Reliance Church east of Middletown, Virginia, and some fifty miles north of Mt. Olive was given them. They wrecked it and moved it to Mt. Olive where they have erected by their own work a fine seven room addition and kitchen. They also added a steam heating plant, and have an adequate building. They are in splendid shape to entertain the Southeastern District Conference next June.

We appreciated the help of various visitors from Maurertown, Bro. E. L. Miller made the trip several times, Bethlehem and other churches. Each night we used the colored chalk for a message on paper which was well received. The pictures were given away and there was quite a waiting list for them. The two weeks of this meeting seemed to be short indeed. It would be hard to choose better weather, and to have a better time could not be done without just lengthening the meeting. Many homes were visited and a number of contacts were made that will bear fruit in the future. No high pressure methods were used, no one was offended, and there was complete harmony throughout the meeting. The people to a person are united. We had our home with W. D. Koontz and Saylor Hinkle. The results of the meeting visibly, are in eleven being baptized and others waiting. This field is closely gleaned. The universally loved pastor who has been on the field nearly eight years, and with whom it was a pleasure to fellowship those two weeks is John Locke.

On returning from Mt. Olive, plans were completed for our annual home coming which was held October 16. The attendance was fine, Hagerstown, Baltimore, Gettysburg, Waynesboro Pennsylvania, and Washington, D. C. were well represented. Dr. W. D. Furry, former pastor gave the afternoon address preceding the open forum. Attorney Theodore McKelden a very prominent Bible teacher and lecturer of Baltimore gave the evening address though he was obliged to cancel another engagement to do so. This was his ninth Home Coming address at Linwood. The day was a splendid day of fellowship. Numerous men who are high in the work of the state and county are proud to call Linwood the cradle of their boyhood. In fact we told them that it seemed as though Baltimore might be considered a suburb of Linwood, there are so many from this section of Carroll County there.

Our work at Linwood is going along in a very encouraging way. We are well along in our second year, and the first was one of the happiest year's work in our recent ministry. The floor of the church has been varnished and waxed which gives it a splendid appearance, our attendance continues to clumb and our Sunday School several times reached to almost the highest number ever to be had in the history of the school. Only twice since we have been here if our memory serves us right have we had less for preaching service than we had for Sunday School. Five of the Women's Missionary Societies attended Rally at Cumberland in October. The Rally will be at Linwood in 1939.

Our Evangelistic meeting will start November 6 closing November 20. The writer has been asked to conduct it. We are not forgetting the fact that we did the preaching in the one that was held last April. We have agreed to do the best we can and expect to use the Drawing Board and the colored chalk each night for the young people and the older ones as well.

Each auxiliary of the church is working well and efficiently organized. We realize that only by so doing can progress be made. We covet an interest in this work by those who are desirous of seeing Brethren progress made.

FREEMAN ANKRUM, Pastor.

FROM NEW LEBANON TO HAGERSTOWN

To leave New Lebanon after a five year pastorate—the first year for half time, and the last four for full time, was not easy. They were busy years. And while we do not consider at all that we accomplished all that could have been accomplished there in that time, yet we believe we have a justifiable right to feel that under God we did accomplish some few things. Let God and the New Lebanon people be the judges. We were there long enough to know beyond doubt that in the New Lebanon church there are many fine, loyal people whom we loved greatly and with whom it was a real pleasure to serve. Sunday, Sept. 25th, was our closing day there. It was a great day, yet withal a difficult day. Closing days are never easy. Two large audiences characterized the day. In addition to large representations of our local people in each of the services, we also had many friends with us from the Dayton, Pleasant Hill, West Alexandria, and Gratis churches. Even Miamisburg was represented. Thus, after such a grand Sunday, preceded by several weeks of fine fellowship dinners and suppers, and farewell meetings, and lovely tangible expressions of goodwill and love from various sources such as Sunday School classes and individual friends, we got under way for the east on Monday morning, Sept. 26th, with the deep, tender prayer in our hearts—God bless and keep you all. Five years of our lives had been invested at New Lebanon, but we certainly think not in vain. Our own lives have been made very much richer, and our circle of tried and true friends has been greatly enlarged because we spent five years there. I ask for nothing back.

On our way, we stopped for a few hurried visits and for the night with old time friends at Myersdale. That too was a real joy.

And on Sept. 27th we arrived at Hagerstown. So many things have transpired during the month we are here, that it seems like months instead of "a month" since we came. We have been accorded a most creditable public reception, in addition to endless assurances from individuals that we are welcome. So we consider that we **are welcome.** No fooling. Moreover, we have been properly installed, Dr. W. D. Furry and Rev. W. S. Baker, pastor at St. James church being in charge. We have also conducted a splendid communion service and have visited in many of our homes. In addition to this we have seen other important things take on definite shape, and we believe we are well under way to go places. I found a people ready and anxious to go. So are we. Hence, forward is the watchword, God being our leader. We have been here quite long enough to sense the bigness of the field that faces us. It is our humble, sincere trust that God may see fit to use us for the promotion of his cause and the glory of his name. I consider it a distinct honor to serve a people who have to their credit a record second to none for sanity, soundness, and loyalty to the Brethren faith and cause. A people if you please, who are not much disturbed by a little thunder and lightening, because they are possessed of strong hearts, and positive Christian courage. I hope to be for them a deserving leader—deserving of their confidence and trust. May God help us.

An added pleasure to our coming to Hagerstown is the fact that we have Dr. Furry, and Brethren Ankrum and Baker and their families as neighbors. I know they will be good neighbors because I have tried them out on former occasions. All kinds of success to them, is also my sincere wish.

WM. H BEACHLER.

ELKHART, INDIANA

The organization for the year's work is completed, new committees for the various departments are functioning. New and greater objectives are planned to be met during the coming year.

One big objective is working toward the building of the second unit of our church. A fund for this purpose has been set aside; our goal for the year is high, but we have made a big start and believe we will win.

Another important objective is personal evangelism. Last month five hundred calls were made by the different workers contacting members who have grown indifferent, inviting those who have no church home, and seeking to interest the unsaved. Tactful visitations is a work for the ambitious worker and prefaced with prayer that the Father may use us in His way.

Around the mid-week prayer service is the greater spirituality and becomes the powerful center of the church. The study of the types of Christ in the O. T. have just been completed. The parables and their spiritual application are now being studied. These studies are given by the pastor.

Sunday, Oct. 16, Home Coming day was an outstanding day. The Bible School, the worship service, were inspirational. The special music, the sermon by the pastor made it outstanding, a day of spiritual uplift. The very wonderful offering thrilled our hearts and lead us to feel for a certainty our plans have divine acceptance. These offerings for the work of the church are met by tithing and we know in many instances giving was a sacrifice, even our young people gave out of their

necessities. The children of the primary department caught the spirit of giving. God never forgets when we give His way.

At noon dinner was served and a pleasant hour of fellowship followed.

Dr. Bame of South Bend brought the afternoon message, a timely message, one filled with facts of present day tendencies. The day closed with a sacred music recital by the choir and the Hammond Organ Company of Chicago.

Our evangelistic campaign begins Nov. 20, conducted by Bro. John Locke, of Virginia.

Our fall communion will be held Nov. 16.

EDNA NICHOLAS.

VAUGHN, W. VA.

The evangelistic meeting at Vaughn, W. Va., beginning Sept 18 and closing Oct. 2 had good interest, excellent crowds, and fine singing and resulted in 9 confessions. Seven have been baptized and received into the church.

G. W. CHAMBERS
Rhoadesville, Va.

BRETHREN BEREAN BAND

The Brethren Berean Band of Northern California has just concluded another year of work for our Lord and Master, Jesus Christ. The activities have been many and varied, closing with the annual camp meeting. The camp was held at the Idle Wild Camp Grounds on the banks of the Stahislaus River, close to Knights Ferry. Camp was set up on Monday, June 13, and was dismantled the following Monday. Organized five years ago, the camp has steadily grown until this year we registered our largest group. On the closing Sunday we estimated that two hundred persons sat down to the noon day meal. A list of the activities of the camp may be of interest.

6:00 A.M.—Everybody Up.
6:20 —Family Altar
7:00 —Breakfast
9:30 —Song Service
10:00 —Devotional
10:15 —Bible Study
11:30 —Quiet hour for personal Bible Study.
12:00 —Lunch
2:30 P.M.—Song Service
2:45 —Sermon or varied talks
5:30 —Dinner
7:00 —Song Service
7:30 —Evening Message
10:00 —Lights Out.

This was the regular schedule, save on Friday, when the afternoon was given over to recreation. The entire group went to Twain Harts, in the Sierra Nevadas to enjoy a swim in the beautiful mountain lake.

Special mention must be made of two pastors of this district who have stood by us so nobly—Brethren J. Wesley Platt and C. E. Johnson. Brother Platt conducted each evening service and Brother Johnson the daily Bible Study. Brother Melvin Palmer was with us for the greater part of the camp and took charge of the younger group as well as part of the afternoon services. Brother Kenneth Ronk, owing to work, was unable to be present, except for Sunday when he took charge of the morning service. Brother Fred Kinzie also came in on Sunday and took the afternoon service. We must mention our Camp Cook, Sister Welthy Reynolds, and her assistants. Every meal was a banquet.

The camp is open to everyone, regardless of age. This year ages varied from less than one month to over eighty years. We bar no one who will obey the rules of the camp. The only restrictions are that all officers must be members of the Northern California conference and shall be between the ages of sixteen and thirty.

One evening, prior to our regular service, the entire group went to the mountain town of Knights Ferry and conducted a street meeting. The orchestra played, the group sang, testimonies were given and then a short Bible message concluded the services. We were wonderfully received and it was a great experience for all. We know that God honored this service because of the many words of thanks and praise that were given by the people who have no regular religious services of their own. During the week two confessions were received. We read with joy the news of the other camps of our brotherhood and ask an interest in the prayers of all that, as we continue to grow in number, we may also grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

MADELINE HATCH
Corresponding Secretary of the Brethren Berean Band, Northern California.

JOHNSTOWN, PENNA.

October 26, 1938.

Editor Brethren Evangelist,
Ashland, Ohio.

Dear Editor:

I read with much interest the letter in last week's Evangelist, telling of the friendly visit of Rev. L. S. Bauman with Rev. W. S. Bell. It would be a fine thing if all we Brethren could meet and have fellowship with each other without reservation.

Some of us were much disappointed at National Conference that the resolution calling for a committee to consider plans for a solution of our problems was not adopted.

As time goes on, congregations are being divided, friendships of years standing are being destroyed, Ministers. Church officers, and other lay members, who formerly were working together in the Lord, are becoming enemies of each other.

"My Brethren, these things ought not so to be."

And what is it all about?

Are there important differences in scriptural interpretation? Are great principles involved? The questions involved may be a lot more important than I am able to comprehend, but surely they are not important enough to cause division of the Brethren Church and division is certainly coming unless some definite steps are taken to bring about reconcilation.

Inasmuch as Brethren Bell and Bauman are recognized leaders on opposite sides of this controversy, I suggest that each of them choose a committee of ministers and laymen to meet together to consider the questions involved and bring a recommendation to our next National conference. This is in line with the resolution presented to the last Conference which was defeated only because it was impossible to get a direct vote on this question alone.

If these brethren feel (and they probably will) that this is taking too much authority on themselves, I think the matter is of sufficient importance to justify the Evangelist in conducting a referendum among the members of the church to determine if such a committee is desired. This could be done by pastors taking a vote of their congregations. I trust that the Publication Board will give this their prayerful consideration.

There may be a better way to get at this than I have suggested and if so, I am for it. The Brethren Church can and will be used of God in a big way if we seek His will and go forward.

D. F. BENSHOFF.

DANVILLE, OHIO

Danville has received many wonderful blessings from the Lord in the past few months. In September we had Bro. Chas. Mayes with us for two weeks of revival meetings. It was truly a season of revival although only one made the great confession during the meetings. We greatly appreciate Brother Mayes' sacrificial services. Since July twelve young people have been baptized and received into the church.

At a meeting recently a unanimous vote was cast to call our pastor Bro. Henry G. Rempel to serve us for another year. He has accepted the call and we are looking forward to a year of progress under his able leadership.

On Sept. 25 we had our Home Coming and Rally Day which proved to be a day of great blessings. There was a large attendance at all services. We were privileged to have a former pastor Rev. Alvin Byers, of Canton, to deliver the afternoon sermon.

On Oct. 16 Alexander Voronaeff, Russian missionary refugee, was with us for both morning and evening services.

We are now looking forward to a Bible Conference with Professor Herman Hoyt of Grace Theological Seminary.

We certainly appreciate the services of all of these brethren who are helping us to go forward.

Our Sunday school is also growing. The present attendance is double that for the corresponding date last year

and we have set our goal to triple it until Jan. 1.

We have also made improvements in our church building by painting the exterior and installing a new gas furnace.

We solicite a place in your prayers that we may continue faithfully in the service of our Lord Jesus Christ.

Nellie Magers, Secretary.

RESOLUTIONS CONCERNING NATIONAL HOME MISSIONS PASSED UNANIMOUSLY BY THE SECOND BRETHREN CHURCH OF LOS ANGELES, CALIF., OCT. 26, 1938

INASMUCH as the National Home Mission Board has, after repeated efforts, removed from official capacities officers of the Board who have not shown themselves to be in sympathy with the Ashland College administration; and

INASMUCH as the attitude men assume toward Ashland College and Grace Theological Seminary apparently is to be the determining factor in the plans and decisions as well as in the placement of men in Home Mission pastorates by that Board; and

INASMUCH as the National Home Mission Board dismissed from the office of Executive Secretary R. Paul Miller, a man under whose guidance, more than that of any other individual Brethren National Home Missions have made greater progress and achieved more satisfactory results than at any period in the history of our Church; and

INASMUCH as the National Home Mission Board has steadfastly refused, after repeated demands, to grant R. Paul Miller a fair trial or state any reasons for his dismissal from office, making instead only vague insinuations against which he, as Secretary, has been given no opportunity for defense; and

INASMUCH as the National Home Mission Board has now abandoned the policy which brought our Home Mission work to the greatest degree of success in its history, discontinuing active work by a Field Secretary, and has now returned to the former policy of employing only an Office Secretary, a policy under which Brethren National Home Missions were making practically no progress; and

INASMUCH as the Second Brethren Church of Los Angeles, California, has lost all faith and confidence in the present Board because of the above stated conditions and policies; therefore

BE IT FURTHER RESOLVED that we designate the Brethren Home Missions Council as the organization which shall receive the gifts of this Church for the support of Brethren National Home Missions.

Paul R. Bauman, Pastor.

RESOLUTIONS FROM SAN DIEGO

The following resolutions were passed by the Church in regular business session October 24, 1938:

BE IT RESOLVED: That in keeping with the resolution of the District Mission Board of Southern California, we as a Church apply to the National Home Missions Council for direction and assistance.

BE IT FURTHER RESOLVED: That we request the Missionary Board of the Brethren Church whose office is located at 225 Liberty St., Ashland Ohio, to remove the name of the First Brethren Church of San Diego from their literature and all propoganda relative to the Thanksgiving Offering.

It was moved that we as a Church permit the National Home Missions Council to dispense our funds during the coming year.

Albert L Flory, Pastor.

October 24, 1938

RESOLUTION

TO WHOM IT MAY CONCERN:

Following action as recorded in minutes of third quarterly business meeting of First Brethren Church of Los Angeles which convened on October 11, 1938:

"After due discussion, motion prevailed that Thanksgiving Offering of church be directed to the Brethren Home Mission Council with the exception that money designated otherwise would be handled accordingly."

First Brethren Church,
By Ruth Ayers, Secretary.

RESOLUTION

Resolution recommended by the official Board of the First Brethren Church of Glendale, California, and passed in a regularly called and constituted business meeting on Thursday evening, October 13th, 1938.

Whereas, A Home Mission Council has been formed for the purpose of safeguarding the program of Home Missions in our denomination, and

Whereas, it is estimated that this council will receive and disburse eighty per-cent or more of all funds given for support of Home Missions, and

Whereas, it is recommended by the Home Mission Board of Southern California that Churches in this our district support The Home Mission Council, and

Whereas, we as a Mission Church are dependent upon mission funds to carry on our work, therefore

Be it resolved, that Home Mission offerings from this our Glendale Church, be sent to the Home Mission Council for disbursement, less any offerings otherwise designated by the donor as to destination.

George Richardson, Pastor.

FIRST BRETHREN CHURCH WHITTIER, CALIF., OCT. 4, 1938

National Home Mission Resolutions

Inasmuch as the National Home Mission Board has shown itself to be unalterably prejudiced in favor of Ashland College to the extent that its plans and decisions and choices are practically decided by this prejudice; and

Inasmuch as it dismissed R. Paul Miller for no other reason than that he was in favor of Grace Theological Seminary, although his most excellent record of ability and faithfulness and success in establishing new churches and promoting Home Missions is well known; and

Inasmuch as we as a congregation have declared ourself to be opposed to Ashland College because of its increasing liberality and divorcement from the Brethren Church and have declared ourself to be in favor of Grace Theological Seminary because of its orthodoxy and lyalty to Biblical Brethrenism; therefore

Be it resolved that we refuse to permit the National Home Mission Board as now constituted to dispense our Home Mission gifts and that we permit the Brethren Home Mission Council to dispense our gifts to the various Home Mission interests which we may choose.

This was unanimously passed at our last quarterly business meeting.

Chas. H. Ashman, Pastor.

RESOLUTION

Presented by the Official Board of First Brethren Church of La Verne to the congregation. Passed by unanimous vote at the regular Quarterly Business Meeting, October 11, 1938.

WHEREAS: there has been a growing dis-satisfaction and loss of confidence among the people of our churches in the policies of the Missionary Board of the Brethren Church,
and WHEREAS that dissatisfaction seems to be justified when it is noted that the Home Mission Board summarily dismissed Rev. R. Paul Miller from his position as Executive Secretary,
and WHEREAS the National Home Mission Board seems determined to carry out its policy in the matter of Rev. R. Paul Miller in spite of the expressed confidence of so many of our Brotherhood in him,
and WHEREAS definite action was taken at National Conference by a large group of people to provide a "Brethren Home Missions Council" to stand by in case of serious need, such council being duly formed,
and WHEREAS the Southern California District Mission Board, recognizing this crisis, and beng confronted wth the problem of knowing what to do with Home Mission money to be given this Thanksgiving time, unanimously passed the following resolution: "That we recommend to the churches of the Southern California District that we give our Thanksgiving Offering for Home Missions into the hands of the Brethren Home Missions Council."
THEREFORE, BE IT RESOLVED that we recommend to the First Brethren Church of La Verne, California, that we give our Thanksgiving Offering for Home Missions into the hands of the

Brethren Home Missions Council to dispense in Home Mission work as the need arises.

Adopted by unanimous vote by the First Brethren Church of La Verne, October 11, 1938.

Donald Carter, Pastor.

RESOLUTIONS

Concerning The National Home Mission Board Of The Brethren Church, Oct. 11, 1938

INASMUCH as the National Home Mission Board is in the absolute control of a group of men, who last year were not sufficiently loyal to their own work themselves to support it; and,

INASMUCH as members of the National Home Mission Board intimated that they had serious charges against their Secretary, R. Paul Miller, but when challeneged to do so at our recent National Conference, they refused to state their charges; and,

INASMUCH as they dismissed R. Paul Miller, whom we recognize as an able and efficient Secretary, without placing any charges against him, or giving him the trial or a chance for self-defense, for all of whch he pleaded; and,

INASMUCH as every member of the National Home Mission Board who voted to dismiss R. Paul Miller as the Secretary of said Board is known to be an ardent and biased supporter of Ashland College, which College recently refused to seat the chosen representatives of our own Southern California District Conference on its Board of Trustees, at the same time loudly professing that Ashland College belongs to the Brethren Church; and,

INASMUCH as the National Home Mission Board, in dismissing R. Paul Miller, proceeded to do so in exactly the same unbrotherly and un-Biblical way (see Matthew 18:15-17) in which the Board of Trustees dismissed Dean Alva J. McClain and Prof. Herman Hoyt,—without charges or trial; and,

INASMUCH as all the minority members of the National Home Mission Board, who did not and could not approve the course of Ashland College, were not favorable to dismissing R. Paul Miller as the Secretary of the National Home Mission Board; and,

INASMUCH as it is therefore apparent that R. Paul Miller was dismissed from the National Home Mission Board as its Secretary, primarily because he has been sympathetic with Grace Theological Seminary, with which institution this Church also is in sympathy; and,

INASMUCH as, since the dismissal of R. Paul Miller as the Secretary of the National Home Mission Board because of his sympathy with Grace Theological Seminary makes it apparent that said Board probably would not appoint or support as pastors of our National Home Missions any of the young men who are products of said Seminary, or any who are sympathetic with it; and,

INASMUCH as the recent National Conference of the Brethren Church voted by a majority of 55 (the actual vote being 339 for, and 284 against) for a resolution to retain R. Paul Miller in office for another year, during which time he was to be given a chance to face his accusers, know their charges, and to be fairly tried before the Church on the charges preferred; and,

INASMUCH as the National Home Mission Board, therefore, refuses to abide by the will of a majority of the delegates to our National Conference, whose servant the National Home Mission Board is supposed to be; therefore,

BE IT RESOLVED that this Church, The First Brethren Church of Long Beach, approves the steps that were taken at Winona Lake, Indiana, to organize a Brethren Home Missions Council; and that we as a Church shall give to this Council our most prayerful support and all our offerings for National Home Missions, to be used under their direction, so long as this Council shall be deemed necessary in order that our National Home Mission funds may be expended by a Home Mission Board that will function fairly and without bias toward all pastors in good standing in the Brethren Church, and toward both Grace Theological Seminary and Ashland Theological Seminary, and will be subject to the will of the **majority** of the delegates to the National Conference, whose servant it is.

BE IT FURTHER RESOLVED that we mail to each member of the National Home Mission Board and to each member of the Brethren Home Missions Council a copy of these resolutions.

Louis S. Bauman, Pastor.

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C. E. Topic for Juniors

November 27, 1938

GIVING GOD FIRST PLACE IN WORSHIP

Psalm 100

Leader

I want you to tell me some of the things you think are worship. As you tell me I will write them on the blackboard. (going to church, reading the Bible, praying, going to Sunday School, and so on.)

You think all these things are worship. They may be, and they may not be. If you believe in the Lord Jesus Christ and you love Him, and you read your Bible and pray and go to church because of your belief and your love, it is true worship. I heard of a man once who did not believe in the Lord Jesus Christ and did not believe in God. Yet he went to church every Sunday, sang in the choir, read the Bible and even when called on, he prayed in church. Was that true worship? No. It was false worship. It was a mockery. Jesus Christ said "God is a spirit: and they that worship Him must worship Him in spirit and truth" (John 4:24). We cannot truly worship until our sins have been forgiven, and this can only be done when we believe on the Lord Jesus Christ as our Savior. Let us ask God to make us true worshippers.

For Discussion

What is Worship?

Worship is the act of paying divine honors to the Supreme Being; reading His Word, religious reverence by the performance of rites, ceremonies, etc.

Praise is Worship. Psalm 52:9, Psalm 148:11-13.

Hearing God's Word is Worship. Eccl. 5:1.

Singing is worship. Eph. 5:19.

How to worship God

By praise, gifts and worship. I Cor. 16:29.

With joyful lips. Psalm 63:5.

By making His praise glorious. Psalm 66:2.

With the whole heart. sPalm 86:12.

Daily. Psalm 96:2.

By kneeling in His presence. Psalm 95:6.

Some things for which to praise God

For what He is. Psalm 59:17, Psalm 145:5-6, Psalm 95:1-7, Exodus 15:2.

His glory and wondrous works. I Chr. 16:24.

His righteousness and praise. Psalm 35:28.

For making known His salvation. Psalm 98:1-2.

For His greatness. Psalm 150:2.

For all His blessings. Psalm 103: 105.

Why should we give God first place in worship?

The Lord greatly deserves praise. Psalm 48:1.

The Lord deserves continual praise. Psalm 113:3, Psalm 34:1, Psalm 44:8.

We glorify by praising Him. Psalm 50:23.

It is good to praise God. Psalm 147: 1.

Lifetime is not long enough to praise God. Psalm 104:33, Psalm 146:2.

Praise is due God from all creatures. Psalm 96:11-12, Psalm 98:7-8, Psalm 148:7-14.

Praise due because He hears afflicted. Psalm 22:22-24.

Where should we worship God?

Luke 4:16-19, Acts 3:1, Psalm 107: 32, Matt. 18:19-20. Psalm 122:1.

C. E. Topic for Young People

Topic for November 27, 1938

BRETHREN LIGHTHOUSES IN AMERICA

(Matthew 5:1-16)

Suggestions for the Leader

Once each year the Brethren Church asks each congregation to consider Home Missions in a special way. Thanksgiving time has been set aside for this work. During the week we should make missions a definite item for prayer and then receive an offering to be used for expansion work.

Any kind of missionary work ought to be good for C. E. societies. The advantages that come to us by showing interest in other work are great and may be the means of giving new life to our societies. Make a pledge this year and try to reach it. Don't put it too low or too high. You can use good judgment here; but at least let every C. E. society give something.

Our topic is on lighthouses. How many persons here ever saw a lighthouse? Of course all have seen pictures of them. The light is in the top, high and bright. In the Bible we are told that Jesus is the light of the world. Let the lighthouse stand for the church. It is the purpose of the church to hold up Christ and let His light shine out. A light house needs keepers and workers too. We may be thought of as those who keep the light burning and the glass clean. There are other tasks at the lighthouse too.

Every new church established in a community is like a lighthouse. We can build more and more of them as the people become interested in missions. The speakers will show the need and use of these lighthouses.

1. The Purpose of a Lighthouse

First of all lighthouses are built to warn sailors of some perilous spot in the waters. They warn against rocks that would destroy the ship and bring loss to the passengers. In one sense, the Biblical use of the rock means Christ. The Rock at Horeb was a type of Christ. However, it was visible and above ground. Hidden rocks suggests error that works destruction. In this figure, Christ is the light of the world and warns travelers of heresy, unbelief and infidelity.

The lighthouse also points the way. The sight of it assures the sailors of the course or lane to travel. Out on the sea of hardships and despair, out where men lost their way in fog and storm, the lighthouse is a beacon and a guidepost.

2. The Place of the Lighthouse

Lighthouses are built out where men are and ships pass day and night. If there is no movement or traveling there, there is no use for the light. On the other hand as long as people travel past the rocks, we need the light.

Each lighthouse should be built where error prevails because people need guidance. The pity of it all is that men may steer into error or bad teaching without knowing it. The warning of the true light ought to be sufficient to turn them away from all form of error. We would not have the false religious cults and "isms" if the church had been active years ago in preaching and teaching properly.

Sometimes lighthouses are built on the coast where men seek a haven of rest. Coming in from the storm of the sea, it is a marvelous sight to see the lighthouse first of all.

3. The Prominence of the Lighthouse

Lighthouses are built in a special way. They are high and elevated. The more prominent and more lofty, the farther they can be seen and the farther they throw the light. They must be above the rocks and trees.

The church is a lighthouse that holds high the Word of the Lord. The more faithful we are in letting the light shine, the more people will be helped. As members of this church we have a right to assert ourselves that the people may see and hear.

The success of the lighthouse depends upon the way it guides the travelers. Light must be kept burning, the windows clean and the reflectors clear.

4. The Peculiar Position of The Brethren Church

The Brethren Church is one of the most ardent products of the Reformation. The men of vision and determination did not stop on middle ground with Luther, Calvin, Zwingli or any other. The early workers in our church carried out the spirit of protestation to the acceptance of the maxim, "No exercise of force in religion." This was fundamental in the belief and practice among the Taufers or German Baptist Brethren. The principle of noncoercion gave to the church several logical conclusions:

1. At the outset against infant baptism.
2. Deplored oath taking.
3. Opposed Christians participating in war.
4. Submitted to no allegiance above our pledge to God.

The Brethren Church was originally called the German Baptist Brethren. The date of its birth is 1708. At this period there was a goodly number of devout folks scattered throughout Germany that were dissatisfied with existing conditions of the state churches. They could not tolerate its ritualism. They were confident that all of the error had not been detected nor all the truth discovered in the Lutheran Reformation. They deplored the bondage of the three state religions. These spiritually minded persons longed for a church where they could worship God according to their own consciences. They were eight to start, seven bred Presbyterian and one Lutheran. Being neighbors they agreed together to read th Bible and edify one another in the way they had been brouht up **For As Yet They Did Not Know There Were Any Baptists In The World.** However, believer's baptism by triune immersion and congregational church government soon gained upon them so much that they determined to obey the gospel in these matters.

These eight souls felt the need for a new denomination built wholly upon the teachings of the New Testament. Secluded as they were from the busy affairs of the world, in the little town of Schwarzenau, Germany, they searched the Scriptures for a rule of faith but decided to follow the whole Bible and adopt no human creed.

5. The Progress of The Brethren Church in Establishing Lighthouses

Our growth has not been as great as many denominations, yet we have had a great opportunity to expand and certainly a message that the people needed.

One thing is true that we have an agricultural background and did not lead us into the cities. However these cities were the population centers. Many of our own people moved from the country into the city to find work and of course found no Brethren Church. Really opposition was felt when efforts were made to enter the city centers. Some people actually set themselves against this sort of mission work.

Today it is different. We have caught a vision that was not seen years ago. We are going into places of great opportunity and establishing congregations everywhere. We owe this work to every Brethren family that moves from one part of the country to another. We owe it to the people there who are not saved or taught properly. Home mission work means more extension work and a stronger Brethren Church.

Questions

1. If Christ is the light and the church is the lighthouse, what part do we have to complete the figure?
2. Summarize the likeness between the lighthouse and the church.
3. How can we show interest in Home Mission work?
4. Do you think that we ought to make a pledge for the work or missions?
5. How does a strong church at home mean more work for foreign missions?

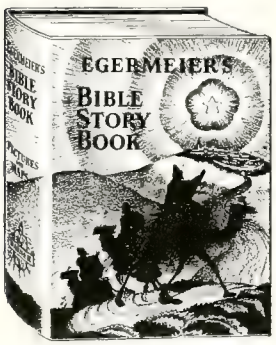
Search the Scriptures

Matt. 4:16.
Matt. 5:14-16.
John 1:4.
John 8:12.
2 Cor. 4:6.
Eph. 5:8.
I Pet. 2:9.
I John 1:5.

Topic for Dec. 4, 1938, **Paradise Regained.** (Rev. 22:1-7).

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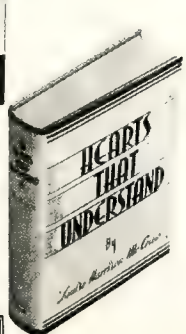


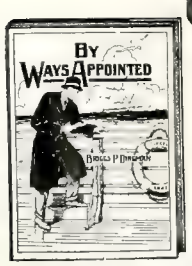
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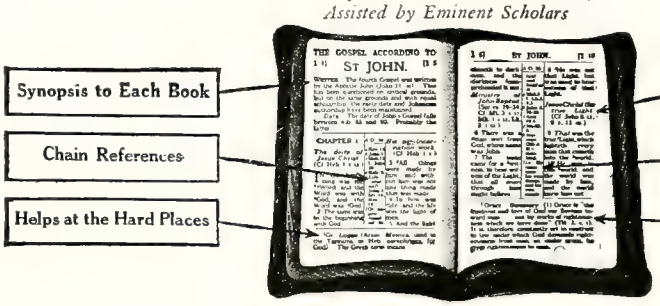
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THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

Vol. LX, No. 46 November 19, 1938

The BRETHREN EVANGELIST

Loyalty Demands It

Again the Home Missionary Board of the Brethren Church comes to all loyal Brethren desiring that there shall be more Brethren churches. As Thanksgiving time approaches we again think of that time which we have set apart, when our means might be contributed that the church founded by our forefathers should continue to grow. It is one thing to start a church but another thing to nurture it until it has reached that stage where it is self supporting. There is only one Board authorized by the Brethren Church to do this, only one Board to which has been entrusted this duty, and that is The Missionary Board of the Brethren Church, which now challenges your loyalty. Our forefathers labored against many odds and gave of themselves in order that that which they believed and practiced might be perpetuated. As a Brethren church today the debt we owe to those who have passed from the scene of action far eclipses any thing owed to any yet living.

The offering sent to this Board shall be an indication as to whether we are mindful of sacrifices made by those of another day. With it shall we either advance or be retarded. The Missionary work of the Brethren church is far larger than any one man or Board. It is as large as the Great Commission, not only National but world wide. Not a member of The Home Missionary Board of the Brethren Church desires personal honor or emoluments, but that the faith of our fathers shall not be permitted to perish from the earth.

Freeman Ankrum.

HOME MISSIONARY NUMBER

Moderator's Address

Pennsylvania Conference

By Wm H. Schaffer, Jr.

(Continued from last week)

This past summer while visiting with Dr. Harry Rimmer, who in the minds of many is the greatest living Christian apologist, a boy of twelve years came to ask a favor of Dr. Rimmer. Granting the favor, he asked the boy, "Sonny, are you a Christian?" The boy did not quite understand. After a few more questions he admitted he was not a Christian. "Do you go to Sunday School," asked Rimmer. "Yes," he replied. "Where?" "In a church in Valpariso." "Did you ever hear about Jesus in that Sunday School?" "Yes, sometimes." "Did anybody ever ask you to accept Him as your personal Savior?" "No." "If I asked you, would you do that now?" The boy hesitated a moment and then with further explanation of the claims of Jesus Christ upon that boy's soul, Dr. Rimmer led him to the acceptance of Jesus Christ as his very own personal Savior and the chap ran off with a smile on his face rejoicing over his new found experience. How many boys and girls in our Sunday Schools have never had the claims of Jesus Christ definitely and consistently presented to them? The liquor interests are trying to get them young by doping candy and ice cream with whiskey. The tobacco trusts are bidding hard for our boys and girls, and the moving picture industry has most of them already. In the name of all that is holy, righteous and just what are we doing as Christians to save the souls of our boys and girls before Satan gets the strangle hold? We recommend a very definite course in Child Evangelism during the coming year. Splendid material can be had for this work at very reasonable costs. Churches which have sponsored such evangelism either in the regular school, Sunday School, week day school or summer Bible school are much encouraged by the results.

There is yet another matter that demands our consideration. It is the sacrifice of individual conviction to ambitious leadership no matter what may be the end. Too many times a careless indifference to the effect that the end justifies the means brings endless trouble. Day by day, yes, hour by hour over this world in which we live men are selling conviction for valueless trinkets and fleeting fancies. We are well aware that not every conviction is a great conviction. Some have convictions concerning trivial things such as the best radio, their favorite newspaper, or automobile. When we stop to think of the millions of souls who have trod life's pathway before us who never dreamed of a vehicle which they could drive over smooth highways up and down hill at their will at speeds over 350 miles per hour; never imagined a powerplant with wings that could drive through the air 450 miles an hour or circle the earth in a few days; would have ridiculed the idea of pressing a button and hearing throughout their whole home the latest news from half way around the world for a few cents a day; had no stoker fed heating plants, no telephone nor electric refrigerators but, thank God, they did have some convictions! You and I may not be here in this comfortable church building this morning if it were not for the fact that our forefathers in the faith were ready to lay down their lives for their unshakable convictions. They did not have so many little insignificant things to clutter up their thinkng. They had the time to think on great themes such as God and their duty to Him and their fellowmen.

Conviction that is worthwhile is based upon some great ideal that carries with it not a selfish ambition like we are witnessing today in so many quarters but a dynamical persuasion which is the product of a tried and tested criterion. The preacher who has no personal conviction concerning the virgin birth, the atoning death, bodly resurrection, ascension of Jesus Christ and His coming back again to this earth to rule and reign as King of Kings and Lord of Lords has no right to stand behind the pulpit as a minister of the gospel, let alone even to call himself a Christian. Call that intolerance if you will, but may we remind you that Jesus Christ was the most intolerant Man that human beings ever heard speak! Listen to these words, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Jesus was intolerant because He was God incarnate. As fallable human beings we must be tolerant to one another, but tolerance comes to an end when the infallable Word of God speaks. Pilate asked Jesus, "What is truth?" Jesus answered, "I am truth." As the incarnate Word we must accept Him all or not at all.

"But" you say, "your conviction may be wrong. I have thought this matter through carefully. I have arrived at a different conclusion." A great conviction is not merely a cold conclusion built upon the exact laws of logic. Its warm, living, life imparting, contagious. It cannot be smothered, it is bound to break out in power and appeal to clear thinking minds. Others too may have thought over the matter carefully, and have arrived at the same conclusions. As individuals we may all climb yonder lofty mountain and see the same glorious view but each man must say for himself like that great warrior of the cross of Christ, "I know and am persuaded." Here was a man of conviction, of great conviction and yet not so many years before was persecuting the very cause he now espoused and for which he laid down his very life. He was not the type that could easily change his mind from thinking he was doing God a favor when he stood by giving consent to the death of Stephen. Was he not sincere? Yes, without a doubt. What changed his convictions. One day he met Truth face to face and then he discovered that Truth does not persecute. Truth does not kill but makes alive. Truth loves and is kind. Truth makes happiness out of misery. Truth lifts the burden of sin, breaks the shackles of slavery and sets men free, because they know the truth of God as revealed in the person of Jesus Christ. Did this battle-scared veteran of the cross carry with him to his death a conviction motivated by selfish ambition? No, his conviction concerning Jesus Christ and His church was impelled by a power that had the welfare of the

(Continued on page 15)

The Brethren Evangelist

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"This is how things were done 5000 years ago" might be the message of the famous Westinghouse Time Capsule about which we have been reading for some time. The Time Capsule containing the record of how we do things in 1938 is buried for those to investigate who live 5000 years from now. We can just imagine the people as they unearth this capsule to find how things were accomplished in the "ages past." Among other things included we learn that the capsule contains the Encyclopedia Britannica, the Atlas, **and the Bible.** Apparently the scientists feel that in 5000 years from now the Bible will be obsolete and unknown. Probably they think they are making quite a contribution to civilization to preserve the Book scientifically in the capsule. Such viewpoints arise when men fail to know what the Bible really is. Many think that it is only the record of man's searchings after God. They do not realize that the Bible is, on the contrary, a record of God's dealing with the human race. The Bible is incapable of being destroyed just the same as God cannot be destroyed. Heaven and earth shall pass away but not God's Word. Since the Bible is the written Word and Christ is the living Word, the Bible is as indestructible as the Lord Jesus Christ. It is quite likely that long before the 5000 years have expired, some drastic cataclysmatic changes shall have taken place on the earth. By that time there is little doubt but that the church age shall have closed, the church saints shall be raised and transported to glory, the tribulation will be over, and Christ shall have come to reign as King of kings and Lord of lords. Perhaps the Millennium will all be over and the earth again destroyed—not by water, but by the fire about which we read in 2 Pet. 3:10-11. When that time comes the scientists will wish they had hid the Word of God in their hearts instead of in the Time Capsule.

THE RECORD IN THE SNOW

One pastor tells the story that while another preacher was holding a meeting in his church, the evangelist was being entertained in one of the homes of the congregation. It seemed that every morning about a certain time, the evangelist took occasion to go for a walk. Since there was snow on the ground and since the good brother's trip could be easily followed, some one decided to follow. The evidence was overwhelming that the evangelist went out on his morning walk to take his morning chew and the evidence was plainly left in the pure white snow. Of course if the preacher wanted to chew tobacco, that was his business, but the problem of those who knew it was this: Why did he have to take a walk to satisfy his appetite? If he had chewed a little gum, he could have remained in the home. If he had eaten a piece of candy, he could have stayed inside. Well everybody knows the filthy weed is different. Tobacco-chewing preachers should remember that there are other records besides the snow. Probably more people know about it than they ever dream. Of course if they want to continue on there is probably nothing to be done about it. However, there is another record which is kept. It is not written in snow which today is and tomorrow is gone. This record is written in the book which God keeps. Although the Christian is cleansed from the **guilt** of sin when he is saved, there will come a time when he will have to answer for the effect of all his conduct in this life. "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Cor. 5:10).

HOW TO BUILD CLEAN LIVES

The work of sanctification and cleansing of the Christian is God's work. We cannot make men be good by simply telling them to do so. We cannot make men quit sinning by telling them to quit or by threatening them. God's method of cleansing is from the inside out. If one is completely yielded to the Lord and if genuine faith (for the Christian) is exercised, outward transformations will become evident. This is the heart of the gospel. In the Old Testament days, God gave the law. The people asked for it, and they got it. But the law does not pro-

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duce righteousness. By the law is the knowledge of sin. What the law could not do, the living risen Christ has done. The law made nothing perfect? It revealed the need of Christ who **can** make men perfect. Our business is to present the living Christ to lost men for salvation, and to the saved for power to live the Christian life. In any case, our business is to preach Christ.

RECENT ELECTIONS

When Franklin D. Roosevelt was elected both the first and the second time, some people thought the millennium would soon be here. Recent elections tell a different story. The sentiment for Mr. Roosevelt and the New Deal seems to be weakening. Now there is another crowd talking prosperity. Some think if the Republicans can only get in power the millennium will come for sure. Now the Republicans and Democrats have all sinned. Neither party can produce any man to bring in the millennium. Both parties will continue on making promises and making failures. If we are wise we will not waste our time trying to scrub the political floors of this nation. Our business is to present the gospel as God's method of reconciling lost sinners through Christ. We would like to see some real genuine salvation in our government from the White House on down through Congress and even to our boards of education and township trustees the country over. But if these things do not happen, the millennium will come nevertheless. The wise Christian who believes the Word of God is looking for the King. World affairs point to His coming. He will bring the kingdom (millennium). It will not be established by politicians nor churchmen.

Interesting Notes and News

ON OCTOBER 8th the Uniontown church had its Rally Day. We had 243 present. The most of which remained for the morning service. The offering was $112.00. This offering was turned over to our Thanksgiving offering for Home Missions Council.

On Oct. 26th we began an evangelistic campaign, we are now entering the third week. The Lord is blessing in a wonderful way. A number have dedicated their lives to the Lord for Salvation. The crowds average between 225 to 300. The Lord has opened the way for us to resume our Radio Broadcasting. Every Monday and Saturday at 6:45 P. M. for 15 minutes over WMBS 1420 Kil. Pray for us.—Wm H. Clough.

HAD A GREAT DAY yesterday. There were 607 in S. S. 453 attended Communion service last evening. Two decisions for Christ last Sunday and two on Oct. 30th. Our S. S. is averaging 100 more per Sunday in 1938 than in 1937. We praise the Lord for all these blessings. Pray for us. —R. D. Barnard.

WE ARE GLAD to report that on Oct. 30, our Rally Day and Homecoming Sunday, we had an attendance at Sunday School of 108, and 135 at our regular Worship service. Our work has been progressing very commendably in the past year in every department and phase of the work. The Lord is truly working wonders in our midst.—Vernon D. Grisso.

A GOSPEL BROADCAST is being conducted over Station KMTR Hollywood, by the Union Rescue Mission of Los Angeles. Brother Charles H. Ashman, pastor at Whittier, speaks every Thursday at 10:30 to 11:00. Those in hearing distance, please take note.

PASTORS, This is your column. Either send in a short news item or give us the facts and announcements which can be presented.

CORRECTION: In the Evangelist News Column, Oct. 8th, 1938, there appeared a paragraph written by Dr. L. E. Lindower. The statement was to the effect that a delegation from the Rittman Brethren Church was present at the Wayne County Brethren Day, held in the Fairhaven Brethren Church, and assisted in the services. It is also assumed that the Wayne County Brethren Day in 1939 will be held in the Rittman church. We are at a loss to know where any such information was obtained by the writer of said article. This entire statement demands correction. There was no delegation from the Rittman church present at these services, nor were any plans made for future meetings, at least from our standpoint. We still hold to the basic principles of congregational government in arranging our plans for the future, as the Lord leads.—C. C. Moomaw, Clerk, L. L. Grubb, Pastor.

An EVANGELISTIC CAMPAIGN is to be conducted at Leon, Iowa where Brother Miles Taber is pastor, with Brother Frank G. Coleman, Jr. as the evangelist. Remember these meetings in prayer.

THE THIRD CHURCH of Philadelphia is now in a meeting with Brother Leo Polman as the evangelist.

THE NORTHEAST OHIO C. E. Rally will be held at the Ankenytown Brethren Church on Friday evening, November 18, at 8 P. M. Delegations of young people from all the northeast Ohio churches should be present.

A HOMECOMING DAY is planned to be held at the Gratis, Ohio church where Brother A. E. Whitted is pastor, on Nov. 20. There will be a fellowship dinner and musical program. Brother Vernon D. Grisso begins a two weeks' meeting on that date at Gratis with Clayton Berkshire as song leader.

CONVICTION AND CONVERSION

By Leona Dawson Cole

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The demons know that Christ is Lord,
They tremble, every one.
They knew that truth before there was
An earth, a moon, or sun.

It is not consenting with the mind,
But giving all the heart...
That seals you as a child of God
Forever set apart.

The spirit may be sound asleep
In the numbing sleep of death,
While the tongue proclaims that it believes
With every single breath.

When mind and lip alone confess
Belief in all the word,
That soul has not been born again
It has not even heard.

But when one longs to do His will,
To carry out His plans—
To work and pray for dying souls
In this and other lands...

When one begins to live for Him
Something has occured,
You need to never, never fear
That spirit He has stirred.

Missionary Editorials

OUR TASK

The task assigned us by the Conference of Brethren churches is the building of new Brethren churches, and, assisting by any means at our disposal, the weaker churches to more efficient work. This we seek to do conscientiously. We endeavor to spend money entrusted to us wisely and economically. No one knows better than ourselves that there are many times when we cannot be certain as to our procedure, but in prayer and deliberation we shall seek to submit ourselves to the guidance of the Holy Spirit. We are aware that the colonizing period of our country is over. No longer groups of Brethren are settling and building up a community of their own. Many of the small groups of Brethren that were served by an unsalaried minister, no longer have a local minister and must be given help or disband. To build a Brethren church in a city and teach our distinctive ordinances where they have not been known requires work. Many Christian people find it difficult to see the need of rebaptism to become a member of our church when they can become a member of most churches without it. The washing of feet and our communion service is extremely strange to many people.

The task is worth while. Even though it is not an easy task to build Brethren churches in this day of liberal thinking, and when those who boast their fundamentalism do not care to discuss ordinances or insist upon them, yet I am convinced that the Brethren church is the most fundamental of all. She has insisted on obedience to every command of our Lord, because this is the surest test of faith. Lawlessness is the curse of this age. Surely the world greatly needs more Brethren churches with a greater emphasis on OBEDIENCE. It is our task to build these churches as "laborers together with God." Will you faithfully furnish the material with your Thanksgiving Offering?

Claud Studebaker.

. Hear! **Hear! HEAR!**

From our Lost Creek Mission comes a "Hurry Up" call for clothing to be used in the work at that place. All who have ever answered the calls of like nature in previous years know what is wanted. For those who have never contributed to the Lord's work in this way may we say that any article of clothing from undergarments to top coats, hats, shoes, mittens, socks, stockings, in fact any article of wearing apparel that is worth a possible bit of attention to make it usable—and that has at least a fair measure of wearing worth—is what is needed. The winter is fast approaching and the clothes are really needed right now. Pack the gifts in sustantial form and send at once, prepaid, to Sewell Landrum ,Lost Creek Kentucky.



Rev. Claud Studebaker, pastor-elect at Goshen, Indiana, and President of the Missionary Board of the Brethren Church.

FORMALISM, FUNDAMENTALISM, FREEDOM

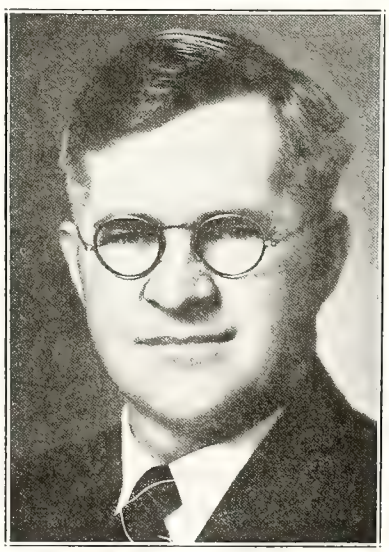
There has ever been a tendency toward formalism in worship, a usurping of power and authority by the church when it became well established and powerful. A most superficial study of the Bible will reveal this tendency of God's chosen people. Church history will reveal the same trend in the church. The reformation and the establishing of the Protestant church is a revolt against such formalism, which always leads to a corrupting of the purity of the church and stifles the zeal for spiritual things. This gives rise to certain leaders for the fundamentals of faith who attract a following of kindred spirits and go forth to establish themselves as an independent group or call the church back to God and union with renewed zeal. However these times of revolt and disturbance breed many extremists who see an opportunity to project their idea and obtain a following. This becomes freedom without proper restraint, and this leads to confusion. Such is our condition today. The formalism of the churches is no doubt the cause which has resulted in countless groups establishing themselves as independents, with little restraint and many extremists seeking to establish themselves as the true contenders for the fundamental faith. The Brethren church was born in a period of religious confusion and seems to me to have found the fundamentals of fundamentalism. Obedience to every word of God was the foundation of their faith. It will still hold us firm and true and give us a powerful witness in these troublous times. All true Brethren are strong in fundamental faith and long in fundamental obedience. We need many new Brethren churches that will remain true to the time honored emphasis of our fathers.—C. S.

FAITH AND OBEDIENCE

We hear much about faith these days, but not so much about obedience. Only a few days ago I sat in a discussion group with Dr. Peale, of New York, who has attained considerable notice in his spiritual clinic and radio broadcast. Faith was analyzed quite thoroughly. The question of healing by faith was discussed. One rather noted Christian leader said, "The prayer of faith would always save the sick, but we could not always pray the prayer of faith." I think the point is rather an ambiguous conception of faith.

We hear of false faith, or saving faith. I think we need not spend much time discussing the amount or the quality of our faith. Christ said, "He that heareth these sayings of mine and doeth them." "If ye love me, keep my commandments." "He that saith, I know him, and keepth not his commandments, is a liar, and the truth is not in him." "Even so faith, if it hath not works, is dead, being alone." "Hereby we do know that we know him, if we keep his commandments." If you are to be cleansed by the Word you must be a doer of the word and not a hearer only. "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness." Faith, however faltering and weak, if it obeys, is saving faith and healing faith. Faith cannot be whipped up by noise and agonizing. The test of your faith is your obedience.

C. S.



Rev. Freeman Ankrum, pastor at Linwood, Md., and First Vice President of the Missionary Board of the Brethren Church

AN EXPLANATION

It is a tragedy with a sad reality to have competing organizations go before our churches with an appeal for Home Mission money; organizations with almost the same name, using about the same envelope, and the same date which we know will be confusing to our people.

There has been much said and written berating the National Home Board as reactionaries, and seeking to give all credit to the former secretary for any success achieved by the Board.

Only two other members of the present Board have seen as long service as myself. Dr. G. C. Carpenter certainly has a splendid record as mission pastor and builder. Rev. C. C. Grisso has been, and is, one of our most evangelistic and constructive pastors and builders. I helped organize and build a Brethren church on my mother's farm, which served well for a number of years, have always held outside evangelistic meetings, and have a dozen calls for meetings this year. On Nov. 13 I shall dedicate the first unit of the Brethren church at Cameron, W. Va., which I helped to organize, secured them $2,500.00 in annuities, and probably $9,000.00 has been raised to complete this fine unit for their church. I have been assisting with the new church at New Kensington, Pa., where we have a fine group with a splendid start on a building fund, and which with a little assistance will develop into a fine Brethren church. These three members are the oldest and probably could be counted the most reactionary.

It was the Board that desired a field secretary to hold meetings and give his time to stir up missionary interest to build new churches.

Our report from Rev. Gearhart's last year showed a grand total of $22,400.00, but this included balance, annuity, gifts from the W. M. S. the S. S. Association, etc., as do most Grand Totals. Exclusive of these special gifts which come to us without expense to our Board, we gave about $11,000 to mission pastors and churches that year.

It has been approximately the same for about 10 years. Our overhead expense ran between 15 and 20 %. The largest amount given by any church was about $400.00, with rather a uniform and general response from all our churches.

When the Board called Rev. Miller as secretary it is only fair to say, it was the beginning of depression times, and a disturbance over the Kentucky work caused much criticism, but the Board was also severely criticized by many people for the extravagance of our overhead. For our overhead in the report of 1930, Rev. Miller's first report—for a part year—was 36% **of the amount we gave to churches;** for 1921 our overhead was 48%; for 1932 it was 56 %. I do not have the 1933 report before me but we hit our low in this year in receipts and of course in amounts given to churches. In 1934 our overhead 70%, for we paid our churches only $5,292.00 and our overhead was $3,702.00. This was Rev. Miller's 5th year. From this time we had a substantial increase, 1936-37 being our best year when there was $14,818.00 paid to mission work, but it cost $6,258.00 to operate, which was 42% of the amount given to all Mission churches. In this best year of Rev. Miller's service we gave about $4,000.00 more to Mission Churches than under Rev. Gearhart, but it cost us more than that amount above our former amount to collect it. This year we dropped below $12,000.00 to Mission churches and it cost 50% again to carry on the office and field work.

Our people know too well of the division in the church. Our Board sincerely desires a united Brethren Church, and not one torn by division. We believe the proper medium to carry on the Home Mission work is by the properly constituted Board of the church. It may be the members on the Board that

have carried on for a good many years, and also District Boards and various workers are entitled to more credit than we at first thought realize.

Our Board has been accused of withholding the Mission pastor's salaries. We wanted to transfer the office sooner, but to accommodate Rev. Miller we waited until Oct. 5th. In getting a new system in operation it took some time. We understood salaries were paid on the 15th of the month. I planned to pass through Ashland on the 20th and make final signatures to the orders for all checks. By this time we had definite word from two Mission points that they had withdrawn from our Board, not looking to us for further support. We also were in possession of elaborate propaganda, with the pictures of ten Mission pastors and a description of their work, as looking to a new organization named "The Brethren Home Missions Council" for their support, and which organization was asking for an offering of $20,000.00. We immediately sent word to these pastors inquiring whether or not they had withdrawn from our Board, and if so, they would not of course look to us for their check. On hearing these checks were immediately sent on their journey.

I wonder by what rule of right any group or council can take the work sponsored and cared for this Board, no matter who has worked for the Board, and advertize it publicly as their responsibility.

When we stopped, Sept. 5, at Berne, to see Rev. Miller, he told us there was a man in Berne who wanted to open an office and would buy our equipment. When we attended our Board meeting at Ashland, Sept. 15, he submitted bids of this man for the equipment, but our Board thought best to keep it. We asked him plainly about his future, and if there was another Board we would be glad to get together as men and have some understanding. He said he did not know what he would do. I made the same statement on Oct. 6, to Rev. Wm. Schaffer at Berlin, Penna.; if there was to be two Mission Boards asking for an offering and carrying on the work, let us get together as men and talk it over. He said he did not know about it. It is now plainly evident that Rev. Miller wanted the office furniture for himself as secretary of The Brethren Home Missions Council.

This Board paid the salary of Rev. Miller and his secretary for September and felt we were entitled to their services. However our Minutes of the Board Meetings at Conference were not typed, and much of this time must have been spent getting material in shape for the new Mission Board to complete with The Missionary Board of the Brethren Church that is elected by National Conference, and whose duty it is to carry on the National Mission work of the denominatin in the U. S.

We make no plea for ourselves personally. We are sure that if the Conference would have been given an opportunity to vote on the straight question of retaining the secretary of the Board, they would have sustained the action of the Board by a clear majority vote. The question was confused with a peace move which all favored, and the secretaryship tacked on as a rider, but even so the motion was lost. This Board certainly has the sanction of Conference, and we appeal to every Brethren Church for your loyal support of this Board so long as we are the creation of General Conference. I am sure it will be a welcome move to myself and others when Conference desires to turn this responsibility to other hands. We shall continue to serve faithfully, and we have no disposition to become less aggressive, but we shall conserve on expense until we see our way clear to employ a field secretary of the finest talents available, which we hope shall be acceptable to all our churches, and bring a sweet harmony.

Send all offerings to The Missionary Board of the Brethren Church, Dyoll Belote, Office Secretary, 225 W Liberty St., Ashland, Ohio.

THE THANKSGIVING OFFERING

Thanksgiving is the time set apart, by action of general Conference, to receive our annual offering for Home Missions. The Missionary Board of the Brethren Church is the authorized agency of National Conference to receive and distribute that offering. We are asking for your support of this Board. Any other agency asking for your support at this time does so in violation of the rules of National Conference.

An Adequate Vision

"Where there is no vision my people perish" is just as true today as when it was written. This fact is recognized by every member of the Missionary Board and these members **do have a vision.** Even in the so called "normal times" the need of men for the Savior has been of supreme importance; but in these times of widespread Modernism the need and the calls are so urgent as to challenge our faith.

Our vision is **of the Lord,** who is abundantly able to meet the urgent calls from the field. Let us pray the Lord of the harvest to send forth laborers into the field.

A Balanced Vision

A "Balanced Vision" keeps the face turned toward God; but never forgets that God works through men. It is for this reason, that we must pray to Him that He will send forth men to preach the Gospel. Men must likewise be supported, so we must pray that He will touch men's hearts to give adequate support for those who do preach. We must balance our vision by the men and money which the Lord provides.

We are depending upon the Church for a liberal offering. Our gifts must not be to MEN but unto the Lord. Will you return to the Lord a real Thanksgiving gift this year? The Lord's work is urgent.

The Need Is Great

Some of the pastors and churches formerly supported by this Board have seen fit to turn for their support to a competing "Council", which is irregular and not authorized by General Conference. Ten men are pictured on literature put in circulation by or under the name of that council. To date, two of this number have repudiated that picture and pledged support and loyalty to the Home Mission Board.

Regardless of what action the remaining eight shall take, still we repeat, THE NEED IS GREAT. The Board still has a number of churches under its care and looking to it for support, while a number of new fields are asking for aid. There are a number of places where we should have new Brethren Churches in the near future, and there are a few older churches needing a little additional help.

When these two groups are cared for, there still remain unlimited possibilities for growth for the church. Let us do still more to strengthen the HOME BASE!

Oversight of The Churches

The Home Mission Board expects to continue its personal direct oversight over the churches under its care, and not to depend upon correspondence. The oversight planned will be both personal and adequate, but will not interfere with the **legitimate work** of the local church, nor with the work of the District Mission Boards.

Overhead In Keeping With Total Expenditures

The new **temporary set up** of the Board seemed advisable for two reasons. The first was the direct threat of a new unauthorized "Council" and a divided church and offering. The fulfilling of this threat has justified our course of action.

The other reason was the mounting cost of overhead, which may be termed Administration. If the Board had continued as during late years and followed the budget suggested by our former secretary for the year of 1938-39, one half as much would have been required for overhead as the mission pastors received. Or in other words, one dollar would have been used for overhead for every two given to Mission pastors. Such a continued expenditure of so large a percentage of our money for overhead is unthinkable even in normal times. With the threat of a divided offering it is impossible. The Home Mission Board has already taken steps in its temporary "set up" to immediately cut this overhead, by more than $2200. So we are saving more than $2200 from overhead to turn into actual support of missionary pastors.



Rev. W. E. Ronk, Dean, Ashland Seminary, Pastor, First Brethren Church, Ashland, Ohio, and member of the Missionary Board of the Brethren Church

The Mission Board in its new "set up" is not retrenching in its **actual missionary work;** but is retrenching in the expenditure of money for overhead. As God gives us wisdom, we shall continue to use this money for His glory.

Confidence In The Home Board

This Board has been elected by National Conference over a period of years. Every member is well known, is trustworthy, and loves the Lord. The Board deserves your confidence. We are asking for both your confidence and support. We ask **nothing for ourselves,** but we do ask for you co-operation and your support for the **Lord's Work.**

Pray for His work!

Give as the Lord has prospered you!

Willis E. Ronk.

A FINAL APPEAL

A FINAL APPEAL

The Missionary Board of the Brethren Church is making this appeal to you for a THANKSGIVING OFFERING to HOME MISSIONS.

This Board is elected by National Conference and should, by all means, receive all the money of our denomination for Home Missions and, in cooperation with the District Boards, should have charge of the Home Mission work of the church.

This Board has NOT changed its policy and taken a backward step, as some have said because they did not like some actions of this Board.

Another appeal is being made by what has been called the Brethren Home Mission Council, claiming to be the successful Home Mission workers of the church. They say they are not competing with the regular Board, but they are taking the same date to make their appeal and capitalizing on the work of this Board as their work, and in every way seeking to set up a competing organization.

Our people have heard too much of division, but such a procedure can only divide the church into two denominations. Two competing seminaries and two competing Home Mission Boards, and soon two boards for every interest and it will be far better to have two churches than this unholy rivalry for leadership, for such it is.

We do not believe our people want two churches. While some are ready to abandon our College and our Home Mission Board, we believe a substantial majority of our people and churches want to proceed with one church, and in harmony and union.

This Board will do the very best her income will allow in supporting all Brethren Missions this Board has begun or shall begin.

We ask every member of every congregation to remember your Home Mission Board in your private devotions and in the public prayer services. We ask every member for a Thank Offering at the Thanksgiving time for Home Missions.

It is not an easy task, as you well know, to establish new Brethren churches and make them self supporting. It requires long and arduous labor. It requires rather large sums of money.

Brethren churches, with their old time emphasis on obedience, are sorely needed in this day of lawlessness.

Do you appreciate the fine heritage of godliness handed down to us by our fathers. Then do your best for Home Missions that we may hand this heritage down to our children.

Praying that the Dear Lord may bless every pastor and church, and keep you true to our fine heritage of a whole Gospel for all the world, we are,

The Missionary Board of The Brethren Church.

THE BOARD

Rev. Freeman Ankrum — Rev. Claud Studebaker
Dr. C. L. Anspach — Rev. G. C. Carpenter
Rev. W. E. Ronk — Rev. C. C. Grisso
Rev. R. F. Porte — Mrs. D. C. White
Mrs. U. J. Shively — Rev. W. C. Benshoff
Rev. S. M. Whetsone — Rev. J. Ray Klingensmith
Mr. Dwight E. Waller — Mr. Edward H. Wolf
Dyoll Belote, Office Secretary.

Claud Studebaker.

Some Former Presidents View the Prospects



Dr. G. C. Carpenter, Former President and still a member and valued counsellor on the Board.

"A SHORT CUT TO THE GOLD FIELDS"

By G. C. Carpenter

The King's Highway always leads to success. The straight and narrow way always leads to God's gold fields. Real thanksgiving always leads to a great offering upon the altar of the Lord. A really great Thanksgiving offering—that is our goal!

1. Of Prayer

"Ask and ye shall receive." Let us ask great things of God and expect great things from God. Let us ask in faith believing and then help to answer our own prayers by laying our all upon the altar to be controlled and used according to His will. Let us ask for a Thanksgiving offering for Home Missions that will be in proportion to His blessings upon us as individuals, as families and as churches. May the offering consist of many young lives and of much money.

Prayer builds highways to the throne of God and brings down abundant showers of rich blessings. Pray!

2. Of Men

Let us ask for workers. Our Lord has told us to pray for workers. Young people, God wants some of you for full time service. Parents, God is asking you to give some of your sons and daughters to be His messengers at home and abroad. Young people are needed who will say, "Here am I, send me." The doors of our college and seminary at Ashland are wide open to receive and prepare the youth whom God is calling to preach and teach His Gospel to a lost world. The way is difficult but the end is glory! The task is hard but the reward is great!

Listen, youth, to the still small voice and say, "Lord, you can count on me, Thy will be done in me." May there be a great offering of young men and young women at this Thanksgiving time for full time service in the fields that are white unto the harvest.

3. Of Money

"Some things praying will do, and some things preaching will do, but there are other things nothing but **money** will do. Since the days manna stopped

flying in the wilderness, and the quails stopped flying to the hungry, we have been obliged to use money to rescue the perishing."

A great Thanksgiving offering of money by every member of the Brethren church at this Thanksgiving time for enlarging our church in the homeland is **necessary.** We need to remember that God looks upon what we keep as well as upon what we give. The poor widow's offerings was a great offering! Will ours be great?

The great preacher, Joseph Parker, said: "If generous and proportiate and sacrificual giving were a condition of church membership, it would reduce the church roll, but it would increase the church fire."

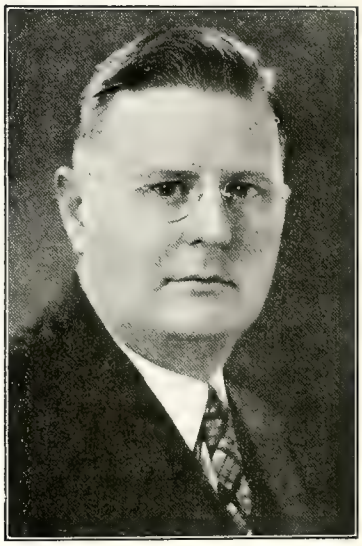
Bishop Hughes says, "If the practice of tithing were general, we would be embarrassed by a surplus of funds until such time as we extended our religious work to fit the larger treasuries." Tithing is God's plan for financing the work of His kingdom, and His plan always works when man does his part. Let us bring the tithes and offerings into His house, the expression of thankful hearts.

The Conclusion

Something is wrong in the life of any professing Christian who claims to travel in the King's Highway if there is not present a BURNING PASSION for the souls of men, for to be like Christ is to possess that passion. With that passion present a great Thanksgiving offering for Home Missions is assured.

The task of evangelizing this world is not too large for man, else God would not have given man the task. It is too large for man alone, but man and God are able. Let us be certain we are doing our best on God's side in the straight and narrow way. That is the nearest way, the short cut to God's gold fields.

A THANKSGIVING APPEAL



Dr. C. L. Anspach, President, Ashland College, Former President and still a loyal member of the Missionary Board of the Brethren Church

All Christians thrill to the spirit of Thanksgiving. "America the Beautiful," is the work of the Christian pioneer. We need to be reminded, that America was settled in large part by Christian people; that America is maintained, in large part by Christian people; and, that America will continue in greatness because of Christian people. Our forefathers, ever conscious of this fact, recognized the source of all goodness and plenty, God Himself. There was no disposition on their part to divorce Him from their affairs. They were grateful for His goodness and believed in His greatness.

Today we remember, with gratitude, our ancestors who gave that we might have. But we are not always conscious of our ancestors' God. We enjoy America and live in ease and comfort because of her plenty, but we often forget that all comes from Him who directs the destinies of America. We need, therefore, to remember that as Christians, as those first fathers did, that Thanksgiving is more than a day of feasting and enjoyment of our plenty, but that it is a day of sacrificial thanks.

As Brethren peoples, it is fitting that we set aside Thanksgiving as a day of sacrificial giving, which is the tangible evidence of our thanks to God for His goodness. It is right that we do this, for to our forefathers, America was the land of the "Beautiful," for she gave them religious liberty. We, today, give thanks for this liberty and freedom and we would help to extend our faith.

It is here that Home Missions, demand our attention. What better time could be chosen for an appeal for funds for church extension? In meeting such an appeal, we have an opportunity to express, in a tangible way, our thanks to God and also to make possible the extension of His work.

Thanksgiving means church extension. For a period of years the Home Missionary Board of the Brethren Church has appealed to you for funds at this time of year. We appeal again for we have much work to do. The old slogan "From the Atlantic to the Pacific", is still ours. Old points must be maintained and new points opened. A change in administrative program does not mean a change in objectives and purposes. A change in business form does not mean a change in spirit. The program of church extension will not be limited by the members of your Home Missionary Board. The program will only be limited or extended as you give or fail to give to this offering.

We have a commission, as all Christians have, to "Go Ye." We ask that you give of your funds as God has prospered you that we may be true to God and to our commission. You have assisted in the past. We ask that you give again, not to us as individuals, but to God's work. **Can you deny the spirit of Thanksgiving?**

C. L. Anspach.



Rev. S. M. Whetstone, Pastor Loree and College Corner, Indiana, Past President and member of the Missionary Board of the Brethren Church.

HOME MISSIONS, THE FIELD, THE WORK, THE WORKERS, AND THE ENCOURAGEMENTS

As the Thanksgiving season draws near once again, we are thinking in the terms of Home Missions. And why not? Christianity is the only religion that is missionary. The missionary call, like a stream of light, has come down through the ages, beckoning weary souls to the harbour of rest. This year is no exception. Rather it is our golden opportunity. For example, take a look at the field. Go where you will and you will find a most needy field. A field already in bondage and under condemnation. Yet it is a field dearly loved by God and atoned for by Christ. Still it is a field sadly ignorant of God's love and of Christ's atoning death. However, it is a field ready for the harvest. Our Lord saw the field already white in His day, because He saw the grace and power by which this great work could be done. Alas! that so little should yet be gathered in. "Oh, where are the reapers?"

Take a look at the work. We are told that when the Duke of Wellington was asked if it was worth while sending missionaries to a certain people, he replied: "What are your standing orders?" Well Brethren, what are our standing orders? Here they are. Go into all the world. Be witnesses unto Me. Teach all nations. Preach the Gospel. Declare His glory. Bid to the Marriage, and pray the Lord of the Harvest. Yes, "Pray Him to send." The Church is waiting on the means to send them. "Pray," and the means will be sent with them.

Take a look at the workers. They are to be Spirit filled. The vessel needs filling before it can be a blessing. Paul had the Son revealed to him before he was called to preach Him. They are to be faithful. Faithful to Him who called them. They are debtors. Debtors to all classes, inasmuch as we have the Gospel committed to us which all need.

Do we have any encouragements? Think of the will of God. It is His will that all shall be saved. Think of the suffering of Christ. How precious is that shed blood in the eyes of the Father; how powerful is that blood to cleanse. Think of the gift of the Spirit, which proves a resurrected Savior and an accepted Advocate. Think of the power of the Gospel. "The power of God unto salvation." It is God's panacea for our own day. Think of His promise. "Lo, I will go with you." God said unto Moses, "Certainly I will be with you." Moses replied, "Who am I?" The question is not, "Who am I?" but, "Who is He that is with me?" Now think of the rewards. "Ye shall receive wages." What a fee! It is Heaven's coin paid in grace by the hand of the King.

In our Army and Navy there are many who wear the title of "non-commissioned officer." That is, they have an office but no commission. There are none such in the army of the Lord. Here every man, woman and child in that army is a commissioned one: "Go ye and preach the Gospel." Brethren, for His sake and in His name do your best.

S. M. Whetstone

Bunker Hill, Indiana.

Some District Mission Officers Greet Us

WITNESSING FOR CHRIST AT HOME

(Text Acts 1:8)

After the power of the Holy Ghost had come upon the disciples they were to begin witnessing in Jerusalem. Jerusalem was home. It was the central metropolis of the Jewish people. It was also the headquarters of all national activities. Yet it was the hotbed for enmity, hate, jealousy and strife against Jesus and all his followers. It was possibly the hardest place there was to begin witnessing at that time. It would take faith, ambition, perseverance, determination on the part of all those who were to witness. Above all, the love for the Master and his work must be the base of all activity.

This place was home for the Jews. All Jews assembling here annually for their national festivities, knew the great city with a familiarity that meant to them the city of their king. It was home to them. This witnessing was to begin at home. It signifies that this was the first place of interest, need and importance. Thus, to begin at home and then to neighboring districts and lands and continue the beginning until it reaches every clime.

The program was logical and all comprehensive. The position of the Brethren church, here and now, is very similar. If the Brethren Church in America is to follow this program it must keep the Homefires burning and continue to reach out toward the limits of the earth. Our problem at home is to conserve our own life and strength while we are building new centers. In this time of unrest and uncertainty, when people are changing locations, many of our people are lost to the Brethren Church because when

they go into these new places to live they do not have access to a Brethren Church. Many loiter in these new places and eventually lose out because of no contact with the Church.

This condition brings us face to face with the problems of establishing new churches, and erecting new buildings, as well as calling into activity workers to develop these new fields. This takes consecration of all our powers to the Kingdom, dedication of our means to his use, and application of ourselves to him at all costs. From the standpoint of material this program is expensive, and yet the investment brings far more and greater proceeds than all earthly possessions. If the Brethren Church is to go on it must lay its dollars on the altar of sacrifice and present its manhood to the fields of harvest.

The harvest is here and the reapers are needed.

The Thanksgiving Offering presents to every member of the Church the opportunity of contributing to this lofty work. It also gives an opportunity to express gratitude to the God of Hosts for his benefits to us. Many of us can do without luxuries, pleasure, and enter into a prayer of consecration of our money for this great work. Shall we come unitedly to the Altar of Thanksgiving and present there our offerings to him.

L. A. Myers.

THE 'JERUSALEM' OF MISSIONS TODAY

".....beginning at Jerusalem." Luke 24:47.

Our Lord's plan for Church extension embraced three factors:

1. The City of Jerusalem, which was to become the 'working base.'

2. The Holy Spirit, the energizing, enabling Power.

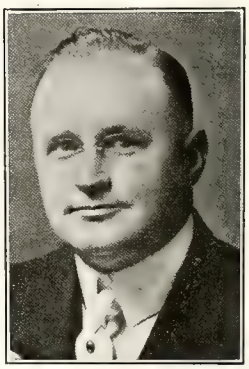
3. The human instrumentality—the born-again followers who were to be 'heralds,' 'evangelists,' witnesses,' yes, even martyrs.

Today, in His Church's set-up for extension, unparalleled accessibility through travel, communication, and propaganda facilities, makes it possible for Mission Boards to substitute for 'Jerusalem.' They have become the 'bases' which receive mission funds, collect, tabulate and interpret mission data, and direct mission activities. In sharing the tithe with the Mission Boards, one may have the assurance that he is cooperating in a program of Church building which is adapting and applying the New Testament principles.

There is NO substitute today for the Holy Spirit's enduement and endowment—He still must be the Separator, Caller, and Sender! (Acts 13:1-4).

"Lifted-Up Eyes"

And 'Christians' today, who actually have had the experience of the Cross, who have the 'mind of Christ' which implies the viewpoint of Christ—these believers with the lifted-up eyes, see the 'fields white unto harvest,' see great cities wholly given to idolatry, see also the need in towns, villages, hamlets, and the countryside. Our BRETHREN Mission Boards are to 'possess the land,' establish BRETHREN Churches in opportune places, assist BRETHREN Churches which may have come upon untoward economic situations, and seek to salvage groups which may find it necessary to disband. At Thanksgiving time, let us make our annual investment in BRETHREN National Home Mission work, sending our gifts to 'Jerusalem' (headquarters), and by all means, let us follow sacrificial gifts with prayer that it will be efficiently expended to extend the work of The Kingdom of God through the medium of The BRETHREN Church.



Rev. W. S. Crick, Pastor, Third Brethren Church, Johnstown, Pa., and Secretary of the Penna. District Mission Board.

The Beginning Of Missions

The first notice we have in the Book of Acts of the beginning of actual Church extension work, was when the fugitives from Saul's persecutions "went every where preaching the Word!" (Acts 8:4). This apparently did not take place until some six years (A. D. 36) after the Lord's ascension, when He had directed that repentance and remission of sins should be preached in His Name among the nations, **beginning at Jerusalem** (Luke 24:47, 48). It appears that twice as many years elapsed after His ascension before the Church actually began to 'witness abroad', as He Himself had spent in the three and one-half years of His active ministry!

It would appear that it required Saul's 'making havoc of the Church, entering into every house and haling men and women, and committing them to prison" to awaken the rank and file of the Church, and 'scatter abroad' the spiritual fire-brands. A third of a century later, when the Church was still struggling with legalism, it took the destruction of Jerusalem (A. D. 70) to liberate Christianity from the swadling-clothes of Judaism. "Blessed are ye when ye are persecuted for righteousness' sake."

But, it is reported to these fugitives' eternal credit; "They that were scattered abroad went every where preaching the Word!" Although harassed, evicted, hounded, they were men (and no doubt women) of strong convictions and great courage. They labored zealously to make converts to that Cause to which their loyalty had made them public enemies! The inspired record gives us but a brief report of the

ministry of only one of the outstanding workers, Philip. He "went down to the City of Samaria and preached Christ unto them. And the people (multitude) with one accord, gave heed to those things which Philip spake, hearing, and seeing the miracles which he did!"

"By The Mercies Of God"

But, must we suffer persecution, and be scattered abroad ere we are willing to bestir ourselves, and energetically to promote Church extension? Should not the love of Christ constrain us?" (II Cor. 5:14). Let the "rich mercy of our God, and the great love wherewith He loved us" (Eph. 2:4) compel us to go every where, "beginning at Jerusalem," to preach the Word!

May our Mission Boards increasingly become bases through which truly opportune fields are selected, and present day Phillips—and Philippas— are sent forth "to preach Christ," with amply support.

Wm S Crick, Secretary,
The Brethren Missionary Board of Pennsylvania

A MESSAGE FROM THE INDIANA DISTRICT MISSION BOARD

The world is in a terrible turmoil. Social unrest, economic struggles, religious apathy—all make us ask, Whither are we bound? To the Christian it should arouse but one concern—are we about our Father's business. This business is to tell all people of the Gospel of Jesus Christ. This requires trained ministers, and churches in which they may proclaim this Gospel. To provide these requisites money must be given freely. Hence this appeal in behalf of missions.

At this Thanksgiving time the faithful Christian has much to be thankful for regardless of his worldly status. This world-wide unrest need not disturb his faith, but rather it should deepen and stabilize it. Such faith will be exemplified in a positive effort to make our interests coincide with the instructions of our Lord to "preach the Gospel unto the uttermost parts of the world." So at this Thanksgiving season let us give unto the Lord as he has prospered us, and thus make possible the furtherance of the Gospel both through our National Home Mission Board and our District boards.

A Glenn Carpenter, President.





Above—Church Building at Cumberland, Md.
At left—Rev. C. H. Wakeman, Pastor

A Message From A Promising Mission Field

HISTORY OF THE FIRST BRETHREN CHURCH CUMBERLAND, MD.

On July 16, 1931, about forty of the Brethren decided to organize a Brethren church in Cumberland, Md. In a mass meeting at one of the homes, a committee was appointed to call upon Elders E. L. Miller and George A. Copp, Strasburg, Va., for advice regarding the organization. The Committee was very graciously received, and a date was arranged for them to meet with the Cumberland Brethren to affect an organization.

On July 29, Elders Miller and Copp met with the church at which time all the officers including deacons and trustees were elected and duly installed in their various offices. The present pastor was unanimously elected by the group to take charge. The services were all held in the home until a more suitable place could be secured.

After several weeks, the Seventh Day Adventist

church was secured for worship which we used for five years except during some of their special services at which time we were compelled to use the B. & O. Y. M. C. A. as much as eight weeks at a time. However, they were very kind and agreeable to us. They used the church on Saturday, and we used it on Sunday and Thursday nights. After paying the debt on their church, then they asked us to find another place of worship. Our last service in their church was on November 25, 1936.

Our next move was back to the B. & O. Y. M. C. A., which we used for about six months. Due to their crowded condition, we were asked to find another location. In a few days, we secured the Odd Fellows Hall on the second floor sandwiched between the Theatre on the first floor and the Lodge's meeting place on the third floor. It was not a very desirable place but the best we could find. We used this Hall until our new Church building was dedicated.

Many problems faced us during this time, but the Lord continued to bless the church. Souls were being saved and the church grew. Some were weak and fell away, as did some of Christ's followers, but there were those whose faith was firm and steadfast unmovable in the work of the Lord. These continued in prayer and labor until our fine place of worship was realized.

The church as illustrated is built of concrete blocks trimmed with brick and is located on a corner lot in a very splendid section of the city. The building is 40x70 ft. with a 9 ft. basement equipped for Sunday School purposes. It is a Gothic Architecture with stained glass windows, giving it a very beautiful appearance. The auditorium floor is of beautiful hard wood (oak) with curved oak pews to match. The church is in answer to earnest prayer.

Our people are very poor—only two or three owning their homes and many of the others out of employment—but the Lord opened the way for the church. Every effort was put forth to secure funds with which to build. For a while it seemed that every door was closed. The banks would not loan us any money; loan companies had no money for us, and we could not find an individual who had money they would loan. The Church Boards had no money for us. The hours seemed to grow darker and darker and darker, but the brethren continued in earnest prayer that the Lord would open the way. Suddenly, as lightning out of a clear sky, a man offered to loan us $5,000. This we thought would be sufficient to put the super structure on the foundation.

Immediately, the building was started. The corner stone was laid on June 28, 1938. A very beautiful and impressive service was held at 2:30 o'clock in the afternoon at which a number of the pastors of the city took part. Rev. F. G. Coleman, President of the Southestern District Mission Board, was the principal speaker.

Under the supervision of the Pastor and a number of his men combined with their hard labor, the building was dedicated on November 28, 1937. The building was appraised by the city commissioners at $15,000; however, the total indebtedness is only $6,500, of which $1,000 is needed very badly. The creditors for this amount are pressing hard for their money. Our people being very poor are unable to meet these demands. Any help in this matter would be very highly appreciated and will save a lot of embarrassment. Many of our people being out of employment, it is impossible for them to do more than they are at present. The pastor has made every sacrifice in the world in the way of salary, not having received any salary since December, 1937.

Rev. Arch L. Lynn, First Church of Johnstown, Pa., delivered the dedicatory sermon at 11:00 a. m. and delivered a fine address in the afternoon.

During these years, a number of our brethren conducted Evangelistic Meetings for the Church. Rev. E. L. Miller, Maurertown, Va., conducted a week's meeting soon after the church was organized. Dr. W. S. Bell, Milledgeville, Ill., a two weeks' meeting with a number of converts. Rev. Wm. H. Clough, Uniontown, Pa., a two weeks' meeting with about thirty-five converts. Rev. J. L. Gingrich, Johnstown, Pa., two weeks with twenty-four converts. Rev. D. C. White, Mt. Pleasant, Pa., two weeks with five converts. Rev. Floyd Sibert, Masontown, Pa., followed the dedication sermon with a two weeks' meeting with nineteen converts. Rev. O. E. Phillips, a member of the Biblical Research Society, of Los Angeles, Calif., a week's meeting the first of March with fifteen converts. Rev. F. G. Coleman, Hagerstown, Md., a two weeks' meeting in April with ten converts. To date fifty have been baptized in the new baptistry.

The above is a complete history of the Cumberland Church and its needs. The only support the Cumberland has received from the Brotherhood at large has been a few donations from the Masontown Church, Maurertown, Hagerstown, Linwood, Washington, and Mt. Pleasant. The Southeastern District Mission Board has contributed $25.00 per month to the support of the pastor for several years. The church gave $50.00 per month to the support of the pastor until the church was erected.

If the work is to go forward in Cumberland, it will be necessary to receive some financial aid from our people over the Brotherhood. If some of the building indebtedness is taken care of they will be able to support their pastor.

WANT AND NEED

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By Leona Dawson Cole

Just what I want I think I know—
But God knows what I need.
And often what I wanted so
Was nothing but a weed.

MODERATOR'S ADDRESS

(Continued from page 2)

souls of men and women who too needed to know **truth.**

Turn over the pages of history and read of others, who like the Apostle Paul had a great conviction. There is Simon Peter, John, Polycarp, Augustine, Luther, Wesley, Mack, Carey, Moody and hosts of others who gave unstintingly of their lives to a conviction. It was the reality that Jesus Christ is the Son of God, that He died to save men, that He rose from the dead for their justification and is now seated at the right hand of God the Father. It was the reality of the Christian church with Jesus Christ as her sole Head. It is conviction like this that has kept the lamp of Truth burning in spite of every effort to outen it.

God is still calling for men and women of conviction who are not content to be herded into the coral as branded yearlings because they have allowed some one else to do their thinking for them. Men who would control a people by denying them access to the truth or a right to think for themselves are continually living in fear, a fear that sometime these people will discover the truth. Any organization, the members of which allow themselves to be governed by a personality rather than conviction, are doomed to terrible set-backs or possible failure when that personality is gone. We must beware lest we fall into the same condemnation as did the church at Corinth. We quote from I Corinthians 1:10-17, "Now I beseech you, Brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the household of Chloe that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I am Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words lest the cross of Christ should be made of none effect."

We would not want to forget to pay respect to the faithful laymen of our church. Too many times the laymen are taken as a matter of fact. The congregation which has a live, wide awake, missionary minded laity is the congregaton that gets things done to the glory of the Lord. The church whose laity is content to slumber through the days of opportunity and be indifferent to the heralding of the gospel of Jesus Christ unto the winning of many precious souls needs not a revival but a resurrection!

Thank God for the faithful laymen but just a word of warning. There exists in some quarters the idea that the laymen should have the preeminence, for the reason that without the laity the church would cease to exist. This brings to mind an old subject for debate, which was first, the hen or the egg? Now answer the question yourself!

In conclusion let us be reminded that Jesus Christ gave this commission to the Disciples just before His earthly departure, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The Church which will stay by that commission and not get mixed up with a lot of side lines which in time will cause her to compromise her God-given message, is the church Christ honors. If The Brethren Church as a denomination mothers any thing which will hamper her clear cut testimony and missionary vision she had better forsake it before she finds herself in hopeless despair.

It behooves every one of us to self-examination in the light of the Scriptures for none of us is perfect. But let us not be like the man James tells us, "If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was." Let us be like the next man James mentions in the very next verse, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." But James gives further warning, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. We sometimes think selling tongue bridles to Christians might be a profitable business if we could get them to wear them all the time!

Let us take further heed from the inspired pen of the Apostle Paul as he wrote to the church in Rome, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good."

WHAT! NO INSPIRATION?

Gipsy Smith at the Calvary Baptist Church, Washington, D. C., told of a man who said he had received no inspiration from the Bible, although he had gone through it several times. "*Let it go through you once,*" was the evangelist's reply; "*then you will tell a different story.*"—Barton's *Great Texts.*

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C. E. Topic for Juniors

December 4, 1938

GIVING GOD FIRST PLACE IN SERVICE

Leader

One definition of service is "labor performed for another." But when we are serving those we love we do not consider it labor. It then becomes a joy and a privilege. We do not call it labor when we run errands for our parents. We do not call it labor when we have the opportunity to do something for our friends. Why it is? Because we love them.

We do not do all we can for others for various reasons. The story is told of four boys who were asked to hurry home from school and rake the leaves off the lawn, burn them and clean up the yard. Each one promised he would be there at four o'clock. When the time came only one boy was there to do the work. When the other three boys were asked why they didn't come to do the work, each one told his reason or excuse. No. 1 said he intended to come home but he got to thinking about something else and forgot it completely. No. 2 said he started home, but then thought it was going to be an awfully big job and he hated to rake leaves, so he decided to stop at the library and read. Besides he liked that a lot better. No. 3 started home and was coming fast when he came to a bunch of fellows playing football and he just stopped and played for a little while. He didn't realize it was so late. He meant to do his part. No. 4 was the only one who remembered, went home and did the work.

God has a place of service for each

Christian. He has a job for each Christian. God has asked for first place in service. It depends on you whether he has it. When we accept the salvation He offers, we promise to serve Him. Every new Christian is anxious to get to work. They love Him and want to show their love for Him in service. But there are so many who like boy No 1, all too soon begin to think of other things and soon forget the promises made. They let the things of this world crowd out God. They are so busy thinking of the world, they do not have time for communion with God through His Word and prayer. Then there are those like boy No 2 who start out to do the work but get to thinking of the job. They think it is too big for them. It is too much work. There are so many things they would rather be doing. They prefer to do what they want to do rather than what God wants them to do. There are a lot of Christians who are willing to serve God in their way but not in His way. Then there are those who are like boy No 3, who stopped to play football. They like to indulge in worldly pleasures until they do not have time to do the work God wants them to do. But God needs Christians like boy No. 4, who are willing not only to promise to serve Him but are faithful to those promises and do the work he has for them to do. God not only has a job for you to do but he gives you the ability and the power to do it. What kind of a Christian are you? Are you giving God first place in service?

For discussion

Why should we give God first place in service?

Deut. 10:14 — Everything in heaven and earth is God's.

Psalm 24:1 — Ezek. 18:4 — Everyone belongs to God.

Acts 14:17 — Acts 17:28 — We are dependent on God for everything.

Rev. 4:11 — Man was made to glorify God.

1 Cor. 6:20 — I Peter 1:18-19 — Not only does God own us because He made us, but because He bought us back to Himself when we were sold under sin.

How can we give God first place in Service?

Rom. 12:1 — Give ourselves back to Him which is reasonable and right.

Acts 20:24 — Paul did not count his life dear unto himself. He turned it over to Christ.

Illustrations

The story is told of a Christian missionary who was speaking to his Indian friends of consecraton. As he was speaking an old Indian chief arose and walked forward and laid his tomahawk at the missionary's feet and said "Indian Chief give his tomahawk to Jesus Christ." Still the missionary spoke on the love of God in Christ Jesus: of the gift of His Son for us and of His claim upon our lives. Rising from his seat the old chief walked forward once more and unwrapping his blanket from his shoulders, laid it at the preacher's feet, saying "Indian Chief give his blanket to Jesus Christ. Then he sat down. But still the missionary preached on concerning the love of God in Christ. Still he showed how God had sent from heaven His choicest gift that He might come to earth to redeem us and give Himself for us. Presently the old chief was seen to leave the meeting. By and by he came back leading his pony. He tied it at the entrance to the tent and walked up the aisle once more and said "Indian Chief give his pony to Jesus Christ." One more time he took his seat. He had given about all he had. And now as the missionary preached of the God who spared not His only Son, but freely gave Him for us. He told of the claim that Jesus had to their lives. And then the old chief arose for the last time. He walked forward to the front of the tent. He kneeled down reverently before the missionary. With tears streaming down his bronzed cheeks he said "Indian Chief give himself to Jesus Christ." Too many times we are more willing to give our possessions to God rather than give Him our lives. But God wants first of all our lives. That which is yielded to Hm, God accepts and places where He wills in the field of service.

There is a story told of the young Maharajah, who when a mere boy sent as an offering to his new monarch, Queen Victoria, the wonderful Koh-i-noor diamond. It was placed along with other jewels in the Tower of London. Several years later when the young Maharajah had grown to manhood he went to England and visited Buckingham Palace, asking to see the Queen. He was shown to the state apartments and after greeting the Queen, he asked that he might see the Koh-i-noor. The Queen wondering at his resuest, gave orders that the jewel should be sent for and that it be sent for and that it be brought to the Palace. In due time it arrived and was carried to the Queen. It was handed to the young ruler, while all watched to see what he would do. The Maharajah took the priceless jewel in his hand and walked to the window, where he examined it carefully. Then as the onlookers still wondered he walked back with it clasped in his hand and knelt at the feet of the Queen. "Madam" he said greatly moved, "I gave you this jewel when I was a child, too young to know all that I was doing. I want to give it again in the fullness of my strength, with all my heart and affection and gratitude now and forever, fully realizing all that I do.' '

Doesn't that wonderful verse, Romans 12:1 ,present just such a picture. God is calling us to present ourselves to Him in full surrender to His will.

Give examples of Bible characters who had the same attitude as Paul and show the results. Acts 20:24.

Give examples of missionaries who had the same attitude and show the results.

It was Lester Kennedy our Missionary to Africa who said "Had I a thousand lives to live, I would give them all to Africa." He had only one life and he gave it all to God for service in Africa.

It was James Gribble who said "Oh to be faithful unto the blessed Lord Jesus, who left heaven's portals to die for me. May I always remember that if I suffer with Him, I shall also reign with Him."

C. E. Topic for Young People

Topic for December 4, 1938
PARADISE REGAINED
(Rev. 22:1-7)

Suggestions for the Leader

The subject "Paradise regained" implies that once we had it and lost it. It is a reference to the garden in which Adam and Eve lived before they fell into sin. It also is a reference to a kind of relationship that existed between God and man.

After Adam and Eve sinned, they were denied the privileges and blessings of the garden in Eden. A curse was pronounced upon mankind and exists until the present. Nevertheless, Jesus has redeemed everything lost by Adam. Even the created order will be restored to its original condition and it groans to be delivered now (Rom. 8:21-22).

An excellent teaching about redemption is found in the Book of Ruth. Here, Boaz becomes the rich near kinsman who redeems the inheritance lost during the time of famine. Not only that, he takes Ruth as his bride and cares for her. Our near kinsman is the Lord Jesus Christ. He redeemed us and a possession for us with His own blood. He takes the church as His bride also and some day we shall see better than ever that we are going to live close to Him.

This earth is not our final home. Even this earth must be changed to erase the effects of sin. We shall have a home in Paradise. Wherever God is, is Paradise. Paul spoke of Paradise in the third heaven where God dwells. (2 Cor. 12:2-4).

1. The Tree of Life. Gen. 2:9; 3:24; Rev. 22:2.

Both the tree of life and the tree of knowledge of good and evil are mentioned in a special way in the story of the creation. (Gen. 2:9, 17) God chose to forbid eating of the tree of knowledge of good and evil. No doubt He had another way for mankind to attain knowledge apart from it. At any rate, it became a test to Adam and Eve and they failed to abide by the command of the Lord.

There was no reason why they could not have eaten of the tree of life. It must have had qualities that kept them alive longer than anything else. Some people believe that its fruit had the combination of chemicals that sustained life continually. After they ate of the forbdden fruit, they became separated from God and it became necessary for God to provide for their salvation.

To continue to eat of the tree of life would have meant to live on and on in sin.

2. The River of Life. Gen. 2:10; Rev. 22:.1.

Water is a symbol of the Holy Spirit and of the Word of God. It indicates cleansing and purifying. In the garden in Eden, there was plenty of water. All forms of life that needed water could find an abundance in this river. Just as the river supplied water for physical needs, God sent a supply for spiritual needs. In those early days, Adam and Eve were in direct communication with God. There was nothing to interfer with their spiritual relations.

"When sin entered in, the river of life, the abundant supply, began to dry up. The history of the world since that time has been a history of the need of water. It is not only a search for physical water to satisfy physical needs. There has also been a search for the supply of spiritual needs."

In the eternal age, there will again be a full supply for mankind. Out of the throne of God it flows, so it can never fail.

3. The Serpent in the Garden. Gen. 3:1; Rev. 21:27.

Satan appeared to Eve in the garden in the form of a serpent. He was decetive in his appearance and argument. Possibily the serpent was different from the serpents today. It is entirely possible that it walked upright and was larger than the snakes of the field. The entrance of the enemy was for a bad purpose. He has always tried to cause trouble and interrupt in the good things of life. When Adam and Eve followed his instruction and disobeyed God, they fell into sin and died spiritually. The processes of physcal death set in too. Even today, the efforts of Satan cause disorder and trouble.

The serpent can not gain entrance in the new Paradise. This is one assurance that Paradise restored will be permanent and beautiful. The way we gain entrance into this place called Paradise of God is by the way of the cross. The test with Adam failed. However, it was met by the Lord Jesus. Now it is upon His work that we are admitted into heaven. One thing that makes heaven desirable is the fact that sin will not be there. This is a powerful argument in favor of God dealing with the unjust in a separate place outside of heaven.

4. Paradise Lost, Gen. 3:22-24.

The thing that made the Garden in Eden so wonderful was the absence of sin. God was there with His people and nothing caused trouble or interferred with their fellowship, until Satan led Adam and Eve to disobey God. Before the act of disobedience there was happiness and contentment there. After the sinning pair realized that they had disobeyed God, they hid behind trees and saw that they were naked. They had a fear of meeting God as they knew they were guilty. Eden no longer was a place of happiness. "And so Eden, the paradise that then was, disappeared from the experience of men.

The curse of sin has rested upon mankind every since Adam and Eve walked out of the garden. Some people try to deny the teaching of the Adamic sin. Nevertheless, its effects or curse continue until the present time.

When Paradise is again restored, it will have all of the splendor of the previous Paradise. All that was lost in the first Adam, we shall regain in the last Adam, who is Christ.

5. The Flaming Sword in the Heart of the Lord. Gen. 3:24; Zech. 13:6-7.

The flaming sword was placed near the tree of life, after the fall of mankind. Even though the purpose for this is not fully mentioned in the Bible, we do know that it was meant to keep the sinning parents from eating of it anymore. No doubt it possessed qualities that would have kept them alive indefinitely. Of course since they sinned it would have been tragic to go on and on that way. Their only hope was in some provision to free them from the bondage of death that would be redemption and forgiveness.

The flaming sword of God's wrath was revealed against all efforts of men who would seek to gain entrance to the life that was forfeited by sin. Zechariah tells how the Lord Jesus came to regain the lost heritage. When He brought back the tree of life, to make it available to man, He met the sword of judgment. The Shepherd gave His life and the flock was scattered for a time; but the tree of life was made open.

The Lord Jesus was not merely a victim of unfortunate circumstances, over which He had no power. He was delivered up by the determinate counsel and foreknowledge of God (Acts 2:23). Not only the spear of the Roman soldier pierced His heart; the flaming sword of God's wrath had pierced it first.

6. The Paradise of the Spiritual World. Luke 23:43; 2 Cor. 12:2-4.

God always provides for His own. Those persons that lived to please God and walked with Him, had a place of rest in a Paradise that followed the grave. The Jews called it "Abraham's bosom" (Luke 16:23).

Jesus reminded the penitent thief on the cross that he would go directly to Paradise and be with the Lord there. It is believed that after Jesus died on the cross that He went to Paradise and led those people out to a better place. "He led captivity captive and gave gifts to many." (Eph. 4:8). Now the Paradise of the Old Testament times is empty and a new Paradise is established in heaven. At any rate Paul saw into heaven and said that it was Paradise (2 Cor. 12:2-4).

7. Paradise on the Earth. Rev. 21:3.

When the slimy trail of the serpent has been cleared from the universe, the original beautiful conditions of Eden will be restored on the earth. There will be no hinderance in the communication between heaven and earth. Those that live under such conditions will have been tested and found true.

Unbelievers and wicked men will not be allowed to enjoy the blessings of Paradise restored. The people who are included are those who are saved and washed in the blood of the Lamb.

Search the Scriptures

Rom. 5:12-14; 17-21; 1 Cor. 15:20-21; John 10:10; 14:2-3; Acts 7:55-56; Heb. 13:14.

Questions

1. How was Paradise lost? Gen. 3:1-7.

2. What did the loss of Eden include? Gen. 3:22-24.

3. How did the Lord Jesus regain all that Adam lost to mankind? Rom. 5:15.

4. How was the Garden in Eden a picture of the final Paradise restored? Rev. 22:1-3.

Topic for Dec. 11, 1938—Hinderances To Prayer.

CHRISTIAN ENDEAVOR RALLY IN SOUTHEASTERN DISTRICT

"Christ in You the Hope of Glory" (Col. 1:27) was the theme used in the C. E. Rally which was held at the First Brethren Church in Washington, D. C., Nov. 1, 1938.

Sixty-two Christian Endeavors from Winchester, Va., Hagerstown, Md., and Washington, D. C., were present.

This is the second Rally which has been held in the S. E. District and both proved to be a big success. Much helpful information and new ideas were received. The Rally started with a "Get-acquainted" greeting. Mr. Russell Bloomberg presided. After this favorite hymns and choruses were sung.

A representative of each society present gave a report of what his or her C. E. societies have been doing and offered suggestions for the betterment of societies. Rev. R. D. Crees and Rev. Leo Polman, President and Executive Secretary, respectively sent their regrets because they were unable to attend, due to pressing engagements. Letters from the other National Officers were read which expressed their regrets because they could not be on hand.

We were glad to have with us to discuss the Jr. problems and Jr. projects Miss Miriam Gilbert, Jr. Topic C. E. Editor.

Rev. Norman Uphouse, Senior C. E. Topic Editor, addressed the attentive group with an interesting and helpful message bearing on the C. E. Theme. Christ in You the Hope of Glory. (Col. 1:27).

Rev. Beachler from the First Brethren Church at Hagerstown, Md., spoke to the Endeavors encouraging them to keep up the good work. After being dismissed by prayer the group was transported to Council Ring at Fort Dupont Park for a social hour.

The Endeavors sang choruses around the blazing fire which was made for us. Delicious refreshments were served while circling the fireside. The fellowship and spiritual help of this Rally will never be forgotten.

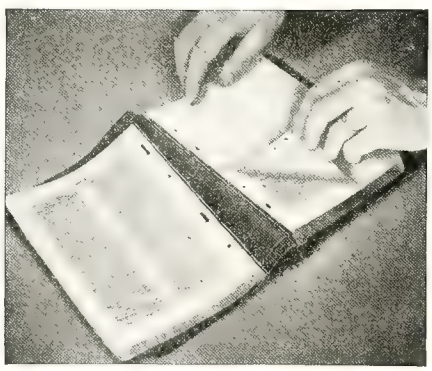
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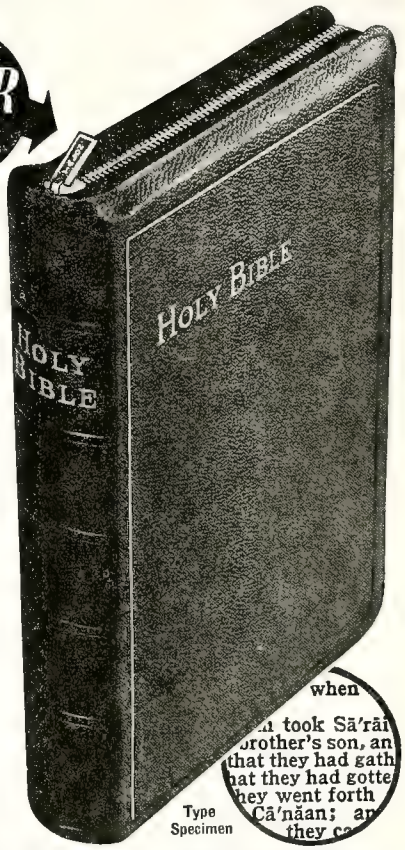
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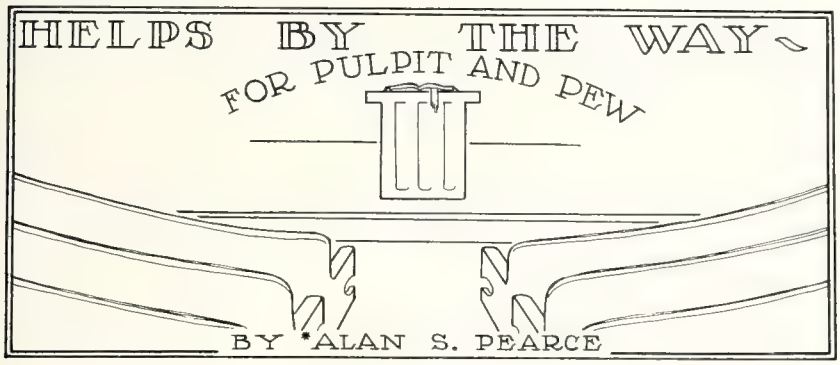
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THE EMPTY PEW

Thou shalt be missed, because thy seat will be empty.—I Samuel 20:18.

The empty pew has an eloquent tongue. Although its message is unpleasant, it is one that all may hear.

To the preacher, the empty pew says, "Your sermon is not worth while."

To the visitor, it whispers, "You see, we are not quite holding our own."

To the treasurer, it shouts, "Look out for a deficit!"

To the stranger, who is looking for a church home, it suggests, "You had better wait awhile."

To the members who are present it asks, "Why don't you go visiting next Sunday too?"

The empty pew speaks against the service. It kills inspiration and smothers hope. It dulls the fine edge of zeal. The empty pew is a weight. The occupied pew is a wing.—Roy L. Laurin.

WHAT CHRISTIANS ARE

Children of God by faith in Christ. Gal. 3:26.
Forgiven, I Jno. 2:12.
Justified, Acts 13:39.
Sanctifed, I Cor. 1:2.
Made nigh unto God, Eph. 2:13.
Complete in Him, Col. 2:10.
Kings and Priests unto God, I Pet. 2:19.

WHAT CHRISTIANS SHOULD BE

Imitators of God as children, Eph. 5:1.
Strong in the Lord, Eph. 6:10.
Doers of the Word, Jas. 1:22.
Be ye holy, I Pet. 1:16.
Sober and Prayerful, I Pet. 4:7.
Faithful unto death, Rev. 2:10.

WHAT CHRISTIANS SHOULD NOT BE

Be not faithless, but believing, Jno. 20:27.
Be not conformed to world, Rom. 12:2.
Be not wise in own conceits, Rom. 12:16.
Be not unequally yoked together with unbelievers, 2 Cor. 6:14.
Be not deceived, Gal. 6:7, 8.
Be not weary in well doing, 2 Thes. 3:13.

WHAT CHRISTIANS SHALL BE

Saved from wrath, Rom. 5:19.
Saved by His life, Rom. 5:10.
Heirs of salvation, Heb. 1:13, 14.
Sons and daughters, 2 Cor. 6:17, 18.
For ever with the Lord, I Thes. 4:16, 17.
Like Christ, I Jno. 3:2.

IT IS IMPOSSIBLE

1. To enter heaven without being born again. John 3:3, 5; I Pet. 1:23; Titus 3:5.
2. To enter the kingdom in any other way than by the door (Jesus is the door). John 10:7, 9.
3. To be saved without the shedding of blood. Heb. 9:22.
4. To be saved without believing in Christ. John 14:6.
5. To be saved after this life. Luke 16:26; Eccl. 11:3.
6. To neglect salvation and be saved. Heb. 2:3.
7. To believe in Christ and trust Him and not be saved. Acts 16:31; Isa. 45:22; Mark 16:16; John 1:12.
8. For God to lie. Num. 23:19; Heb. 6:18.—Preachers' Magazine.

A COLORED MAN rejoicing in Christ was approached by a friend who said: "Mos, I'm so glad you've got the mastery of the devil." To which the colored man quickly replied: "No, no, I'se not got the mastery of de debil, I'se got de Master of de debil."

EASIER TO BARK THAN WORK--

A dog hitched to a lawn mower stopped pulling to bark at a passer-by, the boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to stop. It is easier to bark than to pull this machine."—It is easier to be critical than correct; easier to bark than work; easier to hinder than to help; easier to destroy reputation than construct character. Fault finding is as dangerous as it is easy. Anybody can grumble, criticise or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly and rise superior to all as Jesus did.—Sel.

JESUS CHRIST IS

A—lpha and Omega Rev. 1:8
B—read of Life John 6:35
C—hrist the Lord Luke 2:11
D—esire of Nations Haggai 2:7
E—ternal Life John 3:15
F—aithful Witness Rev. 1:5
G—ood Shepherd John 10:11
H—oly and True Rev. 6:10
I—mmortal King I Tim. 1:17
J—udge of All I Peter 4:5
K—ing of Kings Rev. 19:16
L—ight of the World John 8:12
M—orning Star Rev. 22:16
N—ame Above Every Name . Phil. 2:9
O—bedient Unto Death Phil. 2:8
P—rince of Peace Isaiah 9:6
Q—uickening Spirit I Cor. 15:45
R—esurrection and Life .. John 11:25
S—on of God Luke 4:41
T—rue Vine John 15:1
U—ndefiled by Sin Heb. 7:26
V—ictorious One I Cor. 15:57
W—onderful Counsellor .. Isaiah 9:6
X—ample for us John 13:15
Y—ea and Amen II Cor. 1:20
Z—ealous One Isaiah 59:17

—A. W. S.

JESUS CHRIST

(An acrostic)

*J*ust to sinner and saint alike,
*E*xemplifying love divine.
*S*eeking the lost to recover
*U*nselfish was His life sublime,
*S*uch love can no language define.

*C*onceived as the world's Redeemer,
*H*e sought all, by sin fallen low.
*R*evered most of names will His be
*I*n the ages that come and go.
*S*o spiritual, pure and humble,
*T*he worlds' can no greater One know.

—Selected.

THE LAMB OF GOD

Typified Gen. 4:4.
Prophesied Gen. 22:8.
Applied Ex. 12:1-13.
Personified Isa. 53:3-7.
Identified John 1:29.
Magnified Rev. 5:12.
Glorified Rev. 22:1-3.

A FRIEND ONCE ASKED GEO. MULLER, "Would you not advise young Christians to do something for the Lord?" "No," was his reply, "I should advise them to do *everything* for the Lord."—The Christian Herald.

CAN WE DO IT?

Our generation proposes:
To play its way to wisdom;
To dance its way to happiness;
To smoke its way to health;
To drink its way to prosperity;
To nude its way to morality;
To destroy its way to wealth;
To goose-step its way to liberty;
To war its way to peace;
To sin its way to satisfaction;
To work its way to heaven;
Question: Can we do it? —L.S.B.

The Annual Day of Prayer In The BRETHREN CHURCH For Home Missions

Your National Home Mission Board asks that the pastor of every congregation, whether self-supporting or Mission point, shall do two things, viz:

1. Preach a Missionary sermon on the Sunday nearest Thanksgiving on which his congregation conducts services, stressing the needs and importance of Home Missions; and take an offering for the work of the Missionary Board of the Brethren Church.

2. Set aside the Prayer Meeting service of Nov. 23 as a service of prayer for National Home Missions.

At this prayer meeting service it is suggested that you PRAY for—

1. The mission points already established,
2. The pastors of our Mission churches,
3. For an increased interest in Home Missions in all our churches,
4. For continued sacrificial giving to this great cause,
5. For wisdom to be granted to the members of the Missionary Board of the Brethren Church to plan prayerfully and wisely for the strengthening and extension of its work,
6. That the church's contributions may anticipate or exceed those of last year.

PRAY, because

your Mission Board asks you to cooperate in this way, and it is participation in which all may have a part,

every loyal pastor will welcome his members to such a service,

a non-missionary church is doomed eventually,

the Board has seventeen Mission churches and nineteen pastors looking to it for encouragement and support,

"mighty to move the arm of God are the prayers of His saints," and only in divine strength and aid shall we find the needed power that shall insure the ultimate consummation of God's plan for the salvation of the human race.

Send all offerings for the work of your National Home Mission Board to

THE MISSIONARY BOARD OF THE BRETHREN CHURCH

DYOLL BELOTE, Office Secretary

225 W. Liberty St., Ashland, Ohio.

Vol. LX, No. 47 November 26, 1938

The BRETHREN EVANGELIST



"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10-11).

THANKSGIVING

By Tom Olson

The New Standard Encyclopedia gives the following history of **Thanksgiving Day:**

"In America, the name of a national holiday, which originated in New England. After the first harvest of the New England colonists in 1621, Governor Bradford made provisions for a day of thanksgiving and prayer. In 1623 a day of fasting and prayer in the midst of drought was changed into thanksgiving day by the coming of rain during the prayers; gradually the custom prevailed of appointing thanksgiving annually after the harvest. These appointments were by the Governors of the several New England Colonies. During the revolution a day of national thanksgiving was annually recommended by Congress.

"In 1817 New York adopted it as an annual custom, and it spread through many of the States by the middle of the 19th century. In 1864 President Lincoln appointed a day of Thanksgiving, and since then the presidents have issued a Thanksgiving proclamation, generally designating the last Thursday of November.

"Thanksgivings in the form of sacrifices and of blessings on the Lord for His goodness and mercy were offered frequently in the days of the Patriarchs, the Judges, and the Kings. References to them are numerous in Holy Writ from Genesis to Zechariah. Delivered from the flood, Noah built an altar to the Almighty and thereon offered of every clean beast and every clean fowl burnt offerings unto the Lord in Thanksgiving."

National peace, bountiful crops, health, happiness, liberty, and nature's beauties are blessings for which to render thanks—but above and beyond all these, the Apostle Paul's voice can be heard saying: **"Thanks be unto God for His unspeakable gift."** (2 Cor. 9:15).

The poet describes the Lord Jesus Christ as the "Gift of gifts, all other gifts in one." "He that spared not His own Son, but delivered Him up for us all how shall He not **with Him also freely give us all things?"** (Rom 8:32).

The person who receives the Lord Jesus Christ by faith, receives also the forgiveness of sins, deliverances from judgment, eternal life, the abiding presence of the Holy Spirit and title to sonship. "As many as received Him, to them gave He power (title) to become the sons of God, even to them that believe on His name." (John 1:12).

Is it any wonder the apostle gave thanks in the words: "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephesians 1:3-7).

Every day is **Thanksgiving Day** for the person living in the enjoyment of such spiritual blessings. He is **"giving thanks always** for all things unto God and the Father in the name of our Lord Jesus Christ."

The offering of literal animal sacrifices found its fulfillment in the offering of the perfect sacrifice of Christ on the Cross. Now the Lord yearns over men saying: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! And let them sacrifice the **sacrifices of thanksgiving,** and declare His works with rejoicing" (Psa. 107:21, 22).

The complaint the Lord makes against so many of His creatures today is that they are "unthankful." Despite His love toward them in the gift of His Son, and the great work of redemption through the death, burial, and resurrection of the Lord Jesus, and His great offer of salvation by grace through faith, without works (Eph 2: 8, 9), they remain unthankful.

What an opportunity this "Thanksgiving" season affords of leaving the ranks of the unthankful by receiving God's unspeakable Gift and offering the "sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name! But to do good and to communicate forget not: for with such sacrifices God is well pleased. (Heb. 13:15, 16). Are you thankful?

SLEEPING PILLS

Under the caption: "Sleeping Pills—Friends or Enemies?" Look magazine says:

"When you are too tired, or too nervous, to sleep, you take a pill. You know your pills contain no morphine or codeine, that they are non-habit-forming, because you can buy them by the box almost anywhere. But did you know—what medical science is just discovering—that these popular, non-habit-forming pills, which sell as fast as aspirin or laxatives, may be poison to you? Even a small dose is dangerous for some persons. Habitual doses may ruin the health of almost anyone. In use for 35 years, the 'safe' drug which is the active agent in most sleeping pills, is just now being recognized as dangerous. The only safe conclusion to be reached as the result of modern research is that there is no sleeping pill which can be called 'safe' for everyone.

" 'Just one more, and then I'll surely go to sleep!' Her remark is repeated today by thousands of users of sleeping pills. Her original dose may be harmless, but 'one more' may cause a skin rash, mental disturbances, or even death. Three-fourths of the patients in one hospital for mental and nervous cases took sleeping pills before admission.

"She should consult a good doctor if she is troubled by insomnia. He may prescribe sleeping pills, for they have a place in modern medicine, but he knows which kind and what amount is best suited to her individual physical and nervous condition. She should remember that pills which are harmless for her friends may actually be poison for her."

There are "sleeping pills" for souls as well as bodies—and they are most fatal! Satan gives sleeping pills, so to speak, to put sinners in a state of spiritual insensibility.

Presumption is one such pill. **Doubt** is another. **Procrastination** is a third. King Solomon said: **"Slothfulness casteth into a deep sleep"** (Prov. 19:15). And to those in this slumberous state

(Continued on page 18)

The Brethren Evangelist

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JUST BECAUSE THEY ARE JEWS

The Cleveland Plain Dealer for Armistice Day carried the news that 850 Vienna Jews were placed on board a train leaving after dark for a dreaded concentration camp. This is the result of German laws against the Jews which are now being enforced in conquered Austria. It is reported also that 1400 Jews have been arrested recently in Munich, one half of whom have been sent to a concentration camp. There was a time when the Jews thought that Germany was sort of a heaven on earth. That day is gone!

One of the startling facts concerning German anti-Semitism is that the Jews who have been the very back bone of Germany in the past are now herded together like a drove of cattle to be thrust out. According to reports, Jews of the upper classes have been the victims of secret police raids with the threat that the "Ghetto of the middle ages" is to be "re-established in the modern Nazi reich." Surely this is the height of injustice, but it seems futile for the Jews to expect anything like justice in these times. Hitler seems determined to use every shadow of an excuse to turn down the screws of persecution upon the Jewish people. Witness the recent huge fine of money placed upon all Jews in Germany simply because one unfortunate member of Jacob's race committed a crime. Imagine the injustice that the whole nation must suffer for the crime of one renegade Jew. What if every man in Germany were to suffer for the crimes of Hitler!

FEAR AT THE SHAKING OF A LEAF

The gnawing fears of the Jews of Europe are unspeakable and unbelievable. No people of modern times have suffered such terrible atrocities. Driven out of the nations, the Jews have no place which looks like home. Moses foretold something of this condition over 3000 years ago.

"I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up." (Lev. 26: 36-38).

It may be popular to be an optimist, but it is far better to face facts. The Word of God reveals that these things are after all probably the beginning of sorrows for the Jews, for there will come a sadder day yet. "Then shall there be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

ALL THINGS WORK TOGETHER FOR GOOD

There is one possible good result which may come from the present day intense opposition of the nations to the Jews. It will send them back to the land of Palestine. God's blessing upon the Jewish nation depends upon the return to the land. Christians who have some little understanding of God's great purposes for the nations of the world should pray that God will open Palestine to the Jews of all the nations and that Satan's opposition to their return may be broken down.

HOW ABOUT THE UNITED STATES?

Many are wondering what the attitude of the United States will be toward the Jews in the near future. Some predict a soon and certain rise of intense persecution against the Jews of this country. We hope this will not be true. We ought to demonstrate to the world that our nation has at least a vestige of civilization left. We hope our nation will allow the Jews the privileges of **being human,** even if they are Jews. May our nation never be guilty of the disgraceful crimes which Germany is now committing with a high hand. In Matt. 25 we read of the judgment of the nations. There are but two results of this judgment. Some nations will be blessed and others will be condemned. The result of the judgment is that "Inasmuch as ye have done it unto the least of these my brethren, ye have done it

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unto me." The brethren here mentioned are the brethren of Christ according to the flesh. Some nations will be given the privilege of entering the millennial glory because they have been good to the Jews. May our own nation be honorable in her treatment of God's chosen nation.

WOMEN PIPE SMOKERS

At the Sophie Newcomb College in New Orleans, the girls recently took to pipe smoking. Soon the campus drug store was sold out of pipes and tobacco. The girls demonstrated their artistic taste in the type of pipes they chose. Some chose round-bowled, some square-bowled, some straight-stemmed, and some curved pipes. What a sight! Some will be horrified at this. But it is probably not much different than the girls of other colleges sucking cigarettes, or housewives bluing the air of their own kitchens. It may be modern civilization, but the editor never expects to get accustomed to these "cigarette-sucking sisters."

"EVEN TO CHURCHES"

Gambling is supposed to have been entirely suspended at Steubenville, Ohio, according to a news report. It is said that every piece of gambling device has been removed from stores and shops. All forms of lottery are done away including theater bank nights, and was extended **even to churches** and fraternal groups. These were warned to cease raffles and other illegal forms of money raising. It might seem that the church would gain power by lining up with the world. Just the opposite is true. Power in the church comes from separation not amalgamation. The one and only institution which our Lord founded—the church, has become disgracefully entangled with the world even to being partaker of her sins. It is not much wonder that our Lord said of the present day lukewarm church, "I will spue thee out of my mouth" (Rev. 3:16). The church is set in the world as a lighthouse and a soul saving institution. But souls will not be saved when churches fall in with the sins of the world. We admire the work of the authorities of Steubenville for their determination to clean up the gambling of the city, even **to the churches.**

30,000 CHURCHES

From reliable statistics we learn that last year 30,000 churches in the United States closed their doors. There may be good reasons why a small percentage of these have ceased holding services, but a large percentage of them have closed simply because the crowds dwindled to less and less. Finally there were not a sufficient number of people to have services. Then the church closed. Unless something is done to stop the downward trend there are many more churches which will have to close within the next year. The time to revive churches is before they have to quit. If your church is getting weak in attendance and zeal for the prayer meeting, take this as an indication things are going down hill. The church is sick and may be nigh unto death. Do something about it. **More prayer—more power** is a great reality in any church. If the crowd is small at the prayer meeting do not close it up. Start another prayer meeting to pray for the first prayer meeting, to pray that some fire may be kindled in the pulpit. If it gets hot enough it will spread to the pew. We believe that wide-awake Brethren people are desirous to keep good churches open and keep the gospel in the pulpit. Let us get busy to see that our churches neither close nor go downward in spiritual zeal or fervency of prayer. We need to be building new churches instead of burying old ones.

JUST A WORD

From the beautiful Shenandoah Valley of Virginia and from one of our oldest churches there comes this encouraging word: "Just a word about our church paper; it is a spiritual feast to myself and daughter. Our paper has never been better."

We appreciate these encouraging words. We are glad to know that the great company of readers appreciate the efforts of the editor to stand for the faith once for all delivered and for the truths of the Christian faith. Our stand is well known especially by the modernists. They do not appreciate our viewpoint. We are not at all worried by this. If the Lord did not convince all who listened to Him, we are not at all alarmed because unbelief in one form or another may rise up against us. Pray for the ministry of the gospel as it is spread through our pages.

NOTICE

Due to the withdrawal of the Women's Missionary Society from the Evangelist merger it becomes necessary to print another number of the church paper to replace the Woman's Outlook. This means that those who received the Woman's Outlook because of membership in the Missionary Society now owe us 50c for the extra number, if they desire all the numbers of the paper. Early attention to the matter will be much appreciated.

The Brethren Publishing Company.

"In Defense of the Faith" Department

The Deity of Christ Evidenced in His Perfect Humanity

(Third in Series)

By Frank G Coleman, Jr. Pastor, Allentown, Pa.

His Moral Perfection

"Holy, harmless, undefiled, separate from sinners." There never was but one person of Whom such a statement could be made. The race has produced none to equal the matchless moral perfection of Jesus Christ. No light ever shone upon the world with a fraction of the glory that was revealed in his perfect holiness. He moved among publicans, sinners, hypocrites, prostitutes, thieves, and murderers without the mark of a single stain or the slightest shadow on his character. There was never a more harmless person. He took advantage of no one, he injured nobody. Not an improper word, not a wrong action can be charged to him. It is not possible to think of any vice that man can name in connection with this spotless character. Not a trace of self-seeking can be found in his motives. Before his purity, the falsehood, sensuality, avarice, and injustice of the race seek the shadows. He was unique.

His Claims

On one occasion a wealthy young magistrate came to Christ for spiritual counsel. He addressed him as **"Good** Master." Before answering his inquiry as to how to gain eternal life, the Lord made a startling statement. "Why callest thou me good? there is none good but one, that is, God" (Mark 10:18). So far from being a denial of His own goodness, it is rather an astounding claim, couched in a way that should have drawn from the rich young ruler an acknowledgement of the deity of the One to Whom he was speaking. **"Good** Master," the young man had said, "What **good** thing must I do?" Note carefully the beginning and the ending of the Lord's reply. "There is none **good** but one, that is, God..... follow me."

On another occasion He openly and fearlessly challenged his most bitter enemies, flinging down the gauntlet that none dared to pick up. "Which of you convinceth me of sin?" The question remains unanswered to this day. Indeed, there is no answer. In the mouth of any other man the question would have betrayed one of two things, either the height of hypocrisy or the depth of self-deception. Either He was the embodied **goodness of God, or He** was a successful hypocrite, **or** he was mentally out of balance. To deny either the goodness or the Godhood of Jesus Christ brings before the denier a dilemma which permits of no dodging. **Either Jesus Christ was God or He was not good!**

His Colleagues

It is not necessary for us to rest the case for Christ upon his own testimony. We have the testimony of his companions and friends. The unanimous testimony of these who knew him best, and who bowed before the majesty of his character, was that he was "just," "holy," and "without sin." Peter's testimony is that he "did no sin, neither was guile found in his mouth" (I Pet. 2:22). John's is that "in him is no sin" (I John 3:5). Not a single one of those who lived with him, who followed him up and down the land, who observed his every deed, has a word to say that would detract from the grandeur of his holiness.

His Crucifiers

Judas, the son of perdition, in his agony of remorse cast down the "price of blood" in the temple with the cry, "I have sinned in that I have betrayed **innocent** blood." Three times in the trial of Jesus did Pilate affirm, "I find no fault in him." And he washed his hands in order to be clear of innocent blood. **The Centurion** standing under the cross of Christ gives this testimony, "Surely this was a Son of God."

His Critics

The strictest religionists who ever lived were the critics of Christ. They knew the law. If any could have discovered a flaw in His character the Pharisees, with their hawk-like scrutiny of His every word and deed, were the ones to do it. Had they been able to charge him with specific violation of the law and confirm the charge, there would have been rejoicing in the camp of the scribes and Pharisees. To the everlasting glory of the Lord Jesus Christ is the fact that a trumped up charge, supported by suborned witnesses who could not agree was the only way in which his enemies could bring him to trial.

His Conformity

It is the concession of all that the maxims and moral precepts taught by Christ are the purest and the sublimest that the world has ever known. But words are nothing if not supported by works. A holy life must be behind the message of the sage. Christ both **was** and **did** what he taught. He preached his

own life and lived his own doctrine. Even such a critic as Renan, much as he perverts the life and character of Jesus, acknowledges that in word and in work, in doctrine and in practice, Jesus was "without an equal," that "his glory remains perfect, and will be renewed forever." He is the living incarnation of the ideal standard of virtue, piety and holiness, and the supreme model for all that is pure and good and noble in the sight of God and man.

His Consistency

Christ moved in the ordinary circles of life. He was a son, a brother, a friend, a citizen, a teacher, at home and in public. He moved among all classes of society, with saints and sinners with the poverty stricken and with the rich; with the weak and with the strong; with children and with the aged; with unschooled fisherman and with the learned doctors; with the despised tax-gatherers and with the honored jurists of the Sanhedrin; with friends and with foes; with admirers and with persecutors; in the city and in the desert; at wedding feasts and with mourners for the dead; in Gethsemane; in Pilate's hall; before the high-priest; and finally on the cross of Calvary before the multitude. Wherever he was, whatever the condition and the situation, he sustained the same consistent character.

Never did He expose Himself to censure. He moved steadily, with unswerving loyalty to the task set before Him, to the grand consummation of His earthly ministry at the place of the skull; always exhibiting the same absolute love to God and to man, the same self-consecration to the glory of his Father, the same devotion to the salvation of the race. "He did all things well." In the final appeal to his heavenly Father, he proclaimed to the world that He had glorified Him in the earth and finished the work He gave Him to do (John 17:3, 22).

Our Conclusion

Human nature in its present unregenerate condition is not sinless, nor has it been since the fall of Adam. The one exception is Christ. His sinlessness can only be explained on the ground of the supernatural.

There is not a single mortal who does not possess some defect. There is not a person who grows in goodness and virtue who does not find his consciousness of sin and unworthiness strangely enlarged. There is not a saint who has not experienced a new birth from above, and who does not constantly feel the need of repentance and forgiveness. But in Christ we have the one exception to the universal rule.

In Him we see an individual thinking like a man, feeling, speaking, acting, suffering, dying like a man, surrounded by sinful men, with the keenest sense of sin, beginning his public ministry with the call, "Repent ye!" Yet he was not touched by the contamination of the world. He shed not a single tear of repentance. He asked for no forgiveness for Himself. He was never concerned about the salvation of his own soul. He faced friend and foe in absolute certainty of his spotless purity before God and the world.

A sinless person, offering Himself as the Savior from sin, surrounded by sin and sinners, is an astounding fact. More than that it is a moral miracle. He could not have been mere man. He must have been God incarnate.

KNEE-DRILL

One night, during the Revolutionary War, near a British Camp not far from Hudson, a Highland soldier was caught creeping stealthily back to his quarters out of the woods. He was taken before his Commanding Officer and charged with holding communication with the enemy.

The Highlander pleaded that he had gone into the woods to pray by himself—that was his only defense. The Commanding Officer was himself a Scotchman, and a Christian, but he had no sympathy for the culprit.

"Have you been in the habit, sir, of spending hours in private prayer?" he asked sternly.

"Yes, sir," was the reply.

"Then down on your knees and pray **now,"** roared the Officer. "You never before had so much need of it." Expecting immediate death, the soldier knelt and poured out his soul in a prayer that, for aptness and simple expression eloquence, could not have been inspired except by the power of the Holy Spirit.

"You may go," said the Officer, when he had done; "I believe your story. If you had not been often at drill, you could not have got on so well at review."—Evangel.

THE MISSIONARY'S BURDEN

From Gospel Herald

"It isn't the work that wears us,
At least not what we do;
But that which is left undone
When our busy day is through.

"It's seeing the sin and sorrow
That even children must bear;
And saying "No" to the people
Who beg for loving care.

"It isn't the work that kills us;
But the strange, indifferent life
Of those who, too, are Christians,
But stand aloof from the strife.

"It's keeping up the struggle,
That we abroad must live;
Without the friendly backing
Which you at home could give."

BIBLE EXPOSITION DEPARTMENT

THE SERVICE WHICH TEMPTATION RENDERS TO THE BELIEVER

FOURTH IN SERIES

By Herman A. Hoyt

Three aspects of temptation are treated in the first chapter of the book of James: first, the service it renders (2-12); second, the source from which it originates (13-18); and third, the salvation which overcomes it (19-27). The first aspect of temptation is discussed in verses 2-12, and will provide the limitations of this chapter. Within these few short verses James outlines four definite purposes of temptation. He declares that temptation produces perfection in the believer (2-4); that it promotes the prayer-life of the believer (5-8); that it puts praise on the lips of the believer (9-11); and that it promises reward to the victorious believer (12). All of these purposes have a vital place in the life of every believer and deserve careful attention.

I. TEMPTATION PRODUCES PERFECTION IN THE BELIEVER

"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (2-4).

James treats this subject in a threefold way. First, he exhorts believers to regard the experience of temptation with joy (2). Second, he urges believers to recognize the principle on which temptation works (3). And third, he entreats believers to allow the process of temptation to be completed in order to realize perfection (4).

1. At the very outset James calls believers to regard with joy the experience of temptation. *"Count it all joy when ye fall into divers temptations"* (2).

(1) It is interesting to note the meaning of the word *"count"* with which James begins this verse. It translates the Greek word "hegesasthe," and describes clearly the kind of thinking with which the believer is to regard the experience of temptation. It is the same word used of Christ in Phil. 2:6 when it is said of Him that He "thought" it not robbery to be equal with God. The root of this word denotes leadership in thought. Such thinking is not the ordinary type, but among thoughts such thinking is a leading thought. This word further describes the thinking as that which is calm, deliberate, based on fact, and unmoved by emotion. So often in the midst of temptation emotion is strong and the mind is wild and confused. This word calls the mind from feeling to facts, and from confusion to calm consideration. It is also interesting to note that the tense of this word, an aorist, signifies a definite and clear-cut decision which is final and enduring as a guiding principle in life.

(2) The conclusion of this deliberate judgment is *"all joy."* The writer calls the believer to "count it all joy" when he experiences temptation. The Greek phrase "pasan charan" describes the attitude with which one should regard the experience of temptation. It describes a superior degree of joy that is unmixed and unadulterated by sorrow. It is not some joy with much sorrow, nor much joy with some sorrow, but all joy with no sorrow. It should be remembered that James does not say that temptation *is* all joy, nor that the experience of temptation *is* all joy. He says, *"count"* it all joy, that is, look on it from the bright side since it shall be used for good. Inasmuch as he is asking that temptation be regarded as a ground for rejoicing, he will proceed in the following verses to show how temptations and trials constitute a ground for rejoicing. But at this point he is asking that joy be the leading thought of the believer in the midst of temptation, and he emphasizes this fact by putting the words "all joy" at the opening of the Greek sentence.

(3) The experience to which James refers is beautifully pictured in the Greek phrase "hotan....peripesete," translated by the English phrase *"when ye fall into."* The picture is of temptations falling all around one until he is completely surrounded. No matter what way he turns he faces temptation. He may turn to the right or the left; he may go forward or retreat; but in any direction and in every direction he must face temptation. He is completely hemmed in on every side. This word is used graphically in Luke's Gospel to describe the experience of the man who took his journey from Jerusalem down to Jericho and *"fell among"* thieves (Luke 10:30). James declares that this is the experience of all believers with respect to temptation.

(4) These temptations are described by the phrase *"divers temptations"* in the English, and "peirasmois....poikilois" in the Greek. It is interesting to note that the Greek order of the words is the reverse of that in the English. It is "temptations....divers" in the Greek, which order is the logical order of the ideas. The first thing in logical order is the nature of these experiences, and the word "temptations" describe this nature to be essentially that of experiment, trial, proving, or test (John 6:6; Heb. 11:17; I Pet. 4:12). James defines this word twice in the first chapter; by the word "trying" in verse 3, and by the word "tried" in verse 12. Then the writer brings in the word "divers" to describe the kind of temptations, which is equivalent to saying that there are many kinds of tests. The word "divers" in the original means many colored, and was used in the Septuagint to describe the coat that Jacob gave to his son Joseph (Gen. 37:3, 23). Temptations have great variety. Some are caused by poverty (Jas. 1:9). Others are caused by riches (Jas. 1:10). Some may be of a social nature (Jas. 2:1). Others may belong to the class of speech (Jas. 3:1). Some may be enticements to worldliness (Jas. 4:4). Others may be suffering from rich oppressors (Jas. 5:1-6) or sufferings from bodily ills (Jas. 5:13-14). But whatsoever the kind of temptations, James exhorts the believer to "count" them "all joy."

2. An exhortation without some basic principle on which to ground it is not enough. Therefore James urges the believer to recognize the principle on which temptation works. This principle is the foundation for joy, and it is stated thus, *"Knowing this, that the trying of your faith worketh patience"* (3). In this verse James speaks of four things, the prayer, the thing proved, the process, and the product.

(1) The *prayer* is described in the word *"trying"* and defines the word "temptation." This Greek word "dokimion" has been used in the Septuagint to translate the Hebrew word for "furnace." The "furnace" of which it speaks in

Ps. 12:6 and Pro. 27:21 is the kind into which some metal such as silver or gold is thrown for the purpose of purification. Intense heat fills the furnace and is applied to the metal. Under the heat the metal ore disintegrates and all the dross is separated from the pure metal. James calls temptation a furnace of testing, the intense heat of it serving to purge out sin and prove true nature.

(2) The *thing proved* in the furnace of testing is the "*faith*" of the believer. It is very evident that James regards faith in Christ as basic in the life of every Christian, and basic in the dictrine of scripture. He does not exalt works above faith, neither does he intimate that works can exist apart from faith. Faith is fundamental with James. It is also presumed by James that the faith of the professed believer is genuine. When the believer enters the furnace of testing, it is his faith that is tested. If that faith is genuine, the result will be persistence in good works. If that faith is false, the result will be persistence in evil works. Thus, the true nature of faith will be revealed. If the test reveals true faith, refinement will follow. If the test reveals false faith, rejection will follow.

(3) A very definite *process* takes place in the testing of faith and is pictured in the word "*worketh.*" The word "katergadzetai" is in the present tense which denotes a continuous process. The word means to work down, and this process of working down goes on unceasingly. The metal ore is always thrown in at the top of the furnace. When the heating process begins the pure metal begins to separate from the dross, and while the dross stays on top, the pure metal works down continually toward the bottom of the furnace until the process is complete. In the same way, faith under the intense heat of the test moves toward the bottom becoming more and more the undergirding of the believer.

(4) When the process is complete the *product* is called "*patience.*" It is unfortunate that the English word "patience" has suffered so much change in meaning since 1611 A. D. when it was used to translate the Greek word "hupomone." The Greek word was used of runners in the Greek games who leaped into the lead in the race and by dogged determination stayed in the lead until the race was won. This is the product that remains when faith has gone through the furnace of testing. The word "persistence" seems better to characterize the product that remains than does the word "patience." It gives the positive and active note that the Greek word denotes. The Greek word pictures remarkably the result of the furnace of testing. The process of the metal in the furnace is always down until it reaches completion. Then the pure metal is that which remains underneath and is taken off the bottom of the furnace. The Greek word accurately describes the product that is taken from the bottom of the furnace. The preposition "hupo" means *under,* and the root "mone" means *remain.* Hence that which remains underneath after faith has gone through the process of testing is persistence, the dogged determination to continue in faith and good works. Job is the excellent example of one who went through the furnace of testing and came out persisting in faith and good works (Jas. 5:11).

3. At this juncture James entreats believers to allow the process to continue until completed in order to realize perfection. "*But let patience have her perfect work, that ye may be perfect and entire, wanting nothing*" (4).

(1) Perfection depends upon the completion of the process of testing. Therefore James entreats the believer to "*let patience have her perfect work.*" The original means to have its full effect, or attain its end, or better yet, make a complete job of it. The "*work,*" "ergon," refers to the process which takes place during temptation. In the midst of temptation or trial the one who is being tested finds it difficult to face the suffering and distress. He would like to flee the suffering and find refuge. But this very desire on the part of the tested one is the thing that James would urge him to guard against. The tested one should allow the process to reach a stage called "perfect."

The word "perfect" translates the Greek word "teleion" which means finish or full maturity. When the process of the blast furnace has reached its end, then the metal in the furnace will have been completely refined. The dross will have completely separated from the pure metal, and the pure metal will have worked to the very bottom of the furnace ready for removal. If the process is halted pure metal will not be obtained for complete separation of dross and metal will not have been completed. So it is with faith. If the process of testing is halted at any place along the line before completion, faith will not have had a full opportunity to be refined and produce the pure product of persistence in good works.

(2) The result of the "perfect work" of testing in the believer is described both positively and negatively, "*That ye may be perfect and entire, wanting nothing.*"

From the positive viewpoint James says that temptation will make the believer "*perfect.*" This is the same word used to describe the "work." It describes a state of full age or maturity. The same word is translated "full age" in Heb. 5:14 where the writer is contrasting the state of maturity with the state of childhood. When the child comes into this world, he possesses all the potentialities of the full grown man. But not all of these characteristics appear at once. With the growth and development of the child talents, appetites and dispositions appear. With every new situation into which the child is thrust more of the latent characteristics appear. At a certain age the child learns to talk. When a little older he learns to sing. When still older he learns to write. This growth and development goes on till the child reaches full manhood. It is the same way with the believer. When he is born again he receives the full nature of Christ (II Pet. 1:3-4). Then he begins to grow and with each advancing stage of life the fruit of this nature begins to appear. Temptation, James says, is instrumental in providing stimuli to call forth the fruit of this new nature, and to aid in its development until the state of full age is reached.

James further describes the positive aspect by using the word "*entire.*" The word "perfect" describes the stage of growth to which the believer will attain through the experience of temptation. The word "entire" describes the condition of the parts of the believer when he reaches the state of maturity. The word "entire," "holokleroi" in the Greek, means complete in all its parts. It is conceivable that a child may grow to manhood and have a withered leg, or an emaciated face. Or perhaps he might be deaf in one ear or blind in one eye. In such a condition he would not be complete in all his parts. The lame man who sat at the gate Beautiful was not complete in all his parts, but when he was made to walk by the power of Christ he was said to have "perfect soundness" or be complete in all his parts (Acts 3:16). In the same way, the believer might reach the state of maturity and still be deficient in some of his parts. But James assures us that the many temptations which beset the believer will not only be used to bring the believer to maturity, but when he has reached that state he will be complete in all his parts. He will be without blemish and without spot. This is the substance of Paul's prayer in I Thess. 5:23 where he says, "And the very God of peace sanctify you wholly; and I pray God your whole (entire) spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Having exhausted his positive terminology in describing the result of temptation upon the believer, James now con-

cludes with a negative description that enforces all that he has said and emphasizes how completely God makes temptation serve the believer. The Greek phrase, "en medeni leipomenoi," translated "*wanting nothing*," might just as well be translated "lacking nothing." Or to put it another way which is more literal, "in not one thing being left behind." Thus we see that temptation not only brings the believer to the state of maturity and makes him complete in all his parts, but actually brings him to that state in which not even in the *slightest respect* will he be lacking or falling behind. Thus shall the prayer of Paul be fulfilled and the highest good of the believer shall be accomplished.

The path to perfection is not a joyous path. It leads through the narrow straits of temptation and trial. It ascends the dangerous and precipitous way that leads over the mountain. But though perils beset and trials destress, though the painful experiences of temptation are not good in themselves, the believer may "count it all joy" when he falls "into divers temptations," knowing that the path by God's grace leads at last to perfection.

BENEVOLENT BOARD'S REPORT FOR AUGUST and SEPTEMBER

RECEIPTS

August:	*General*	*Home*	*Ministers*	*Total*
Brought Forward		40.87	1244.52	1285.39
Ashland Church		27.72B		27.72
New Lebanon Church		7.00B		7.00
LaVerne		30.90B		30.90
W.M.S. Johnstown First		2.00B		2.00
South Gate	5.50			5.50
Louisville Church		5.50B		5.50
W.M.S. Clay City		8.00		8.00
Church Clay City		4.65		4.65
Interest, Mutual Loan			13.28	13.28
Interest, Federal Loan			5.00	5.00
Dayton Church		26.00B		26.00
Henry Rinehart		25.00FE		25.00
Muncie W.M.S.		5.00FE		5.00
Berlin W.M.S.		5.00B		5.00
September:				
DeMaen Warner (Goshen)		1.00B		1.00
Mrs. Clasin Lytle (Warsaw)		1.00B		1.00
Mrs. Allen Shaffer (Warsaw)		1.00B		1.00
Rev. George Cone (Portis)		1.00B		1.00
E. L. Culp (Whittier)		1.00B		1.00
U. J. Shively (Nappanee)		1.00B		1.00
Rev. J. Milton Bowman (Nappanee)		1.00B		1.00
Cecil Johnson (Manteca)		1.00B		1.00
Rev. J. Wesley Platt (Manteca)		3.00B		3.00
Earl Wilkin (Lanark)		1.00B		1.00
Mrs. Albert Hartman (Warsaw)		1.00B		1.00
Elkhart S. S. Classes				
Artruist and Loyal Women		24.00		24.00
Layman Johnstown Third.		7.75B		7.75
Mrs. L. L. Burnes (Ashland)		1.00		1.00
Dr. Leslie Lindower (Fairhaven)		5.00B		5.00
Loyalty Association Offering		32.25B		32.25
National W.M.S.		35.69B		35.69
National W.M.S.		92.95		92.95
Sale of Hog		29.52		29.52
National S.M.M.		100.00FE		100.00
Interest Royer Note		63.00		63.00
Interest Compton Note		5.50		5.50
Interest Apple Note		22.00		22.00
Rev. Leslie Lindower (Fairhaven)		5.00B		5.00
Fair Haven Church		17.30B		17.30
Barn Fund		1812.37		1812.37
Fire Escape Fund		130.00		130.00

EXPENDITURES

August:		*Home*	*Ministers*	*Total*
Rev. I. D. Bowman, Min. Appro.			25.00	25.00
Mrs. B. H. Flora " "			15.00	15.00
Mrs. D. A. C. Teeter " "			15.00	15.00
Mrs. J. L. Kimmell " "			15.00	15.00
Mrs. J. W. Clark " "			15.00	15.00
Mrs. L. G. Wood " "			15.00	15.00
Rev. L. W. Ditch " "			25.00	25.00
Phone		2.00		2.00
Lights		11.49		11.49
Paint & Painting Roof		5.00		5.00
Window Streamers		4.00		4.00
National Conference Credentials		1.50	1.50	3.00
Conference Financial Report		4.50	4.50	9.00
Cuts for Home & Barn		4.71		4.71
September:				
Expense to Denver (Rev. Vanator)			1.00	1.00
Rev. I. D. Bowman, Min. Appro.			25.00	25.00
Rev. M. L. Sands " "			25.00	25.00
Rev. L. W. Ditch " "			25.00	25.00
Mrs. B. H. Flora " "			15.00	15.00
Mrs. D. A. C. Teeter " "			15.00	15.00
Mrs. J. L. Kimmell " "			15.00	15.00
Mrs. J. W. Clark " "			15.00	15.00
Mrs. L. G. Wood " "			15.00	15.00
100 3 cent Stamps		1.50	1.50	3.00
Phone		2.00		2.00
Lights		11.81		11.81
Bond for Treasurer		3.13	3.12	6.25

L. V. KING, Treasurer.

SIGNS OF THE TIMES

From "The Voice of the Church"—published in 1855

When from scattered lands afar	Matt. 24:6, 8
Spreads the voice of rumored war	Luke 21:25
Nations in tumultuous pride	Hag. 2:7
Heave like ocean's roaring tide	Heb. 12:26, 29
When the solar splendors fail	Matt. 24:29
When the crescent waxeth pale	Rev. 16:12
And the powers that starlike reign	Matt. 24:39
Sink dishonored to the plain	Joel 2:10, 31
World, do thou the signal dread	Luke 21:25, 26
We exalt the drooping head	Luke 21:27-28
We uplift the expectant eye	Eph. 1:14
Our redemption draweth nigh	Rom. 8:19, 23
When the fig tree shoots appear	Matt. 24:32-33
Men behold their summer near	Luke 21:29, 31
When the hearts of rebels fail	Isa. 59:18-19
We the coming Conqueror hail	Rev. 19:11-16
Bid, oh bid Thy trumpet sound	I Thess. 4:16
Gather Thine elect around	Matt. 24:31
Call them from life's cheerless gloom	Matt. 24:40-41
Call them from the marble tomb	Rev. 20:4-6
From the grass-grown village grave	Luke 14:14
From the deep dissolving wave	Psa. 49:14-15

(Continued on Page 12)

ARE WE TURNING THE WORLD UPSIDE DOWN?

By Jo L Morris, Clay City, Ind.

"These that have turned the world upside down are come hither also." Acts 17:6.

Christianity, although it has many times been accused of its wrong and narrow-mindedness, has ever been as a basin filled with pure water wherein even man, black by the worst of sin, can come and become as white as snow.

In many places today Christians are suffering persecution because they are preaching love to all men, to return good for evil, and obedience to God above, instead of to those in authority.

In many ways Christianity is said to turn the world upside down. In a **spiritual sense the entire world is wrong side up.** The world says:

Blessed are the wealthy. Men worship the dollar six days a week and oftentimes seven.

Blessed are the industrious people. Many are **too** busy to be bothered with spiritual things.

Blessed are the great men. Men whose names shall never be forgotten are more to be remembered than God.

Blessed are the great in spirit. Man honors the great while God honors the poor, in spirit as well.

Blessed are they that thirst after progress and worldly affairs. Education and society are not complete. God blesses those who seek after righteousness, too.

If we could only turn this mountain upside down and let God reign from the highest peak to the lowest what a great world we could have!

Some writer once said "The door of Christ's kingdom is so low, it can only be entered on bended knees." We must humble ourselves in prayer before Him. The world laughs at such, yet we know we are to be separate from the world; to love not the things of the world or the love of the Father is not in us (I John 2:15).

The Christian religion turns the world upside down by its teaching, Jesus says, "Love your enemies, if your enemy hunger, feed him, if he thirst, give him drink." The world says love your friends, and hate your enemies.

The world may say good works will take you to heaven but God's Word tells us that faith must come before works for faith without works is dead. They are inseparable and by works was faith made perfect. (Jas. 2:14-26). The blood of Jesus alone can cleanse from sin. Only by faith, repentance, and baptism do we get great blessings of the Christian life.

The heart of man may seem a world all of itself. If the man is ever saved his heart must be changed. It must be turned upside down. The heart of the unsaved man is full of worldly things, perhaps self honor, wealth, and fame. When his heart is changed, his treasure is in heaven, so there will be the heart also. Are your treasures in heaven or on earth? Are you going forward or backward? Nothing in this world is stationary but in eternity all things are unchanged. Every time you refuse to obey the gospel you have moved a bit farther downward, thus making it harder to return.

When a sinner's heart is turned upside down, he then delights in reading God's Word; it is his pleasure becoming a real necessity to life; he loves to go to the house of the Lord; his services are free, not forced. All this may have once seemed a great task but now becomes a great joy. This is the experience which comes to a real Christian, one who has turned his back to the world and put **Christ first.** Christ will say to many, "Depart into outer darkness for I never knew thee." Let us strive to live that we may receive His "Well done."

We as Christians must work wholeheartedly to turn this old world upside down, to reach those poor sinful hearts that have never tasted of the love of Christ, those who are dying in sin. Do we need to form societies etc to do this? No! The best way is to read God's Word, to live so close to Christ that our lives as real Christian people may reflect the love and peace He gives to us. Be ready to speak of Christ and His great love. **Pray, preach, teach, and really live** for Christ wherever we go.

Let us strive, with God's help, to be the means of turning many worlds (the hearts of sinful men) to Christ our blessed Savior.

MY TESTIMONY

By Ruth Ann Stevens, Hamburg, N. Y.

I did not take His name in vain,
In haunts of vice I did not go,
I did not drink, I did not smoke—
But, oh, I needed Jesus so!

I passed the grim walls of the jail
And shuddered at their towering gloom,
Yet knew not I was prisoner, too,
For I was lost and bound for doom.

Oh, praise His name! He cleansed my heart,
Although a "good" heart it had seemed,
And save me from my "righteousness,"
A sinner—but by Christ redeemed!!

Into His Marvelous Light

LINDSAY—Edna Pittinger Lindsay, beloved wife of James Lindsay, departed to be with her Lord whom she loved and served faithfully, on the morning of October 29th, 1938. Funeral services were conducted for her Tuesday, November 1st, at the First Brethren Church of Washington and in the Methodist church of Unionville, Maryland. Burial took place at the Unionville cemetery. She leaves to mourn her passing besides her husband, two sons, James and Clifford, one daughter, Catherine, one brother and three sisters. Sister Lindsay had been a faithful member of the Washington Brethren Church since 1929 and her Home-going is keenly felt by the entire church. The funeral services were in charge of the undersigned, her pastor. Thank God, we sorrow not as others who have no hope.

HOMER A. KENT.

MILLER—Emma Elfreda Wolfe, daughter of Wm. R. and Mary J. Wolfe, was born near Bellefontaine, Ohio, April 16, 1866, and passed to be with her Lord on October 14, 1938, in the seventy-third year of her earthly pilgrimage.

She was united in marriage to Albert L. Miller in her early young womanhood, to which union two children were born. They are Gael Miller and Dewey Miller. She is survived by the two sons, four brothers, one sister, five grandchildren, beside a host of more distant relatives and friends. Sister Miller was left a widow when her children were quite young and by courageous, quiet, patient persistence she reared them to manhood and saw them in honorable positions in the world of men and events.

Mrs. Miller was a charter member of the Gretna, Ohio, Brethren congregation, and was faithful to her church and her Christian profession to the end. The daily paper of her home city said of her that "she was always a helpful person who had met life's obligations in a courageous manner." A fine tribute from those who had known her in daily life through long years.

Funeral services were conducted from the Leonard & Eichholtz funeral home, in Bellefontaine, Ohio, on Sunday afternoon, October 16, 1938, in charge of Rev. Vernon Grisso, of Ashland, Ohio, her pastor. Burial was made in the Bellefontaine cemetery. A crowd that used the capacity of the large funeral home, paid mute tribute to their esteem for a good woman. Sister Miller was a sister-in-law of the writer, who wishes but to add his assent to the tributes of friends and loved ones.

DYOLL BELOTE.

JOHNSON—Mrs. Daisy Johnson, aged 62, departed to be with Christ Sept. 7, 1938. Early in life Sister Johnson received Christ as her personal Savior, and her life has been eloquent testimony to her faith and devotion to "Him Who loved us, and washed us from our sins in His own Blood"; For many years she has been an esteemed member of the Turlock Brethren Church, and her home going will leave a vacancy which only the grace of God can fill.

Sister Johnson was a consistent Christian, a faithful and devoted wife, and a loving mother; Her life has been a blessing in this world, and may the memory of her Christian testimony continue in the name of the blessed Lord Whom she loved and served.

Funeral services were conducted by the undersigned, from the J. C. Guy funeral home. Interment was in Turlock cemetery.

EARL B. STUDEBAKER.

KESSELRING—Our first funeral at Hagerstown was that of Sister Jeanette Kesselring, a loyal and faithful Christian woman, and a charter member of this church. After a long illness and much suffering she passed away Sunday, October 16th at the age of almost 72 years. She is survived by a daughter-in-law, a grandson and a grand daughter, five great grandchildren, a sister, and five brothers. In the death of Sister Kesselring the Hagerstown church sustains a severe loss. A large concourse assembled of relatives and friends to pay their last respects. The writer had charge of the service, assisted by Rev. Dixon, pastor of The Church of The Brethren. Our good sister has only preceded us in that change that awaits us all: And to be ready for that change as she was ready should be the daily aim and endeavor of every child of God. May God comfort and sustain those who mourn her going.

Wm. H. BEACHLER.

YOU'LL THANK ME FOR TELLING YOU:

"..that through this Man (Christ Jesus) is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses." Acts 13:38, 39.

THE MEANING OF STEWARDSHIP

By Ord Gehman

(Third in a Series)

TIME

I have often desired the opportunity of exploring a diamond mine from which raw diamonds are taken. The weary miner at times must despair of his task as he handles the crude, unsightly and misshapen stones. There is nothing of beauty about that with which he works. Yet there must be in his mind something of the magnificient beauty of the finished product. But following the crude diamond until it falls into the hands of the finisher we find something else. He examines the stone carefully for flaws, then breaks it, cuts it, buffs it and then polishes it to bring out its beauty. In every step, he has one thought in mind—that of the finished product. Each facet sparkles with rare lustre, and until it does the diamond has not attained unto its full beauty. And so it is with this matter of Christian Stewardship. Until we have examined every facet and applied it to our own Christian lives, they will lack part of their true beauty through Jesus Christ. After all we as His children are merely reflectors of the Light and His beauty to the world. May God help us to try to apply our hearts unto wisdom.

TO WASTE 10 MINUTES EACH DAY FOR 20 YEARS WOULD MEAN THE LOSS OF ENOUGH TIME FOR A MISSIONARY TO PREACH 600 SERMONS, TEACH 640 BIBLE VERSES AND THEREBY WIN HUNDREDS OF SOULS TO CHRIST. WHAT ARE YOU DOING WITH YOUR TIME? IS IT DEDICATED TO THE LORD?

In this study it is the author's purpose to focus our attention on the Stewardship of Time in the Christian life. If we truly surrender ourselves and our talent to Him Who purchased us as we have found reasonable in our previous studies, is it not likewise reasonable to believe that our Time is His as well? May we seek His Word and His will together?

One of the most prominent questions in the minds of many Christians today is: What should or should not a Christian do? We find people trying to justify themselves on the basis of the conduct of other professing Christians. But you, my brother in Christ Jesus, are not my example, or that of any one else in Him. Our blessed Lord became the pattern for us because He participated in human experiences yet was untainted and perfect (Heb. 4:15). We are no longer our own, but we are bought with a price (1 Cor. 6:19-20). If we have thus been bought, our duty is toward the One Who has so purchased us. It no longer becomes a question of our desire to do or not to do as we choose, but what would He have me to do. No other individual enters into the consideration of your particular problem. As Christians we may help one another with the interchange of our experiences which may bear similarity, but ultimately you must solve your problem with Him Who purchased you on Calvary's tree.

May we, dear reader, investigate the Word of God together and seek an answer to our problems? I am convinced that His word does not leave us to flounder for His purpose in our lives. I also am further of the conviction that His Word and His Spirit will lead us into the way of best fulfilling His purpose in us. May I call your attention to just three outstanding factors from His Word for our Christian lives?

First of all, His Word admonishes us to keep girded in Him. Paul said to young Timothy as he penned those inspired words to him: "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled as a soldier" (II Tim. 2:4). If Paul realized such an obligation from the standpoint of worldly things, how much greater is our obligation to our Lord Jesus Christ Who laid down His life willingly to purchase us from the market place of sin and eternal death? If our Lord and Master was willing to pay such an awful price for unworthy mortals such as we, dare we refuse to busy our hearts, minds, and hands with tasks for Him?

While Jesus walked with His disciples He also taught them the vital factors of eternal life. He taught them regarding the infinite value of man's immortal soul by referring to the ravens, the lilies by the wayside, and the grass of the field. God cared for these things of our natural realm, and He knew that mortal man had need of clothing, food, and physical protection. Christ invited His disciples to put first things first. He said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). He appealed to them with the infinite love of an infinite God, yet one of these very disciples betrayed Him for thirty pieces of silver. But there were those who did yield to Him entirely. Unto them He said, "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he

shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him" (Luke 12:35-36). And notice, dear reader, that if we remain faithfully girded in Him and doing His will, that "He shall gird Himself, and make them sit down to meat, and shall come and serve them" (Luke 12:37b). It no longer remains only our duty and responsibility to busy our feeble hands and palsied knees with tasks for Him, but it is a privilege that even the angels in heaven would choose if they could. When we pause to ponder the magnitude of God's great plan for those who love Him and accept His precious Son, Jesus Christ, we are made to cry out with the Apostle Paul, "O, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past tracing out" (Rom. 11:33). Ours, then, is the matchless opportunity of serving Him Who loved us. In view of that awful sacrifice He made willingly and without murmur for us, how can His child fritter away precious time in the worthless things of the world? Remember, Christian, your Lord and mine is going to rend the heavens one of these days and call in tones of love to His beloved bride, the Church. Do you want to be found in a questionable place doing questionable things when Jesus comes? Do not be discouraged, but gird yourself in Him and do His blessed will. The highest success possible for man to attain is not to amass a vast fortune, or dictate to the world or any part of it, but to know and do God's will.

In the second place, let us think positively rather than negatively of the Christian's time. While you are girded in Christ Jesus you will busy yourself with honorable tasks. Christianity is not a negative system of ethical and religious precepts, but a vital, positive, and peculiar manner and way of life. Being girded with eternal life and peace in Christ Jesus, honorable deeds become the rule and not the exception of the Christian life. If our lives are truly hid with Christ in God, as in the case with every one of God's believing children, our hours are filled with right things for Him. The means are never justified by the end, regardless of how it may appear to the finite minds of men. It is a travesty when Christian men descend from the plane of straight-forward Christian conduct. We dare not forget our obligation of practical Christianity. It is my humble opinion that we as Christians have failed unless we have grasped the full significance of practical Christianity. Christ spoke of this wise: "But take heed to yourselves, lest haply your hearts be overcharged, with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:34-36). Paul admonished the Ephesian Christians to "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil" (Eph. 5:15-16). The Revised margin gives for redeeming the time buying up the opportunity. O, Christian, redeem your time, for Jesus' sake.

In the third place, let us notice briefly the guarantee of reward. To many people one of the greatest questions in their minds is, "What am I going to get out of this or that?" It is a legitimate question but by no means the primary consideration. The faithful Christian life is one of appreciation of God's goodness in proffering and giving salvation full and free in Christ Jesus our Lord. The Christian's life and experience is two-fold: happiness and peace in this present life and everlasting joy and reward hereafter. Christ said, "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you; for Him the Father, even God, hath sealed" (John 6:27). Herein lies the double assurance given by Christ and the Father. What more could we ask?

O, Christian friend, when we truly belong to the Lord Jesus Christ, and believe in Him, the days do not hold enough hours for our service for Him. That one who is busied with tasks for the Lord Jesus Christ to His glory is beyond question the one in whom His love abides. By His grace and mercy, let us from this hour henceforth busy our hands and employ our lives for Him Who loved us. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

SIGNS OF THE TIMES

(Continued from page 9)

From the whirlwind and the flame	I Thess. 4:17
Mighty Head, Thy members claim	Col. 1:15, 18
Where are they whose proud disdain	Luke 19:12, 27
Scorned to brook Messiah's reign?	Matt. 13:41-42
Lo, in waves of sulphurous fire	Luke 17:27-30
Now they taste His tardy ire	Rev. 19:20-21
Fettered till the appointed day	Rev. 18:3, 5, 9
When this age shall pass away	2 Pet. 3:10
Where the Cross of anguish stood	Isa. 53:3, 5, 12
Where Thy life distilled in blood	John 19:34
Where they mocked Thy dying groan	Mark 15:29
King of Nations, plant Thy Throne	Isa. 24:23; Jer. 10:7
Send Thy law from Zion forth	Zech. 8:3
Speeding o'er the willing earth	Dan. 2:35, 44
Earth, whose Sabbath glories rise	Isa. 40:1, 9
Crowned with more than Paradise	Psa. 67:6
Sacred be the impending veil	I Cor. 13:12
Mortal sense and thought must fail	I John 3:2
Yet the awful day is nigh	Luke 21:31
Men shall see Thee eye to eye	Rev. 1:7
Be our souls in peace possessed	2 Thess. 3:5
While we seek our promised rest	Heb. 4:9
And from every heart and home	2 Tim. 4:8
Breathe the prayer, "Oh Jesus, come!"	Rev. 22:20

—By Charlotte Elizabeth

Our Jewish Department

By Mrs. Solverud-Knutson

"A COMFORT TO THE JEW AND AN EYE OPENER TO THE GENTILES"

THE LAND OF PALESTINE

The most loved and talked of land in all the world has many titles given to it by the inspired writers of the Holy Scriptures. It is known as Canaan, The Land of Milk and Honey, Palestine, The Land of Israel, The Land of the Hebrews, The Land of Promise, The Land of Judah, The Land of Jehovah, The Holy Land, and Immanuel's Land. The three last names mentioned surely gives the whole country a religious atmosphere and makes every mount, dale and rock a sacred object. What other country can boast of such sacredness? I firmly believe Palestine is set apart from all other lands by the Creator for a special purpose, which is yet to be fulfilled.

Palestine is that portion of the earth's surface chosen by God as the theatre of the most momentous events in the history of man. It is located along the eastern border of the Mediterranean Sea covering about 12,000 square miles. According to historical records the children of Israel never exceeded more than five or six million in their palmiest days. But in our day and age when Israel shall return to the home land they shall occupy greater Palestine. For want of space I beg you to read Jeremiah, chapter 30. It will be a comfort to the Jew and the Gentiles need that knowledge lest they forget to prepare against the day when God s wrath shall be visited upon them.

The Greater Palestine is found described in detail by Ezekiel 47:13-21. Study those passages carefully. God favored this great prophet by giving him a vision where he unfolded the boundaries of Greater Palestine to him as it should be in the latter day (our present age). From the boundaries given in the above reference competent scholars estimate that according to the description given in Ezekiel Greater Palestine will cover an area of 300,000 square miles or 192,000,000 acres. This makes Palestine twenty-five times larger than the country indicated on our maps. We know from past history that the children of Israel have never come into actual possession of more than a fraction of their promised inheritance. Thus we see Greater Palestine will have a much larger area than France, which is 212,659 square miles or 136,000,000 acres. France has a population of about 40,000,000 at present. Thus we find each person in France gets an allotment of only 3 and 2-5 acres. The present population of the Jews now scattered in all parts of the world is about 18,000,000. In case they should all return to Palestine and the 192,000,000 acres divided among them we find each person would receive an allotment of 10 and 2-3 acres.

Since the children of Israel have never come into possession of the land as given them by divine promise, can we not plainly see that a great future is yet in store for this ancient race? In order that any individual family or race can claim a piece of land they must hold a title to same. The Children of Israel hold a flawless title to Palestine. These titles are based upon six modes of obtaining property in land. We are all acquainted with the homestead law. Canaan was homesteaded for Israel long before they came into existence. This is proven by two lists of names, one in Genesis 10th chapter and the other is found in I Chronicles 1st chapter. In both lists we find the name Peleg, which means division. Peleg was a son of Eber and fourth in descent from Shem and is outstanding because in his day a great event took place in the history of man. Genesis 10:25, "The name of one was Peleg for in his days was the earth divided." The same passage is also found in I Chronicles 1:19. How did God divide the earth? Deut. 32:8, "When the Most High assigned to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the peoples according to the number of the Children of Israel." The above divine comment shows us that the division was made among the nations with reference to their earthly inheritance and here we discover that the land was divided according to the allotment made to Israel. It surely appears that Israel's assignment was made first and then the Gentile nations received their assignment around that of Israel. Knowing the above facts we can easily understand this well known passage concerning Jerusalem, "I will set thee in the midst of the nations." Jerusalem was to form the hub of the world with Israel as the twelve spokes, while the Gentiles formed the rim of the great wheel of earthly inheritance.

As we look upon the map it is easy to see that Palestine forms the center of the three continents, Europe, Asia and Africa. It is sometimes called the bridge of the nations. Great international highways pass through it and for ages opposing nations have met on her territory in deadly conflict to settle their disputes. It has been said by great writers that Palestine occupies the most strategic position of any nation on earth whether considered geographically, politically, economically, educationally, or religiously. Some call it the heart of the world for the reason it occupies a position where it can and does throb out its influence to the remotest bounds of all the earth. May it not be correctly said that God Himself selected this remarkable land for Israel 251 years before Abraham, father of Israel, was born? To me it surely appears that God had the land in readiness for them long before they came into existence; therefore have we not a right to believe that Israel holds Palestine by homestead rights? How concerned God has been about this people, and I can not help but believe there is a great mission on earth yet to be fulfilled by them.

Israel's second title is by right of conquest. Joshua 11:16-19, "Joshua took all the land." "Joshua made war a long time with all those kings. There was not a city that made peace with the Children of Israel save the Hivites, the inhabitants of Gibeon: all other they took in battle."

The third title is by right of tenure. Israel occupied the land for 845 years. Then they were captured by Nebuchadnezzar, the first Gentile world ruler, and were held at Babylon for a period of 70 years. During the reign of Cyrus they were allowed to return and reoccupy the land for 605 years. Again in 70 A. D. they were carried away by the Romans under Titus. Such long occupancy upon their homestead entitled Israel to claim the land by right of tenure.

Israel's fourth title is by claim of gift.. Genesis 13:14-15, "Lift up now thine eyes and look from the place where thou art northward, southward, eastward and westward; for all the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." What God has permanently given to Israel cannot be given to another. They have received it as a gift from God and can hold it as such.

The fifth title comes by right of covenant. Genesis 17:3-8, "And Abram fell on his face; and God talked with him saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations.....And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Genesis 17:9-10, "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee. Every man child among you shall be circumcised." Here we learn the rite of circumcision with this covenant making it a blood covenant which is the most binding of all contracts. To me this covenant is unmistakably clear and woe to that nation or nations who will dare to dispute Israel's right to possess their own land.

The sixth mode by which Israel can claim the title to Palestine is by right of purchase. We can look for this claim to be pushed forward in the near future.

Originally this land was called Cana-

an. Later it was known as the Holy Land because God has set it aside for His purposes. Palestine came to be used from the Hebrew word Philistia which meant, that long strip of land lying along the coast of the Mediterranean Sea. Through this region lay the highway between Egypt and the northern countries. Thus the name Palestine was gradually extended to the country farther inland.

During the reign of David and Solomon, Palestine embraced all the land lying between the river of Egypt and the wilderness of the south, and Lebanon and the great river Euphrates on the north and east and the Mediterranean Sea on the west. David and Solomon pushed their conquests up to the borders of the great Asian River, but they held these territories for a very short time. During the reign of David the Children of Israel were firmly established in their land and became the greatest and richest empire up to that time. Under Solomon the kingdom had reached its highest state and as long as they were true to God and kept His statutes, the empire enjoyed the greatest blessings. I Kings 4:25, "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." All went well until Solomon turned away from God; his last years were no longer peaceful, strife and struggle came upon the people and they continued to go down until it culminated in the captivity of the ten tribes by the Assyrians in 721 B. C. and later the two tribes by the Babylonians in 606 B. C. Israel had at this time gone down and were finally driven from their land while the Gentiles had gained supremacy and power.

Before the children of Israel entered the land of their inheritance Moses gave this warning: Lev. 26:27-28-31, "And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you and also in fury; and I even I will chastise you seven times for your sins." "And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors." "And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it."

For many centuries the land of Palestine has lain desolate and waste. The well known Hebrew Moses, the greatest of all leaders with other prophets warned the chosen people of God, that if they disobeyed God's commands their land would become desolate and their cities waste, and they themselves would be scattered to the ends of the earth.

We all know the time came when Israel were scattered and now we find them in every country. The beloved city of Jerusalem was destroyed and with it the Temple was brought to ruins and the chosen people met with persecution in every nation where they took refuge. Gradually the land became waste. To me it looks as if the very soil could not produce food for the strangers that took possession of it. "Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths." God's warning comes into remembrance. Deut. 11:16-17, "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods and worship them, And then the Lord's wrath be kindled against you and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly off the good land which the Lord giveth you." The time came when the latter rain was taken away and the land could not yield her increase. Crops brought forth little. The flocks could not find sufficient to feed upon and the water supply became very scant. The desolation extended from north to south and from east to west. Mark Twain on his visit to Palestine said, "I have never seen such desolation. From the waters of Merom we travelled over thirty miles in either direction and found only three small clusters of Bedouin tents. Not a single permanent habitation did I see. One day we rode ten mile and saw less then ten human beings." "I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it." No visitor to Palestine can stand by deserted Ain Mellahah and say the above prophecy has not been fulfilled in all completeness.

DID YOU EVER SEE..

A dancer faithful at all the prayer meetings?

A card player enthusiastic as a soul winner?

A movie fan over subscribing to the church finances?

A vulgar person, reverent?

A parent, desiring to have children in the society columns, weep for his children's salvation?

A worldly church blessed by the Holy Spirit? —Sel.

OBJECTIVES FOR BRETHREN LAYMEN ADOPTED AT WINONA LAKE, AUG. 27, 1938

1. We suggest that a more compact national organization with dues of twenty-five cents be affected and that an effort be made to organize the men in each local church.

2. We suggest that a topic for each month in the year be provided by the Executive Officers, said topics to be published in the Brethren Evangelist.

3. We feel that a closer relationship should exist between the pastor and the laity and therefore recommend that each local organization definitely offer its services to the pastor.

4. We suggest as a goal along spiritual lines that the New Testament be read through within the year.

5. We believe that we can be more effectually used of the Lord if we have some definite project in mind.

After considering the various boards and major interests of the Brethren Church and how they are being provided for, we found that perhaps the most neglected of these is that of Benevolence. We suggest, therefore, that the laymen of our church work along definite lines to provide funds to care for our aged ministers and the Brethren Home; that we make the Benevolence Day Offering, which is taken in February, our special care; that if possible a program be put on by the laymen of the local churches on the day the offering is lifted, or at least that the Laymen's work be recognized in some way in the worship service.

THE LAYMEN AND THEIR WORK

In accord with the second objective adopted by the laymen at their meeting at Winona Lake, the officers of the national organization have made out the following monthly list of topics as suggestions for the laymen's meetings in the local churches.

We are very sorry that two months have gone by before this material could be assembled. This delay is due to the fact that it was necessary to do the work by correspondence since time did not permit its being done at Conference after the objectives were adopted.

MONTHLY TOPICS FOR LAYMEN'S ORGANIZATIONS

September: The Laymen's Organization

The first objective adopted by the laymen at national conference was that an effort be made to organize the men in each local church. Existing men's organizations may function as a laymen's group. If there are none, one should be organized and a program for the year planned. Write the national officers for suggestions and a sample constitution.

October: Aiding the Pastor

This is in accord with the third objective adopted at Winona. Ask the pastor for definite projects or things to be done. Some suggestions are visitation, personal work, improvement of the church building or grounds.

November: Encouraging Boys' Work

Consider the needs of the Boys' Brotherhood, Sunday School classes or other groups that exist or should exist within the church. This is the usual month for Father and Son Banquets, which should be promoted by the laymen.

December: Bringing Gifts to Jesus

At the Christmas season attention should be turned to giving to the needy in the local community or in other lands.

January: Financing the Church

At the beginning of the year it is well to consider church finances as well as personal finances. Study the scriptural injunctions on tithing.

February: Honoring the Aged

In accord with objective five adopted at Winona, the laymen are making

the care of the aged ministers and the Brethren Home their special concern. The cause should be presented to the entire church and emphasis placed upon the offering taken this month for this purpose.

March: Evangelizing the World

Revival meetings are frequently held about this time of year. Laymen should definitely assume a special responsibility in this connection.

April: Reading the Bible

In objective four of the program adopted at national conference, the New Testament is suggested as a goal for the year. Devote at least one meeting to this goal and to the importance of Bible reading to the Christian. Write for a special program of emphasis on Bible Reading which was used by one church.

May: Studying Brethren Church History

A meeting could well be devoted to the early church leaders or the historic church doctrines, or the influence of the denomination upon the nation and the world. Write for program used by another church in this connection.

June: Encouraging Young People

This is the month of high school graduations. Recognize the achievements of your young people with a banquet. Promote a program to see what can be done to help each one further his Christian education. Young People's Camps and possibilities of college should be discussed with each boy and girl.

July: Showing Christian Patriotism

Much is said about patriotism on the Fourth. Consider its meaning from the Christian's viewpoint. Also consider his civic responsibilties.

August: Enjoying Christian Fellowship

Every organization should at least once a year have some form of outing where a closer fellowship and where opportunity may be given to emphasize the revelation of God in nature.

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C. E. Topic for Juniors

December 11, 1938
HOW GOD SEES THINGS
Leader

One of the lessons we as children have to learn through experience is that mother knows best. Most of the time we do as she says without questioning. We know that she would not ask anything of us that was not for our gool. But then there are times when her "no" seems hard. We do not understand why she should say no. We do not see why it is not good for us to have our way. We do not realize at the time that our parents forbid us the things that seem harmless to us because they see the end they lead to.

God's commands sometimes seem hard, but He asks nothing of us that is not for our own good. He forbids some things that look pleasing to us because He knows the awful end they lead to. The Bible tells of many instances where God's commands were not carried out. Men and women preferred to follow their way instead of God's way and their lives were failures. But the Bible also tells of those who listened to God's commands and did as He told them. There was no failure in their lives. There was victory instead. God always knows best. He sees things from the beginning to the end, whereas man can only see the beginning. He knows how everything is going to end and can lead us in the right way. God has given to each of us very definite commands. Are we going to trust Him and obey these commands or are we going to go our own way?

For Discussion
SOME COMMANDS FOR THOSE WHO ARE SAVED

1 Cor. 3:10-15 — Careless saved people will lose rewards. That is why God makes such commands as in Colossians 3.

I John 2:28 — Some saved people will be ashamed when Christ comes, so God makes such commands as in Eph. 4:1-3.

SOME COMMANDS FOR THOSE WHO ARE LOST

Matt. 6:33 — "See ye first the Kingdom of God." Rev. 20:11-15, Rom. 2:1-6—How do you suppose sinners will feel when they stand before God? Is Matt. 6:33 unreasonable then?

Matt. 10:26 — Mark 4:22, Luke 8:17, 1 Cor. 4:5—Everyone's thoughts and motives will be exposed before the whole world. How would you like everyone to know all the sinful things you think or do in secret? No wonder God commands in Phil. 4:8-9, I Cor. 10:31.

Luke 16:19-31 — Hell is a terrible reality. So God warns against the love of the world as the rich man did. I John 2:15-17.

Examples

Lesson 3, Year 1, Part 1, True Stories from the Long Ago, It seemed best to Eve to listen to Satan instead of obeying God. Note the awful results.

Lesson 5, Year 1, Part 1, True Stories from the Long Ago, The People of Noah's day were satisfied with one way and refused God. Note results. It didn't pay.

(It is suggested that the Juniors be given an opportunity to suggest other stories of those who thought their way best and disobeyed God and discuss results.)

C. E. Topic for Young People

Topic for December 11, 1938
HINDERANCES TO PRAYER
(John 16:22-28)
Suggestions for the Leader

Prayer is a Christian privilege and a source of comfort that the world can not duplicate. Unsaved and wicked persons might share in the blessings of a Christian community, as the refreshing rain from above will fall on the just and unjust alike. However, they do not know the joy of prayer. Saved persons alone, know of the special provision and institution of prayer. There are different kinds of prayer. There is a definite instruction as to the importance and manner of prayer. These things are found in the Bible. Likewise there are hinderances to prayer. Somethings we may do or fail to do will destroy the privileges of effective prayer. It seems that every believer would want to study this topic because so few live up to their opportunities of prayer and so many are defeated at the place of prayer.

During the discussion of the topic tonight, we will analyze the one phase. Perhaps you will be able to see the very point that will help you. Discover the hinderance and then apply the remedy. Each of the hinderances is based upon scriptural statements. After all prayer is between God and man and God has a right to say something about the communication and conversation.

The topic will be helpful anl practical if your prayer life is enriched and many are led to the place of deciding to be faithful in prayer.

1. Failing to Address the Father and ask in the Name of Jesus is a hinderance to Prayer. John 16:23-24.

This may seem to be a little matter but it is not. God is concerned about the form and manner of prayer. The meaning of it is that the Father is recognized and acknowledged and the Lord Jesus is honored.

People of false religious faiths will stand and pray or repeat prayers that are not distinctly Christian. In all of our praying, we better be concerned to whom we pray and upon what ground or basis.

There are various names that refer to God the Father and various names that refer to God the Son. Any of these are acceptable; but they must be clear and definite.

Do not miss the fact that some fail

at prayer because they simply do not ask. Undoubtedly scores of Christians would get through with prayer if they would only ask.

2. Asking Amiss is a Hinderance to Prayer. Jas. 4:3.

"A selfish purpose in prayer robs prayer of power," says R. A. Torrey. Some prayers have a selfish motive back of them. In this case, James says that they want things to consume them upon their lusts. The Revised Version is even plainer in saying, "That ye may spend it in your pleasure.' '

It is entirely possible for a person to ask for something that is honestly considered to be for the good. Neverthless, God knows that it would not be so used. Many times we are made to see that after several months or years passed, we really asked for the thing that we should not have received. We change our minds; while God knows all things from the beginning.

Let every Christian Endeavor member come to the place where his or her will in the matter of asking for things is completely given over to the Spirit of God. We ought to ask for things that we both need and will be a blessing for us and others.

3. An Idol in the Heart will cause God to refuse to listen to our Prayers. Ez. 14:3.

An idol is anything that crowds Christ out. We may put up idols unawares. The warning of it all is that nothing should become so dear to us that it stands in the way of worship to God. Testimonies are given to the effect that people have kept things in their hearts as so precious that they worshipped them. Then God had to remove the idol to regain His rightful place. Possessions have been taken away and children have been snatched from their parents as well as many other things that worked a change in the hearts of those remaining.

We have a right to love things and people. Nevertheless, nothing dare turn us away from the Lord. If it does, the Word calls it a stumbling block.

4. A Deaf Ear toward the Poor and Needy will hinder Prayer. Prov. 21: 13.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. There are many people that are poor in this world's goods that need help. There are many more that are poor in spiritual things. They are in need of spiritual help. It may be that we do not have much of the necessities of life to give now but we certainly can be generous in giving help for the soul.

Stingy men are men that are powerless in prayer; generous men are men that are mighty in prayer. Whatever we have and can do for the cause of Christ will not go with out a reward. As we give, it shall be given unto us (Luke 6:38).

5. An Unforgiving Spirit is a Common Hinderance to Prayer. Mark 11:25.

To have ill-will toward a person or hold a grudge will ruin your prospects for successful prayer. It is utterly foolish to expect God to forgive us of our sins and wrong doing and then refuse to forgive those that have harmed us.

Spite work and strife should never be found true of any Christian Endeavorer. The Lord will take care of us and those that attempt injury toward us. The pity of this whole matter comes when we fight back and forget the Bible idea of forgiveness.

Before anyone gives up praying or neglects it, they should make sure that they are not harboring a bad feeling against another. When we forgive others, we can come with boldness to ask to be forgiven.

6. Doubt is a fatal hinderance to Prayer. James 1:5-7.

Faith is an importance part of our prayer life. It means that we are expressing our belief that God is able to do the thing we ask. It also means that we are trusting in the Lord to bring the best thing to pass according to His will.

Everyone can see the uselessness to pray to the Lord for definite items and then have doubt that God can or will answer them.

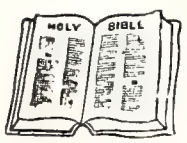
Ask someone to tell the story of the woman who wanted a hill removed from the place it obstructed her view. The morning after the prayer was made she arose and said, "Just as I thought."

As we pray we ought to go on about our work as though the answer is on the way. Thank God for answered prayer even before you can see all of the evidences.

Questions

1. What are some things we might pray for but not receive because they would harm us?
2. If we are sincere in praying but do not know how to ask for things, what does the Holy Spirit do for us? Rom. 8:26.
3. Is it a sin for a Christian not to pray? I Sam. 12:23; I Thess. 5:17.
4. What is our promise that God will supply our needs? Phil. 4:19.

Topic for December 18, 1938, "The Holy City."



NEWS FROM THE FIELD



ROANOKE, VA.

Again the Roanoke church sends greetings to the Brethren. Less than two weeks after the close of our revival, our Vacation Bible School began, with Mrs. E. B. Murphy in charge. Following the revival so closely, we wondered if there would be a goodly number of confessions, as we had last year. However, 14 boys and girls made a first confession of Christ as their Savior. Since then there have been a number of first time confessions at the regular church services. Most, if not all of these, have come from the Bible school. This speaks very highly of the way our Bible school teachers have been presenting the Word from Sunday to Sunday.

During the summer one of our midweek services was led by Rev. N .W. Jennings, of Calif., and a few weeks later another service was led by Rev. Freeman Ankrum, of Linwood, Md. During the pastor's vacation our pulpit was filled one Sunday each by Mr. Simmons of Covington, Va., Mr. Preston Campbell of Washington, and Mr. Vincent Clingenpeel from our congregation. We were glad to have these visiting brethren with us.

At the annual business meeting in October quite a few new names were selected to fill various offices and committee assignments. At this meeting our Treas. Mr. R. G. Perdue reported the finances in good shape, with the exception of current expense fund which was in the red. Most of this was accounted for because this (fiscal) years coal was bought and paid for last year. Usually that item was stretched out over much of the year. This report also showed that the church handled in excess to $6200.00 during the year. Almost exactly 25 percent of that amount was given to missions and benevolences.

During the summer our attendance dropped a bit at some of the services. We believe this was due to the fact that this year more of our wage-earners were given paid vacations than ever before. Loss of interest did not seem to enter into the matter of attendance. During the late summer and early fall there has been a decided pick-up in our attendance, which is truly encouraging. There is no contest of usual stimulous, so we have hopes that this shows a healthy numerical growth. And we believe our members are growing also in grace and knowledge of our Lord.

During October some new records were made in our Bible School, of which Mr. S. M. Coffey is General Supt. Rally Day hit a new peak with 275 out for service. The five Sundays in October each saw an attendance of over 200. Never before in our church

have we had over 200 on more than two consecutive Sundays. This increase naturally reflects in the Church attendance ,which is an encouragement to our beloved pastor, Bro'her Koontz. During recent months our church and Bible school have made contact with several new homes.

At our fall communion service, the last of October another new record was reached of about 25 percent in attendance over any previous communion service. A goodly number of our new members were present, and some of the older ones who had missed this sacred service for some time were present.

For a number of months Rev. H. W. Koontz and Rev. Bernard Schneider have been working on plans for a Bible School. Plans were completed and the school started the last Tuesday of October with 47 enrolled. The following week between 55 and 60 were present. The plans are to hold classes each Tuesday for 10 weeks, with Brother Schneider driving over from Covington for his classes. The school is interdenominational and several denominations are represented. The cost is very nominal, $1 per term, but Brother Koontz emphasized in his announcements that anyone not able to pay it would be welcome. The enrollment fee is not to make money, but rather to defray Brother Schneider's expenses for driving over from Covington. The church asks the prayers of the brotherhood that the Lord's blessing may rest on this new venture.

The week of Nov 6th many of our members contemplate several trips to Brother Patterson's church at Hollins where Dr. Alva J. McClain will hold a week's Bible conference.

Our Evangelist readers have recently been rejoicing in the victories reported from other churches, and we hope others will be interested in the encouraging outlook from this portion of the Lord's vineyard.

W. V. Findley.

LEAVING FOR ARGENTINA

Since General Conference it has been my privilege to be engaged in writing some books which I have long desired to prepare. It has been necessary to do the preliminary work here, but I hope now to continue the writing in Argentina.

I have arranged to sail, if the Lord will, on the S. S. Uruguay, of the American Republic Line, No 5, Broadway New York. Letters sent to me at that address will be delivered until the date of sailing, Dec. 3rd at noon. My permanent address in this country is Warsaw, Indiana, and letters sent there will always be forwarded. My permanent address in Argentina, until further notice, is The Modern English School. Cordoba, Argentina, but my residence for the next six months is to be at 518 Boulevard Junin, Cordoba, Argentina.

I wish at this time to express my gratitule to all the friends who have treated me so royally in my visits among the churches in behalf of foreign missions. May God bless and keep you all.

C. F. YODER.

RESIGNATION

I have this day tendered my resignation as a member of the Missionary Board of the Brethren Church to take effect at once. My only reason for remaining on this Board, was that I thought I would be able to make a contact between the Missionary Board of the Brethren Church and The Brethren Home Missions Council so as to further the work of Home Missions in the Brethren Church, but recent developments as to the business methods of the old board make this impossible.

Very truly yours,
EDWARD H WOLF,
Nov. 10. 1938 Philadelphia, Penna.

WASHINGTON D. C. REVIVAL

The Washington Church has recently experienced a two weeks revival under the leadership of Rev. Robert D. Crees, pastor of the First Brethren Church of Waynesboro, Penna. The meeting began on Sunday, October 16th and closed on Sunday, October 30th. Two weeks previous to the opening of the revival we observed Rally Day in the church at which time a record attendance for such a day was recorded in the Sunday School, namely 398, and helpful services were conducted throughout the day. One week previous to the revival the church observed its regular Fall Communion at which time over 200 folks partook of the sacred ordinances of our church. Thus we sought to prepare ourselves for the series of meetings with Brother Crees.

Brother Crees proved himself to be a worthy workman. He labored untiringly both in the pulpit and in visitation. His messages were true to the Word and brought conviction to hearts of the unsaved. His invitations were straight-forward and appealing. There was nothing sensational about his methods. Just the faithful proclamation of the Word was relied upon to bring results. And the Word did not fail to do its work. Many rededicated their lives to a closer walk and a fuller service. Some gave themselves to Christ for the first time. Homes were united in the Lord. Prayers were answered which had been ascending to the throne of grace for a long time.

Evangelist and pastor made many calls and made many contacts during the meetings. The membership of the church, and particularly the Seventy Group, and the Sunday School teachers cooperated with us in this work of visitation. As a result there were many strangers in our services from night to night. The harvest was not completely reaped but we are expecting that we shall continue to gather in precious souls as a result of efforts put forth at this time.

One evening a delegation of over forty members of the Waynesboro congregation came down to lend encouragement to the meetings. They brought the special music on that night. There were several special nights during the meetings which added interest. A chorus choir stood loyally by us all through and helped no little with their service. Many homes were opened for the entertainment of the evangelist and also the pastor and his family during the two weeks. This was enjoyed to the full.

There were 29 folks who came forward during the meetings, mostly for first time confessions. Eleven of this number have already been baptized, mostly adults. Others will follow. In addition a large number of the church members came forward in the consecration service on the second Sunday morning to give themselves anew to the Lord.

We leave the results of the meeting with God. We praise Him for the victories won and trust that we shall be able to go forward to better things for Christ in the days that are ahead. As we look for the coming of the Lord we ought to be busy in His service. Greetings to all of the churches.

HOMER A. KENT, pastor.

RESOLUTIONS OF THE FIRST BRETHREN CHURCH OF CLEVELAND, OHIO

Regarding its Relationship with ASHLAND COLLEGE

Inasmuch as the Ashland College controversy within the Brethren denomination is not a new issue, but one of many years standing,

And since said controversy has now reached the point where it is both overshadowing and hindering the real purpose of the Brethren Church in serving the Lord Jesus Christ,

And since it has now become the basis for discrimination against those churches which can no longer support Ashland College,

And since such discrimination is already proving a serious handicap in the work of this Home Mission Church, which is one of the young Home Mission churches in the land,

That we, therefore, the members of the First Brethren Church of Cleveland, Ohio, feel it our duty to the Lord Jesus Christ to hereby renounce any and all official relationship with Ashland College,

And that we shall henceforth give it only such consideration as might be extended to any other secular educational institution,

And that we also favor a complete divorcement of Ashland College from all the affairs of the Brethren denomination,

And that this resolution be spread upon the minutes of this church and copies of same be sent to Dr. C. L. Anspach, President of Ashland College; and to C. W. Mayes, Editor of the Brethren Evangelist for the purpose of publication at the earliest possible date.

And that we hereby pledge our cooperation with Brethren Churches everywhere, in the real purpose of the church, namely: the evangelization of the lost both at home and abroad.

These resolutions were passed by the congregation of the First Brethren Church of Cleveland, assembled in special congregational business meeting on November 3rd, 1938.

Signed: TOM HAMMERS, Pastor
16311 Nelaview Road
East Cleveland, Ohio.

RESOLUTIONS OF THE FIRST BRETHREN CHURCH OF CLEVELAND, OHIO, REGARDING ITS RELATIONSHIP WITH THE MISSIONARY BOARD OF THE BRETHREN CHURCH

We, the members of the First Brethren Church of Cleveland, Ohio, assembled in a special congregational business meeting on this, the third day of November 1938, for the purpose of considering a communication received from the Missionary Board of the Brethren Church under date of October 22, 1938, desire to make the following statements:

FIRST: That we, with grateful hearts do hereby express our appreciation and thanksgiving to our Heavenly Father,

For establishing this Home Mission Church here in Cleveland, and

For His dear people everywhere who have shared in this work through their many gifts and earnest prayers, and

For the Missionary Board of the Brethren Church which until recently administered those gifts in assisting with the expenses of this work, and in securing for us a parcel of land as a site for our church building, and

For the untiring efforts, counsel, and personal interest of Brother R. Paul Miller ever since the inception of the Cleveland work, and

For the progressive Home Mission Program of the Brethren Church by which the Cleveland Church was made possible, and which program until recently was the policy of the Missionary Board of the Brethren Church.

SECOND: BUT NOW, that the Missionary Board of the Brethren Church has undergone a complete reorganization, has changed its policy, has discharged its very efficient Field Secretary. And since its membership seems more vitally concerned over the future of Ashland College, than over the success of Home Missions in the Brethren Church, as evidenced by recent actions and by the following quotation from a member of the Board, Elder George C. Carpenter, in a letter which he had written to the pastor of the Cleveland Church under date of March 12, 1938 and which reads:

"I congratulate you on the report which you have prepared, a copy of which is before me. I like your system and financial methods, etc. From the start of the work in Cleveland I have been very much interested in its success and have felt that I wanted to help it along in every way possible.

"However, if you and your people under your leadership are turned against our college and seminary at Ashland and are supporting the new seminary movement, then I cannot conscientiously give my support to your work."

And since said Board has already discriminated against this congregation by deliberately withholding salary due its pastor, a certain percentage of which funds were given by the Cleveland Church in the 1937 Thanksgiving Offering,

(Please see footnote regarding this statement).

That, in view of these things, we therefore, the First Brethren Church of Cleveland its Pastor CANNOT CONTINUE OUR ALLEGIANCE TO THE MISSIONARY BOARD OF THE BRETHREN CHURCH, nor shall we from this day henceforth expect any further support from the aforementioned Board,

And we do hereby sever any and all relationships with the Missionary Board of the Brethren Church, whose present policies are both a demoralizing and hindering influence in this work.

THIRD: Since the Cleveland Church exists today, only because of a progressive Home Mission policy in the Brethren Church, and since this congregation from the very beginning has been supporting that policy with both its gifts and prayers,

And since there has been recently organized within the Brethren Church, the Brethren Home Missions Council, whose membership is committed to an aggressive, evangelistic, Home Mission Program such as the world sorely needs today,

And since this congregation has the utmost confidence in this new Home Missions Council,

That we therefore do now appeal to said Council for such aid as they might be able to extend in helping continue this work to the point where it will be self-supporting,

And that we pledge our allegiance and wholehearted support to the Brethren Home Missions Council.

FOURTH: That these resolutions be spread upon the minutes of this church, and copies of same be sent at once to the officers of the two Mission Boards, and a copy to the Editor of the Brethren Evangelist for publication at a very early date.

NOTE: On November 4, 1938, the **day following** the passage of the above resolutions, and **AFTER** copies of same had been mailed as indicated, **The Pastor of the Cleveland Church Received A Salary Check from the Missionary Board of the Brethren Church** under date of October 28th, 1938 and marked October salary.

This statement is made in all fairness to the Mission Board in order that you might know that WE HAVE BEEN PAID.

Let it be clear however, **that it was not until AFTER the above resolutions had been passed that we received the October salary.** Exactly eight weeks had elapsed since we had received our September salary, and during this interval we had received but one communication from the Board, dated October 22nd, in which we were asked, "Will you kindly inform us if you expect any further support from this Board...." We replied by asknig just when we might expect to receive our October salary **and had received no reply to this inquiry** at the time the above resolutions were passed, and in which resolutions we also answer the Board's inquiry.

These resolutions were passed by the congregation of the First Brethren Church assembled in special business meeting, on Nov. 3rd, 1938.

Signed: TOM HAMMERS, Pastor
16311 Nelaview Road,
East Cleveland, Ohio.

SLEEPING PILLS

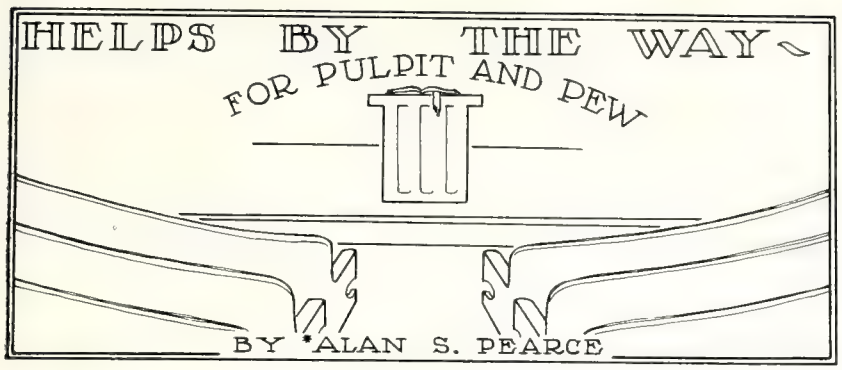
(Continued from page 2)

of soul he says: "Go to the ant thou sluggard; consider her ways and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little more sleep, a little more slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth and thy want as an armed man" (Prov. 6:6-11).

Seneca said: "It is a shame not to learn morals from the small animals." But another says: "What a proof is it of the degradation of the fall, that man, 'created in the image of God' and made wiser than the creation should be sent, as here, to this insignificant school for instruction! The ant, having no guide to direct her work, no overseer to inspect her, or ruler to call her to account; yet gathereth with diligent foresight the summer and harvest store for her winter need."

O! that the spiritual sluggard would "consider her ways and be wise." "Behold, now is the accepted time; behold now is the day of salvation." That "meat which endureth unto everlasting life, which the Son of Man shall give unto you," is yours for the taking. Don't sleep away the opportunities of grace. Don't take eternal verities for granted.

"It is high time to awake out of sleep." The return of the Lord is nearer than ever before! To persist in sleeping in harvest can only mean that finally you will moan: "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). Awake! Arise! "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). —Timely Topics.



SAYINGS BY OTHERS WORTH PONDERING

A LINE OR TWO

The best way to win fame is to forget it.

When a man loses faith and hope he is broke beyond a doubt.

The man who gives out nothing will find the harvest the same.

Keep going and you will be sure to over-come.

If you deal in excuses today they will exact from you tomorrow.

A miser thinks he is poor; an extravagant man thinks he is rich; both are wrong.

You must be your own service station on the road to success.

If you want to start an argument, carry around a lot of opinions not based upon facts.

The heart is fed by smiles while the soul is starved by grouches.

Improving on the service of others is better than envying them.

When we don't want to correct our vices we try to make virtues of them.

You are a manufacturer. Are you making good, making trouble or making excuses.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the Cross of Christ, you will be constrained to confess Christ before men. —Rob't McCheyne.

Even a selfish person does not love a person who is selfish.

It is better to be knocked down than to lie down.

The Bible has shallows which men may ford and depths which the elephant cannot swim. —St. Augustine.

The chief reason why charity does not begin at home in these recent modern times is that there is nobody there.

"After a duty done, you are better prepared to tackle the next one."

"Many men owe the grandeur of their lives to their tremendous difficulties."
—Spurgeon.

Life is like fiction, but only the saints know that it will end up well.

Those who will not give away their testimony will soon give it up.

Every time we keep silent under insult and loving and sweet under irritation and provocation, we have made it easier for all about us to do the same.
—J. R. Miller.

Those who rush into trouble are rash in their actions.

Many have patience to wait for almost everything but the promises of God.

Sugar does not come from lemons, neither does sin come from a pure heart.

Blindness ends at death, but the effects of spiritual blindness go through eternity.

Conceit is a weed that starts growing in the early springtime, and goes to seed before the summer is done.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it. —Mark Guy Pearse.

"Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."
—Charles Kingsley.

"*Live* as if Christ died yesterday, rose this morning, *and* is coming back tomorrow."

A young woman was dying. Her father was an atheist, and her mother a Christian. "Now that I am dying," said the girl to her father, "shall I believe you or mother?" He answered, "Believe your mother." The Fools' Creed (Atheism) is no use to die on.
—Rev. Herbert Lockyer.

"*So live* with men as if God saw you;
So speak with God as if men heard you."
"*Work* as though you would live forever;
Live as if you would die tomorrow."

People are much more alike than they are different. If we list our differences, they would be fewer than we think.

"Do you know how to get on your feet? Get on your knees!"

"If you worked for your employer like you serve your God, how long would you hold your job?"

"If *you* ever expect to leave this world, you'd better make some preparation for the journey."

There are three kinds of people in the World, The *Wills*, the *Won'ts*, and the *Can'ts*. The first accomplish everything, the second oppose everything, and the third fail in everything.

It is not your position but your disposition that makes you happy. A saint needs no halo about his head, but a solo in his heart. —Ex.

Seeking to get hold of what God has not seen fit to reveal may indicate zeal —but not wisdom.

Send a heavy heart up to Christ, it shall be welcome.—Sel.

Flatterers look like friends, as wolves like dogs.—Bryon.

He hurts me most who lavishly commends.—Churchhill.

No nation can long exist half drunk and half sober.

The worst days of prohibition were better than the best days of repeal.

The cure for self-consciousness is Christ-consciousness.

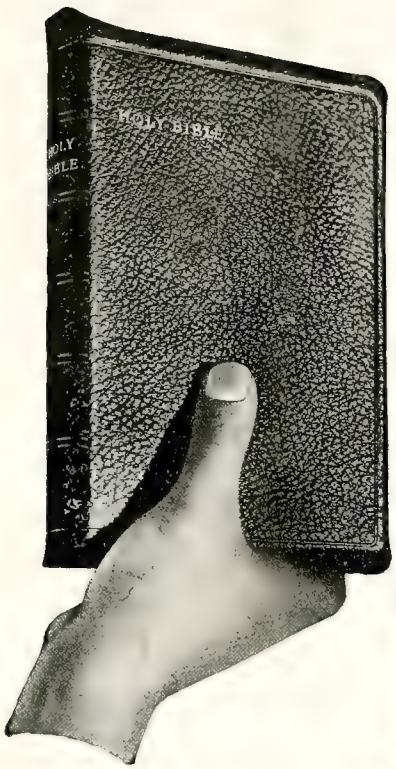
Our failures often make God's victories more glorious.

The church that preaches Christ entombed is by that fact foredoomed.

Cross-bearing always comes before fruit-bearing.

Only the man who can master himself is fit to master men.

"Following the lines of least resistance makes men and rivers crooked.——
—Rev. Ralph Pierce.



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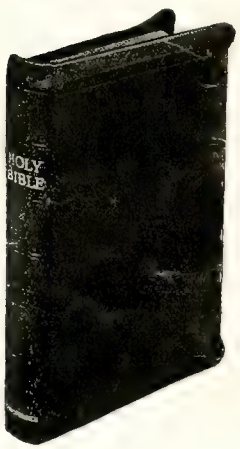
Christ purgeth the temple

ST. JOHN, 2, 3

to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nă-thăn'ă-ĕl saith unto him, Whence knowest thou me? Jesus | **13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those**

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of Zion.
2 For it shall be, *that,* as a wandering bird [2]cast out of the nest, *so* the daughters of Moab shall be at the fords of [b]Arnon.

forsaken. [b] Num. 21.13. 3 Bring. 4 wringer. 5 the treaders down.

THE [c]burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

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FOREIGN MISSIONARY NUMBER



PRAYER
FOR THE LOST SHEEP OF THE HOUSE OF ISRAEL
By J. H. S.

Shepherd of Israel, haste!
Pity thy scattered sheep;
Behold thy pastures drear and waste;
Thy sheltering lodge an heap.

Gather thy flock, for now
They'll know their shepherd's voice,
And seek the restful river's flow
Where meadow's green rejoice.

Restore thy ruined fold
And David's booth repair;
And sit and sing, as once of old,
Amid thy flock all fair

WONDERFUL ADVERTISING

Walter L. Wilson, M. D.

The death of Christ was advertised in the most unusual and the most remarkable way of any event that ever took place on earth. God brought heaven and earth to witness to the deity of the Man who hung on Calvary's Cross.

Nature makes no comment when the great men of earth die. The heavens do not recognize the passing of the great, and neither does the earth indicate any interest at all in the death of one of its great sons. There was no demonstration whatever on the part of nature when Napoleon died, nor Handel, nor Edison, nor George Washington. Each of these was of unusual prominence in the world. Their death was not marked by any convulsions in Nature nor any changes in the heavens above.

When Christ died, God advertised the death of His Son by a most remarkable and interesting series of phenomena. Each one of these proved in a peculiar and a special way how that Jesus Christ is the Son of God and the only Savior of men.

Darkness Over All the Land

When the darkness settled down, there was a little foretaste of the darkness, dense outer darkness, which shall be felt by all who reject Christ Jesus. It was not merely a darkness such as we experience and expect after the sun goes down. It was a miraculous darkness, beginning instantly at 12 o'clock and removing instantly at 3 o'clock. It was a darkness sent by God. It shut out all sights of earth. It caused the teeming multitudes on Calvary to be in a panic and maze. It was God's answer to the critic, the unbeliever, the atheist, and the modernist.

Since the Light of the world was nailed to the Cross, only darkness could remain. Christ is the only true light. Everything else is darkness. Those who begin new religions claim that their light is the true light and only deceive their followers. Christ alone is light and can give light to the darkened heart.

The Earth Did Quake

The earth shook when Christ died. This was a message to human hearts every where that God will shake the foundations of every man who is not in Christ Jesus the Lord. Earth's rock foundations seem perfectly safe for human resting places. God shook them. The whole scene was moved under the glance of the terrible eye of God. No other foundations can be laid which will stand the shaking time, the testing time. No other foundation except Jesus Christ (I Cor. 3:11).

The Rocks Rent

The rocks were rent. Christ the Rock of Ages is the only Rock that will stand the shaking time in the judgment day. Those who are in Christ are saved and are safe. He is the eternal Rock of our salvation. Those who rest upon Him shall never be moved nor put to shame. Those who hide in Him are as safe as He is safe and are secure because He is secure. The greatest rocks of earth will move at the sound of a Voice. They will flee away from your presence in the great day of His wrath. Those who belong to Him are safe. They are secure. They have peace in view of the storm. They are not afraid.

The Graves Were Opened

The graves were opened. Not all of the graves were opened. The graves of the saints were opened. The death of Christ takes every saint to Glory. The death of the Lord Jesus breaks the power of the grave. It was God's advertisement of the power of Christ in His death to deliver others from the power of death. Christ Jesus is God's answer to Satan's malice. Where sin abounded, grace did much more abound. Where death abounds, the power of Jesus Christ will much more abound.

Many Bodies of the Saints Which Slept Arose

The bodies of the saints which slept arose and went into the city. What an advertisement for the resurrection power of Jesus Christ. He will raise all of His own from their tombs to give them places of responsibility in the coming Kingdom. None need fear the future who have a saving interest in the person of Jesus Christ our Lord.

Let us trust and pray that all who read of these wonderful events shall see them in Gods' testimony concerning the ultimate triumph of Christ Jesus and put their trust in Him. Darkness will come upon those who do not. The foundations of the earth will tremble under the feet of Christ. Even the grave cannot withstand the power of this wonderful Man who is also God. God has advertised the power, the merits, and the beauties of Christ Jesus everywhere. Let us trust Him fully and follow Him closely.

The World Proclaims Christ

God ever keeps Christ before the minds of even the ungodly infidels who write books, but the copyright bears the date telling the public that this book was written against Christ so many years after His birth. Those who purchase the book purchase it with money on which is stamped the date, referring again to the birth of Christ. When the atheist was born, the doctor placed a date on the birth certificate, referring again to the birth of the Savior. When the atheist graduated from school, his certificate bore a date referring to the Lord Jesus. When the agnostic was married, the certificate was issued under a date which referred to the birth of the Lord. When the infidel dies, the date is on the death certificate and then engraved on the tombstone. The birth of Christ is ever presented.

Every morning the newspaper is thrown on your porch, and it bears a date which reminds you of that wonderful day when Christ was born. No one cares when others were born. Other dates are not profitable, though they may be interesting. If you should take a trip by sea or land or air, your ticket will be stamped with the date which refers to the natal day of Christ, our Savior. The check with which you pay the bill will bear this date also.

You cannot transfer real estate without acknowledging the birth of Christ, neither can you transact any business which is placed on record without admitting and confessing that the Savior was born those centuries ago across the sea.

The commerce of the world is intimately associated with this date. God will never let you forget it. In every land and on every sea this date is kept before you. Other great men have come and gone, but the dates are remembered only by historians. They do not affect your daily life, nor can they transform

(Continued on page 19).

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ONENESS Just before our Lord arose to go to Gethsemane and the cross, He "lifted up His eyes to heaven" and out of the agony of His soul, cried to His Father, not to save Him from the suffering of the cross, but to make His disciples **one.**

"Father, I pray....for them also which believe on Me....that they may all be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me....that they may be one, even as We are one: I in them and Thou in Me, that they may be made perfect in one: and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also... be with Me where I am; that they may behold My glory" (John 17:20-25).

Go back over those words. Read them again. Stop. Think. Meditate. Weigh each word. Read them until they sink into the depths of our soul. Read them until you understand the real agony of His heart....an agony of great fear. Read them until you understand what it means to be "in Christ"—to be "one with Christ." Read them until you get the solemn warning that if you cannot be **one** on earth, then you never can be **one** in heaven. Read them until you come to know that salvation itself means **oneness** with Christ, and oneness in Christ means oneness with those that are Christ's. Read them until you get the thought of the Master, that heaven is not only a place, but that heaven is oneness. Read them until you must realize that hate, wrath, strife, variance, enmity, ill-will, prejudice, injustice,—all those things that separate you from those that are Christ's —must forever separate you from Christ Himself. Read them until you understand that continual lack of oneness gives sure proof that you have never been "in Christ", no matter how loud your outward profession. Read them until you grasp the Master's thought—love is oneness, peace is oneness, joy is oneness, beauty is oneness, goodness is oneness, faith is oneness, meekness is oneness, holiness is oneness, eternal life is oneness—oneness with Christ and those that are His. **Reader, are you saved?**—B.

THE GREAT MORAL "RECESSION" The American people grew tired of the word "depression," and now for some time, we have been using the word "recession." Official Washington much prefers this new designation of the times. Official Washington now knows that this country cannot drink its way back into prosperity. Rather, that route leads only to bloody rags. Upwards of fifteen million people are unemployed, and the future is anything but bright. And, unless there is confession of sin and a turning back to God, the days ahead will grow darker. "Sin is a reproach to any people." Gambling, drinking, divorce, vile moving pictures and viler magazines pouring out moral filth, are lowering the godly old-fashioned standards of our fathers, breaking up homes, and sending millions hellward. Amazing as it may seem, some of these things are not only winked at and excused, but are defended by those who loudly profess to be Christians. Yet, Al Capone, America's Public Enemy No. 1, not so long ago, from behind the cold bars of his cell in Alcatraz' awful prison, said: "No children should be allowed to attend the moving picture theatre of the present time." M. Limardo stated his opinion of the modern movie: "In the movie, criminals are forged, thieves are developed, and bandits are molded." These men ought to know, and we believe they are right. This country is on the march at double-quick pace to a moral sink whose stench will be worse in the nostrils of the almighty God of judgment, than was the stench that rose up to His nostrils from old Sodom and Gomorrah. The eternal God will not make a mock of sin. The sword of judgment is in His hand. God help America! And, especially, God pity our hypocritical religious professors in that day! Repent ye, or perish!—B.

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"GERMANY, A MANIFESTATION OF GOD"! The German, Baldur Schirach, recently said: "I deify the nation. For me Germany is a manifestation of God, we are compelled to join the apostles of despair and to say with Solomon, when he got his eyes off God and saw nothing save that which was "under the sun": "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun." (Ecc. 4:1-3). God help the world today if "Germany is a manifestation of God." As a matter of fact, that a mighty nation like Germany will tolerate, much less glorify men with minds like Baldur Schirach, is outstanding evidence that our darkening age is rushing pellmell to the day that it will "make an image to the beast" and "all that dwell upon the earth shall worship him" (Rev. 13:14, 8). Some there are who scoffed at such a possibility a few years ago. They are not scoffing quite so much now.—B.

ISRAEL AT THE WAILING WALL Back in the old city of Jerusalem there is a fifty yard stretch of old wall. The stones are giant blocks of limestone, some of them as much as 16 feet in length. It is the most famous wall in the world. It is the last visible masonry of Herod's Temple. All the world has heard over and over again how sacred this wall is to the Jews, and how they have literally worn grooves into its cold stones with the kisses of their lips; and yet the world little understands the mystery of this wall, known as the Wailing Wall. To know the mystery it has to know the Scriptures.

It was David's own glorious son, Solomon, who "stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands," and prayed:

"O Lord God, hearken unto the cry and prayer which thy servant prayeth before thee.....if thy people be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.....If there be dearth in the land, if there be pestilence,....if their enemies besiege them in the cities of their land;.... then....when every one....shall spread forth his hands in this house:Then hear thou from thy dwelling place and forgive" (cf. 2 Chron. 6:12-30).

The response of Jehovah to this prayer of Solomon's was explicit:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place" (2 Chron. 7:14, 15).

Need we wonder that the devout followers of the prophets of Israel have for centuries stood by all that is left of the famous House of God, and have spread forth their hands and made prayer in that place?

We have in our hands an excellent description given by a Hebrew traveler, in the **Maccabaean,** of what he saw. We shall let him give the story in his own words:

"I was deeply impressed by the scene witnessed here. The impression, made upon me will never be effaced. I felt with Professor Shatz, who remarked to me in a whispering voice: 'Here above all places in the world are no division lines among our people. Orthodox, Reformed, Zionist, non-Zionist, rich or poor, at this wall we step on common ground and we feel that all Israel are brethren. Indeed, these cold stones have a unifying tendency.'

"I was attracted to this wall almost every morning. The scenes there during week days were heart-rending, such manifestations of grief are difficult to picture, men and women sitting on the ground and weeping bitterly. Some men wailed in the talith, praying in silent speech with their bodies bent toward the wall, others kissing the cold gray stones with fervent lips, still others rocking their half-starved bodies back and fro while tears fell like raindrops over the pavement. Some parts of the wall have actually been worn smooth by the lips of these mourners who came here week after week and year after year for generations.

"On one occasion I watched a middle-aged man whose long jet-black beard flowed down his breast, the tears gushing down his cheeks onto his prayer book, which was literally saturated. He was sitting on the pavement facing the wall that enclosed the shrines of his ancestors. His countenance did not seem to be disturbed by earthly emotions. Looking over his shoulders I noticed he was reading from his prayer book: 'Incline, O my God, Thine ear and hearken, open Thine eyes and look upon our desolated place and upon the city that was called by Thy name. Have pity, O Eeternal! upon Thy people and do not let Thy inheritance become a reproach or the nations hold sway over them....Do not forsake us, O Eternal, our God, be not far from us, for our lives are oppressed by reason of the sword and captivity, pestilence, and plague. O do Thou deliver us from all kinds of sorrow and grief, for in Thee we hope. Put us not to shame O Eternal, our God, and cause Thy countenance to shine upon us.' This was recited in such a heart-rending tone that it brought tears to the eyes of many by-standers.

"The following Litany taken from the Karaite Prayer Book is often chanted:

Leader: For the palace that lies desolate,
Ans: We sit in solitude and mourn.
Ans: We sit in solitude and mourn.
Leader: For the palace that is destroyed,
Ans: We sit in solitude and mourn.
Leader: For the walls that are overthrown,

Ans: We sit in solitude and mourn.
Leader: For our majesty that is departed,
Ans: We sit in solitude and mourn.
Leader: For our great men who lie dead,
Ans: We sit in solitude and mourn.
Leader: For the precious stones that are burned,
Ans: We sit in solitude and mourn.
Leader: For the priests who have stumbled,
Ans: We sit in solitude and mourn.
Leader: For our kings who have despised Him,
Ans: We sit in solitude and mourn."

Beyond all doubt the wailing at this Wall will be intensified in these days when, around the world, sorrow upon sorrow upon sorrow is rolling over Israel. Are we to believe that Israel's cry is never to be heard, and that Jehovah, his God, will forever turn His ears away from their pleading to "forgive their sins and heal their land?" We believe that the day is approaching when the eyes of Israel will behold the two nail-pierced hands and he shall cry, as did another doubter: **"My Lord and my God!"** And, when Israel beholds those nail-pierced hands and utters that cry; then, and not till then, will "the Sun of righteousness arise with healing in His wings" and Israel's enemies become as "ashes under the soles of their feet" (cf. Malachi 4:2, 3). Verily, the Day of the Lord is nigh!—B.

DON'T TELL

Mrs. Gabley: This morning Mrs. Crabb told me the same gossip I asked you not to repeat to anyone because I promised Mrs. Bone I wouldn't tell.

Mrs. Jabber: Why, the mean thing. She promised me she wouldn't tell a soul. I'll tell her a thing or two.

Mrs. Gabley: Oh, no. Don't do that. I told her I wouldn't tell you she had told me you told her.—Ohio Ind. Bap.

Interesting Notes and News

RECORD BREAKING HOME MISSION OFFERING yesterday, with approximately $450.00 in cash and pledges given. Confidently expect to make our goal of $500.00 by January 1, 1939.

Work here is progressing nicely. Last Sunday evening we baptized a lady 71 years of age. She was the fourth generation in her family who were saved in the last three years here. She was the third of three persons over 70 years of age who were saved and received through baptism into the church in the last eight months. Two were 71, and the third was 75. For these blessings and victories we praise the Lord of the Harvest, through whom they were won.—R. E. Gingrich, Pastor First Brethren Church, Ellet, O.

ALTHOUGH THE GLENDALE. CALIFORNIA church just finished a building program recently, the church already needs more room as evidenced from a note just received: "Our Sunday School attendance was 252 last Sunday, and 250 the Sunday before. Every classroom is filled to capacity and already we are needing more room. Our church services have been increasing marvelously. It is really hard to find a seat in the main auditorium for both morning and evening services. Our prayer meetings have been averaging between 45 and 50." Brother George Richardson is pastor at Glendale.

A GREAT DAY was enjoyed at the Dedication services of the West Tenth Street Brethren Church at Ashland, Ohio. Brother Alva J. McClain spoke both afternoon and evening. There were 220 present at the Bible School, over 300 in the afternoon and over 200 in the evening. Over $1,100 was raised in cash and pledges to apply against the $1,700 indebtedness still remaining on the new building.

ALL TEACHERS who are now teaching the Junior Series, Year 3 Part 1, "True Stories from the Long Ago," take notice:

On page 25, lesson 114, the reference for Thursday should read **Mark** 4:35-41. References for Friday and Saturday should be **Mark** instead of Luke.

"PRAISE THE LORD! At our regular Sunday morning service last Sunday we had fourteen definite decisions for Christ! Five were first confessions, and nine were rededications of life. Three were baptized Sunday evening, and others await the rite next Sunday. Our Bible School attendance is again pressing the four hundred mark, which we passed last spring."—Paul R. Bauman, Second Church, Los Angeles.

REV. A. C. ANNETTE, field representative for Moody Alumni Association will be at Aleppo, two nights, November 30, and December 1. We invite those of our brethren in the nearby territory to enjoy these two evenings of spiritual joy with us.

An excellent spirit prevails in the Bible Study and Prayer meeting at Aleppo. We have been having an average of twenty at these meetings. This number might seem small, but we think it is commendable for this community. —Raymond Blood.

ON NOV. 13 we beat Philadelphia with 258 in Sunday School. However, they are still ahead of us in the contest which closes the last of December. Yesterday (Nov. 20) we had 252 present and received a church offering of $188.25 for Home Missions, $9.50 for the Board and $178.75 for the Council, with more to come in later. Had 209 at Fall Communion. Organized a Men's Gospel Team and their public testimony has started an internal revival in our church.—R. D. Crees, Waynesboro, Pa.

THE WORK AT THE FIRST CHURCH, Johnstown, Pa., is booming. All of the departments of the church are pushing ahead. The Sunday School is exceeding the attendance of last year a 100 per Sunday. Our last Communion service the biggest in the history of the church. 445 at the "Lord's Table." Attendance at the Mid-Week services runs from a hundred to a hundred and twenty-six. A cottage prayer meeting is being held each week on Saturday nights conducted by the Adult C. E. An excellent thing to do. The attendance at the church service the best ever. Twenty-one have been receivd into the church at the regular services during the last six weeks.

We covet a continued interest in the prayers of the brotherhood.—Archie L. Lynn.

"He giveth more grace when the burdens grow greater.
He giveth more strength when the labors increase;
To added afflictions he addeth his mercy,
To multiplied trials his multiplied peace."

Beginnings at Bouca

By Mrs. Joseph H. Foster



Mrs. J. H. Foster

It is now a little more than three years ago that the Mission truck pulled out of Bellevue Station for the first time bound for Bouca. Bouca and Batangafo at that time were somewhat disputed spots as far as evangelization was concerned. Brother Sheldon had several evangelists to teach the people; also, our neighboring Mission had a man on the field from time to time. In fact, he was there when we arrived the first time. However, our neighbors were very kind and withdrew and left the field to us. We greatly appreciated this; because our boundaries are limited. We will never be able to spread out very far, for we are circumscribed by other missions. So it was with glad hearts that we left Bellevue to view the land that was to become part of our possessions. We felt that God had spoken to us, even as He had to Joshua of old, to go forward and to possess it.

There was nothing unusual about the route as far as Bossongoa, we had passed that way before. But after we left the post and turned east, and crossed the large Ouham River, we were on a new road as far as we were concerned. We had the usual African experinece of going along a fairly good road for a number of miles, then suddenly descending a short, steep hill into a ravine where flowed a small stream of water. Then just as suddenly, climbing the steep hill on the other side of the stream. In some of these grew the most beautiful water lilies. They literally covered the face of the water. Then, too, we passed through wooded sections where the trees were in bloom. It seemed as though they were rivalling one with the other to produce the most beautiful blossoms. There were white, pink, yellow, red and purple, and the fresh green and other beautifully shaded leaves which gave the entire bush the appearance of one huge bouquet.

It was the resurrection month of the Oubangui-Chari. We have often marveled at this great phenomenon, when, in the midst of the dry season, suddenly the whole land breaks forth with a greenness and freshness that is astonishing. In many ways, February is the most beautiful month of the year. We have covered the same route since, but it never has been as beautiful and attractive as then.

When we arriver at Bouca we found the two workers, one from our neighboring mission and ours, working hand in hand. They had gathered together a little company of believers and were faithfully teaching them in the things of the Lord. They greeted us as though we were old friends, and made us feel welcome among them. Little did we realize then that we in the future would be their shepherd and sheperdess.

The chapel site at that time was on a small, high, rocky hill overlooking Bouca proper. The Government post, the stores, soldiers, village and several other large villages were all visible from this point. When it was chosen, we thought that it would be an ideal spot. First, because it was high, and secondly, because it was so close to the people. But alas! before many months had passed complaints reached us from the white population. The Christians sang so lustily that the noise annoyed the late sleepers in the "town." The joyful "noise" that they made unto the Lord was very irritating to those who did not know Him. Thus it came about that the present site was chosen. How thankful we have been for the change. We can now see how truly "All things work together for good to them that love God, to them who are the called according to His purpose." This site is so much better in every way. So we praise Him for the change.

Other trips were made that same year. One in June, when we baptized forty-one of those who had surrendered themselves to God, and had been taught in the fundamentals of the Word. In November of the same year, thirty-two more were baptized, and thus began the church at Bouca.

We shall never forget our first Love Feast with our newly baptized Christians. About four o'clock in the afternoon we gathered on the little hill, with nothing over us but the blue sky, and the late afternoon sun shining down upon us. It was a new experience for every one present, except ourselves and the two native workers, who had been laboring there. They had prepared their food and brought it. We had brought the basins, towels, communion cups and other necessary supplies from Bellevue. Everything went along lovely, until the women were served with chicken on their plates, when the food was passed. One by one, they shook their heads and refused it. As soon as the missionary saw it, he told them that they had assembled to eat the food of God; and to reject it because of their belief that for a woman to eat chicken means death, was sinful. The God Whom they had promised to serve was able to care for them. They then reluctantly took it and at the proper time ate it. Never before had they eaten chicken;

(Continued on Page 8)

Bouca: Where and What Is It?

**By Rev. Joseph H. Foster, Bouca, Par Bangui,
French Equatorical Africa**



J. H. Foster

Bouca is an old Government Post, with a population of about five thousand. We have been trying to ascertain when it was first occupied, but thus far we have been unable to do so. However, we have noticed that the Mango trees at the Post are so old that they are growing whiskers. Bouca is one hundred seventy-six miles north of Bangui, and eighty miles east of Bellevue; and much farther from all the other Mission stations.

It is on the main automobile route from Bangui to the Chad. There is a passenger transportation service whose cars pass here every Wednesday going north and Saturday going south. Because of this special convoy the road is kept in fairly good condition. The past dry season they put in three large, new concrete and stone bridges just about twenty miles north of here. Traffic is especially heavy at the end of the month, when many merchants travel day and night to carry fresh supplies to their many stores all along the line.

Then too it is the air line route for the passenger Air Mail Service; they pass here twice each week. There is a large aviation field, whose runway is over a half mile long and 165 feet wide. Of course the entire field is much larger. Last week the large passenger air mail plane was forced down because of a heavy rain. It was so dark that the pilot was unable to see. These planes only fly during the day, and have regular stopping places to rest for the night. They go from Bangui to Paris, France in five days. The cost per person is 8000 francs or approximately $228.00. It is not too expensive, but all the baggage one can take is a suit case.

Within the past few weeks two army planes have landed. It is interesting to see them in time of peace, but in time of war it would be an altogether different story. No one can foretell just how soon such a condition may exist.

It is rather strange to have an emergency field for air planes in distress; and a "Light House" for weary pilgrims and travelers opposite each other. But such is the case here. The Aviation field is on one side of the road and the Mission Station is on the other side. But what a difference in their work of mercy. One for the temporal, the other for the spiritual. The one interested in the things of the present, the other in preparing a people for the future.

The occupancy of a new place always causes much interest and many questions. Every one is curious to know something of the new field and what the prospects for the future may be. So little has been known of Bouca in the past that some of our dear people were under the impression that there is no Post Office here. As a matter of fact the Post Office is just one mile from our house. However we cannot buy Money Orders nor have them cashed here; but must obtain them from the main Post Office in this district which is at Bossongoa. Usually the mail is received a few days after its arrival at Bangui, then within an hour it is delivered to us here at the house. It is the best mail service that we have had in the colonies.

The Post Office also has telegraphic and telephone service where we can reach all points in the Oubangui Chari: And it is not too expensive. A telegram to Bossangoa for the Bellevue folks costs about twenty-five cents.

The weather report is sent to Bangui daily by the Administrateur, and three times on the days that the Passenger and mail plane is due to pass here from France to Bangui and visa versa. Even though the Post Office building does not look like much, it is nevertheless a very practical asset to Bouca.

There are four stores at Bouca proper; however all of them carry principally native supplies. The manager of one of them has offered to bring any supplies from Bangui for us that we have need of. This is a great convenience.

The market is not the least of the attractions for the natives and merchants alike. Daily the food and other commodities are brought in by the nearby villagers, and spread on the ground for sale. There is such a variety of food, hence a great variety of odors; so that one not interested never lingers around very long. Then once a month all the chiefs in the district come in both to bring and sell their produce and to report at Headquarters. The "town" fairly swarms with people when they all get together.

Bees are very plentiful and exceedingly busy in this vast district. Therefore beeswax seems to be the main product that is brought in in large quantities for the market. Every month there are from seven to nine tons sold. However the month of May was

the banner month for this year, for the people carried in and sold seventeen tons. There was so much that the merchants here at Bouca ran out of money. So the Administrator telegraphed to other points advising those interested of the over supply. They responded very readily. The people receive about ten cents a pound for it. During the dry season whole families go out into the bush and stay several months at a time gathering large quantities; then bring it to the market and go out again.

Needless to say that the stores do a thriving business at the end of each month. When the natives are ready to return to their villages, the stores are practically sold out. Strange to say, that there are very few of this race who are able to save anything for the future. They either spend or gamble their money as fast as they receive it.

Not only are the bees busy, but the enemy and his emissaries also. For all the honey that is pressed out of the wax is used to make beer and strong drinks. It is pathetic to see how many use it and are under the influence of it all the time. It is literally keeping thousands out of the kingdom of God. They tell us plainly that they would rather continue to drink beer, than have eternal life by receiving the Lord Jesus as their Savior. Brethren pray that God, by the Holy Spirit will bring great conviction of sin upon them.

Another interesting feature at Bouca is the large cotton plant. During the busy season they work night and day, and employ quite a number of men. They both gin and bale the cotton, then haul it to Bangui from whence it is sent to European markets. Most of it is used in the manufacturing of ammunition. We think the most interesting thing about it all is the whistle; which blows morning, noon, and night and many times in between. To hear a whistle in the heart of Africa is a novelty indeed.

In spite of all this, we are still in the bush! And should anyone reading this article believe in evolution; we frequently see some of their ancestors hanging in the trees and running along the road. In fact just the other day we killed one, and the natives said the meat was excellent. We don't feel very genial towards these long tailed, hairy, tree climbers; because they cleaned up one whole patch of our sweet corn that we had hoped to put into our cooking pot.

Brethren pray for us, that God will be glorified through our service here: and that many of these "lost sheep" will respond to the Shepherd's tender call, before it is too late.

BEGINNINGS AT BOUCA

(Continued from page 6)

but from every indication they thoroughly enjoyed it. For they licked their fingers, the bones and the plate. One woman who had on a black velvet dress was not satisfied with the feel of her fingers. They were still sticky. She looked this way and that for a possible place to wipe them, but there was not a post in sight. (According to native custom, after they finish eating, they go to the nearest post or tree, to wipe their hands). So at last in desperation she turned up her velvet dress and wiped the offending hands on the inside of it. Then settled down perfectly satisfied and at ease.

Later on, when Brother Sheldon returned from his last furlough he baptized quite a few more. Thus, when we arrived at Bouca to take up the work, there were ninety-five on the church roll. At our first roll call, fifty-three were present. Some had gone to other places to find work, one had gone with the Catholics, fourteen had been in sin and had been suspended for one year, and two had died. We rejoice exceedingly that almost all of those who had been in sin have returned and renewed their vows with the Lord, and have expressed a desire to live for Him from henceforth.

Now after giving you a synopsis of the beginnings of the work at Buca, in the future, we will take up the threads and weave the pattern of God's working from these "beginners." We covet your prayers for the workers and the work.

NO ROOM FOR CHRIST

An Allegory and Its Implications

Told by an Alsatian Catholic Priest

At the height of Hitler's popularity in Bavaria arrangements were being made for him to attend a solemn ceremonial Mass in a large church. The priest, bent upon "purifying" his church for the great event, gave out from the altar steps:

"All who have a Jew for their father, leave this church!"

A score of shame-faced worshippers took their hats and umbrellas and slunk to the door. Then:

"All who have Jewish grandfathers, leave this church!' '

Half a dozen more trickled out. Then again:

"All who have a Jewess for their mother, leave this church!"

At this the great Christ-figure stepped down from the Cross and went slowly out of the door.

—Our Jewish Neighbors Press Service.

Christmas: Should Christians Observe It?

By Louis S. Bauman

Christmas, we are sometimes told, is a holiday that no Christian should commemorate. We have in our possession a tract in which some very well meaning evangelical Christians declare that the celebration of Christmas is a "work of the devil." This author contends that December 25th cannot be the date of our Lord's birth; and that when we celebrate that date, in reality we signalize an old pagan festival, the Roman Saturnalia. He further pleads: "In God's name, we implore you to stand for Christ and Him crucified as against these heathenish follies."

It is true that the Roman Saturnalia came at the same time of the year that we give to the celebration of Christmas. However, suppose Christ's birthday should really have fallen at the time of the Saturnalia, would that fact be a sufficient reason for us to refuse to celebrate the natal day of our Lord and Savior Jesus Christ?

Some may say that Christmas was the creation of papal Rome. However, the writings of the early church fathers assures us that Christmas (December 25th) was a day known and hallowed among Christians before ever the apostate was enthroned in Rome. In the Stromata of Clement of Alexandria, at the beginning of the Third Century, we find the earliest allusion to December 25th as the date of our Lord's Nativity.

The word **"MASS"**, says Webster, comes from the Latin and literally means "to send." Therefore **Christ-mass,** or **Christmas**, literally means **Christ-sent.** Keep that in mind.

We believe with many others, that December 25th is not the date on which our Lord was born in Bethlehem. There are three very good reasons for rejecting that date as the date of His birth.

First, the Scriptures inform us that "There were shepherds abiding in the fields" the night our Lord was born. It so happens that December 25th does not fall within the season when shepherds watch their flocks in the fields by night. It never has been so. The fields in Palestine are without provender at that time of year, and the nights are too cold for human beings to so abide.

In the second place, Mary, in her very delicate condition, would hardly have been making a trip at that time of the year, over those hills 3,000 feet above the level of the sea, on such roads as then existed.

In the third place, the Word of God tells us that

> **"It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed....And all went to be taxed, every one to his own city" (Lk. 2: 1, 3).**

This was an unusual decree, compelling every man (and woman) to make a journey back to the city where he was born, there to be registered for taxing purposes. Surely, in that day, with such means of travel as they then possessed, many having to make the journey on foot, Augustus Caesar never would have chosen the most inhospitable season of the year as the time when the journey must be made.

Now, the early Christians must have been cognizant of these three facts. They lived back so close to the time of our Lord's first advent, that they surely must have possessed much information that we do not have. Now, if it is true that Christ was not born on December 25th, then just why did they celebrate December 25th?

At this point we shall recall that there was another great festival known to have been celebrated as a great day among Christians during the earlier days of our Christian era. That festival was known as **Michaelmas,** or **Michael-sent.** Just what was the purpose of this great Christian holiday? Smith, in his "Dictionary of Antiquities," (1893), Vol. II, p. 1177, (3)....says:

> "We now pass on to consider in the third place, the commemoration of September 29th, the festival of Michaelmas, **par excellence.** It does not appear at all certain what was the original special idea of the commemoration of this day."

While the purpose for the celebration of Michaelmas was lost during those centuries known as the Dark Ages, even as was the purpose of some other Christian observances, yet we do know that the celebration of Michaelmas was known quite commonly as the **"Festival of Michael and the Angels";** and, that it was kept on a certain date—**September 29th.**

Now it is significant that the "first day of the Feast of the Tabernacles", which was a great day among the Jews, always came on the 15th day of the seventh month, called **Tisri** or **Ethanim**; and, that this date in the Jewish calendar correspondends to our date in the Roman calendar, September 29th. Now, just what relation, if any, was there between "The Festival of Michael and the Angels" (Michaelmas) and "The Feast of the Tabernacles?" "The Feast of the Tabernacles" was made, by Jehovah Himself, a **compulsory** feast; and, according to the Scriptures, it will continue even during the millenial

reign of Christ (Zech. 14:163. Now, just what relation, if any, existed between this all-important feast among the Jews, and "The Festival of Michael and the Angels" among the Christians? We believe there was a very important relation.

We come now to a very interesting fact. Count forward the number of days from December 25th to September 29th, and what do you have? You have the exact number of days in the normal period of gestation—the period between conception and birth.

The apostle John wrote:

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. . . . And the Word was made flesh, and dwelt among us" (Jno. 1:1-3, 14).

If these words teach us anything, they teach us the pre-existence of the Son of God,

> "Who is the image of the invisible God, the firstborn of every creature; For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist" (Col. 1:15-17).

Now the question arises, just when—on what day—was this Christ Who was "in the beginning with God" **"sent"** into the world? There must have been a day when He actually left "the ivory palaces" to come into this "world of woe." Are we to conclude that He was not "sent" until the day Mary laid Him in the manger? If that is true, just what was it that was in the bowels of Mary, Joseph's "espoused wife" when she was "great with child" (Lk. 2:5)? Surely it wasn't a dead thing that was in her womb! When Elizabeth visited Mary, according to the Scriptures, Elizabeth's "babe (John the Baptist) **leaped in her womb"** (Lk. 1:41). Most certainly, that which leaped within the womb of Elizabeth wasn't a **dead** thing. much less that which was in the womb of Mary! If, in the womb of the virgin, there was a living thing, that living thing must have been the Son of God. God—the Second Person—was incarnated in the body of the virgin!

"Impossible," you say? "With men this is impossible; but with God all things are possible" (Matt. 19:26). "Beyond comprehension!" you exclaim? **"Without controversy,"** replies the greatest of the apostles, himself, **"great is the mystery of godliness: God was manifest in the flesh"** (I Tim. 3:16)! "Without controversy", there is no greater mystery! "Without controversy", there was no more amazing mystery! The God by Whom all things were created, dwelt in the womb of a Jewish virgin for 280 days before He was manifested to the shepherds in the manger at Bethlehem! Comprehension here dare not be made the boundry line of our faith. If the Word of God is to be believed, we can come to no other conclusion than that. We are persuaded that the Holy Ghost, in some mysterious way, came upon Mary on December the 25th, and "She was found with child of the Holy Ghost" (Matt. 1:18). 280 days later, "she brought forth her firstborn son; and. . . . called his name JESUS" (Matt. 1:25). Therefore, we understand why the early Christians celebrated, with great joy, the day called "Christmas." The day means exactly what the word means: **"Christ- sent."** The pre-existing Christ "divested Himself" (Phil. 2: 7) of His outward glory, and left the courts of heaven upon that day, "sent" of God to dwell in His **first** earthly tabernacle—the body of a Jewish virgin!

Isaiah, the Prophet, in sublime ecstacy cried out: "Unto us a Child is born, unto us a Son is given" (Isa. 9:6). The "Son" was given at Christmas—December 25th. The Child was born on Michaelmas, —September 29th.

In our Christmas celebration, we are in error only in that we have confused the time of His conception with the time of His birth. And is it not true that the fact that "a Son was given" is even greater than the fact that "a Child was born"? An infidel world is ready to admit that "a child is born"; but, an infidel world is loathe to accept the Christian doctrine that "unto us a **Son** is given."

It is the conception of a Christ in the womb of a

1939

By Martha Snell Nicholson

Dear Lord, before this year is born
I give it to Thy hand,
Content to walk by faith what pa'hs
I cannot understand.

Whate'er is in the coming days
Of bitter loss, or gain,
Or very crown of happiness—
Should sorrow come, or pain,—

Or Lord, if all unknown to me
Thine angel hovers near
To call me to that farther shore
Before another year—

It matters not—my hand in Thine,
Thy light upon my face,
Thy boundless strength when I am weak.
Thy love and saving grace!

I only ask,—loose not my hand,
Grip fast my soul, and be
My light of life upon the path,
Till, blind no more.—I see!

virgin, and not the birth of a Christ in a manger at Bethlehem, that gives offense to a skeptical world.

The entrance of God into the flesh is the first fundamental of the Christian faith. It is the one doctrine against which Satan and all his cohorts contend, and ever have contended, most strongly. It is just possible that none other than Satan himself has been back of the confusion of the two dates. He would have the world remember, if it must, that "a Child was born"; but forget that "unto us a Son is given."

Michaelmas! Michael-sent! At least, it was "the angel of the Lord" (Lk. 2:9). Verily, may we not be excused for believing that Michael was sent with his message of great joy to all men: **"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord"** (Lk. 2:10, 11). And Michaelmas verily should be "a festival of the angels", for it was upon the night when our Lord was born that "there was with the angel **a multitude of the heavenly host** praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2:13, 14).

The world of men has practically counted Christ out of all of its councils. Just for this reason, our world is in the most terrible condition, and hunted by the most terrible fears, that the sons of men have known, possibly since their advent upon the earth. It seems the rulers of the nations would have us forget Christ. In at least one great nation, with its flag floating over one-sixth of all the land surface of the earth, the rulers actively oppose causing children to remember that Christ was sent into the world. Thus they oppose celebrating a day in commemoration of the wondrous event. Already nearly every one has forgotten the meaning of Michaelmas. And now, even some Christians mistakenly join the world in trying to persuade us that the celebration of Christmas, bringing so vividly to the minds of little children the loving kindness of our God in giving us a Savior—is pagan!

The attack of Satan upon the day commemorating the tabernacling of God in the flesh—the coming of Immanuel, our Savior, into the world—is plainly in evidence when you enter the world's markets to buy a few Christmas cards to mail to your friends on that happy day. It is almost impossible to buy in the general post-card shop a card that really honors our Lord. At best, they will picture some camels and a star. But to really make known and glorify the Lord Whose "birthday" it is supposed to be—scarcely a word!

And, what must we think of the world's persistent attempt—in which Christians sometimes join—to write the word "Xmas" instead of writing it—"**Christ**mas"? "X", as every high school boy or girl knows, is the one letter that stands for an unknown quantity. Would the world have Christ, its only hope, become the great unknown? Unknown He may be to the world of men; but unto those that are saved He is still Christ Whom **to know** is life eternal!

We, we shall continue to celebrate **Christmas!**

SACRIFICIAL GIVING

A young convert on the West Coast of Africa, saved out of the most horrible savagery, came into the house of God one Christmas Day to offer her sacrifice of praise to God in the form of a gift on the Lord's birthday; for they observe Christmas Day there, not by giving their best to each other, but by bringing their best gift and offering to Christ, whose birthday is being celebrated. At the close of the service of song and praise and prayer they came into a procession to the front of the church, each offering to the minister the gifts they had brought for the Savior. They were so very, very poor that most of them had only a handful of vegetables to bring, and some only a bunch of flowers to show their good will. If anyone would bring a coin worth a penny or two, it was counted a particularly valuable gift. But here came this girl, 16 years of age, and just saved out of paganism, and from under her old dress she drew a silver coin worth about three shillings and sixpence, and handed this to the missionary as her gift to the Savior. He was so amazed at the magnitude of it that he refused at first to accept it, for he thought surely she must have got it dishonestly; but lest he might create confusion he did take it, and called her aside at the close of the service to ask her where she got such a fortune as that—for it was really a fortune for one in her condition. She explained to him very simply that in order to give to Christ an offering that satisfied her own heart she had gone to a neighboring planter and sold herself to him as a slave for the rest of her life for this three shillings and sixpence. She had now brought the whole financial equivalent of her life of pledged service and laid it down in a single gift at the feet of her Lord!

—From Darkness and Light.

OUT FROM AMONG THEM

By Leona Dawson Cole

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As long as we keep close to Him,
Behold His heavenly charms,
We will not slip into the world's
Deceiving, crushing arms.

When once we have been born again;
Applied His soothing balms,
We will not clasp the hands that drove
The nails into His palms.

Gleanings From Missionary Letters

MABEL CRAWFORD writes from Bassai, Africa: "On Tuesday morning, we had baptism at the little creek at the bottom of our mountain. I dismissed school at recess so we could all go. The place chosen was between high rocks on which we sat. It was beautiful, with little falls above where they were being baptized. Jean Noatemo (a native evangelist officiated, with Brother Jobson looking on. I'm so glad the native church is taking hold. The time has to come when the missionary isn't even a shadow in the background, if we are to expect the church to become indigenous, and not merely an importation imposed upon the people. There were twenty baptized.

"On Wednesday morning, we had communion with 206 in attendance. It was a very blessed service to us all. At the close of the service, a baby was dedicated. The note of interest in the thing was that she (named Marguerite, by the way) was the infant daughter of one of the men who were in the first baptized group almost sixteen years ago. It was a real support to our own faith, when we see so many of the early converts no longer walking with us, to realize that not all have turned away."

MR. AND MRS. CLARENCE L. SICKEL, OF RIO CUARTO, ARGENTINA, due to failure to secure passage on a boat, will be delayed in their arrival in the homeland. We are anxiously looking for them, however, early next year. They will possibly return by way of New York and will meet members of the board in the East for a Conference before coming on to their home headquarters in California. Brother and Sister Sickel have been on duty in Argentina for over ten years without a furlough. They certainly deserve a good rest. They have done yeoman service, and we predict that they will receive a royal welcome upon their return to the homeland by their friends and loved ones. In a letter written on November 3rd, Brother Sickel says:

"Before leaving we will pay off **all bills** so Brother Dowdy will not have to bother his head about them. The Mission will be completely free from debt, i. e. as to the property, which the church there is under obligation to pay, and is paying. Thereafter, all that will have to be taken care of, will be the general expense month by month. Time, money and hard work have been necessary to get things where they are, but it is satisfying to see things in good condition.....

"It is possible that we will not be able to get away from here before sometime the latter part of December....When we wrote stating that we expected to sail in November, little did we dream that it would be impossible to book passage on the McCormick Freight Line, but nevertheless such is the case. There seems to be much passenger travel between the States and the Argentine....Just as soon as we know something definite, we will write you Air-mail....

"Brother and Sister Maconaghy are here in Rio Cuarto. We returned with them last Friday from Buenos Aires. First impressions would lead us to approve every word you have written about them in your letters. They are fine folks and just the type needed. We had a reception for them last Monday night with a good attendance. I took a picture of the group, and in due time I will send you a copy via regular mail. May God's richest blessings rest upon each of them as they labor for Him here under the Southern Cross. They are starting their Spanish lessons this coming Friday, so you see they are not losing time.....

"We were glad to know about the Children's Fund. We sincerely trust that you may be able to forward some funds soon, for it is needed. Loree has been taking care of this fund since Johanna left the field, and as we will soon be leaving D. V., we would suggest that Mrs. Hill Maconaghy be left in charge. Therefore you can send the funds to her....

"While in Buenos Aires last week, we went to visit Brother Ralph Smith. He invited us to supper with him, and we passed a very enjoyable evening. He was exceedingly happy over the fact that the first **Porciones Escogidas ("Selected Portions of the Scripture")** are off the press. He has gotten out an exceedingly attractive little book, much better than the old one published while in the Bible House of Los Angeles. I am sure that it will have a very large circulation. I take it for granted that the Mission Board has considered the proposition of having a large number published for our Bible Coach Work. Mr. Smith said that in publishing a large number we could have the name of our Missionary Society printed along with that of the Bible House. We will await advice and instructions in your next letter. The Bible Coach will soon be in the field, and there is a great need for this very thing."

MRS. CHAUNCEY B. SHELDON, BOSSANGOA, FRENCH EQUATORIAL, AFRICA, WRITES:

"We are having our last rains before the season closes, which is about the end of this month. There has been so much sickness and death from colds, with complications, that we are glad for the rains to cease. Of course when the rains do cease and the water dries up, then there will be much intestinal trouble from parasites. This is truly a land of death and we are constantly reminded of it by the mourning on all sides. I guess this old world, even at the best, is a land of death and sorrow. Sooner or later the grim hand of death visits us and those we love. How glad we are that we can point these in this benighted land, to a land of fadeless day....

"There are many problems and we need much prayer for the expansion of this work. What a great opportunity we have to be able to preach the gospel to one of the last great harvest fields. The Lord is blessing too. We have many things to discourage us, but here and there we see signs of the working of the Lord. Sunday before last, old ex-chief Pare came forward and said he wanted to accept the Lord. Whether he will go all the way or not we are not yet able to say. It is quite a step for these polygamous, idol worshipping chiefs, but the Lord is able. Ngakoutou, the one who accepted the Lord at Marakounda, giving up his polygamous wives, etc., seems to be faithful. He is learning to read the Word.....

"Chauncey is working on the book of Acts. Just now he is trying to get a word for "majesty." Such words are quite foreign to this language. We are hoping to have the Gospel of John soon. It was sent to England a year ago to be printed, but has not returned. So far we have had only the gospel of Mark, a song book, and McClain's Bible Truths. More of our people are learning to read, now that we can teach reading in the native tongue, and they need more reading material....".

MR. AND MRS. HILL MACONAGHY ARRIVED IN BUENOS AIRES on the evening of October 28, safe and sound and ready for service. Greatly do we rejoice that these two splendid servants for our Lord are at the front. From the first letter the Secretary received from Brother Maconaghy we quote:

"Faithful is He that calleth you who also will do it." Certain we are that the Lord has called us to be His ambassadors to the people of Argentina, and we feel that we must ever witness to His faithfulness in bringing it to pass.

"The journey down here was indeed a pleasant one. It commenced with a most blessed service on board the boat at New York. There were some fifty people present, including our loved ones and many from First Church in Philadelphia. It being the inauguration of a new line of ships, there was quite a celebration in the harbor when we left.

"The first day was rather rough and we were afraid we would be real sick. However, we stayed up on the deck where the rocking was not so noticeable and it soon wore off. Neither of us missed any meals, although Dolly lost two of them afterwards.

"With the exception of a few squalls the weather during the rest of the trip was ideal. The ocean soon became a beautiful blue. Further down it changed to green.

"Being the only minister on board, we were asked to take the Sunday services; which we did. In this way, and through personal testimony, we were able to tell others about our Lord. We know that His Word will not return unto Him void.

"Our first stop was at Rio de Janerio. There we went sightseeing. We went up to the Corcovada and saw the figure of "Christus." How sad it is that they reject the true Christ and cling to these forms made by men....

"We arrived in Buenos Aires. As our ship pulled into the dock we could see Brother Sickel and Paul Dowdy there to greet us.....We stayed in Buenos Aires until Friday morning and arrived here at the Mission in Rio Cuarto that evening, October 28th. As soon as we have seen a little more of the work, the people and the surroundings, we will write concerning our first impressions for the Evangelist....

"We have made arrangements to start our Spanish lessons in a few days. As we behold this needy field we realize our lack of sufficiency in ourselves to meet it. But we rejoice to know that our sufficiency is of God. We are just little servants, but we have a great Lord. We are looking to Him to make us acceptable ambassaoors of His grace. Please pray for us that we may soon learn the language and be of use."

THE FOSTERS FROM BOUCA FRENCH EQUATORIAL AFRICA, have two messages in this issue of the Evangelist. The one by Mrs. Foster was crowded out twice. The one from Brother Foster was just received. The two go well together, and we so place them in this issue. A letter from the Fosters dated August 17th bears some additional matter of real interest. They write:

"Really, both of us are so on the go all day that when nine o'clock comes both of us are ready for bed, sometimes before. Then, too, our surroundings are not conducive to playing (anagrams). The sawdust drops from the ceiling (roof, I mean), because the borers are eating the timbers away. The mosquitoes hum around our ears since the rains have come; the centipedes and scorpions, as well as every other imaginable insect, crawl around our feet and sometimes on them; then there is the constant danger of snakes crawling in the doors or around the walls or roof of the house; so who wants to, or can, play and enjoy it under such conditions?....

"My! but these are harassing days on the Mission Field. Of course they are everywhere. Sometimes we wonder how God's people can hold out against all the odds if the Lord tarries much longer. Never since we first stepped on African soil have we had such severe testings as we have had this time on the field. Not only in one way, but many. Some days it just seems that I cannot go on. It is only natural for the enemy to try to down us; because we came here trusting the Lord to win many of these precious souls to Himself, and to that end we pray daily. Some strongholds are being broken down by the Spirit's power, but the opposition is tremendous.

"About a month ago a storm came up, but before it had rained one drop there was a terrible flash of lightning and a crash at the same time. We heard it "zizzle" and knew it had struck close by. Soon the boys came and told us that a tree had been struck near one of the working men's houses, and there were seven people in the house. Joe went down and saw what had happened. There were two spears leaning against the tree that was struck, and the lightning split the wood of them into slivers and ran along the ground in several directions for some distance. In the house the father of the man was sitting on the ground at the time of the flash. It threw him into the air, and in falling he had received several bruises. But that was not the worst, but for at least two weeks he could neither hear nor speak a word. We prayed for him, and before long he could both hear and talk again. The other members of the family were sitting on a low bed, and none of them had any bad effects but were perfectly all right. The man had just arrived at the house about an hour before the storm. He had come quite some distance to see his son. He since has been shown the way of salvation and says he wants to accept the 'Affair of God.'"

(Would it be unkind for the editor to suggest to the Lord that He hit some more trees in Africa with lightning? And, by the way, the use of a little lightning might be profitable in bringing some American folks we know to be more interested in "The Affair of God!")

MRS. M. W. KENNEDY, OF BEMILLER STATION, WRITES: "Just returned from one of my village visits. We had such a good time together tonight. Sometimes they seem like so many corpses sitting around me, but tonight we had good response. We're not having many new ones; occasionally we have one or two come to accept the Lord as their Savior. They are very busy now with their gardens, and the rains hinder somewhat too. I'm reading 'The Expositor's Bible' on the Psalms, by Alexander Maclaren. Have been getting so many good things for myself that I'm trying to pass on a few to them. The eighth Psalm especially was a great blessing in a way that I've never seen it before. They seemed to understand some of what I was trying to pass on to them tonight. I can't tell you the feeling it gives one when we see that they seem to get a little of the truth through their darkened minds.

"Am getting to be more 'at home' with my bicycle. So when the rains stop, I hope to get in one of the more distant villages. I think I'll be able to make it now. Then by and by, I may be able to take in a sixth one. I certainly do enjoy this part of my work."

ONE HUNDRED DOLLARS FOR FLOWERS — BUT

The Rev. William Sidebotham, who died in Bay City, Michigan, in 1931, was for over half a century a most faithful, self-sacrificing an devoted Presbyterian minister. He had five children, and although he never lived where there was a high school until all the children had passed high school age, every one of them went to college. Three sons became Presbyterian ministers; one daughter a successful home missionary teacher, and the other a public school teacher. One of the sons went as a missionary to Korea.

When Mrs. Sidebotham died in 1929, her husband wrote to the Board of Foreign Missions:

"My wonderful wife died last night. The funeral arrangements are all made. For some years, the money to cover expense of funeral has been ready. Many times she has said: 'Don't spend a cent for flowers when I die. Give it to Foreign Missions.' Accordingly, I enclose $100 from her for the field in Taiku, in memory of our son. She has often wished she was rich, but never that she might have a better wardrobe, etc., but that she might help the poor and help foreign missions. My salary was never more than $700 and manse (often less) till I was sixty-four; never more than $800 and manse till I was over seventy, in 1918; never more than $1,200 and manse until I retired, and began to get $50 a month from the Board of Relief. Yet she uncomplainingly gave her children and rejoiced in our tithing until the end."

It is such a gift as this and such gifts as Mr. and Mrs. Sidebotham have made all their lives in their children and in their prayers which, under God, give to the missionary cause its glory and bring down upon it the blessing of Him Who loved us and gave Himself for us.

Shortly after Mr. Sidebotham's death, his daughter wrote to the Board:

"When we opened my father's will we found a sheet of instructions. Among them was the following: 'After my funeral expenses are all paid, take $100 for flowers. But do not buy flowers, but send it to Dr Speer, asking him to see that it is used for work in Korea in memory of my son Richard.' So I am enclosing check for that amount. I am glad father was able to do this, and that he commissioned me to carry out this wish."—(Condensed from *The Presbyterian.*)

FOREIGN MISSIONARY REPORT OF THE BRETHREN CHURCH

Financial Report * October 1938

General Fund

Mrs. Hill Maconaghy	$ 1.00
Bryan, Ohio, Per Mrs. Howard Davis	39.85
Mr. and Mrs. W. G. White, Covina, Calif.	5.00
Rent, Wells Property	25.00
Total	70.85

African General Fund

Des Moines, Iowa, Church, per Ray Emmert	22.50
Bryan, Ohio, Church, per Mrs. Howard Davis	18.00
Total	40.50

Afrcian Hospital Fund

Primary Department, Long Beach, 1st	8.70

Foster Fund

2.15 Class, Los Angeles, Calif.	15.00

Gribblo Fund

Sugar Grove Union S. S., Cameron W. Va., per Mrs. W. D. Pletcher	7.35

Sheldon Fund

Rehobath Mountain Mission, Per Miss Kathryn Lanch	8.00

Taber Fund

Bryan, Ohio Church, per Mrs. Howard Davis	1.75
H. C. Larson	10.00

South American General Fund

Mrs. Clara Beegle (Fan Haven) West Salem, O.	25.00
Mrs. Geo. Eve, Long Beach, 1st.	5.00
Bryan, Ohio Church, per Mrs. Howard Davis	21.75
Total	61.75
Total receipts for October	$213.96

LOUIS S. BAUMAN, Sec.-Treas.

MARTYRS IN ABYSSINA

The seed of the Church has been sown in the blood of martyrs all over the world, and Ethiopia is no exception. Until the Italian occupation of the country mission work was proceeding rapidly, with the cordial, sympathetic help of the Emperor. Today that is all changed, and instead of Christian teaching being given there it is Romanism, which is a vastly different thing. The Gospel will be supressed there as far as Mussolini and the Pope have power, but only as far as the strange permissive will of God allows. Here is part of the report of the Bible Churchmen's Missionary Society, delivered at the last annual meeting, the closing words of which dealt with Ethiopia. It states that 1936 opened with great promise. The Bible School was doing magnificient work, there were many conversions, and the old Ethiopian Church seemed to be awaking from its stupor. Then came the Italian occupation, the native preachers were thrown into prison, and the missionaries expelled.

The report closed with a scene of pathos. "Werku, the evangelist, Bayena, his assistant, and Tageni, the student, stand facing an Italian firing squad. Their only crime that they had preached the Gospel in all its fulness to their fellow-country-men. A few minutes later they were 'with Christ, which is far better'. Does not that scene, as you picture it in Addis Ababa, remind you of John Bunyan's description of the death of Faithful in the heart of Vanity Fair?—'Thus came Faithful to his end. Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had dispatched him), was taken up into it and straightway was carried up through the crowd with the sound of trumpets, the nearest way to the Celestial City.'

"'I heard a voice from Heaven saying unto me: Write, Blessed are the dead which die in the Lord, from henceforth, Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

Immediately the vast audience arose and sang:

'How bright those glorious spirits shine!
Whence all their bright array?
How came they to the blissful seats
Of everlasting day?

Lo! these are they from sufferings great
Who came to realms of light:
And in the Blood of Christ have washed
Those robes that shine so bright.'

The pathos of the scene was deeply affecting, and many eyes were dim, but with tears of triumph in Christ."

To these words we can only add, "How long, O Lord, how long?

—Evangelical Christian.

THE LIFE OF POWER

By Conard Sandy

This life of separation must include the whole individual. We cannot live our lives in air tight compartments totally independent of each other. Sometime ago the editor of The United Presbyterian was asked by a layman, this question: "Does a person's everyday work have a bearing on his religious activities? Or does a person's vocation bar him from religious leadership? If, for instance, a man is a bartender or a girl a bar-maid, much to their distaste, will this condition debar them from church leadership? No one can deny that employment conditions have forced many good Christians into undesirable positions."

The Editor answered this question in a very acceptable manner, indicating his belief in the life of separation from the world on the part of Christians. A portion of his answer reads as follows: "Simplified, the question is, Is it right to profess to be a Christian when you are deliberately doing what you yourself feel to be utterly wrong, when you are doing it with the fear that if you do not do it you will suffer, or even die? Satan says, All that a man hath he will give for his life. Jesus says, Except a man leave all and follow me, he cannot be my disciple.

Life is not a disconnected series of events that may or may not be separated from each other; it is an organism, and every part belongs to every other part. It cannot be divided into watertight compartments so that one can be lived in by itself and not effect the other. If there is a moral stain in the physical, it will soak through and color with its evil both the mental and the spiritual. Man is an individual, and undivided being, and if he permits himself to be a divided personalty, that is the beginning of insanity. He must have one main purpose to which all else is subservient."

Continuing his answer, the editor said: "For a man to claim his right to do this or that, because of apparent necessity, what the spirit of Christ in us declares is wrong, is for that man to claim the right to decide for himself, what Christ has a right to demand from those He has saved. If he claims that right he must grant it also to others, and another adds this or that claim as to what he will or will not do, how can the first man find any fault? If I make my own exception, I cannot blame another for making many exceptions to Christ's own rule.

"If I make my living or gain my pleasure in a way I feel to be wrong, I am becoming thereby more familiar with evil and granting it my sanction, whatever my inner feeling or distaste may be. And familiarity will result necessarily either in making me hate it so that I shall quit it, or in making me hardened so that I am indifferent to it, or in causing me to love it. And I must recognize that either of the latter two conditions is sinful.

"When the line of demarcation between the Christian and the non-Christian is so dim that it can scarcely be seen, men are not going to flock over that line in living devotion to Christ. We are dishonoring Christ by being ordinary Christians, always ready to make compromises when we think them necessary. The prospect of starving is not pleasant, yet even starving is preferable to having to live with a self that we do not respect. And after all, we rarely hear of anyone starving in America. Men who trust God even for bread may have to go to the poorhouse, but they go as men, and very few have to go.

"A man asked his wife if his collar were clean enough to wear one evening, and she said, 'If it's doubtful, it's dirty.' That is a test to be applied to any deed or calling. As we attempt to climb the hill of Jehovah that is ascended only by those of clean hands and pure heart, we do not want to meet our own souls coming down because unworthy. Life cannot be lived in compartments; we are Christ's or we are not."

Early in the third century, monasticism, or the lonely life, was introduced among Christians as the solution of this problem of relationship to the world. Many men had come into the church to escape the world only to find the world pouring into the church. What then should they do? The answer seemed to be the life of the hermit or the monastic. Thus, they met the realism of life in a corrupt world by fleeing from it. In their monasteries they were segregated in man-made retreats. They had much time to con-

cern themselves about themselves, about the salvation and improvement of their own souls, and the safeguarding of their own sanctity from the encroachments of evil. This self-denial was for the sake of self alone, and not for others as the Lord had taught. Their celibacy meant the abandonment of home and the domestic relations. Thomas 'a Kempis once said that he always felt a diminution of his spiritual purity as soon as he put his foot out of the cloister.

But this extreme ascetic life did not appeal to all Christians of that day, nor does it appeal to us. It is not God's mean's of separation from the world. We, too, sense the corruption of this world and the fierce cravings of the physical life. We, too, realize that we must face the realism of life in an evil world. However, we choose to meet this problem without fleeing to the midst of the evil world we are to live, though not as a part of it, and witness for our Redeemer. The burning light is not to be placed under the measuring basket for concealment, but to be set forth in the midst of the darkness for the purpose of giving light. Light can have no fellowship with darkness; yet it can shine forth and dispel the darkness. Or, to use another figure used by our Lord, we are the salt of the earth. Salt is of no particular value when it is all stored away in a receptacle. But when it is sprinkled about it can do its work. We need to pray, indeed, that we will be kept from the evil, and that we will be pure and powerful salt for the Lord in the earth. The intention of Christ for His followers is that they should enter into a joyful ministry for others in His name.

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C. E. Topic for Juniors

Topic for Dec. 18, 1938

WHAT FRIENDSHIP WITH GOD DOES FOR US

Scripture Lesson, Psalm 27—Our Never Failing Friend

Leader

When thinking of the many gifts God has given His loved ones, we can certainly place friends near the top of the list. True friends are real gifts from God. True friends are loyal at all times. They stand by when you need them most. It has often been said that a friend in need is a friend indeed. Our friends mean much to us and give us much joy and happiness. In Prov. 18:24 Solomon tells us that if we want to have friends we must be a friend. But no matter how wonderful our earthly friends may be there is a friend who surpasses all these. He is the truest friend we can have. He never leaves nor forsakes us. He watches over us continually. He also bestows upon His friends wonderful gifts. He bestows gifts so rare that no one else can duplicate them. As we look into God's Word and see what friendship with God does for us may we be determined to give God the best in our lives.

For Discussion

1. Have the Juniors tell the qualities of a true friend and list them on the blackboard.

2. What does Solomon in the book of Proverbs give as the qualities of a true friend? Prov. 17:18—Prov. 18:24—Prov. 27:6.

3. Some friends we read of in the Bible. John 15:14-15—Jesus called His disciples friends. II Cor. 20:7—Isaiah 41:8—James 2:23. Abraham called friend of God. Friendship of David and Jonathan. I Sam. 18.

4. How can we know God? John 14:6.

5. How can we be sure we know God? I John 3:19, 3:24, 4:13, 5:19, 5:20.

6. What Friendship with God does for us? I John 1:3-4, Gives fulness of joy. I John 1:5-7, Keeps us from sin. John 15:1-8 Makes us fruitful. I John 2:6, Makes us God-like. I John 4:17-18-2:28, Removes fear of judgment and of seeing God. Eph. 1:3, Makes us receivers of every worthwhile blessing. Rom. 5:2, Heb. 4:16, Have access without hesitancy into God's presence.

C. E. Topic for Young People

Topic for December 18, 1938

THE HOLY CITY

(Rev. 21:10-27)

Suggestions for the Leader

This lesson concludes a series on prophecy. It is fitting that we should talk about the Holy City, known as the New Jerusalem.

In one sense the Holy City may be called the future home for the redeemed or the final dwelling place for the saints.

The Bible does not say that we shall be confined to this place; but that we shall enjoy freedom and can go in and out much the same as a man who travels between his city home and country estate.

If we are going to live there we have a right to know something about it. We ought to get ready for it too. Here we have no permanent abiding place. We seek a continuing city to come (Heb. 13:14). Abraham also looked for this city. "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

Once we get a glimpse of the place we call heaven and the joy of the future home, we will not be overcome with earthly things. We will live for tomorrow as well as for today. Some teach that we should serve the present age or make the world a better place in which to live. The pity of such teaching is that it forgets or neglects the fact that God has placed the emphasis on other worldliness (See I John 2:15 and 5:19).

Popular ideas of heaven are unsound and dangerous. Our only safe source of information is in the Bible. The speakers tonight will tell us from the Word about the New Jerusalem. See how it fulfills your expectation for beauty and comfort.

1. God's Capital City to be the New Jerusalem. Rev. 21:2-3.

The old Jerusalem has been one of the outstanding cities of the world. The name means founded in peace. However peace has been a stranger there for centuries. It has been the place of changes, revolutions, sieges, famines and destructions. In the New Jerusalem it will be different. God will use the city as a central point. It will be the seat of His power and presence. The long desired peace shall be there and nothing shall enter in that will defile the city.

All the marks of sin that we can see in a city today will be absent from the Holy City. There will be a special light and special power from God there that will reveal its holiness. The cities of the enemy will fall; but this city will abide forever.

2. The Light of the Holy City. Rev. 21:23.

Darkness is a symbol of evil. It stands for sin and wickedness. On the other hand light stands for truth and righteousness. John made it even plainer by saying that Jesus was the true Light (John 1:9). When Jesus came to the world it was like the light shining in the darkness. But the darkness comprehended it not (John 1:5). This was a strange thing. As a rule the darkness flees away when the light is turned on.

Now in the Holy City, New Jerusalem, the Lord Jesus will be the Light and all persons there will receive Him

and appreciate the Light. It will be unfailing and sufficient for all.

Light suggests understanding too. Many of the things that we do not understand now, will be made clear for us over there. Now we see through a glass darkly but then face to face.

3. The Walls of the Holy City Suggest Separation. Rev. 21:12-14, 18, 19.

Walls were used for protection. Cities needed huge walls many years ago to protect the people from the enemies. Of course the Holy City will be protected by the Lord but the walls will always be a reminder of our security and safety.

The wicked and unregenerate persons will not be allowed in but rather will be held in a place of confinement. They caused so much trouble here that it would be a shame to let them in a city such as the Holy City.

The fact that the gates are open indicates that we can come and go at our will. The nations of the world shall come in and go out, bringing their glory and honor there. There will be a marvelous fellowship existing there in those days. We can scarcely imagine the joy and blessing that will be ours in a city and land unhindered by sin.

4. The Holy City will be a Spacious City. Rev. 21:15-17.

It is utter folly for unbelievers to reckon that there will not be enough room in the Holy City for the redeemed. They make a mistake in suspecting that a large portion of humanity is going there, while the Bible says many will be excluded. They do not understand Bible usage of the furlong either. The New Jerusalem will be a city as long as it is wide and equally as high. In other words it will be cubed. The size in our terms would be approximately 1,500 miles each way. One writer suggests that the space within the city will be 2,000 times as much as is on the United States.

No one needs to worry about the space over there. God is never embarrassed for space. That is true for activity too. God certainly has a program of activity in store for us.

5. The Holy City will have a New Temple. Rev. 21:22.

The temple was used as a meeting place for the people and God. It was there that they came to offer sacrifice and to make confession of their sins. In the Old Testament times there were priests who had definite work to do in the temple. This work was never done or finished; it went on continually.

In heaven we will not need the work of sacrifice and atonement to be continued forever. Jesus has paid the price once for all. We will be among the redeemed and meet God to live together only on the basis of this work of Christ. The death of Christ on the cross brought about a finished work of atonement.

6. Freedom of Access in the New Jerusalem. 21:25; 22:17.

It is believed by Bible students that the Holy City will be suspended between heaven and earth. Regardless of the exact location, we do know that we shall have the liberty to enter the city or leave it at our will. Our realm of influence and activity will be outside the city as well as inside.

The marvelous thing of this entire subject is that there will be no veil drawn between this world and the other. Life and events of life will belong to a spiritual order and each of us will be free to enjoy life much more than now. These present sufferings are not worthy to be compared to the joys that shall come to the company of redeemed.

7. The Holy City will be Exclusive. Rev. 22:14-15.

You have heard that heaven is a prepared place for a prepared people. This is true of the beautiful city of the New Jerusalem. Everything that is of an evil source and nature will be excluded. Nothing can possibily get in to defile it.

No stretch of the imagination can fully realize the blessings of a society of people that is free from sin. This is paradise regained and eternal happiness and joy. There will be no more tears or heartaches or sorrows then. All the world longs for this complete separation of the righeous from the unrighteous or the godly from the godless.

Questions

1. What part of heaven is the Holy City? Rev. 21:1-2.
2. Do you think that the Holy City is a prepared place? John 14:2.
3. Who will finally live in the New Jerusalem? Rev. 22:14 (See the Revised Version).
4. Will we see God and live with Him in the Holy City? Rev. 21:3.
5. How do we know that the heavenly life will be a happy life? Rev. 21:4.

Poem

Let someone quote the words to the song, "How Beautiful Heaven Must Be."

Topic for Dec. 25, 1938—"The Birth of the World's Greatest Missionary."



LIMESTONE, TENN.

A year has passed since the work here has been reported in The Evangelist.

Viewing our work from every angle, the past year has been one of the most delightful years we have ever spent in the Master's service.

Under the capable leadership of our consecrated pastor, Brother Walter Lewis, the work has been moving steadily forward. Since we are located in a rural section with a large number of churches, there is not the opportunity for numerical growth that there is in many city locations. However, there has been marked spiritual growth in our congregation during the past year. The clear-cut gospel messages of our pastor have taken root in the hearts and lives of our people.

At the close of one of the Sunday morning services in July, a number of the children of our Sunday School publicly accepted the Lord Jesus Christ as Savior. At the conclusion of a Sunday morning service in September, a young man accepted the Lord after having a private interview with the pastor.

One outstanding achievement of the past year has been the permanent establishment of Sunday evening preaching services. Previously we had only Christian Endeavor. The attendance and interest have been quite commendable. Even through the winter months, the people were loyal to the evening as well as the morning preaching services. At our last business meeting the statisticians report showed a gain of thirteen in average attendance at both morning and evening services. Our evening services are evangelistic in type with a delightful song service. Our pastor is a very efficient song director and as a result of his capable leadership, our congregational singing has been very fine. Many new choruses have been learned. The children as well as the adults delight in singing these beautiful gospel choruses. Brother Lewis manifests a great interest in the children and is now having choir practice for them each Sunday.

The various auxiliaries of our work have been making steady progress. Our Saturday evening Bible class is greatly enjoying a course in Bible doctrine. Our Wednesday evening prayer-meeting can report increased interest and attendance. Both the W. M. S. and the S. M. M. are able to report good work during the past year. The S. M. M. had the privilege of being not only a banner, but also an honor society.

On the fourth Sunday evening in June the W. M. S. had charge of the evening service. A very spiritual program was rendered. An offering was taken for The Brethren Home.

On the second Sunday evening in July, the Sisterhood girls gave their public program. A number of nice talks

were given by the girls after which the beautiful and impressive candlelight service was used in closing.

One Saturday in July our Sunday School enjoyed a delightful picnic in a beautiful grove about one mile from the church. The pastor closed the day with a large Bible class in the grove.

Our children receive definite missionary instruction. It was quite fitting that they brought us a missionary program on the Sunday evening of Easter. I am happy to report the largest Easter offering in the history of our church. Also there was quite an increase in the Thanksgiving offering last year over the preceding year.

For a number of months the church had anticipated a Bible Conference to be conducted by Dr. J. C. Beal. We were all ready for his coming in May. Due to the illness of Dr. Beal, the meeting had to be postponed until a later date. We were very happy to give Dr. Beal the date in Oct. which we always use for our evangelistic meeting. His services began Oct. 15th and closed Oct. 20th. However, the services were continued by the pastor until Oct. 30th.

During these eleven days of Bible conference work with Dr. Beal, we had the greatest spiritual feast of Bible teaching we were ever privileged to enjoy. The Scriptures were unfolded to us in a magnificent way. Dr. Beal surely is a profound Bible scholar and knows just how to present the deepest Bible truths in such a clear manner that anyone can grasp them. Words fail me when I attempt to express our appreciation for his wonderful exposition of the Word of God while here.

Sunday, Oct. 20th was an outstanding day. The morning service was very impressive. Almost the entire congregation came forward to rededicate their lives to Christ. A bountiful dinner was served after which the people reassembled in the church for an afternoon service. Splendid messages were given on the doctrine of baptism and the thirteenth chapter of John. Again in the evening the people came out in large numbers which closed a day of profound spiritual blessings, by both pastor and people. We trust that we may be privileged to have him teach the Word of God to us again. From Wednesday until Sunday evening the services were very ably carried on loyally with their interest and attendance. His closing message on Oct. 30th made a strong appeal to Christians for a complete separation from sin and a close walk with God. As a result, a fine young man of the church came forward in tears to rededicate his life to the Master's service.

Our fall communion service will be observed Saturday evening, Nov. 19th.

May our spiritual vision be broadened to the extent that we may be alert to enter every avenue of Christian service.

In His Precious Name,

LELIA ARNOLD, Cor. Sec'y.

RESOLUTIONS OF THE JUNIATA BRETHREN CHURCH

Inasmuch as this Church, the Juniata Brethren Church recognizes the faithful and successful work of the Home Mission Board during the past nine years, due largely to the efforts of the Field Secretary, and,

Inasmuch as this Church appreciates the extensive work accomplished by establishing and maintaining new Brethren Churches in strategic centers, a work that had been hitherto neglected, and,

Inasmuch as the Home Mission Board as now constituted has heralded the news that they intend to revert to the former policy which permitted old churches to die and no new ones to take their place, and,

Inasmuch as they have seen fit to dismiss without a hearing their efficient and capable Field Secretary, R. Paul Miller, who has been the spiritual overseer of our work and a great stimulus in the business of winning lost souls,

Therefore, be it resolved, that we, the congregation of the Juniata Brethren Church withdraw all allegiance to and support of the Home Mission Board of the Brethren Church, and do hereby associate ourselves with the Home Mission Council of the Brethren Church, whose aim it is to carry on the successful program as outlined over the past nine years by the Former Field Secretary of the Home Mission Board. Praying that as we so do God will bless the efforts of this Council to carry on God's work of Evangelization in the most efficient way possible.

Ernest F Pine, Pastor
J. D. Brumbaugh, Treasurer and Deacon
I. E. Miller, Clerk and Deacon
J. G. Shew, Deacon

FIRST BRETHREN CHURCH, LA VERNE, CALIFORNIA

We are getting near the end of another year and feel that once again report of the work is in order.

Following the resignation of Brother Floyd Shiery, Dr. K. M. Monroe kindly served as supply pastor until the work at the Los Angeles Bible Institute required all his attention. We owe Brother Monroe a debt of gratitude for his splendid assistance. Brother Elias White, on a visit to his parents in La Verne, then ably gave his time to the work of the church until Brother Donald Carter was released from the Glendale church. Brother Elias has many friends here, having lived here since he was a lad. So we also appreciate his service.

Various members of the local congregation attended the summer meeting for the young people of all Southern California Brethren held at Camp Bethel, near La Verne.

Immediately preceding the arrival of Brother Carter as pastor, eighteen friendship dinners were held in one month. The idea was to divide the names of all the members of the church into groups of fifteen, then the names were drawn, sight unseen with one woman to serve as hostess for a pot luck dinner. There were 160 entertained, 254 total contacted.

Brother and Sister Carter arrived in September. On Sept. 20 a group of Senior Adult Christian Endeavor members, with the pastor and wife, went to the Sailors' Rest Mission at San Pedro, to conduct a meeting. Sept. 23 a reception was given honoring Brother and Sister Carter. About 150 were present. Then there was a meeting of men and boys of the Southern Calif. district with 220 present. The district Woman's missionary Society met here in October with 150 present. The newly organized group of Young Married Folks of this valley convened with us, 235 attending.

Since Brother Carter is here, the San Gabriel Valley Prophetic Institute has been revived. Three sessions have been held. A communion service recently was attended by about half the total membership. Rally Day in the S. S. brought our record above 200, which we hope will become permanent.

We are preparing now for the Thanksgiving offering. We are anxious to support to the best of our ability our Brethren Home Missions Council.

In these dark days our hope grows brighter as the world grows darker. Brethren, pray for us at LaVerne, that we shall remain true witnesses for Him.

MRS. ELSIE RAGER,
Brethren Evangelist Correspondent.

RESOLUTION FROM ALEPPO, PA.

Resolution recommended by the official board of the Brethren Church at Aleppo, Pa. and passed regularly at a called business meeting of the church.

Whereas, a council has been formed, called the Brethren Home Missions, for the purpose of carrying out the program of Home Missions in the denomination;

Whereas, This Home Missions Council has for its purpose the carrying out of the plan for Home Missions which the Home Mission Board of the Brethren Church has apparently abandoned, and has gone back to the system under which the Brethren Church was losing strength;

Be it resolved, that all offerings for Home Mission activity in the Brethren Church, and given by this church shall be dispensed through the Home Missions Council.

RAYMOND BLOOD.

UNIONTOWN, PA. RESOLUTION

The Official Board of the First Brethren Church desires to go on record as opposing the program, the management and the actions of the Missionary Board of the Brethren Church as is now constituted and is now functioning.

We hereby register our protest to the Church in the following resolution:

Whereas—The Missionary Board of

the Brethren Church has openly proven itself to be under the domination and absolute control of a certain group within the denomination known as the Ashland College group. The policy of said group is to control every board, every committee, and every interest within the church. The proof of the above statements is clearly seen by the unjust, and the unChristian-like manner in which this board treated Brother R. Paul Miller when they dismissed him without the common courtesy of a trial and even a hearing. And,

Whereas—The present policy of this board has not only discontinued the work and the office of the field secretary (which is so necessary and so vital to Home Mission Church building, expansion and growth in the Brotherhood) but on the other hand has taken a backward step by adopting a general program of retrenchment with a return to the old policy which failed years ago. And,

Whereas—This board as is now constituted, is well known to be not only whole heartedly in favor with and back of the Ashland College group, but also whole heartedly against Grace Theological Seminary. And too, this board is also against every young man, and every Christian minister who is from Grace Seminary, and who in any way is connected with it or in sympathy with its work. And,

Whereas—So many unproven statements, false accusations, deliberate unChristian and unbrotherly attacks, by the men of this board, have been made against Brother Miller. We stand opposed to such work and such actions of men and boards regardless who they are today. To us, it appears that not only did these men seek to accomplish their aims on the board, but also sought to destroy this man's good name. Statements and false accusations against this man of God, were publicly made by the present dean of Ashland Seminary in the city of Johnstown, and by the present president of the Missionary board of the Brethren Church at the district conference in Berlin. The Bible tells us to reprove the unfruitful works of darkness.

Be it resolved, that we the Official Board of the First Brethren Church of Uniontown, Pa., protest against the unChristian actions on the part of men on this board, and hereby go on record as standing against any program of men whose policies and actions are as afore stated. We therefore recommend to the congregation of the First Brethren Church, that we sever all connections and relations with the Missionary Board of the Brethren Church, as is now constituted. We further recommend that the regular Home Mission offering at Thanksgiving time, and all future Home Mission offerings, including the Pennsylvania state Mission board offerings, be withdrawn and with held from these boards from this date forward and so long as the present management and policies are continued.

We further recommend to the Church, that all the funds for Home Missionary work be directed and sent to the newly organized Brethren Home Mission Council of which Mr. Roy Patterson, prominent Christian attorney of Dayton, Ohio, is President. We believe that said Council will guard and safeguard the work of, and funds of, Home Missions in the United States, and zealously continue the work already begun by Brother R. Paul Miller and the old Missionary Board of the Brethren Church.

Signed, MISS EVEYLN BARBER,
Sec'y.

Passed by board on Oct. 10th, 1938. Passed by the congregation on October 12, 1938, by unanimous vote.

REVIVAL AT SIDNEY, INDIANA

The Brethren Church at Sidney, Ind. closed an intensive Spirit-filled revival November 6th. Brother Louis D. Engle is the pastor. Sidney is one of the older congregations in a small town. They have a splendid building and for the most part a loyal, devoted people. The church is handicapped in that there is nothing there except the farms to provide work for their young people. The field is heavily churched and the prospects were not many.

During our two weeks with them, calls were made in 45 homes, where we ministered with the Word and prayer for sick, invalids, and aged, also in personal appeals to the unsaved. Afternoon meetings were conducted for children. A story was given for the children each night except one. On one evening they gave a short program made up of choruses which they learned during their meetings. Three addresses were made in one school and one in another, in each one an appeal was made for Christian living and a closer walk with God. In these meetings a great many fine young people heard the message.

Fifteen churches were represented during the meetings with groups of delegations ranging from a few to 57 in number. Space will hardly permit the naming of all the churches, but let it be known that almost all Brethren churches within 25 to 30 miles were represented. Other churches also were regular in attendance.

While it was hard to get many unsaved folks to attend, it surely can truly be said that the Christian people of the community and surrounding towns gave a united testimony to the power of the gospel to save all who come to Him.

There was a happy joyous spirit in the meeting from the beginning to the end. Bro. H. D. Hunter took full charge of the singing and did it very acceptably.

Six souls were led to the Lord for His gift, during the services. A few others who have heard the Word preached for years, men who boast of their good moral life, should have come, but to yield they would not. We predict that some will yet come under the consecrated ministry of Brother Engle. It should be said he had led three precious souls, one a man of over 80, into the lake for baptism only three weeks before the meetings.

The evangelist was well cared for in the Hunter home and perhaps too well treated in the many good country homes where he was entertained for meals. Sidney Brethren and friends, we are thankful indeed, for all personal favors and especially for the love-gift at the end of the series!

My prayer is that you may all be faithful witnesses until He comes.

E. M. RIDDLE, Louisville, O.
Pastor-Evangelist.

CORRECTION

Our attention has been called to the fact that the two following paragraphs were ommitted from the report of resolutions which were sent in from the Second Brethren Church of Los Angeles. The correction is hereby made and the resolutions printed according to request. We regret this error.—Editor.

"BE IT RESOLVED that our past relation to the National Home Mission Board shall be severed until that Board shall return to a policy which we, as a Church can conscientiously endorse and support; and

"BE IT FURTHER RESOLVED that we designate the Brethren Home Missions Council as the organization which shall receive the gifts of this Church for the support of Brethren National Home Missions."

BURLINGTON, INDIANA

On October 31, Brother George T. Ronk of Lanark, Illinois, came to conduct two weeks of evangelistic meetings. Splendid Christian fellowship and interest in the sermons preached characterized the meetings from the start. Nineteen were added to the membership of the church. Eight of these were heads of families. On Monday evening following the meetings eighteen of those mentioned above were baptized and then entered into the observances pertaining to the love feast and communion which immediately followed. Brethren George and Albert Ronk aided in the love feast. Brother George Ronk held meetings in the Burlington Church in the years of 1911 and 1912. It was a great spiritual benefit to have him labor in this field again.

The Burlington Church has been making consistent and substantial gains in spirituality and numbers. Fifty-three have been added to the membership during the writer's pastorate. Practically all of the membership is active. The Sunday School has almost doubled in attendance. The average attendance thus far for the present year is 104. A great interest in Bible reading prevails. The Sunday School reports an average of 887 Bible chapters read each week. Brother Roy Brubaker is the Sunday School Superintendent.

Recently the church called Brother and Sister E. W. Hendrix and Brother

and Sister Roy Brubaker to the office of deacon and deaconess. Loyalty to the distinctive features that characterize the Brethren as a denomination in doctrine is pronounced in this church. Their belief in the anointing service is one of many indices of their spiritual state. Many exercise in public and private prayer. Christian love is the golden chain that binds these happy souls.

"How sweet, how heavenly is the sight
When those that love the Lord
In one another's peace delight,
And so fulfill the Word."

CLARENCE Y. GILMER, Pastor.

DENVER, INDIANA

On the twenty-eighth of last September we moved from Loree into the Burlington parsonage, and accepted the Denver charge in place of Loree. We were strangers to the Denver Brethren but soon became fast friends in the work of our common Lord. Brother and Sister M. L. Sands had been shepherding the Denver flock for the past two years but resigned on account of the failing health of Brother Sands. Brother and Sister Sands, who still live in Denver, continue to be a real help and an inspiration in the work. Sister Sands graciously continues with the Junior Church work each preaching Sunday. Brother and Sister Sands are highly esteemed by the church and the community for the sake of their godly consecration.

The three churches in Denver, the Baptist, the Methodist, and the Brethren, had arranged prior to our being called to the Brethren pastorate for a union meeting in October. Rev. and Mrs. Harry Richer of Peru conducted the services. These meetings afforded us a splendid opportunity to get acquainted with our people and also the community. I am glad to report that during that time we baptized and received seven into the Brethren Church. Our fall communion was held on Monday evening following the union meeting and with a splendid attendance. We are delighted with the prospects of the Denver field and pray that these Brethren will grow in grace and in courage in the Lord.

CLARENCE Y. GILMER, Pastor.
Burlington, Indiana.

TERRA ALTA, W. VA.

The Co-Operative Brethren Church of Terra Alta, West Virginia, began our revival October 31st, with Bro. N. V. Leatherman of Berlin, Pennsylvania, as evangelist. He preached many inspiring sermons and we were much benefited by them. The revival closed on November 11th with a Love Feast. One changed his Letter of Membership to our congregation. Bro. Leatherman was given a hearty welcome by everyone and we hope that some day we may have him back with us again.

Mrs. Roy Whitehair, Corresponding Sec'y.

CLAY CITY, IND.

Resolution

The Official Board of the Brethren Church of Clay City, Indiana, in session on November 9, 1938, unanimously passed the following motion: The Home Mission offering soon to be taken by this church will be retained in the treasury of this church until such a time when the two groups, namely: The Home Mission Council and the Home Mission Board become one unit in the Home Mission endeavor of the Brethren Church.

We as a church deplore the condition existing today, and insist that immediate action be taken to bring about complete harmony with these parties.

We commend the mutual agreement as signified by the letter published in the Brethren Evangelist of recent date by Dr. L. S. Bauman and Dr. W. S. Bell.

A motion also carried, That this statement be sent to each of the mission parties named above and to the Brethren Publishing Company for publication in the Brethren Evangelist.

Respectfully submitted,
Henrietta Luther,
Corr. Sec'y.

LISTIE, PA. RESOLUTIONS

WHEREAS All boards created by the National Conference of the Brethren Church should be at all times subject to the will and desire of a majority of the churches as represented in said National Conference; AND WHEREAS the recent National Conference of the Brethren Church, assembled at Winona Lake, Ind. voted by a majority of 55 (the actual vote being 339 for and 284 against) for a resolution to retain Rev. R. Paul Miller in office as secretary of The Home Mission Board for another year, during which time he was to be given a chance to face his accusers, know their charges, and be fairly tried before the church on the charges preferred; and

WHEREAS it would appear from the records of the contributions to Home Missions made by the majority of the individual members on said board and from the contributions made by the churches represented by this same group of members, that they are not willing to do the will of the majority as represented in National Conference, and are not willing to contribute to a cause as sponsored by National Conference unless they can retain control of its policies; and

WHEREAS Rev. Claud Studebaker, President of the Home Mission Board made statements on the floor of the Pennslyvania District Conference assembled in Berlin, Pa. relative to contributions and expenditures by the board in the years 1929 and 1938 respectively that apparently cannot be reconciled with the boards report as presented to conference for the same years; and

Whereas delegates as represented at Winona Lake in the recent National conference saw fit to organize as a temporary measure a board that would abide by the wish of National Conference in the method of helping the weaker churches and the establishment of new ones, to be known as the Brethren Home Missions Council; Therefor

Be It Resolved that we the Listie, Pa. Brethren Church, of the Pennslvania District Conference, assembled in a special Congregational meeting this 20th day of November, A. D. 1938 go on record as disapproving the disloyal attitude of the National Home Mission Board, and recommend to the next National Conference to be assembled in 1939 that the present National Home Mission Board be dissolved and in its place there be elected a board that will carry out the wish and desire of the majority as represented in the National Conference. Further we recommend that no person be eligible for membership on this new board who individually and whose church has not made a contribution to the cause of Home missions, for two consecutive years previous to their election, said contribution to be made and administered either through the Home Mission Board or through the Brethren Home Mission Council.

Be It Further Resolved that we as a Church withhold all contributions to the Home Mission Board, except those designated specifically for said Home Mission Board, and that temporarily we support The Brethren Home Mission Council, morally, prayerfully, and with our financial gifts as the agency for the distribution of our gift for Home Missions.

Further Be It Resolved that a copy of these resolutions be printed in The Brethren Evangelist, that copies be sent to the secretaries of the National Home Mission Board and of The Brethren Home Missions Council.

Approved this 20th day of November, 1938.

H. W. NOWAG, Pastor.

N. E. MOSTOLLER, Deacon.

CLARENCE J. LARMON, Moderator and Deacon.

MRS. EMMA FORNEY, Secretary.

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(Continued from page 2)

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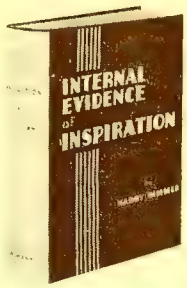
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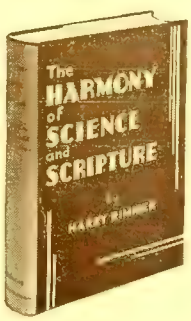
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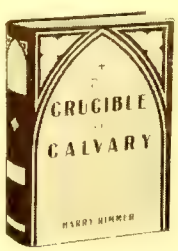
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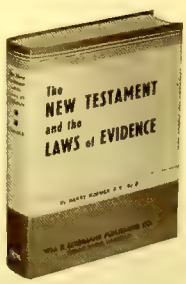
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Vol. LX. No. 50 December 17, 1938

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The BRETHREN EVANGELIST

W. B. Bernhart
Ashland College
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His Beauty and Glory

There's a light upon the mountains, and the day is at the spring,
When our eyes shall see the beauty and the glory of the king;
Weary was our heart with waiting, and the night-watch seemed so long;
But His triumph-day is breaking, and we hail it with a song!

In the fading of the starlight we can see the coming morn;
And the lights of men are paling in the splendors of the dawn;
For the eastern skies are glowing as with light of hidden ire,
And the hearts of men are stirring with the throbs of deep desire.

There's a hush of expectation, and a quiet in the air,
And the breath of God is moving in the fervent breath of prayer;
For the suffering, dying Jesus is the Christ upon the throne,
And the travail of our spirit is the travail of His own.

Hark! We hear a distant music, and it comes with fuller swell.
'Tis the triumph-song of Jesus, of our King Immanuel;
Zion, go ye forth to meet Him; and, my soul, be swift to bring
All thy sweetness and thy dearest for the triumph of our King!

Henry Burton.

The Man Who Cursed on Calvary

From "Revelation" in Christian Reader's Digest

By H. A. Ironside

It has always been a cause for much gratitude to God on my part He gave me some very wonderful experiences in connection with the salvation of souls in my very early days as a worker for Christ.

I was only a lad of fifteen when I left my home to become a Salvation Army officer, and at the age of sixteen I was commissioned as Lieutenant. I was serving in this capacity in the city of San Bernardino, California, where at that time our meetings were attracting very large audiences because of the many remarkable cases of conversion that had taken place just shortly before Captain R—and I were sent to that post, as also after our arrival.

For some two weeks I had noticed a handsome, blond young man who always occupied the same seat about halfway down the hall on the left-hand side from the platform, and he seemed to me to be listening with great earnestness—so much so that I could not get his face out of my mind, and felt sure that God must be dealing with him. On several occasions I made an effort to speak to him before he reached the front door, but he did not seem to wish to speak with anyone, and the moment the benediction was pronounced he would leave as quickly as he could.

This had been going on for over a fortnight when on one particular evening he came in a little later than usual. The meeting was already in full swing and every seat occupied excepting two, and they right up at the front of the auditorium. He came diffidently up the aisle, looking to right and left for a place, and finally slipped into one of these vacant chairs. He sat there holding his hat in his hand, looking as though he felt somewhat like a fish out of water, and very uncomfortable, because of being so near to the speakers.

Mentally I said, "Well, young man, I've got you tonight," for I knew that if he did not leave before the benediction he would not get out afterward until I could reach him.

And so it happened. The moment the meeting was dismissed he turned to go, but the aisle was full, and I stepped over the penitents' form and asked him if he would mind sitting down for a few moments' conversation. He looked as though he did mind, but he was polite enough to say he did not, so I took him at his word rather than at his looks.

A conversation ensued very much as follows, so nearly as I can remember it.

"I have noticed you here for a number of nights, and wanted to speak to you before. May I ask if you are a Christian?"

As he endeavored to reply I saw that he had difficulty with his speech—in fact, he stuttered very noticeably and he was evidently very nervous. He replied, "No, I certainly am not!"

"Have you any desire to be?"

"Well, that is a difficult question to answer. I can hardly say."

"Just what is your attitude, then toward Christianity?"

"You want to label me, do you," he parried. "In that case, it is rather hard to say what my attitude is. If you had asked me a few weeks ago, I would have told you I was an atheist. But tonight if you must label me, you would have to call me an agnostic!"

"Well, you are making progress, anyway. I certainly have much more respect for a man who says 'I don't know' than for the man who can look out over his wonderful creation and deliberately say that there is no God! May I ask what has led to your change of front?"

He told me that he had been brought up in a very cultured but infidel home, both his parents in England being unbelievers, who scornfully rejected the Bible as a revelation from God. He had graduated from Cambridge University, and there and afterward had identified himself with atheistic groups. But recently he had been struck with the great change which had taken place in a man who had professed conversion some time before, and whom he knew well. This man had been a drunkard and a gambler, a well-known character in the city. The change in his life had been perfectly marvelous, and everyone who came in contact with him realized it.

"There is something there," the young man went on, "for which my philosophy cannot account. I would never have believed that so great a change could have come over anyone so suddenly. I know it is not will power, for that man has tried over and over again to free himself from the liquor habit. But when he became what you call a Christian, he was delivered instantly! It has set me to thinking, and so I have been attending your meetings, and what I have heard and seen has convinced me that there must be some supernatural power at work. So now I call myself an agnostic rather than an atheist."

"Have you read the Bible?" I asked.

"Not until recently. I have read scores of books against the Bible, but I had never taken the trouble to read the Bible itself until these things began to exercise me. I bought a copy of the Scriptures at a second-hand bookstore for twenty-five cents, and I have been reading it every evening after going home from the meeting, but somehow I cannot seem to make it out."

"Have you read the story of our Lord Jesus Christ?"

You mean the Gospels. Yes, I have, but to be perfectly frank, I have ridiculed the entire story of His miraculous birth, His resurrection, and other things so long that I find it very difficult to take it seriously. The last few evenings I have been reading the book of Isaiah, in the Old Testament. My, how that fellow can sling the language! I have always been a great admirer of oratory, and real eloquence holds me spellbound. But I have never read anything finer than the speeches of that old prophet! I was thinking last night that if I could only be a Christian by believing Isaiah, and did not have to believe the New Testament, I would be prepared to make the change immediately."

Opening my Bible, I said, "I am going to read you a passage from the book of the prophet Isaiah. I will read about the unnamed man, and when I

(Continued on page 16)

The Brethren Evangelist

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324 Orange St., Ashland, Ohio

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The Editor's Box

A FALSE FAITH

Yes, there is a false faith which falls short of salvation. It is very possible to have an intellectual attitude which will give assent to the truth of every promise in the Word of God, and yet not be real faith. We have met many church members who have been regular at church for years, who have held offices, but who have discovered later that they had never known the real faith which brings salvation. We are inclined to think that in the churches of our nation there are many such. They have given consent to the requirements for church membership; they have confessed Christ with the mouth, but they have never known the meaning of faith in the heart. As absolute proof that there is a faith which falls short of salvation, James writes that the devils (demons) believe and tremble. They have a form of faith; they know God is God and His promises are sure, but they do not known in experience the faith which brings salvation. Be sure that your faith is the kind which looks good to God instead of that which only looks good to man.

TWO STRANGE FACES IN HELL

Three men were standing together. Two became entangled in a heated argument. The disagreement became more and more serious. At length one man grabbed a shot gun, and said, "There will be two strange faces in hell tomorrow morning." He shot. A man fell dead. Then he turned the gun on himself and the second of the two strange faces fell to the ground. What an awful end! This is the way too many of Adam's race are passing into eternity.

THE GREAT CONTRAST

Some time ago that great evangelist, Paul Rader became sick unto death. The doctor frankly told the preacher he was dying. Then said Rader, "Man, I am not dying; I died twenty-five years ago on Times Square in New York City, when I accepted Jesus Christ; I was crucified with Him, I am going forth into eternal life." Christ was so real to this dying man that he literally laughed at death. One of his last statements was made to his friend A. M. Johnson: "Think of it A. M., in just a few minutes I'm going to stand before the throne of God, clothed in the glorious righteousness of Jesus Christ, and, filthy sinner that I am, even the Omniscient Eye of God will find no stain on me. Glory to God!" It is said that both at the funeral and at memorial services held later, the meetings were great revival services, with many coming to Christ for salvation. What a contrast between death for the saints and death for the sinners! Christ has conquered death for the Christian. The very institution of death will some time be abolished. Even now the sting of death is gone!

RIGHT HERE IN THE U. S. A.

According to "Christian Life and Faith," the ministerial association in the city of Los Angeles made a survey of the many brands of religion to be found in that great "city of the angels." (Which angels?) It was reported that there are "120 pagan societies holding regular meetings in and about the city." Add to this number the many modernist churches where a bloodless gospel with no power to save is preached and you see a great American city in desperate need of the gospel. We have two splendid Brethren churches in the city of Los Angeles. We ought to have a dozen. Our sincere opinion is that the Brethren from coast to coast should fall to their knees and ask God to give our people a vision of the field ripe for harvest. This nation needs the testimony of the Brethren Church. This is no time to go back. This is the time to go ahead. We need more dynamic preachers whose gospel message is blessed of the Lord. Such men need to be found, trained, and sent out into the world to build strong testimonies for the Lord. God pity the Brethren Church when she loses her vision of expansion. From whence is this feeble cry that the Brethren Church can use only three or four newly ordained preachers a year? Does that sound like orders from heaven? Where is the vision of men who pose as leaders and then propose only to sit still? It may be nice to hold our own, but that will never bring great blessings from the Lord. There is sometimes a great difference between those who talk about building churches and those who actually do the work. There are some men in the Brethren

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Church who have proven that they can so lead a congregation that the Lord's blessing shall mightily rest upon the church. We should get behind such men whether or not they agree with us on "politics." It is a low-down piece of business to get jealous over the success of others and try to stop the work of successful pastors. Such hindering influences should be exposed and labeled. It is a crime, the stench of which reaches to high heaven, the way some good men have been opposed in some congregations today by those who have their membership outside these congregations. If a church is making progress under the leadership of a godly pastor, and souls are being saved, and the saints built up in the faith, it is only fair and proper that those who desire to stir up trouble or sentiment favoring some board or educational institution, shall stay out. Such actions are wrong and should be condemned whether committed by representatives of one group or another. Such procedure is wrong no matter who does it. We hope it will never be necessary to go into print with this disgraceful story. Let the offenders cease, and the innocent forgive the guilty!

TWO GROUPS

We have heard so much about the two groups in the Brethren Church that the term even seems to have an unpleasant odor. A considerable number of people have written to us representing both sides of this unpleasant controversy advocating the settlement of our difficulties around a table. We have always favored this and it has been advocated through our church paper by such men as Brother Kem, Brother Bauman, and Brother Bell. The desire for a settlement around a table was so intense last summer at the General Conference that the group favoring Grace Theological Seminary at one of the meetings held in the Westminster Presbyterian Church selected a representative committee of ten to be in readiness to meet with the college group at any time the latter might desire. Let the respective groups come together and state what they have against the other. Let the groups get down together in prayer, before God, that the Spirit of God may indicate who is working for the exaltation of self, and who is working for the glory of God. Let the actions of the past be fully evaluated as to whether the same are fair and honorable. Why not talk it over! Certainly those who know they are right have no fear to meet others. Let the happenings be recorded that any who desire to know may read the story in detail. Let everything be uncovered. Let the facts be told. Let men face their statements and actions. Let the groups remain in conference until there is some settlement. We believe that nothing would be more satisfying to the great mass of sincere laymen in our church than just this. We will be glad to know the feeling of the Brethren from coast to coast who favor an immediate conference by representatives from both groups.

PRAY FOR THE JEWS

Many Christian organizations and groups are emphacizing the need of prayer for the Jews. Truly this is a cause very worthy of our intercession. We feel that all the Brethren should remember poor blinded Israel before the throne of grace. We suggest that not only should we pray for those who are undergoing such persecution in Europe, but that we pray definitely that the land of Palestine may be further opened for Jewish occupancy. God's blessings which are promised upon the nation for the future cannot be poured out while the Jews are out of the land. They, or at least a large representation of the nation, must be back in the land.

THE MINISTRY OF TRACTS

Not long ago, a letter was received at our office from a Christian worker in one of the southern states. The writer tells us:

> I ran across some of your tracts in a hospital and think them so appropriate, as they bear the plan of salvation, and as the Lord has called me to the bedside ministry, would like very much to have these tracts to pass out.

No one can guess the possible ministry of a single tract. It blesses those who give it out, and those who receive it. Do you know that we now have a large assortment of short, pungent, tracts which are so written that everybody will read them? The price of these tracts is so reasonable that every church may have a full supply. One dollar brings 1000 of 18 assortments, postpaid. Get your churches, workers, teachers, and young people's organization in the business of thus giving out the Word.

Interesting Notes and News

THE NINTH NATIONAL CONVENTION of Evangelists and Christian Workers will assemble at Syracuse, N. Y. Jan. 1st, through 8th. Where many of the leading evangelists and Gospel Singers will be heard in daily services at 10:30 a. m. 2:30 and 7:30 p. m. The convention will be held in Lincoln auditorium and Hotel headquarters will be the Mizpah Hotel. This convention is the outstanding event of the year in the interest of evangelism. This convention is held under auspices of the Billy Sunday Club, Syracuse and Interdenominational Assn. of Evangelists of Winona Lake, Ind. Evangelist Harry W. Vom Bruch of Long Beach, Cal. is president and Evangelist Elmer C. Miller, 63 Lorenz Ave., Dayton, Ohio, is convention director.

THE FIRST BRETHREN CHURCH of Bryan, Ohio, will dedicate its new church Dec. 11. An addition was added to the old church and the entire old part has been remodeled. This gives us the much needed room for our Sunday school, and a very commodious building for all of our services. Dr. W. S. Bell will be the speaker of the day. We extend an invitation to all Brethren people to come and enjoy the day with us. A special invitation is given to all brethren pastors.—C. A. Stewart.

Soul Winning in the Brethren Church



R. L. Rossman

Randall L. Rossman, Pastor, First Brethren Church,
Altoona, Pa.

"HE THAT WINNETH SOULS IS WISE"
Prov. 11:30

Of all the blessings that have come to mortal man since the coming of our Lord in Bethlehem's manger more than 1900 years ago as the Son of Promise (Gen. 3:15), I believe the greatest is the Christian church with its message of salvation by grace and grace alone extended to a lost and sin-sick world.

While the Church of today has lost much of its power (speaking of the church organization as a whole) even yet we have reason to be encouraged because of the "few names even in Sardis which have not defiled their garments" (Rev. 3:4).

We believe that the Brethren Church has been born "for such a time as this." Surely if ever this old world of ours has needed to hear the message of salvation and to **know** a Deliverer it is **now**! The great challenge of the Church is upon us. Are we going to accept it?

The Brethren Church has no "corner" on the ministry of the Word of God, but I believe the Brethren Church as a whole has stood more firmly upon those great fundamental, foundational truths of the Christian faith than any other denomination regardless of size or worldly prestige and recognition, and, as a result, our denomination has been among the leaders from the standpoint of soul winning.

The Church is God's instrument for reaching lost souls, and apart from its mission to seek and to save the lost, it has no right to exist. How sad it is to see so many churches with their numerous organizations and social activities almost if not completely crowding out the Lord Jesus Christ and His message of saving grace!

We are living in a day of super-sensational-social activity. Folks tell us that our greatest need today is the bringing in of a new and better social order. With this we must disagree.

The Brethren Church believes that the greatest need of the world today is the Lord Jesus Christ dwelling in the hearts and ruling the lives of individuals and of nations! The truths of the Message of the Brethren Ministry faithfully proclaimed without fear or favor will bring souls into their proper relationship with God and correct the many problems of the human race.

With the world hastening toward re-armament for the destruction of human life, there is right now a greater need of the Message of the Brethren Ministry throughout the entire world than ever before. Our ministry is not circumscribed by our national boundaries, but it must be extended even "unto the uttermost part of the earth (Acts 1:8).

However, if we as Brethren are to be successful soul winners in our churches and in our respective fields of service, there are some things that we must consider. Therefore, I desire to call your attention to seven things, (seven "Ps") the first of which is

I. Our Preparation For Service.

The first essential toward a successful ministry is that we must have been "born again" and have the assurance that God's work of grace in regeneration has been accomplished in our heart and life. What a "sorry" group of ministers are those who have not had a vital heart experience with the Lord Jesus Christ! Ours is not a profession: it is a confession; ours is not a theory: it is an experience! Unless we ourselves know of a certainty and beyond the least shadow of doubt that we ourselves are saved, how can we expect to show others the way? Unless we are now enjoying the peace of God which passeth understanding, that peace which comes unto us from the assurance of sins forgiven and that we are now the sons of God (Rom. 8:16), how then can we expect to bring peace to troubled souls? Surely then our own soul would be troubled also!

Out of a heart that is filled with love for God because of His gift of salvation full and free, we may then point guilty sinners to "the Lamb of God that taketh away the sin of the world." We are not preparing ourselves for a "job" or for a "profession" or even for a "dignified life work", but we must prepare ourselves through prayer, study and diligent search of the Scriptures themselves that we now enjoy our own salvation to such an extent that His love would constrain us to go out into the highways and the by-ways and the hedges to seek and to win the lost for Christ!

The successful soul winner must know, first of all, the living word (John 1:14) and secondly, he

must know the written word (I Cor. 10:11). No amount of study will suffice; we must have a heart experience! No amount of study of books about the Bible should supplant the study of the Bible itself.

Christian patience and forgiveness are most conspicuous today by their absence, even among preachers. We need to learn the meaning of the word "reconciliation" and then in patience wait before God that we may be reconciled first to God and then toward one another, to the end that we would be made vessels meet for the Master's use.

The second thing to which I would like to call your attention is

II. Our Purification From Defilement.

Many times you have heard the old familiar saying of the worldly preacher who said to his congregation, "Do as I say, not as I do," or "Don't do as I do, but do as I say." Such confession before men of open and known sin is a frank statement that such a minister is only holding down a "job" and would clearly indicate (to me at least) that he had never been called by God to the Gospel ministry and that he has never been born again!

The one thing above all others that is needed today is that Christians will live and act like Christians ought to live and act, both of the clergy and laity! That **all** who name the name of Christ should depart from iniquity (II Tim. 2:19). "To him that knoweth to do good and doeth it not, **to him it is sin"** (James 4:17).

How under the high heavens **anyone** professing to have been called of God to the Gospel ministry and then to live a life of sin, open or secretly, is quite a mystery to me. Sometimes we would marvel at the grace of God, at His longsuffering and mercy as He permits for a time such individuals to blaspheme His holy name and to pose before the world as "Christian."

If we would be used of God to save souls, we ourselves must first be cleansed and purified from all the defilements of sin and worldliness! We must have been "loosed from our sins" by the precious blood of Christ, washed with the "washing of regeneration" and find daily cleansing from the defilement of sin, then and only then can God use us to reach others for Christ and His Church.

The third thing to which I shall call your attention is

III. Our Presentation Of The Word.

Many an otherwise good sermon has missed its mark because of improper aim. Like the story of the cross-eyed hunter, who, when asked whether or not he shot where he looked, replied, "Yes, I always look where I shoot." His "bag" of game confirmed his statement. He "brought home the bacon." We must look upward and forward toward the mark, then we must aim so that we do not "shoot" over the heads of our hearers. Many a hungry soul has been spiritually starved because the minister aimed **too high**--so high that he could neither understand nor digest the message. I believe the need of the hour is more plain, simple easy-to-be-understood, pure Gospel preaching and teaching. If we would preach as did our blessed Lord, the ideal Teacher and Preacher, so that the little child might understand it, then others will also know what we are talking about, and perchance some of the intellectuals of our churches might get saved. Jesus spoke as one with authority and we are told that "the common people heard Him gladly." We, too, ought also so to speak since we have been commissioned by God Himself to present His Son and His Word to a most needy people. We have all the authority of heaven itself to speak His Word (not the theories of men) and He has promised that if we shall speak His Word it "shall not return unto Him void." Eloquence, oratory, and flowery sermons may tickle the ears of the masses today, but few find Christ as their Savior and Lord through the preaching of such sermons. Plain, simple Gospel sermons, especially of the expository nature, preached under the power and influence of the Holy Spirit of God and out of a heart of love for lost souls, will be used mightily even in these last days to bring conviction, confession, repentance and regeneration to many precious souls

The fourth thing I wish to mention is

IV. Our Passion For Souls.

This is a qualification that is so much lacking with most of us. We have tasted and found by experience that the Lord is good, and we are usually quite content with ourselves. We do not possess as we ought the longing, the sincere desire to pass on the "good news" unto others to the fullest extent of our ability. Would to God that He would again kindle the fires in our hearts that we might possess a genuine love and passion to see lost souls brought to Christ! Yes, He will do it for us if we will but let Him! If we would yield our stubborn wills to His, what a change would be wrought in our lives! Our ministry would then be transformed and we would become real powers for God. I believe it was Dwight L. Moody who once said that "the world has yet to see what God can do through a person who is **fully** yielded to God." God's power through us is only limited to the extend of our yieldedness to His will. Our passion for souls is measured also by our yielding, our submission and our consecration to the will and service of the Lord.

The fifth thing to which I call your attention is

V. Our Prayer Of Intercession.

To "pray without ceasing" means that we must be constantly in prayer. We are also admonished to "pray for one another." Prayer is the burden of the heart of the apostle Paul as he writes his Epistles. Rom. 12:12; I Cor. 7:5; II Cor. 1:11; Eph. 6:18; Phil. 1:19; 4:6; I Thess. 5:17, 23. 25; II Thess. 1:11; I Tim. 2:1, 8. The Lord Jesus Christ was a Man of prayer. Prevailing prayer has wrought miracles

throughout the ages past. Joshua prayed unto God and the sun stood still; Elijah prayed to God and fire came down from the Lord and consumed the sacrifice; George Mueller prayed to God and millions of dollars came in to him for his orphanage without having asked anyone else for a single penny; Moody prayed to God for a plot of ground in the city of Chicago upon which to build a Bible School and God gave him the very spot upon which now stands the great Moody Bible Institute! God says "Ye have not because ye ask not." Prayer will not only pry open people's pocketbooks, but prayer will also prepare hearts for the Spirit of God that Christ may come in and dwell in them.

If we would see the Brethren Church grow numerically, we must first have spiritual growth and we must become a real praying people. What a blessed ministry in which every born again child of God may have a part in the ministry of intercession! We must pray earnestly for those whom we would seek to win for Christ. We must pray often. The burden of prayer should ever be upon our hearts and our lips. We must pray, then God will answer! A praying pastor and a praying people present a power which knows no defeat. Many persons have prayed for our salvation. God has answered their prayers. Will we pray for others the prayer of intercession that God may one day answer our prayers too?

The sixth thing I wish to mention is

VI. Our Power and Example.

How helpless we all are in our own strength to accomplish anything for God! We have no power except that which God Himself delegates unto us, therefore we must get our power from Him. Christ said in Matt. 28:18 that all power is given unto Him both in heaven and in earth. Since Christ has all power, we then must take Him as our power. Paul found Christ as the source of all his power when he said in Philippians 4:13 "I can do all things through Christ which strengtheneth me."

Dr. Oscar Johnson who spoke at Winona Lake, Ind. a few months ago said in one of his sermons that "what most Christians need today is to have their "I" knocked out," meaning of course, the big "I" in pride. All too often we are proud of our own strength and our "accomplishments" that we forget Christ Who is the source of all our power!

Christ laid aside His glory for a time that He might humble Himself in order that after a little while God the Father might exalt Him. We seek our own glory all too often, therefore God must bring us down in humility and sometimes this is accomplished through painful experiences. If we would have real power with God and with men, we must humble ourselves, give all the glory to God where it belongs, and willingly take the humble place in life! Even though we may live in "obscurity" for a time so far as the world is concerned, yet we remember that our blessed Lord Himself lived in "obscurity" for a time also, but that even then He was in the center of His Father's will. Many are willing to take the places of authority and the places of leaders, but if all were leaders there could be no followers. Christ wants true followers; those who are willing to deny themselves and take up the cross daily and follow Him. To go forth in the power of Christ (Phil. 4:13), and of the Holy Spirit of God, humbly submitting ourselves to His will without reserve, is the divine plan for God's messengers today.

Finally, the seventh thing I shall mention today is

VII. Our Promise Of Reward.

Some men preach for money, some preach for a meal ticket, others preach for God. These three classes of preachers are all promised rewards.

Those who preach for money, popularity, praise, and the applause of men have their reward **in this life** (Matt. 6:1, 2, 5). They receive their wages or reward **now** where they seem to enjoy it to the full.

Those who preach for a "meal ticket" or for a "job" are preaching for men and not for God and so they, too, have their reward in this life (Matt. 6:21).

The third class or group are those who preach for God and to them He has promised reward (blessing) now, and the full measure of rewards at the judgment seat of Christ (II Cor. 5:10). "He that winneth souls is wise," (Prov. 11:30), and "**they that turn many unto righteousness** shall shine as stars forever and ever" (Dan. 12:3).

Soul winning in the Brethren Church is our aim, therefore let us all put forth our best efforts for Christ and for souls that the year now before us might be marked with unusual blessing that His bride, the true church, may soon be completed and thus hasten the return of our blessed Lord for His Own!

The Message of the Brethren Ministry is the message of "the Bible, the whole Bible, and nothing but the Bible." It is entirely adequate to meet the need of every age. It is now up to us as God's messengers unto whom He has committed His Gospel of reconciliation, to proclaim it faithfully in its fulness and purity, "holding forth the Word of life" to a world of sinful men for whom Christ gave His all! **That God May Help Us To Better Serve Him, Is Our Prayer.**

OUR BUSINESS

"We are not store-rooms, but channels,
We are not cisterns, but springs;
Passing our benefits onward,
Fitting our blessings with wings;
Letting the water flow outward
To spread o'er the desert forlorn;
Sharing our bread with our brothers,
Our comfort with those who mourn."

CHRISTOPHER SOWER, JUNIOR

By Frank Gehman, Pastor, North Vandergrift, Pa.

In Christopher Sower, Jr. we have the most conspicious and influential figure amongst the German Baptist Brethren of his day. Never was son more like father than this man like the illustrious parent who went before him. The common rule that extraordinary parents have only ordinary children does not fit here. Christopher, Jr. was the worthy son of a noble father. Perhaps to some extent their striking closeness can be traced to a mutual sorrow they bore.

Born Sept. 26, 1721 in the little town of Laasphe in Wittgenstein, Germany—his father's birthplace—the child was only three years of age when the family emigrated to America. No pleasureable journey on luxurious liners was this, but a trying and even hazardous ordeal of privation and suffering on slow and uncertain sailing vessels. Arrival at Germantown in the autumn of 1724 the family spent the two following winters there, closely associated with the Brethren of that city.

In the spring of 1726 he accompanied his parents to Muhlbach valley in the Conestoga country where they took up life on a fifty acre farm. In appearance and detail this was much like their native Wittgenstein. Here it was that the little family's happiness suddenly gave way to a long sorrow. The wife and mother became ensnared in the mystical teachings of Conrad Beissel which finally led to leave home and family and enter the cloisters of Ephrata in late 1730.

Thereupon in the spring of 1731 father and son, the latter now in his tenth year, returned to Germantown and to earlier friends. From among the several good German schools in the city Junior's father placed him in that of the somewhat eccentric Christopher Dock. Notwithstanding his trait of eccentricity, Dock was intelligent, scholarly, honest and sincere, and his fine piety was a splendid pattern to set before any student.

In this school young Sower learned well, receiving a good foundation for a "broad culture and sound scholarship." Developing a true love for knowledge and partaking of the best culture the German schools of his day and locality could provide he made good progress. Beyond even this he became a proficient student of English, later having charge of the English department of his father's printing establishing.

The years from 1730 to 1744, the period during which the wife and mother was at Ephrata, were years in which father and son, sharing their great sorrow, were especially closely united in interests. The father seems to have found some relief in unceasing creative activity, but this did not lead him to neglect his son and the two became very close in their associations.

These formative years of Junior's life were much affected by this close companionship with his illustrious and pious father. Coupled with this was the influence of his also pious Mennonite pedagogue. Further, he seems to have been a regular attendant at the services of the Brethren Church in Germantown. Upon a foundation of no mean native ability these influences were built to make a great man.

At fifteen years of age he heeded the Lord's call to surrender his life and was baptized Feb. 24, 1737. From thence onward he was zealous in the work of the church. In 1747 he was elected to the deacon's office, and in 1748 to the ministry, he and Alexander Mack, Jr. being placed in charge of the Germantown congregation. In 1753 he was elevated to the eldership. His service to the church was long and renowned and he was her best known representative in his time.

A long letter written to his mother in 1744 at Ephrata had finally broken down the hold of mysticism upon her and in November of that year she returned to her home after fourteen years of absence. Happiness henceforth reigned there to the great joy of the son who had been able in the great mercy of God to reconcile his mother's thinking.

April 1, 1751 he was united in marriage to Catherine Sharpnack. Whatever doubts of marriage may have entered the young man's mind as a result of his parents' unhappy experience, happiness and contentment seem to have been the lot of his own home life.

Upon the death of his father in 1758 he assumed the control and ownership of the parental possessions. The Sower press, already the largest and most influential German press in America, he carried forward to greater heights of success and usefulness, enlarging the plant and the scope of its work. In this instance the death of a great man was not so badly felt because an equally great son was well prepared and well able to take the place left vacant and to continue the work so nobly begun.

A power in the church, of unequalled influence amongst the German colonists and a defender of their rights, the greatest book manufacturer of his

(Continued on page 13)

Anointing the Sick with Oil

Address Delivered At The Pennsylvania District Conference, At Berlin, Pa.

By Isaac D. Bowman

I have taken the liberty to change somewhat the subject assigned me and to prepare an article on divine healing, dispensationally. If the churches were correctly taught, we should have a hundred healings to where we now have one. While much in the Word on divine healing is very clear, when considered in all details, it is quite complex and sometimes hard to understand, hence I do not claim to understand it fully.

God Has Healed In All Dispensations

I. The Period from Adam to Moses (2500 years).

The oldest teaching in the Bible is given in Job 33:18-30. He teaches that sickness is sometimes for chastisement (33:19); sometimes to develop a godly life. Job was a perfect untried man. After his terrible affliction, he became a perfect tried man. His sins were not the reason for his affliction, for he was the best man in the world, in spite of the fact that he was afflicted worse than any other.

The study of Job clears up the wrong theories of many great theologians. Namely: that all sickness is the result of sins by the individual, and therefore is of no benefit to man; that it is never sent as a chastisement; and, that God never sends sickness. All this Job proves to be false. "The Lord shall smite thee with consumption, and with a fever, and with an inflamation, and with an extreme burning—until thou perish" (Deut. 28:18). The Bible teaches that sickness is sometimes for the glory of God, sometimes to chastise, and sometimes for spiritual development. Job shows that men may be reduced to skeletons by sickness, and when they find an **atonement** (margin v. 23) their flesh becomes fresher than a child's, and they return to the days of their youth (Job. 33:21-25). This healing was not an exception but "all these things God worketh oftentimes unto man" (v. 30). In this dispensation of conscience, before there was a written revelation, God often healed.

"If thou wilt diligently hearken to the voice of the Lord thy God and wilt do that which is right, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26). "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deut. 7:15). "Who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:3). "There was not one feeble person among all their tribes" (Ps. 105:37). In the dispensation of law, if they had obeyed God, He would have taken all sickness away from them and placed these sicknesses upon their enemies. Even as imperfectly as they did obey, there was a time when there was not a feeble person among all the millions of Israel. This seems almost incredible but it was true. He forgave all their sins and healed all their diseases (Ps. 103:3).

III. The Gospel Dispensation or Dispensation Of Special Grace.

A. PROPHETIC TEACHING CONCERNING HEALING

"Surely he hath born away our griefs (sicknesses) and carried away our sorrows (pains): yet we did esteem him stricken of God and afflicted, but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Is. 53:4, 5). That the words "griefs" and "sorrows" should be rendered "sicknesses" and "pains" is admitted by all scholars. Matthew applying it to healing is a positive proof. "Healed all that were sick; that it might be fulfilled which was spoken by the prophet Isaiah, saying, Himself took our infirmities, and bear our sicknesses" (Matt. 8:16, 17).

B. LITERAL TEACHING ON HEALING IN THE NEW TESTAMENT

There are at least four methods of healing presented:

1. By the faith of the individual who desires healing. "According to your faith be it unto you" (Matt. 9:29). There are many other references.

2. Faith of the sick plus the intercessory prayer and faith of others (Mk. 2:5). "When he saw their faith." He healed the man of the Palsy (Mk. 2:11). When the faith of the sick one is not strong enough for healing it can be re-enforced by intercessory prayer and faith of others.

3. By the laying on of hands. This may refer to those who have special gifts of healing. Healing is one of the nine gifts of the Spirit (I Cor. 12:9). If this does not refer to those who have the gift of healing, then there are five methods of healing instead of four. "They shall lay hands on the sick and they shall recover" (Mk. 16:18).

4. Anointing the sick with oil. After the gospel was completed, anointing became an ordinance for all the churches. We have all four methods in this one ordinance:

(a) The faith of the sick, "Send for the elders of church." They would not send for the elders unless they had faith.

(b) The intercessary prayer and the faith of the elders shall save the sick.

(c) Anointing with oil.

(d) Then they lay on hands and pray. So we see that, the faith of the sick; the faith and prayer of the elders; the anointing; and the laying on of hands, are all in the anointing service.

This anointing service alone, not considering other scriptures, would seem to teach that the Lord would heal all who are sick, without exception, if the necessary faith were exercised. Other references prove that this anointing srvice is conditional, although the conditions are not given here, but in other passages. All must be studied in order to understand it. Here is where we get into deep water. Most great orthodox teachers differ upon some of these details of the subject. Here are some of the differences:

Differences in Teaching On Healing By Great Bible Scholars

1. Some teach that when a man is not healed, it is always the result of the lack of true faith. It is God's will and all should fall asleep in old age without sickness or pain. It is unscriptural to pray, "If it is God's will." This seems like an extreme view.

2. Others teach that there is a sickness unto death and therefore we should always pray, "If it be thy will." God does not heal all.

3. Many teach that healing is in the atonement; therefore it is God's will to heal everybody.

4. Some, however teach, that healing is in the atonement, but that is no proof that God will heal everybody, because the body will not be redeemed until the resurrection (Rom. 8:23). Christ arose by means of His own blood. His resurrection was more than an ordinary one; it was a birth. (Col. 1: 18; Heb. 13:20).

5. Others teach that healing is not in the atonement; God heals but not everybody. I do not believe that God heals all, but the Word clearly teaches that healing is in the atonement. If not, what is it in?

6. Another view is that God will not heal unless the sick first renounce all doctors and medicines. Dr. Dowey, before he went insane, was very radical on this point. I have marked a thousand verses which contradict some of his false theories.

7. Some claim that God will heal even though medicines and doctors are used.

The above statements are some of the principle differences upon this subject of healing. Perhaps no one can be absolutely sure upon all these points of controversy. After a careful study of the subject for more than half a century, I have arrived at some definite conclusions, which are as follows:

1. It is God's rule to heal and the exception not to do so. The positiveness of James' teaching seems to indicate that fact. This causes me to pray with all the confidence as if there were no exceptions. We should pray according to His rule, and expect Him to reveal the exception, if for some reason He decides not to heal. Since I have adopted this method and pray as if there were no exceptions, many more healings have been the result, and one can pray with less doubt. God says that if we doubt, we can expect to receive nothing from the Lord. Now I claim the rule and expect Him to reveal the exception. Until that is done, I hold on in faith until the person is healed. Sometimes it is done instantaneously, others, gradually.

The following instances seem to prove this rule:

(a) When David committed the terrible sin of adultery and murder, God struck his child with sickness and told him through the prophet that it would die. God forgave him of his sins and David fasted and prayed that the child might be healed. No doubt David hoped that God would change His mind, or purpose, and follow His rule to heal. But because of the wickedness of his crime, which was greater because he was king, it was best for both David and Israel, that God violate His rule and carry out this exception. Therefore, He revealed the exception to David.

(b) Paul's thorn in the flesh. It is not known what this was. It may have been sickness, or it may have been bad eyes. This is sure, that it was "a messenger of Satan"—a work of Satan—and Christ came to destroy his works. An exception was made with Paul, even though he prayed for its removal. The exception was then revealed.

(c) When Lazarus died, Christ was glad He was not there, because that sickness was "not unto death, but for the glory of God." Mary and Martha prayed

Fritz Kreisler, the great violinst, has an ear so acutely tuned to sound that he is able to hear much that ordinary ears miss. It is said that during the war he learned to distinguish the different whines of shell-fire, to the point that he knew when a shell was ascending and when it began to descend. He was sent out on a special reconnoitering tour to mark the spot on the map where the hostile shells reached their acme. So accurate was his hearing that he succeeded in giving to the Austrian batteries the exact range of the hidden Russian guns. Our God hath said to us, "Who hath ears to hear, let him hear" (Matt. 13:9). He calls us to listen to His voice and to act upon it. Almost all ears could be trained to be like those of the great violinst; so, every believing ear can grow to know the sound of the Lord's voice, and to obey it. When Isaiah saw the Lord, then he heard the Lord (Is. 6:1-10).—Revelation Mag.

nd sent for Jesus, but He would not come. The exeption was made for their good.

(d) James says, "The prayer of faith **shall** save he sick, and the Lord **shall** raise him up, and if he as committed any sins, they **shall** be forgiven him." his may refer to the sins that caused the sickness, hich is sometimes the case.

2. Send for the Elders of the local congregation. very fully organized church should have at least wo elders, and they, if they believe in divine healng, should be sent for. The pastor should teach healng and when people become sick, they should send or the elders. The elders should not impose themselves upon the sick. These tabernacle and church displays of anointing are not scriptural. There should be if possible, more than one elder. One elder, r an elder with a deacon or layman do not fulfill he command. No layman has a right to lay hands on, or anoint any one. If it is impossible to obtain elders who believe in healing, or if only one can be found, then, providing the sporit of the command is kept, the single minister himself, or with a spiritual laymen, may perform the service. I have had some healings under these circumstances. Only when it is impossible to obey the letter, however, should this be done.

Here is a personal experience which may help some one: Forty-seven years ago, I moved from Ohio to Philadelphia almost broken in health because of a complication of troubles. A doctor, who was a member of the church advised me to stop preaching and move to a high altitude, or dry climate, for my days were numbered. Philadelphia was worse than where I was, as far a climate for my malady was concerned. Brother Lichty of Nebraska examined me and said nothing but an operation could ever help me. I had used a remedy for five or more years. I threw away the remedy, went into the bathroom and prayed for several hours, but the pain grew worse. Upon going to bed, after considerable effort, I fell asleep and the Lord wonderfully healed me. Now for forty-five years, I have only felt upon several occasions, the slightest touch of the same trouble. Since then I have studied healing more thoroughly and I do not now believe that I should necessarily have thrown away my remedy. The Lord would no doubt have healed me just the same. I did not send for elders to anoint me, not however, because I was a great man of faith. There were no elders present, or convenient, who believed in healing. Since the spirit of the Word was obyed the best I knew how, the Lord, my King-Priest, my Melchizedek, prayed for me while I was asleep, and God answered His prayer. If possible, I should have sent for the elders of the church and should have been anointed for healing. We should take care of our bodies by obeying the laws of health and daily comit our bodies to Him that He may keep us well. In my private devotions, I commit my body to Him daily for quickening.

3. There should be clear and very thorough teaching before anointing. Seldom do I anoint when first sent for, because not one in ten has sufficient faith for healing. I shall give a few examples:

Some twenty years ago while holding a meeting in Roanoke, Va., a sister Moore sent for me to anoint her. She had been in a sanitarium and came home to die with tuberculosis; she could scarcely walk across the room. The saintly Brother Oberholtzer, then her pastor, had anointed her, but she had not been healed. I told her that she needed teaching first, and gave her several scriptures and paraphrased one for her. "Surely he has born away my sickness and carried away my pains: I did esteem him stricken of God and afflicted. He was wounded for my transgressions, he was bruised for my iniquities; the chastisement of my peace was upon him and by his stripes I am healed." We had prayer and left. Then we went to see her again, and gave her a few more scriptures, telling her to apply James 5 as if there were no exceptions. She was to try to believe that it was for her, and if her case was an exception, to expect the Lord to reveal it to her. After calling on her for the third time, she said, "I am stronger; I can walk better. If you will anoint me, I believe God will heal me." We anointed her; she arose, dressed herself, went to church that night and every night for the two weeks revival. That was perhaps twenty years ago; she is living yet. There are many other cases but the following is the most remarkable, I know:

A local ordained elder of my church in Philadelphia had worked with me for some thirty years. He was operated on for cancer, and the surgeon said that he could not possibly live until morning. By the united prayers of the church that night at prayer meeting, God healed him. In about ten days he was at work, and became very enthusiastic for divine healing. The government sent him to Lewis, Delaware to work. Mrs. Dickerson, a cripple, sent for him. She had been treated in hospitals in Wilmington, Philadelphia, New York, and Chicago, but nothing could be done for her. She would have a lingering illness until death. X-ray showed a perfect S shape in her neck. Her right hip was drawn almost to the front of her body. The left leg was three and one-half inches short. When she left off her braces, her head lay flat on her right shoulder, as if she had no bone at all in her neck.

Rev. Bowers handed her a copy of the Brethren Evangelist, containing an article on divine healing by Harvey Harley, who then was pastor of the Pittsburg Brethren Church. Several weeks later, she sent for Bowers to anoint her, but he kept putting her off because the case looked so hopeless. For weeks he kept teaching her, and she kept saying, "I want to be anointed. I am stronger. I am getting better." He said, "We will anoint you next Tuesday." On Tuesday night they prayed for three hours. All

said that they never heard a woman pray as she prayed. After anointing her, he took her by the hand, and she arose. In a moment of time the S disappeared from her back; her right hip came back perfectly in place; the left leg lengthened three and a half inches; her head straightened up on her shoulders, and she has been in perfect health for about eighteen years.

On March 8, one years after the date of her healing, I visited her. She had just completed a large wash, and was hanging up the clothes, when I was introduced to her. Some time after this, my wife heard her speak at the Third Baptist Church of Philadelphia. She showed the people the braces which she had worn for years. She had been taught carefully for many weeks, before the Lord healed her. I repeat, that careful teaching should be given before anointing.

4. Remedies—Perhaps God has purposely said little about doctors and remedies. Let us look at some facts:

(a) I have had equally marvelous healings both when the sick took remedies and had doctors, and when they had not.

(b) The great danger when doctors and remedies are used is that often the sick put too much faith in them and not enough in God. I question them very closely to see if they believe that the Lord will heal them, and if they appear to exercise the necessary faith, I never say anything either for or against doctors and remedies. If the patient thinks he can exercise more faith by abandoning remedies, I do not disturb him—unless, as in a few instances—I saw they were growing worse by doing so. Then I advise to continue with the same.

(c) I have been convinced for many years that no one can draw the line between medicines and foods. As medicines become more and more a science, they are taking the place of foods more and more. Many who were the most radical against medicines have gone back to them before their death. It is not doctors nor medicines that we should give up, but cultivate more and more faith in the Lord as our **Healer.**

5. The Various Kinds of Healings—Healings are sometimes:

(a) Instantaneous. (I need not give examples for there are many in the gospels).

(b) Gradual. "began to amend" (John 4:52). Many people today seem to amend gradually as their faith increases.

(c) Partial. Saw men as trees walking (Mk. 8:24). It may be that Paul's eyesight was never fully restored. The pipe organist of my church in Philadelphia, Miss Markley by name, had a short leg from childhood. After anointing, her foot instantly came down three inches, and was enlarged from a two and a half size to number four. But the bone in her ankle was never quite restored to normal, and because some people made fun and said that the Lord did a botch job, she became offended.

There was a lady in Delaware who was healed of a bad goiter but not of other complications.

6. Salvation of the Soul Is Most Important—As important as healing is, the salvation of the soul is of much more importance than physical healing. While God is compassionate, and sympathizes with us in suffering, yet we should desire healing for the glory of God, and for the purpose of being able to save more souls. Our desire for healing should be unselfish.

Some scriptures in a general way would seem to teach us to expect healing. An example is: "God promises to supply all our needs, according to his riches in glory, by Christ Jesus." If healing is one of our needs, we should claim it.

Will Stalin and Hitler Shake Hands

In July, 1935, Prophecy published the story of the origin of the "Protocols of the Elders of Zion" given by Princess Catherine Radziwell, member of a Russian family of nobility and a well known writer. She had seen the manuscript of the Protocols before it was ready for foisting upon the Russian people for the spreading of anti-Semitism. She gave the name and address of an American woman who had seen the work in process of fabrication in Paris. The story of the princess was later verified by Russian witnesses who testified at the trial of Swiss Nazis.

Princess Radziwell has recently given a remarkable story through the July 30 issue of Liberty. The entire article should be read by prophetic students. Only a portion can be quoted here, and those familiar with the prophecies of Ezek. 38-39 will see that events are moving toward the very culmination revealed in these prophecies:

"The Joseph Stalin of today is no Bolshevik. He is a man who intends to abandon Communism in Russia. He is a man who plans to restore capitalism, set up a form of Fascism in the country of which he is dictator. He is a man who soon will publicly join hands in an amazing alliance with a leader commonly supposed to be his most bitter enemy—Adolf Hitler.

"Several months ago, in Russia, I learned most of these facts. Some of them actually were disclosed to me in the course of two meetings I had with Stalin himself.

"Out of the past year's epidemic of purges, of executions in Russia have come, so far, no proper understanding or explanation. Yet the obvious fact remains that those liquidated have been, almost without exception, the leading spirits of old-line Bolshevism, the very professional revolutionists who established Communism in Russia, the men who oppose any European alliances for Russia.

"Last fall, Eugene Lyons, Moscow correspondent,

in his book, Assignment in Utopia, wrote:

" 'Every month brings the Soviet state closer in essence to the Fascist states of Italy and Germany.'

"Today, I can add to that Stalin not only intends to set up in his own country a form of government strikingly like that of Fascist Italy and Germany, but he actually hopes to conclude with both of them, and with England, a strong alliance capable for forcing troubled Europe to maintain peace."—Prophecy Mag.

CHRISTOPHER SOWER, JUNIOR

(Continued from page 8)

day in the colonies, a leader in education, a philanthropist in his own right, faithful and loyal to the tenets of the Dunker faith, a conspicious figure in the councils of his church, possessed of a well-trained mind, an amiable disposition and a loving heart, of natural grace and dignity, an interesting and forceful speaker, he was a true leader and guide in the church both local and otherwise, a leader and guide in his own community life and a leader and guide in the social and cultural life of the German emigrants in the colonies. "He touched life at many points, and always in a way to leave it the better for the contact." No greater man was produced by the Brethren Church in that period.

Out of gratitude for the blessings of God he printed and distributed free of charge the first religious magazine in America. He issued the second and third editions of the famed Sower Bible, and continued and improved his father's newspaper and almanac. He was a hearty advocate of education and believed that an intelligent membership was as important to the church as an intelligent citizenship to the state. In this connection he took a leading part in establishing the Germantown Academy which still flourishes. Aggressive and liberal in matters of church policy, he was the greatest representative of her principles and doctrines.

In fact, so outspoken was he against war that the dark days of the Revolution brought him serious difficulties. He staunchly stood by the church's position that war for the Christian is wrong and contrary to the teachings of Christ. Finally in 1778 his printing establishment was broken up, his property confiscated and sold in defiance of law and himself turned out without even his medicine chest. But the great-hearted man lived on without complaint and bitterness, though reduced from financial well-being to abject poverty, and continued to serve his church in many and varied capacities.

Death overtook him in the midst of his church activties on August 26, 1784, and so passed away one of the greatest figures ever associated with the history of the Brethren church.

(Writer's Note: I am especially indebted to John S. Flory: "Literary Activity of the Brethren in The Eighteenth Century," for material on this life. Also to H. A. Brandt: "Christopher Sower and Son.")

Death Ends All

Extracted from "The King's Business" by "The Christian Reader's Digest"
By Dr. Walter Wilson

An infidel said to me, "I believe that death ends all."

"So do I," was my quick reply.

"How is that?" he said. "I thought you were a Christian."

"So I am a Christian," I answered, "but I believe that death ends all, and so do other Christians with whom I associate."

"That certainly is a strange thing to me," he said in great surprise. "In fact, that is entirely a new theology to me. I did not know that Christians believed that way."

"Here is one that does," I said, "and I am happy to confess it."

"Explain that to me, Wilson," he said. "I never heard of such a thing before."

"It is very simple," I replied. "Death ends all your chances of being saved, all your chances of hearing the gospel. Death ends all the blessings that you are now receiving from God, and death ends all the sunshine, joy, and peace that surround you here. After death, you enter into the eternal dark with suffering and sorrow. For me, death ends all the suffering, all the sorrows, all the weariness and the wanderings. Death ends all the grief and pain, and after death the eternal joy begins. Death ends all your heaven, and death ends all my suffering. You see I agree with you that death ends all."

This new line of reasoning affected his heart deeply, and by hearing the precious gospel message, he passed out of death into life. Truly, "death ends all" of suffering for the one who in faith has heard the Lord Jesus say: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

TOLD OF THE LATE BISHOP J. TAYLOR SMITH

"Well, Bishop," said a young journalist, when he landed in New York, "what do you think of religion in America?"

The Bishop looked at him, and said: "Young man, what do you think of religion in yourself?"

"I-I-I don't give it a thought," he stammered.

"Well, when you have done so, come and ask me your question again. It is scarcely reasonable to ask me to discuss something you have not even begun to consider yourself."—From "The British Weekly," July 14, 1938.—J. B. M.

PHILOSOPHY VS. FAITH

A Modernist Version of the Twenty-Third Psalm

(Suggested after reading much of the present-day jargon on life and morals, by those who have forsaken God as their Good Shepherd and now darken counsel by words without knowledge.) Prepared by Dr. Samuel M. Zwemer—from "The Missionary Review of the World," D. L. Pierson, Editor, 156 Fifth Ave., New York City, May, 1938.

The unseen Infinite is the source of my motivation, and I shall not want personality. He maketh me to experience true self-expression and to attempt new projects in the psychology of adolescence. He restoreth the right complex to my introvert soul. He leadeth me into a preface to morals for goodness' sake. Yea, though I peregrinate through the present depression exuberant health gives me a stiff upper lip. I can grin and bear my fate. Good luck is always with me. Its creative impulse and the pep of my elan vital comfort me. Surely normal behaviourism and carefully controlled altruism will follow me until the jig is up and then (properly cremated) I shall dwell in a marble urn forever.—Christian Reader's Digest.

SOUL-WINNING PAUL

F. B. Meyer

Paul loved to save men. It was the passion of his life. Send him to Philippi, and he will not be there a day before he has turned the devil out of the poor demoniac girl. Let him be put in jail, and before midnight he will have baptized his jailor. Send him to Athens, and though he is all alone, he will gather a congregation upon Mars' Hill within a week or two. Put him alongside of Aquila and Priscilla at the bench, and he will make tents and talk to them in such a good wise that they will become Christians. Stand him before his judge, and the latter will cry, "Almost thou persuadest me to be a Christian!" Let him go to Rome, tied to a Roman sentry, and he will speak to these men, one after another, in such fashion that the whole Pretorian camp will be infused with the love of God. **His Passion Was To Save Men.** I do not believe that if he were here today, he would be in a street-car, or a railway-car, or on board a steamer without buttonholing some man and speaking to him about his soul and his Savior.—Fishin' Tackle.

MODERN CINDERELLA WED TO RICH YOUTH

Cinderella's legend of romance is excelled by the true life story of Emma Gayle Holdsworth, 18-year-old girl of Whittier, California.

To Miss Holdsworth's story was added its most brilliant chapter when she became the bride of John Siesto Candelario, 22, reputedly New Mexico's wealthiest resident.

The young girl, born of poor parents and later adopted by Mr. and Mrs Harry C. Holdsworth, and young Candelario met two years ago shortly after enrolling at the Pasadena Junior College.

The romance that grew out of that meeting culminated in an elaborate high noon wedding recently.

After his parents died when he was a baby, Candelario was reared by his grandparents, Mr. and Mrs. J. S. Candelario, of Santa Fe, whose entire estate he inherited upon their death a few years ago.

"Everybody loves a lover" is a trite saying, but not absolutely true; for everybody does not love the Lord Jesus Christ, and He is the greatest Lover of all. He is also the richest Lover, for He is "Heir of all things." "The Father loveth the Son, and hath given all things into His hand" (John 3:35). He has stooped lower than any lover—for He came from the excellent glory to this scene of sin and death. He loves differently than any other lover, for when we were "without strength," "ungodly," "sinners," and "enemies," Christ died for us (Rom. 5:6-10).

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9).

If "love begets love," the great love of Christ should beget love in the heart of every needy person that hears of His death for our sins and His resurrection for our justification. Happy are all who can say with the Apostle John, **we love Him, because He first loved us."**

All who truly true Him constitute His "Church"—for He is not **loved** if He is not **believed.** And of the Church, it is written: "Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water, by the Word that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

The splendor of the combined weddings of all the earth will pale into insignificance compared to the glory which will characterize Christ's presentation of the Church to Himself! Will you be there?—T. M. O.

A SNEEZE OR A PRAYER

Dr. Walter A. Maier, radio preacher of St. Louis, tells of an atheist—a doctor of New York—who wrote to Dr. Maier and told him that "a sneeze will do as much good as a prayer."

Let this unbeliever sneeze, but we choose to pray. We would bow the knee in humble adoration, rather than ridicule the Almighty. We would rather take the beggars place, and receive from Him the riches of His mercy and His grace, than to sneeze with the scoffer and be a beggar through all eternity.

True prayer must be in Christ and through Christ to be effective. Quoting Dr. Maier, "If your petitions are even longer than a Senate filibuster; if you pray louder than the shrieking dervishes in Arabia; if you develop more oratory than Demosthenes or Cicero, Christless prayers would be answered just as little as the rag prayers that Syrian Moslems tie on trees or the petitions that Tibetan monks multiply on their creaking prayer-wheels or that Zulus chant as they toss another stone on their prayer heap." (The Cross from Coast to Coast).

A sneeze will do as much good as a Christless prayer. But, the believer has the blessed assurance from his Lord: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." (John 14:13).—Christian Victory.

SHINE JUST WHERE YOU ARE

By John Hay

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angels' wings.
Don't spurn to be a rushlight
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

VICTORY—THE WILL OF GOD FOR ME

By L. L. Legters

Once a minister was talking with me about victory over sin and the devil in life and service. He said, "The trouble with *you* is you do not even know *what sin is*, you do not know how strong sin is, nor how strong the devil is." I replied, "No, I do not know how strong sin is, nor how strong the devil is, but I *do know* how strong my Savior is. Sin is strong, the devil is stronger, but Christ Jesus, my Lord, is stronger." "Ye *are of God*, my little children, and have overcome them; because greater is he that is in you than he that is in the world" (I John 4:4). The secret of the experience of victory lies in *what* one sees, whether it is *sin* and *Satan*, or the *victorious* God of Calvary.

There is only one place where the devil can defeat God today—that is in the life of a child of God. The only place the will of God can be made nul and void is in our lives, in us who are the redeemed ones. The tragedy of life is that we who were born for victory, who have been supernaturally begotten of God, who are supernaturally sustained, who are supernaturally delivered, should so often listen to the devil and let him defeat the living Savior in our lives and in our service. It is not only God's will that we have victory over the devil daily, but it is God's fully worked-out plan.

An Already Defeated Foe

The devil is a *defeated* foe. Not he shall be, but he is now defeated. Jesus Christ defeated him forever on that memorable day when men nailed Him to the cross. "That through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14, 15). True "your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith" (I Peter 5:8, 9); *but he is defeated*, and now he is furious because he is defeated; if not we could not "withstand in the faith." Our hope for victory *lies not* in ourselves, nor even in our *faith*, but only in what Christ Jesus did when on Calvary. He once for all conquered and defeated our arch enemy, the devil. One purpose for the coming of Christ Jesus in the flesh was to destroy the work of the devil. "To this end was the Son of God manifested, that he might destroy the works of the devil" (I John 3:8).

It was on the cross *all* this victory was won for *us*, whom God united to the Lord Jesus, His Victorious Son. "But of *him* are ye in Christ Jesus" (I Cor. 1:30). "I am the vine, ye are the branches" (John 15:5). "I have been crucified with Christ" (Gal. 2:20). "If we have become united with him in the likeness of his death, we shall be also..of his resurrection" (Romans 6:5). "For ye died, and your life is hid with Christ in God" (Col. 3:3). When Christ Jesus by death defeated the devil then, too, was our victory consummated, so that *now* we may daily experience Christ's victory over the devil in life and service. "And they overcame him because of the word of their testimony" (Rev. 12:11). Let us rejoice in our present union with Christ Jesus the Victor, for "he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). The plan of God is still utter defeat of the devil, not spasmodically, nor occasionally, but consistently and daily in our own life, and in the service we would render to God.

How Satan Tried to Defeat the Lord

The devil did all in his power to defeat God in the life of the Lord Jesus. At His birth he stirred the jealous heart of Herod to "seek the young child's life," with the result that the children in Bethlehem under two years of age were killed. But God had warned Joseph in a dream, and the young child, Jesus, was safe in Egypt. At the opening of His ministry *all* the wiles of the devil were used, after the forty days' fast in the wilderness, when He was alone with the wild beasts and the devil, and though tempted on every side of His nature He came off victorious. Again at the opening of His ministry the devil stirred the mob at Nazareth to hurl him headlong down the cliff upon which the town was built. While crossing the sea of Galilee he stirred up a mighty tempest of wind to drown the sleeping Son of God. Through friend and foe he sought to entrap Him in hasty act or speech, and to divert Him from His appointed goal —the Cross of Calvary. Last of all, as Jesus prayed in the garden, the devil tried to crush out His life before He came to Calvary (see Psalm 102), and even after Calvary, the defeated enemy still sought to defeat God, as he does through us today. But God has planned that we shall daily experience what Christ Jesus experienced the third day after death.

I see Him laid in the tomb by Joseph and Nicodemus, wrapped in linen, as was the custom. The *great* stone rolled to the mouth of the tomb. I see the leaders advance with the seals of the Roman government, to securely seal the tomb. I see the soldier guard as they take their stations around the grave. All these stirred by the devil to hold in the grave the body of the slain Son of God. Surely the devil himself with all his host camped about that tomb those three days to guard the seals, and, if possible, to keep Him in the grave, for the devil still thought *he* had the *power* of death. But on that glad beginning of the third day the Prince of Life stepped to the door, took from death his keys, unlocked the door, hung the keys of death on His own girdle, and walked out, heading a great host of captives. The seals were broken by the hand of God. The soldiers fell as dead men, the devil and his hosts were routed and fled. The Son of God *lives!* Read again God's planned will for you and for me:

We Rose When He Rose

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is..the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:17-23).

God has united us to the risen, victorious Savior. He raised Him from the dead and not only gave Him the name that is above every name, but placed Him at His own right hand in the heavenly places. God "raised us up *with Him* and made *us to sit with Him* in the heavenly places in Christ Jesus" (Eph. 2:6, 7). The only place of victory and the only ground of victory is in our victorious Lord Jesus Christ—what He has done for us, what He will do in us, and through us, today. God planned that we should not be defeated and discouraged, but to stand victors in Christ Jesus in the field of battle.

Victory for us is on the ground of His victory over the devil. "They overcame him because of the blood of the lamb, and because of the word of their testimony" (Rev. 12:11). Because *we are* under the *blood* of the lamb, because it was by His shed blood the devil was defeated, because "through death he might bring (brought) to nought him that had the power of death, that is, the devil" (Heb. 2:14). God *has* put all things under His feet for us, who are members of His Body. His will today is that *we* experience what Christ

experienced when He was raised from the dead.

We May Today Enjoy Victory Through His Triumph

Today God *expects* us to enter into the enjoyment of the victory secured to us and for us through *His* triumph on Calvary. God commands us, "Be strong in the Lord, and in the strength of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:10-12). God commands and expects us *now* to have victory over the defeated foe in our own life daily, and in our service for others. His command is to "stand." "In faith ye stand fast" (2 Cor. 1:24). "Whom withstand stedfast in your faith" (I Peter 5:9). With no confidence in myself, but with absolute confidence in Him, who has conquered the enemy, victory is assured to each child of God regardless of his present condition. The only thing that can hinder victory is lack of faith in the victorious Christ. Doubts and fears, discouragement and anxiety, are the children of unbelief. "Joy and peace in believing." Victory in service is God's plan for us.

Jesus said, "Verily, verily, I say unto you. He that believeth on me the *works* that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (John 14:12). It is clear that He did not speak of miracles, for when speaking of them He said, "unless ye see signs and wonders ye will not believe." He spoke of *works*. The word used is "erga," which means work, deeds done, tasks performed. He said:

"The Spirit of the Lord is upon me,
Because he appointed me to preach
good tidings to the poor:
He hath sent me to proclaim release
to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the
Lord" (Luke 4:18, 19).

Doing the Same Works He Did

This is the work He did, while signs and wonders followed Him. "Now he that establisheth us with you in Christ, and anointed us, is God" (2 Cor. 1:21). We *are anointed* to be kings and priests unto God by the Holy Spirit who lives in *us*. Jesus said, "He hath anointed me." *So* has He *us*, to *do* the *works* which Jesus *did*. Jesus was undefeated in His service, and we who are the "temples of God" (I Cor. 6:19), anointed by God by means of the Holy Spirit, *are* prepared and expected to serve victoriously. *This is* God's plan. Christ Jesus Himself said, "The works that I do *shall he do*." This is God's worked-out plan for each child of God who *is* believing.

Shall we today enter into a life of undefeated service, by simply relying upon the victory of Calvary, and by trusting the Victorious Lord God, Jesus Christ to accomplish *all* He has planned to do? Faith and victory, doubt and failure, each linked to its comrade. "We see they were not able to enter because of unbelief" (Heb. 3:19). "For we who have believed do enter into that rest" (Heb. 4:3). Now therefore, over all, "taking up the shield of *faith*, wherewith ye shall be able to quench all the fiery darts of the evil one" (Eph. 6:16), and having done *all* stand in the victory of Christ. The devil is a defeated foe.

MY BIBLE AND I

We've traveled together,
My Bible and I,
Through all kinds of weather,
With smile or with sigh!
In sorrow or sunshine,
In tempest or calm,
Its friendship unchanging,
My lamp and my song!

We've traveled together,
My Bible and I,
When life had grown weary
And death e'en was nigh;
But all through the darkness
Of mist or of wrong,
I found it a solace,
A prayer and a song!

So now who shall part us,
My Bible and I,
Shall -isms or schisms,
Or "New lights," who try?
Shall shadow for substance,
Or stone for good bread,
Supplant its sound wisdom,
Give folly instead?

Ah, no! my dear Bible,
Exponent of light!
Thou sword of the Spirit,
Put error to flight;
And still through life's journey
Until my last sigh,
We'll travel together,
My Bible and I,

—Selected.

THE REAL WINNER

Dear Lord, in the battle that goes on through life,
I ask but a field that is fair,
A chance that is equal with all in the strife,
A courage to strive and to dare;
And if I should win, let it be by the code,
With my faith and my honor held high;
And if I should lose, let me stand by the road
And cheer as the winners go by.

—Writer Unknown.

An anvil can stand a lifetime of hard knocks and still ring true. For every hard knock it gets it makes a cheerful sound, and long after the hammers are worn out the anvil is still on the job. Why? Because it never loses its temper.

THE MAN WHO CURSED ON CALVARY

(Continued from page 2)

finish I want you to tell me of Whom I am reading."

"Oh!" he replied, "that would be quite impossible! I am not familiar enough with the Bible to do anything like that."

"I do not think you will have any difficulty! Just let me read it to you."

And so I read the entire fifty-third chapter, which I reproducing here because some readers may not be any more familiar with it than this young man was, and I want you to have its precious words before you:

"Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comliness: and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment; and who shall declare His generation? for He was cut off out of the land of the living; for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous Servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors: and He bare the sin of many, and made intercession for the transgressors.

When I had finished reading, I said to the young man, "Now of Whom was Isaiah speaking?"

Eagerly he exclaimed, "Let me read it for myself, sir!"

I handed him the Bible, and watched him carefully as he read. Several times I noticed him furtively wipe away a

tear. He was quiet for a few moments after his lips ceased to move. Then handing the Book back to me again, he said, "Well I must confess it looks like Jesus!"

"Ah, there is no difficulty in recognizing that portrait, is there? Now let me give you a nut for skeptics to crack! That description of the life and death, and intimation of the resurrection of our Lord Jesus Christ was written seven hundred years before our Savior was born in Bethlehem. How do you account for that?"

"Can you prove that statement? How do you know it was written so long ago?"

"Well of course I am simply accepting the record that Isaiah lived in the eighth century before Christ. But if you reject the testimony of Scripture, I cannot prove it. But there is something else in connection with it that anyone who cares to investigate may prove for himself. That Scripture was translated from the Hebrew into Greek, and deposited in the library of Ptolmey Philadelphus in Alexandria, Egypt, about 230 years before the birth of Christ. It must have existed in the Hebrew for some years before it was translated into Greek, and it was as great a miracle to produce it in Greek over two centuries before the birth of the Lord Jesus as to write it in Hebrew seven centuries before. How did Isaiah know of these things except by divine inspiration?

He looked fixedly at me for a moment or two, and then without a word he rose to his feet and hurried from the hall. I wondered why, and learned afterward that he had not wanted me to see that he was so overcome with emotions, and could not restrain the tears.

I went to my room to pray for him. The next evening I looked for him, but he did not appear. Nor on the second evening, nor on the third—but on the fourth night he came in just after the meeting had begun. As he looked in at the door his eyes caught mine. There was something about his face that told me a great change had occurred. He walked boldly up the aisle, took a front seat, participated in the singing, and the moment an oportunity was given for testimony he was on his feet.

For an instant I dreaded his attempting to speak, as I thought that his tendency to stutter might make him confused, if not actually ridiculous. But though he had difficulty with the first word or two, his stammering soon disappeared, and he spoke right on in a firm, clear voice.

I cannot reproduce his exact words, but I shall never forget the substance of his testimony. He said something like this.

"My dear friends, I want to tell you tonight that after years of infidelity and unbelief, God has revealed Jesus Christ to me as my Savior through the fifty-third chapter of the book of the prophet Isaiah, which I have read over and over and over again in the last few days and nights. I have passed through deep exercise because of my sins. I felt as though I had sinned too greatly for God ever to forgive me, but tonight I am certain that He has forgiven all my sins through the merits of Jesus Christ.

"There is one confession that I feel I must make in this public way. I graduated from Cambridge University, in England as a civil engineer, and I was one of the first group sent out to survey the railroad from Jaffa to Jerusalem, in the land of Palestine. I cannot tell you how strangely I was affected by everything I saw in that land. The very stones of Palestine seemed to rise up against my unbelief, and to declare that the Bible is true. But I told myself that this was all superstition, and I refused to believe it.

"One day a group of us were taken by a guide outside the Damascus gate to what was known as Gordon's Calvary,the place which General Gordon thought he identified as the actual scene of the crucifixion. As we stood on the top of that skull-shaped knoll it came to me with much force that there Christianity, which I regarded as a delusion, really began. My anger flamed up, and I burst forth into uncontrollable cursing and blasphemy, so that even my ungodly companions were afraid and ran from the spot. They told me afterward that they thought a bolt from the blue would strike me dead for cursing on that sacred spot.

"But oh! my friends, I have lived to learn in the last few nights that the One Whom I cursed on Calvary's hill was wounded for my transgressions, bruised for my iniquities; the chastisement of my peace was upon Him, and with His stripes I am healed."

He could say no more, for his feelings overcame him, and as he sank into his seat our hearts were filled with rejoicing, and we took up that old, familiar strain:

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean—
His blood avails for me!"

The young man in question has a splendid bass voice, and it was soon his delight to help us sing the Gospel to others. I can see him yet, singing some of the grand old hymns of the church in those deep rich tones which carried so much conviction with them. His stay on earth was not very long after that, for within a year he was called to be forever with the Lord Who redeemed him with His precious blood.

I am glad to retell his story, hoping it may be used of God to speak to someone who, like my dear friend of long ago, has been rejecting the testimony of God in spite of all His love and grace to sinners. Let no one think he has sinned too greatly to be saved, for the vilest who comes to Christ is instantly cleansed from every stain.

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ATTENTION JUNIOR C. E. SUPERINTENDENTS

Junior C. E. Goals for Year 1939

(To be met during the period January 1 to June 30, 1939)

1. At least 20 C. E. Meetings during this period.

2. An increase in membership during the period in local society.

3. Statistical Blank filled out and returned to National Executive Secretary, Leo Polman, not later than July 31, 1939.

4. Fifty percent of members attending at least one Church Service each Sunday.

5. A contribution to the Baby Kliever fund.

6. A devotional program each meeting at which time Juniors encouraged to pray.

7. The following Bible verses memorized: Luke 10:27; James 1:12; Matt. 10:42; Luke 13:24; Psalm 119:105; Isaiah 56:7; John 3:16; Matt. 7:12; John 10:11; Matt. 26:41; Prov. 4:18; Psalm 121:6; Matt. 13:43; Psalm 46:1; Psalm 100:2; Psalm 31:24; I Cor. 13:13; Eph. 5:1; Luke 18:16; Matt. 3:17.

8. One Home Mission meeting during this period.

9. One Foreign Mission meeting during this period.

10. One Social during the period, with prayer having a place on the rogram.

* Charts for use with this course of memory work may be secured from The Brethren Publishing Company for fifty cents a dozen.

An award will be given to each Junior Society meeting the above goals. Let us get to work and see how many Junior Societies can meet all these goals.

C. E. Topic for Juniors

December 25, 1938

YOU CAN'T FOOL GOD

Leader

You can't fool God. There are many in the world today who do not believe

this. Do you believe you can fool God? Why? There are those who believe that because they can fool others they also can fool God. Do you believe you can fool your friends? If so for how long? Can you pretend you are one thing and be another and not be found out? There are many who are trying to fool others but they only succeed in fooling themselves for sooner or later they are found out. But where others may be fooled for a while, God cannot be fooled. There are many reasons for this as shown by the following verses we shall discuss.

Men think they are pretty good but God tests them on His scales and finds their real worth. Prov. 16:2 (I Sam. 16:7—Lord looketh on the heart) Men may be good, charitable, attend church and do all those things that are good yet reject God's only Son. When all their good deeds are placed on the scales opposite Jesus Christ the Son of God you will see how far short they will be. Good deeds have their place. (Jer. 32:19 and Rom. 2:6—God will judge men by their conduct. The saved will be judged not to determine whether they are saved but to determine their rewards. The lost will be judged not to determine whether they are good enough to be saved but to determine the extent of their punishment.

For discussion

(It is suggested that the following verses be assigned to the Juniors, that they read them and show how God cannot be fooled under these circumstances.)

Why Can't You Fool God?

Prov. 15:3—Because He sees everything.

Job 34:22 — There is no place one can hide from God.

I John 3:20—He knows all things.

Job 34:21—He sees all that men do

Psalm 139:3-4—He knows all our words and all our habits.

I Kings 8:39—Job 42:2—God knows people's hearts.

Psalm 139:1-2—He knows our oughts.

Psalm 44:21—He knows even the secrets of the heart.

What About Sin?

Job. 11:11—Sin does not escape God's notice.

Jer. 16:17—One cannot hide his sins from God.

Psalm 90:8—Even our secret sins are set before Him.

Matt. 10:2—I Cor. 4:5—All the secrets, secret sins, thoughts, and desires of the heart will some day be exposed.

E. Topic for Young People

Topic for December 25, 1938

THE BIRTH OF THE WORLD'S GREATEST MISSIONARY

(Luke 2:1-20)

Suggestions for the Leader

Seldom are we permitted to observe the birthday of the Lord Jesus on the exact day that we have our Christian Endeavor meeting. This year, of course, Christmas comes on Sunday. No other topic could be more fitting or appropriate than to review again the circumstances surrounding and the lessons to be gained from the birth of Christ.

Many people are content to talk about Santa Claus and presents, but forget the Lord. They give gifts for various reasons, but not all recognize the One in whose honor this giving is intended.

When we have a birthday and are fortunate enough to have a party to celebrate it, our friends bring gifts to us and not to the others. How strange then that the world should keep this holiday and yet neglect and ignore the One who was born of humble parentage many years ago.

We ought to urge a movement in Christian Endeavor to put Christ in Christmas. Don't be afraid to tell the truth about this day. Parents and teachers have been silly in promoting the Santa Claus myth. It is far better to tell the children the truth and they will enjoy a day as much and yet have no reason to lose confidence in their elders.

People talk about Mother Nature because they do not regard God in creation. The same is true of Christmas and the myth story that is usually substituted for real story. It must grieve the Holy Spirit to behold thousands observe the 25th of December as pagans. Even Christians are apt to make serious mistakes here.

Historical records are not accurate enough to give us the exact date of Christ's birth. However, we celebrate the date set aside, the 25th of December. Let us remember to bring honor and presents to Him. Historical records are accurate in relating of His wonderful work among men. He went about doing good. He was and is the world's greatest missionary.

The discussion will be about the virgin birth especially. Nevertheless the speakers will tell of the life work of God's missionary to men.

I. Great Work is Dependent Upon Great Men. Deut. 18:15.

We do not say that Jesus was merely a great man among men. There is something deceptive about classing Him with other great men of letters and science. Even men successful in war and government have no right to stand along side of Christ. We do say that Christ was unique. He was more than a Savior among saviors. He was the Savior of men.

Great occasions calls for great men. Every crisis of history produced a powerful leader to take the controls. There could have been no greater matter or question than the sin question. The religious world, confessedly, could not deal with the sin problem. Moses did make a marvelous prediction by saying, "The Lord thy God will raise up unto thee a Prophet....." We believe that Jesus fulfilled this prophecy, when He came.

2. The Acceptance of the Virgin Birth of Christ is a Test of Christianity. John 8:42.

We gather from the Word that Jesus was born differently from other children. His real father was not Joseph; but God in heaven. Therefore the birth of Christ was a supernatural work. The Holy Spirit saw to it that Jesus would come into the world this way and untouched by the sin of the human race.

The Jews denied the supernatural birth of Jesus. They slandered Him and His mother by referring to a posposible improper relation. However, Jesus reminded them that to deny the virgin birth was Satan's lie. (Read John 8:44). Those persons born of God and that love the Lord Jesus, confess that He came from His Father above.

It is impossible for one to deny the virgin birth and be a Christian. The very nature of Christianity is based upon the record of the supernatural birth.

3. The Call, Credentials and Confirmation of God's Missionary. Matt. 4: 17, 23.

God called His Son into this great work. It was a work of reconciliation and of preaching good tidings. On several occasions, the Father approved of the work of His Son. He confirmed Him by saying, "Hear ye Him."

The prophets had been given a vision of the work of the coming Messiah. They told of the time and how He would heal the sick and cleanse the lepers. They realized that he could raise the dead and forgive the sinners. All of these things Jesus did during the days He was here in the flesh. His work then stood for the credentials as the sent One from above. The good work should have commended Him to all people. Even though they did not always approve of Him, the Father did.

4. The Message of the Missionary from Heaven. Matt. 6:33; 11:28.

A thorough going study of any of the Gospels, especially Matthew, will reveal some interesting things concerning the preaching and teaching of Jesus. An extended discussion now is impossible; yet we ought to consider that at first he preached about the kingdom. After the kingdom was rejected, He stressed belief in Himself and declared His intentions to build His church.

Jesus came into the world to save sinners. In Matthew 4:33, He urged the people to seek first the kingdom of God and His righteousness. First of all there is a reference to the Jewish kingdom about to be set up. Even though it was actually postponed, we have here a lesson and message for the church and ourselves. No one will deny but that this principle has continued and observed by Christians. Later Jesus began to say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (11:28). His message then continues to the point where He calls men into personal discipleship. It is not only to the Jews but the whole world.

5. The People which sat in Darkness Undoubtedly many faithful Jews saw a Great Light. Matt. 4:16.

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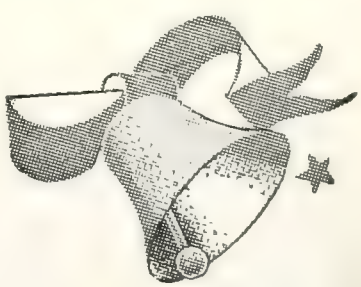
HOME MISSIONARY NUMBER

What Do Our Gifts Cost?

A missionary in India was hurrying along the street one day by the Ganges River when he saw a native woman looking at the water. In her arms was a sickly infant, while at her side stood a beautiful boy. The missionary on questioning her found she was in deep distress and was trying to make up her mind to give an offering to her god. He tried to dissuade her, telling her of the love of Jesus and his sacrifice for her. After a time he had to leave her, and some hours later he saw her with the sickly babe in her arms. The beautiful boy was gone. He knew what had happened. She had thrown the boy to the crocodiles in the river. "I made an offering to my god," the woman said. "But why did you give your boy, why not this sickly little one?" asked the missionary. Rising to her feet the woman replied: "We give our gods our best."—The Wonderful Word.

DO WE?





Looking at the World

By Louis A Jacobsen

ITALY

The Italian Government has forced Jews who are teachers to resign from their positions, states the Gospel Minister.

"We must give all the aid we can to the revolutionary movement in Egypt. That ancient Roman colony, the natural granary of Italy, has among its inhabitants 200,000 Italians," said Mussolini in a recent speech.

U. S. A.

"Alcohol"

"Sixty per cent or more of the 39,700 deaths and 1,400,000 injuries in 1937 motor car accidents, were traceable to the use of alcohol at the wrong time and place," said Judge Henry H. Porter, Chief Justice of the Municipal Court of Evanston, Ill.

The U. S. Government through Home Owners Loan Corporation and banks of the Farm Credit Administration, has taken over 100,000 homes and 60,000 farms in foreclosures. Official figures of July 1st showed that 111,000 more homes are now in jeopardy and 250,000 farms are also in danger of being taken over by the government.

GERMANY

Time reports Alfred Rosenberg, the religious philosopher of the Nazi party, and theologian of the new German pagan religion, as saying: "The Catholic Church and also the Confessional Church in their present form must disappear from the life of our people is my full conviction, and I believe I am entitled to say that this is also our Fuehrer's viewpoint."

In Germany a corporation is now regarded as Jewish if more than a quarter of the capital is Jewish-owned or if half the stockholders' votes are controlled by Jews. Even an "Arvan" concern is to be regarded as Jewish if the manager is Jewish.

PALESTINE

Jerusalem's new $1,000,000 post office and $300,000 automatic telephone exchange were inaugurated in June by Postmaster General Webster, states Prophecy Monthly.

The hounding of Jewish musicians out of Germany has made the Palestine Symphony Orchestra one of the greatest in the world.

A training ship, Sarah I, for Jewish sailors, with the blue and white flag of Zion at the foremast is owned by the Zebulon Society for the development of Jewish maritime interests.

In 7 years the population of Tel Aviv Palestine has trebled. 1931—53,310. There are now 156,000 Jews there. It is one of the most important cities on the shores of the Mediterranean.

ENGLAND

In 1906 the number of Sunday School scholars in England and Wales was 6,455,719; in 1936 the number was 3,788,257. When the century opened the Anglican clergymen numbered 21,000; in 1936 they numbered 12,880.

The annual income of the Church Missionary Society is nearly $500,000 less than it was ten years ago.

"Sixty years ago there were but 1,900 priests in England," states Dawn, whereas today there are 5,400. A century ago there were 200,000 Roman Catholics in England and Scotland; today there are 2,000,000."

Religious Decay

"The people of Europe," states W. H. Molesworth, English Civil Engineer, "are abandoning Christianity en masse, uncertainty is the order of the day." He adds, "the reason for this widespread falling away is false interpretation of the Bible."

JEWS

Warsaw, Poland, is the largest Jewish center in Europe, the city has a population of 1,250,000 and every third person is a Jew.

RUMANIA

There are now 59 anti-Semitic periodicals published in Rumania.

FRANCE

"France with a population of 41,000,000 has 10,000,000 Roman Catholics and about 1,000,000 Protestants." "Where are the other 30,000,000?" The answer is that France has gone largely infidel.

ARABIA

It is reported that there are 1,500,000 slaves in Arabia.

JAPAN

"Japan's iron hand is being felt in Korea as well as in China," reports the Sunday School Times. "The Japanese government has ordered all pupils and teachers in Christian mission schools to attend the Shrine Worship ceremonies and to bow before the Shrines." The government claims that this is not a religious but a patriotic act.

RUSSIA

The Red Army is being increased from 1,300,000 to 2,500,000 by the end of this year. Stalin has ordered the air force to be increased from 6,000 to 10,000 planes. Fifty more machine factories will begin the production of planes. It is hoped to manufacture 20,000 planes a year.

Stalin recently told the Atheist central council that they were to concentrate on the peasants and not the towns. "To close churches is easy," he said, "but the peasants build churches in their souls."

The circulation of Bezbojnik (The Godless) has increased from 130,000 to 200,000 copies.

"The Russian Society of the Godless," states Revelation, "has recently allocated several million rubles to be sent outside Russia in propaganda for the forthcoming convention of anti-Christians."

Missionaries on the borders of Russia report, that a new outburst of persecution of such church leaders that remain. A number of high ecclesiastics have been arrested, which is usually the prelude to condemnation and death.

A man who has deprived himself of intimate knowledge of the Bible has deprived himself of the best there is in the world.—Woodrow Wilson.

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THE HEART OF CHRISTMAS

Commercialism, gay hilarity, and thoughtless giving are always common at the Christmas season, but the heart of Christmas is Christ. It is not His principles, His philosophy, His religion which make Christmas real, it is His coming into the world as the Son of God. It is the living, risen Son of God whom we need to honor especially at the Christmas season. It is the person Himself Who makes Christmas what it ought to be. The season of the year should be a celebration of the truth that "Unto us a child is born, unto us a Son is given." (Isa. 9:6). It was the child who was born, but the Son was **given.** That gift was not a mere thought of God at the first Christmas season. It was a part of His plan designed before the foundation of the ages. The heart of Christmas is Christ. Put Christ in your Christmas.

PEACE

One of the fundamental conceptions of Christmas is peace. "Peace on earth, good will to men" is the blessing which comes from the living Savior. There can be no peace apart from Christ. "There is no peace, saith my God, to the wicked" (Isa. 57:21). Man cannot produce peace either for himself in his own heart, nor in the lives of those about him. The forces of evil constantly at war with God and His holiness, will keep the world ever in turmoil, unless there is a peace which comes from a supernatural source. Our peace is a gift of God and comes through Christ. There is no peace nor any permanent attitude which can even pass off for peace, for all true peace is wrapped up in the Lord Jesus Christ.

PEACE WITH GOD

The sinner needs peace as an individual sinner. He will find variance and turmoil around him but there is a variance infinitely worse than that. He is out of harmony with the God of heaven. How can peace be made with the Infinite? It cannot be made by men; God must make it. This He has done in Christ not merely in the manger but on Calvary. "Therefore bing justified by faith we have peace with God, through our Lord Jesus Christ" (Rom. 5:1).

An old Scotch lady lay dying. A friend said to her, "Have you made your peace with God?"

"No," she replied, "I have not make peace with God, but He has made peace with me." This is possible because a child was born, a Son was given, who took upon Himself the flesh of humans that "through death he might destroy him that had the power of death, that is, the devil." (Heb. 2:14). Truly, He is our peace (Eph. 2:14).

PEACE OF GOD

God's people do not always have paths of roses. The thorns are many. Besides, we have all found that it is impossible to live in peace with all men. But God understands! The trusting soul knows the **peace of God** which passes all understanding. It is an inexplainable ease of heart, resting upon the sufficiency of Christ that is real peace. It cannot be described so that another will understand. But, thank God, it can be experienced. If all the peace God's people could have would be the kind the world offers, there would be no peace at all. Our Lord has told us, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

WORLD PEACE

Fortunate indeed is this old world that God has not forgotten to make a program for world peace. Again it will come from the only possible source of peace—the Lord Jesus Christ. World peace is just as certain as the existence of God Himself. It is as sure as the unchangeable promises of the Infinite. It will come when the King comes. The promise was given long ago. That peace will not come by the process of the nations willingly adopting the Sermon on the Mount as their code of ethics. It will not come by the gradual spread of peace and harmony. It will come with the coming of the King. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isa. 9:7).

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What a surprise it will be to the nations which in Godless unbelief have gone on in their own selfish ways to discover finally that with the coming of the King, the day of their glory is past. The Hitlers, Mussolinis, Stalins and the anti-Christ himself will come to a certain and sudden end, when the King comes. And that King will be the same one who was here on this earth before, Who was born of the virgin, Who lived a sinless life, Who died on the cross of Calvary and Who arose from the dead. Yes, there is peace ahead, because the Prince of Peace is coming. There is always peace in His glorious presence.

THE KING WILL COME

Canadians are already anticipating the visit of the king and queen next year. Elaborate preparations are now being made, and it is said that money will be no item to hinder preparations for the arrival of the ruler of the Dominion. All this is done by the subjects of a kingdom over which, after all, a man reigns who is only a sinner. We hope he is a sinner saved by grace. Now, if an entire nation is willing to make elaborate prepartions for the coming of an earthly ruler, what preparations we ought to be making as the coming of our blessed Lord draws nigh! There are those in the "royal priesthood," the "peculiar people," the "holy nation," the Church, who **are** making preparation for the coming of the Lord, but there are many who never give it a thought. Many never think of heeding the warning, "And now little children, abide in Him; that, when he shall appear, we may have confidence and not be ashamed before Him at His coming" (I John 2:28).

CONTINUAL THANKSGIVING

Now that the Thanksgiving season is over some may forget to be thankful to God for what we have in Christ. According to Dawn, "Five absolute rulers hold power of life or death over 399,894,000 of the two billion human beings on this globe." In those nations the true New Testament worship of the true God is either forbidden, opposed or at least discouraged. Yet in our nation we are still rejoicing in freedom to worship God as we see fit. What a precious privilege! We wonder if our people realize even in a small way what a mercy this is from God. Truly in spite of all the failures and shortcomings of this nation, it is still the fairest land upon which the sun shines.

PRESERVE THE GOVERNMENT

Every child of God should desire to preserve a government which gives freedom to its people. There are right and wrong ways for God's people to attempt this. The best way for a Christian to bless his government is to live and preach the gospel and help others to do the same. Governments find it easy where large portions of their constituencies are faithful to the true God. Although we would not advocate it, it would be money in the pockets of our government to pay the bills to send true gospel preachers out into the nation. There is no power which can fight lawlessness, crime, and sin as effectively as the simple gospel of the grace of God. Brethren, we have a high and holy calling. Let us keep at it.

Interesting Notes and News

WE HAD 134 out for Bible School today. Nine came forward and confessed Christ as Savior at the close of Sunday School. This afternoon we went over to N. Long Beach and baptized nine and received them into membership. Had a wonderful time all day.—Jesse Hall, First Brethren Church, Bellflower, Calif.

ALEPPO BRETHREN spent two very profitable nights in meeting with Rev. A. G. Annette, field secretary for the Moody Alumni Assn. Rev. Annette's messages were fundamental and inspirational. Aleppo is looking forward to having Brother Annette for several nights of meeting in the future.

FINE SERVICES yesterday. There were 666 in Bible School. Over 300 out in the evening service. Had two decisions for Christ and four baptisms.—R. D. Barnard, Dayton First Church.

"GRACE BIBLE CONFERENCE"—A four day Bible conference Thursday, Dec. 1st through Sunday Dec. 4th was a great success. On Thursday night, The Male Quartette of Grace Seminary conducted the service, 225 attended. On Friday night and Saturday night Dec. 2 and 3, Prof. Herman A. Hoyt brought the Bible messages. 190 attended on Friday night. 65 attended on Saturday night. Then the closing day Sunday, Dec. 5th Dr. A. J. McClain brought the Bible messages. 225 attended in the morning service and 290 attended in the evening service. It was a great conference. Our people enjoyed the ministry of the Grace Seminary faculty and already plans are laid for another like conference of a full week in the spring.—Wm. H. Clough, Uniontown, Pa.

CHURCH AGE

By Leona Dawson Cole

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Jerusalem was now the rendezvous
Of all devout from greatest to the least.
And there were gathered for the solemn Feast
Of Pentecost, the proselyte and Jew.
The followers of Jesus Christ withdrew
Inside an upper room. At last had ceased
The discord in their hearts. Their Great High Priest
Had said to wait. His Spirit would endue.

The Spirit came. They all were filled within,
And now had boldness, power, and strength of heart
To tell that Christ was passover for sin,
And build His Church of Grace, from law apart.
They said this gospel truth was sure to win
The scorn of men; from faith they would depart.

Missionary Editorials

OUR MOTIVES IN HOME MISSIONS

In my experience with three new Brethren churches, the most frequent criticism by reasonable people is, Why build another church when we have more churches than we need and can well support. We cannot truthfully say that other churches do not preach the gospel, for many other churches make as positive claim to preaching the Bible as the infallible Word of God, as ourselves. Many Gospel Tabernacles, Independent Fundamentalists, Church of God, Nazarenes, Pentecostals, of endless variety, emphasizing healing, prophecy and Bible interpretation with a finesse that the most profound theologian would never attempt. These all know they are saved, believe all the doctrines of the Scripture, have the witness of the Holy Ghost in their soul and are looking for the personal return of Jesus Christ. Many of these begin in an unpretentious place without a salaried minister, are quite emotional and given to sensational preaching. They do appeal to a certain type of people in the established churches and reach a class that do not attend the larger churches. We would say, "Grace be with all that love our Lord Jesus Christ in sincerity", although we do not approve all their doings, we do recognize that these groups do some fine Home Mission work. However it is generally true that unless these independent groups eventuate in an organized denomination they soon disintegrate.

The Brethren Church found her place in the world at a time of confusion when divers groups from Theosophic Mysticism at one extreme and sensationalism at the other, they inclinded to literal obedience to all the commands of the Lord. This began with proper baptism. After thus obeying and feeling themselves strangely warmed and empowered they followed by literally obeying in the washing of feet and other ordinances, but this was only the beginning of their life of obedience, for it must be followed in every act of life. Every social relation of man must be in obedience to the commands of the Lord. They made little pretention but quietly set out to emphasize humble obedience as the true evidence of their faith. History has given them glorious pages in the annals of our country, but their influence has been much greater than history can ever record.

It seems to me we can only perpetuate our heritage in home missions when we build new churches whose very being is a testimony of obedience to God in ordinance and life, whose members are respected for their godly lives in which honesty, purity, industry and charity give them distinction, not as a substitute for salvation but the unmistakable fruit of the Holy Ghost. Every new church built should be a strong testimony to the word of God and obedience to it in every phase of our complex life. For such churches there is urgent need in these days of liberality in faith, and laxity in life. —C. S.

MODERATION

Some one has aptly remarked that the "cavity left by an extracted tooth seems so large to the tongue because the tongue is in such a habit of exaggerating." I presume that contains a vital truth. We color our words with the desire of our hearts. If we know the amount is only two, but want it to sound as large as possible we most invariably say 2 or 3, but if we want it to seem as small as possible we will say 1 or 2, and I think rather unconsciously. It is so easy to enlarge on our description of something we want to be reported large or to deprecite it if we want to minimise. It is so easy to see defects and find fault with those who oppose us or to overlook serious defects of those who favor us. I am quite convinced that men can be possessed of the most glaring faults and never know it themselves and no argument can convince them. "In my haste I said, All men are liars," but moderation will qualify the utterance. I think it is rather a human tendency to blame the other fellow with guilt that rightly should be left on your own doorstep, just because it seems to exonerate you if it can be placed somewhere else for a home. If we would be a bit "more swift to hear," but "slow to speak, slow to wrath" we no doubt would make more progress in our moderation.

It really is surprising how many times we are exhorted to be kind, patient, longsuffering, gentle, meek, forbearing, forgiving and many similar terms, that are used in the Holy Scriptures to warn us against excesses. It is one thing to hear these words, it is quite another thing to be "doers of the word." It is easier to preach a sermon on patience than to be patient. It is easier to preach than to practice. We may talk of love but to love is another thing. We may have all faith and have not love and we are nothing. "Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5). —C. S.

A "GREAT COMMISSION"

Jesus' last words with His disciples were marching orders. This final command is a clarion call, and it rightly claims the loyal obedience of every disciple. "Go ye"—the words are imperative, personal, authoritative. They are spoken by the risen Savior who is now crowned with honor. He has a right to give orders, for He has just declared: "All power is given unto me in heaven and in earth."

Because He has that power, all His disciples are charged with the duty of making known to the world Christ their King. As Beecher said, "A good soldier only desires to understand his orders." Having accepted Christ, we are His soldiers, and, as such, we have no alternative but to obey. He gives us the method also. We are to "teach all nations, baptizing them in the name of the Father, and of the Son, and

of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

It is indeed a "Great Commission," world-wide in its scope—**"all nations"**—and universal in its content —**"all things."** What a mighty order! Impossible, you say? Yes, it would be, were it not flanked on either side with two other "alls"—**"All** power is given unto me" and "I am with you **always."**

Has it occurred to you that if you are to claim the continual presence of our Lord as He promises here, you must first obey the command, "Go ye"? The early disciples fulfilled that requirement and received the reward: "They went forth, and preached everywhere, the Lord working with them" (Mk. 16: 20). No mere "influence" of the teachings of Jesus Christ will meet the need of a distracted world. Men and women are eagerly watching for a glimpse of the reality of our fellowship with Christ. They are asking, "Do you **know** Him? Is He **real** to you?" And if we love Him and He has blessed our lives, we will long to tell others the story.—Selected.

"STIR ME"

Stir me, O stir me, Lord, I care not how;
But stir my heart in passion for the world:
Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling "must" drives me to prayer;
Till my constraining love reach to the poles,
Far North and South, in burning deep desire;
Till East and West are caught in love's great fire.

Stir me, O stir me, Lord! Thy heart was stirred
By love's intensest fire, till Thou did'st give
Thine only Son, Thy best-beloved One,
E'en to the dreadful Cross that I might live:
Stir me to give myself so back to Thee
That Thou can't give Thyself again through me.

Stir me, O stir me, Lord; for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky!
O Church of Christ, Awake! Awake!
O, stir us, Lord, as heralds of that day!
The night is past, our King is on His way!

—Author Unknown.

THE OUTLOOK FOR THE EXPANSION OF

BRETHREN HOME MISSIONS

by C. C. Grisso, Member Home Mission Board, Pastor, Smithville, Ohio

In the language of a great foreign missionary, we believe that the outlook for the extension of Brethren Home Missions, "is as bright as the promises of God." Of His promises not one hath our Lord failed to keep; and of His commandments not one hath He withdrawn. When He sent His disciples forth, and gave them the commission, he also gave them the assurance of His continual presence. Those orders remain, and His presence is just as real as it was to his disciples in the days of His flesh. Why then should any faithful, loyal follower of the Lord Jesus Christ raise any question concerning the future of the work that is the Lord's? If there has been any failure it is because his Church has not accepted the marching orders at their face value, and has not claimed his promises as her very own.

In Isaiah 54:2, we read, "Enlarge the place of thy tent, and stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes." Forgetting our past, our beginnings and our growth, our successes and our failures as a church, as we take a look about us today we cannot but believe that if there was ever a time in the history of the Brethren Church when **Extension ought to be the great dominant thought, that time is now.** Though this glorious gospel of the Son of God has been preached through all the years of our nation's history, yet withal millions are unsaved, great communities unchurched and many weaker churches are dying for the help that might be made possible from the stronger well-established churches. It is my conviction that if the Brethren Church does not rise to her opportunity now, it will beyond all probability never face a bigger or better one.

Our Home Mission work as yet has not been pressed to its limits. There are scores of centers where there are Brethren, just as loyal as those that go to make up the rank and file of our churches, that ought to be organized, and thus used as a nucleus for a church. Indeed, there is to be found throughout this nation of ours a very worthy list of Home Mission churches, looking to the Home Mission Board for its support. But the list should be doubled, yes, and then doubled again, for there are many places, just as worthy as those that have found their way to our support, some of which have appealed to us through many years past, all of which has passed by unnoticed. 'Tis true, the funds were insufficient, but the call has not been met, and the opportunity is just as great. The Home Mission Board is anxious to meet these calls, and we will, in just the proportion the churches who have delegated to us this work,

make it possible. **One thing we assure all, that every penny given by the churches for this work will be spent wisely and economically.**

Brethren, we ought to be building more new churches. What if the pioneers of our faith, those who have gone on before us, had been as content as those of our present generation? How many churches would we have today? I am fearful that in the midst of our greater opportunities we have shown an indifference that they in their day had never shown. In spite of our indifference God has blessed His Church until over land and sea are marshalled beneath the banner of the cross thousands who are content to be called "Brethren," with no creed but His Word and no law but His love. These who labored in the beginning had a cause at heart. They say beyond the time in which they lived and turned their backs upon home and friends and possessions; the early settlers gave them a welcome and accepted the simple message which they proclaimed. They toiled, and suffered, and bled. We are today reaping from their sowing, even from that upon which we ourselves have bestowed no labor. Can we put our hands upon our hearts today, brethren, and before God declare that we have been true to the trust they left us? Let every person answer for himself. What shall be the end of our movement? This movement so well begun and so wondrously blessed of God through all these years? Again we shall have to answer for ourselves. But argue as we will, we must either face the fact of the necessity of a larger and more substantial home base or perish. For the very life of our church depends upon extension, proper supervision, and assistance. If we are ever to be bigger and better we must begin to build up that body out of which our future strength must come. I maintain that pastors, every one who would be true to the Great Head of the Church in these days, need to see the great crisis which is upon us, and then lead our people through an intelligent presentation of the facts, to see it. To swing the whole church into a program of Home Mission work by carrying on with them a sane and sensible program of education as to our present needs, this is our task. To get every last member of every church to see and to appreciate the great need of the planting of real, genuine, whole-gospel Brethren churches throughout the land, is the supreme task of the church, through his own divinely appointed means, evangelism. This we believe is the greatest thing the Brethren church can do now, to consecrate and concentrate all her resources upon her one supreme task, to live and preach the living Christ as the world's only hope.

We are told by reliable authorities that there is a new awakening in foreign fields, a new calling for the Word of God. That never before has the heathen world been so free and anxious to receive the Gospel. Never before have the demands been so great for missionaries to occupy waiting fields. Never before have there been so many heathen peoples asking for missionaries to be sent to them to lead them to God. This has not "just happened", but rather it is the fullness of God's plan for this age and the beckoning hand of opportunity to the church in the home-land to meet the heathen's eagerness for light and life and salvation. Home Missions in America is the base of supplies for both men and money with which to answer the Lord's call to meet the challenge of waiting millions.

Now, finally, I am optomistic, concerning the outlook for the extension of Home mission work. The Home Mission Board as it is constituted today has set itself to a sane, consistent, aggressive, evangelistic program, the very kind that the Brethren church today is in sore need of. I have not lost faith in the Church, for it is the body of the Lord. I have not lost faith in her ministry. I believe in the ultimate triumph of the Church. Our Lord said, "I build my church", and "the gates of hell shall not prevail against it", "He loved it and gave himself for it" and "He is coming to receive it to Himself." With such faith in my Lord, and with such confidence that His plan and program for it will be carried out, what poor little man may do and say does not matter much. We dare not, as poor, weak, erring servants of the Lord, come to the place where we feel that if our place is made vacant that the church will fall to pieces. Christ, the Great Head of the church will vindicate His own cause and raise up workers that will please him long after we have dropped from the stage of action. Thus, until we are set aside, we shall continue to do what we have been doing in the past, by His Grace, namely, get behind our Home Mission program of church extension and evangelism, with the assurance that the years ahead will be greater than in the past in making our plea known where it has not been heard, and that every Brethren Church will prove itself to be the mighty power for God in every place, even the power that God intended it should be, even to give to the world in these last days an example of complete and explicit obedience to Christ and His Word. To all the faithful, and to all whose one desire is to restore the "Faith once given to the saints", we extend an invitation to join us and unite with us in prayer and in endeavor to make possible these things.

"Lord lay some soul upon my heart, And love that soul through me,
And may I nobly do my part, To win that soul for Thee."

"THE POWER OF GOD UNTO SALVATION"

A tablet on the wall of a Presbyterian church in Aneityum, in the New Hebrides, contains the following inscription: "When the Rev. John Geddie, D. D., came here in 1846, there were no Christians; and when he left in 1872, there were no heathen." — Sunday School Times.



The Artist's Conception of the Cameron Church Building

HISTORY OF THE FIRST BRETHREN CHURCH CAMERON, W. VA.

In 1929 a group of people, in the presence of Rev. Claud Studebaker and Rev. Thomas Presnell, met at the Legion Hall in Cameron, W. Va. with the aim of founding a Brethren Church. Twenty-three charter members were listed and several other families were cited who had originally been Brethren and moved into Cameron from outlying districts. From that time plans were being made at each meeting for a permanent structure.

A few years passed until Rev. Henry Wise solicited funds for a Brethren Church to be built in Cameron. Lots were purchased for the purpose of building but for various reasons these plans were dropped and Rev. Wise died in 1924 without having his ambition realized.

Rev. Presnell, who then also held the pastorate at Aleppo, Pa. began a Sunday school at the Legion Hall and held preaching services. Later these meetings were changed to a theater building because of greater convenience. Rev. Studebaker met with the group on various occasions and finally in August 1931 the lots were purchased (these were the same as Rev. Wise had purchased now belonging to Mr. White) as a suitable site for the building.

In this same year work on the foundation began, but for the lack of funds the advancement was not great. In 1932 the depression became more severe and the work was temporarily dropped. December of this same year brought the resignation of Rev. Presnell.

We were without a pastor until 1934 then Rev. Bernard Schneider, then a student at Ashland Seminary came to work among us. From January until September he served the church but feeling that his responsibilities at the Seminary would be too large he resigned to accept a position closer to Ashland.

Our next minister was Rev. Norman Uphouse who served one year beginning in September 1935. Under his leadership the work on the building advanced farther, but upon his departure it was again dropped. Later, with the aid of the Mission Board, the first unit was completed.

Early in June 1938 we moved into our church for the first time. Smith F. Rose, a student of Ashland College has labored with us from that time. Our Sunday School has increased, new additions have been made to the church and we are proud at this time to dedicate our building to the Lord's work.

THE CAMERON DEDICATION

By Claud Studebaker

It indeed was a great joy to have some part in the dedication of the Cameron church. After several years of struggle and sacrifice by loyal Brethren the first unit of what will be a beautiful stone church was dedicated on November 13th. This makes a fine sanctuary of worship for this group and with only a small indebtedness, which they will be able to clear soon. This church has never had a resident pastor and even pastoral support has been very irregular and inadequate, but a faithful group has been carrying on a S. S., in a rented building and building a

little at a time until they have a fine place of worship. I have made many trips to counsel with them and assist in raising funds for the structure. We preached Sunday morning and evening, the afternoon service being a community testimonial service when many good wishes were extended by pastors and community leaders. Mr. Harry Berkshire represented the district mission board and made a splendid address. Rev. Floyd Sibert was the only Brethren minister present in the afternoon. Rev. Thomas Presnell with whom I cooperated in organizing the church and starting the building was present and assisted greatly in the services of the day. We preached Monday and Tuesday nights and baptized two fine young people and received them into the church, one a public school teacher of fine talents and the other a fine young man. I believe this makes 15 lately received into the church. Rev. Smith Rose is serving this group as a student pastor. We believe there is a good field here for a strong Brethren church. They now have a chance to grow. May God richly bless and prosper them in his work at Cameron. There is some splendid talent here. They have been very kind to me and our prayers shall be constant for them.

BRETHREN HOME MISSIONS

By Frank Gehman

Missions have ever been at the heart of vital Christianity. In this respect home missions (our human and arbitrary division of mission work) are none different from any other type of missions. Missions are easily and fluently recognized as essential to the church's extension. Not so readily are they recognized as fundamentally essential to the church's actual existence and spiritual well-being.

"After they (the first eight Brethren) had changed their garments, and were assembled for devotion and confirmation," we are told they realized a wonderful inward blessing, being filled with great joy and gladness. These feelings developed an intense missionary spirit, which was another indication of primitive Christianity, for thus it was in the days of the apostles. No sooner had Andrew found Christ for himself than he immediately found his brother Simon and brought him to Jesus. See Jno. 1:35-51. (Holsinger: History of the Tunkers, page 37).

The record shows that our first Brethren manifested this requisite characteristic of a living faith. They reached out and sometimes persecution fanned the flame—and we find Brethren at Schwarzenau. then at Marionborn, Krefield, Berleburg and elsewhere in different parts of Palatinate. Later they appear in America, thanks to European persecutions. Everywhere they took their church with them.

In England and continental Europe this was a time of religious bigotry and persecution, but withall a time of great spiritual awakening on the part of some. Quakerism had made an impress upon England, and the way was being paved for the revivals under the Wesleys and Whitefield. John Jacob Spenner as instrument, had set in motion the pietistic movement in Germany out of which movement and country Brethrenism flowered. Halle University with its noted Prof. Francke and the institutions which grew up around it is credited by Prof. Hurst ("Short History of the Christian Church", page 325) with being the origin of modern missions. Count Zinzendorf, of Moravian fame, was a student of Halle and under his leadership the regenerated Moravian church (Bohemian Hussites) began its notable missionary career.

Brethrenism separated from the pietistic movement, rejected its growing mysticism and theosophic bents (so apparent following Francke's death), but retained its fine emphasis on personal purity and piety, and its missionary spirit, for missionary zeal should be at the very heart of all church life.

Early days in America were colonizing days. Where Brethren went their church went. Colonizing days are now largely, perhaps entirely over. For good or for bad we cannot change that. But we need not surrender depth of conviction for all that. Deep, abiding confidence in the truth of the Gospel and in the rightness of the Brethren position will still find times and places for missionary work in the homeland. Christian love will take care to distinguish between conviction founded on God's Word and Christ's Person, and mere religious bigotry. Only the former as foundation can make home missionary work both successful and permanent as to results.

The vitality of a church—local congregation or denomination—can be pretty well measured by the degree of its missionary interest. Only missionary-spirited churches are soul-winning churches, and a soul-winning church is missionary in spirit and in fact. Missions are united efforts at soul-winning, at specific places, through chosen, materially and spiritually-supported, representatives. The community of regenerated souls thus formed constitutes the local and mission church. In home mission work the stronger churches band together to mother the weak. The relationship lends itself to great intimacy between the lesser and the greater, as one part of the body depends upon other parts.

Now the church of Jesus Christ is an organism, not—as so many erroneously regard it—a mere organization. It is the body of Christ—"which is his body," Eph. 1:23. "For as the body is one, and hath

many members, and all the members of the body, being many, are one body: so also is Christ. For in one Spirit were we all baptized into one body." I Cor. 12:12, 13. "There is one body," Eph. 4:4. "Now ye are the body of Christ, and severally members thereof." I Cor. 12:27. "So we, who are many, are one body in Christ." Rom. 12:5. An organism is made up of living members, and such is the true church. There is no "dead wood" on its rolls, for not man but God keeps those rolls.

The power and will to propagate itself is imbedded in every organism. When God performed His creative work, He implanted that trait in every organism created. "And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so." Gen. 1:11. "And God created the great sea-monsters, and every living creature that moveth,. . . . after their kind, and every winged bird after its kind,. . . And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." Gen. 1:21, 22. "And God made the beasts of the earth after their kind." Gen. 1:25. "And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it." Gen. 1:27, 28.

Thus God performed His creative work and gave living organisms to the earth. Propagation of themselves was designated of each such. Two things are particularly noticable in the account in that regard. First, each was to produce after its own kind, or to propagate itself. Second, propagation was to replenish the proper province of each: plants upon the earth, sea animals in the waters, land animals on the land, and birds in the air.

Mark how aptly all this fits the picture of the church as a living organism. And if an organism, should not its Creator's rules for organisms rightly apply? Let us see.

The power and will to propagate is a constituent part of every organism by the creative edict of God. Such as does not display this inherent quality or capacity we label either dormant or dead, as in the case of bacteriological cultures. How different is the church? If any portion of the body of Christ shows no capacity for, or interest in, the propagation of the Church of Jesus Christ, either locally or over a wider range, the kindest label we can give it is, "Dormant". But more than likely—and certainly for the future—the truest label is, "Dead." To the Father our Lord said: "As thou didst send me into the world, even so sent I them into the world." Jno. 20: 21. Provision has been made for the propagation of this spiritual and living organism, the Church of Jesus Christ. Take care that the ones sent do not forget their commission.

Nor is it unnatural that each organism will produce after its own kind. All the development of plant and animal husbandry have been wholly within the sphere of natural laws, yet astounding and highly beneficial results have been forthcoming. But the rule is simple: To produce better offspring, improve the parent stock. Why not apply this simply rule to home missions? (Not, though, with any idea of discrediting what has already been accomplished in the past). To have more vital home missions and mission churches, revitalize the parent church. For healthful, vigorous young churches, let us have a healthful, vigorous program in the mother churches. For peaceful, thriving missions, give us a peaceful, thriving denomination. For new points that will teach and practice Christian love, patience and all the virtues and graces of the true Christian life, let the adult churches display these virtues and graces. If the mother churches are truly alive in the Spirit and are living for Christ and for Him alone, then—and then only—have we the right to expect the same of mission churches. Each after its own kind is a rule that finds spiritual as well as physical application.

Each organism, with its implanted law of propagation, was to replenish the supply in its own sphere or province of existence. Land animals did not fill the sea, nor sea animals the land, and neither the air. The church was instituted a spiritual agency to dispense spiritual truth. "Ye shall be my witnesses." Acts 1:8. "And they were all filled with the Holy Spirit." Acts 2:4. The early church preached, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Acts 3: 19. Our Lord commanded, "Go ye therefore,. (discipling),. . . . baptizing,. . . . teaching." Matt. 28: 19, 20. That propagation of this body was expected on the part of the disciples John 17:20 clearly shows: "Neither for these only do I pray, but for them also that believe on me through their word." Propagation was expected and the basis of it was to be faith in Christ. The very nature of the life of the Body compels the scriptural, spiritual, gospel extension of itself. "Herein is my Father glorified, that ye bear much fruit." Jno. 15:8.

Christ is the Head of the Body. "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body." Eph. 1:22, 23. "Who is the head, even Christ." Eph. 4:15. "Christ also is the head of the church, being himself the savior of the body." Eph. 5:23. "And he is the head of the body, the church." Col. 1:18. This Head is the life of the body just as He is the life of each individual believer. The life of the body flows from Him. If the flow of life is not intercepted after being established in any part of the Body, the manifestation of this life is inevit-

able. The life of the Head in the church means increasing mission programs.

The detailed problems of the church alter and change from time to time and from place to place, but the facts of revelation never change. It is as important as ever that the world have a testimony as clear as pure, as widespread as possible of our Crucified, Risen and Returning Lord. So long as we preach—and live—that message there is a place for our ministry. But that ministry can never be realized without vision, a mutual vision shared by pastors and laymen. Missions ought to hold as full a place in the mind and heart of every true child of God as Christian work right at hand, and both ought to have a far, far greater place in our lives than they have.

A recent speaker remarked that the trouble with too many of our churches is not that people cannot sleep for thinking of missions, but that they cannot think of missions for sleeping. How fine for such people to come to the experience of Lk. 9:32. "When they were fully awake, they beheld his glory." The person who has come fully awake will have a vision of the personal glory of Jesus Christ. Fully awake folks are missionary folks. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Eph. 5:14.

Home missions are an integral part of the church. Brethren home missions are near to the heart of our church's life. To be Brethren (in the real sense) is to be missionary. And missions also means home missions. Home missions can be put across to the praise of God by a united church fully awake to the glory of the transfigured Christ. In our vanguard must go our glorified Lord, the **only** particular Person necessary to success. So, eyes frontward, hearts upward to Him: all else excluded. Lead on, O Mighty Savior and Head. With Thee, to certain victory march Thy wakened people. With Thee home missions will triumph; Thou art our Life.

THE MARCHING ORDERS OF THE CHURCH

Rom. 10:9-17; Matt. 28:18-20

"Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:25).

The Great Commission of our Lord Jesus Christ is the marching orders for every child of God. The church is composed of individual believers; therefore the commission is both to the individual believer and to the churches as such.

I. The Definition of the Missionary Enterprise (Luke 19:10).

1. It comes from God. Christ was God manifest in flesh.
2. It is personal, "Go ye." It is not optional.
3. The field is all the world. "The field is the world" (Matt. 13:38).
4. The missionary message, "The Gospel."

II. A Look at the Field.

1. It is white unto harvest. There are millions in India who have never heard the Gospel. There are other millions in China who have never been evangelized. There are many millions of lost souls for whom Christ died in other parts of the earth who have never had an opportunity to accept Christ as Savior.

2. The laborers are few. Prayer closets are closed. Churches are not praying for the lost of the world. Church members are not giving of the substance for the support of missionaries.

3. The heathen are not satisfied with their religion of superstition, Doors are open all over the world. The depression has caused the multitudes to be more receptive to the Gospel of salvation.

Two hundred years ago a church of the Moravians in Germany, under Pastor Harms turned itself into a missionary society and in forty years that one church sent out and supported 350 missionaries.

III. The Base of Missions (Acts 13:2).

1. The home church is the base of missions. When the churches cease to be missionary they die spiritually and cease to be anything more than a worldly entertainment society. NO Power. No life. "The Egyptians did so with their enchantments." The world can imitate to perfection the work that is being done by many churches today.

2. The home church must win the lost at home; teach and train them for mission work; send them to a lost and dying world; support them with prayers and money while they take the Gospel of salvation to a lost world.

3. Christ in his high priestly prayer said: "As thou hast sent Me into the world, even so have I also sent them." Brethren, we are sent ones. Every one of us is a debtor to the whole wide world. We owe the world the Gospel of Christ's redemption. "If ye love me, keep my (words)." Out of love to Christ and a lost world for which He shed his precious blood we must hasten with the Gospel of Redeeming Love.

4. We can do it by praying. We can do it by going. We can do it by preaching the Word and by teaching it. We can do it by personal testimony. We can do it by giving at least a tenth of our income to the cause of our Lord and Savior, Jesus Christ. God help us, every one of us, to do it in as many ways as we possibly can. The time is short. The fields are white—at home and abroad. The laborers are few. The grain is wasting. Millions are dying each year without hope. The Savior pleads: "Give ye them to eat." The Father wills it. Christ has commissioned it. The Holy Spirit urges it. If we are true to Christ we will do it.

Missions is the heart of Christianity. Our Christianity may well be tested by our interest in Missions. What kind of interest have you? "Go ye." "I am with you." "Here am I, send me."

"But drops of grief can ne'er repay,
The debt of love I owe;
Here, Lord, I give myself to Thee,
'Tis all that I can do."

—J. C. Sisemore.

Will You Send Them?

(The following appeal from five young men, "ready to go", was published in another magazine, from which we quote. See Rom. 10:13-15).

1. We are ready to go. There are five of us. We have prayed, worked, and sacrificed for seven years in college and seminary. Our one thought has been to get ready for the mission field. And now we graduate. Who will send us?

2. The missionaries are ready to welcome us. They are few, the gaps many. They are praying for recruits. They are waiting for us to come. Who will send us?

The fields are ready. The heart of the world is aching and open. Needs cry out for us to come. Who will send us?

4. Christ is ready for us to go. He has commanded it. His plan for redemption demands that we go. Who will send us?

Edwin Dozier,
Christie Pool,
J. E. Lingerfelt,
Elton Johnson,
W. W. Long.

This is the Message: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

_____ Will You Send Them?

_____ Will You Send Them?

_____ Will You Send Them?

_____ Will You Send Them?

Will you sign that you will _____
help send the Missionaries _____
who are ready to carry the _____
G-O-S-P-E-L to a lost world? _____

A False Optimism

Sometimes it is wise to preserve for future reference the prophetic utterances of Church leaders. We would not make this personal by mentioning names, but we have before us a clipping which we filed less than ten years ago, in which a certain religious leader spoke as follows:

"At present there is a strain of spiritual harmony, or at least a yearning in that direction, reminding one of the cycles in religious experience. There is nothing new here. Socrates said, 'Beloved Pan, and all ye other deities who haunt this place, give me beauty in the inner soul; and may my outward man and my inner man be at one.' Micah, a prophet in the Old Testament, said, 'He hath showed thee.... what is good....to do justly, and to love mercy, and to walk humbly with thy God.' Jesus said, 'And I, if I be lifted up....will draw all men unto me.'

"There is nothing in religion today for discouragement, and little for criticism. Progress is all about. Men have better ideals, live together in closer accord and understanding, are more hospitable to new truth, and quicker to apply their faith together for a better world than they have ever been."

One wonders what that gentleman thinks of the world today. "Progress is all about," said he, and presumably he was talking about religious progress. Did he mean in Russia with its noisy atheism, or Germany with its nationalized Church and its discarded New Testament? Or perhaps, he meant England with its deserted churches, or America with its indolent faith and its impotent churches. What will a few more years of such "progress" mean? Only a prophet would dare answer.

Did you notice our friend said, "Men....live together in closer accord"? My dear chap, where have you been and what are you reading? The people of Europe "living in closer accord"! In the last few months they have been drawing closer together that they might get their hands on each other's throats.

Most interesting is it that those who scoff at the prophetic sections of the Bible, themselves undertake to prophesy at least by implication and expect us to give their utterances acceptance. Please, sir, excuse us from turning deaf ears to your word picture when our eyes behold what yours will not see.

We must still believe the more sure word of prophecy rather than the "cunningly devised fables" of an age of self-love. Our hope is not in religious progress, but in a rejected Person—and His name is Christ.—Moody Monthly.

The Foreknowledge of God And His Program

By R. I. Humberd

It was far back in the secret counsels of his own heart that the farmer decided to raise chickens. Then, bringing his foreknowledge into operation, he began to provide for their needs and comfort. Knowing that they would need shelter, he built a brooder house. Other men had dug metal out of the mountains and made brooder stoves, while still others had drilled oil wells and refined kerosene to burn in the stove.

On the first day of January, the farmer drove over to see the poultryman. After a short conversation, he placed an order for one hundred Rhode Island Reds, one hundred Plymouth Rocks, and two hundred White Leghorns, to be delivered on the first day of April. The poultryman accepted the order and took a down payment, even though the chicks were not yet hatched; in fact the eggs were not even laid.

Time passed and the chicks were delivered to the farmer's home. The stove was warming the whole building. A thermostat stood guard over the heat and quietly controlled the flow of kerosene. Peat moss covered the floor to care for dampness and the droppings. Little vessels of water were all about, and the water medicated to prevent bowel trouble. The foreknowledge of the farmer had provided for their every need long before the chicks themselves were hatched.

Professing Wisdom, Becoming Fools

A week passed, two weeks and a third. One day a little Leghorn rooster, after several unsuccessful attempts, managed to perch himself on a projection higher than any reached before. After looking about for some time, he ruffled up his feathers and addressed his mates as follows:

"Fellow chicks: Having attained a height never reached before, I am in position to consider our surroundings from a new and more exalted angle. I find that many of our old ideas were in error and are quite out of date. We thought the farmer cared for us, but now I see that conception was merely an error of mortal mind. In fact, our whole existence is based upon a scientific truth just recently discovered. Ages ago, all space was filled with fire-mist. This condensed into great suns from which sparks flew off from time to time. One of these sparks cooled off and became our earth. There was no life on our earth until one day a tiny mite was washed ashore, and from that tiny bit of protoplasm we have all evolved."

Just then the patience of a little pullet gave way. "But how can that be?" she asked timidly. "Does not the farmer come in several times a day to provide for our feed and water and to look after the heat? Is there not everywhere evidence of intelligence and design?"

At that moment the farmer entered the house and the discussion ended. The rooster, however, had won many converts among the male birds, and even some of the pullets joined in with the new ideas. As time passed the little red combs grew out and the little roosters strutted about, each one trying to invent a new and more startling hypothesis for their existence.

Prophecy and Fulfillment

Those who had ears, however, to hear the prophetic voice of their master, heard him tell his wife they would sell the roosters next Thursday. And despite the noisy demonstration as every rooster tried to outcrow his mates, and true to the prophecy of the farmer, a big truck thundered up to the poultry house on Thursday morning and stopped. There was confusion within as the roosters sought for cover and some even begged the feed pan and water vessels to fall on them and hide them from the dreadful monster. The door opened and a man rudely loaded them into a truck and drove away, and so my story ends.

But, hark! What is that I hear? Are not the silly chicks all dead? From whence then comes this ceaseless chatter? I look and lo, perched high in pulpit and professor's chair—not chicks, but men—yet the same confident boastings of error.

"Scholarship has agreed that the book of Genesis is a myth. Science has proven that it was impossible for a whale to have swallowed Jonah. Evolution accounts for the arrival as well as the survival of the human race."

And so it goes. The heavens declare the glory of God, and all about is evidence of intelligence and design, yet God must be ruled out of His universe and His existence even denied.

Some Questions

But if, through his foreknowledge, the farmer was able to provide for every need of his chicks, does it seem impossible that God should know all his works "from the beginning of the world?" If the farmer could have use for white, red and dark chickens, could not God make "of one blood all nations of men for to dwell on all the face of the earth?" If the farmer could set posts and build fences for the bounds of their habitations, could not God pile up mountains and cut out seas as "bounds" for the nations? If the farmer could say just when the chicks should be sold and how long they were to remain in the brooder house, could not God "determine the times before appointed," giving Babylon, Greece, Rome, the United States, and all the nations their portion of land for a certain length of time? If the farmer would do all of his work and care for his chicks in order to have them bring forth fruit and lay eggs, could not God arrange the nations thus so they might "seek the Lord" and bring forth fruit unto God—love, joy, and peace? (See Acts 17:26, 27) If God has a program and has made it known to mortal man, is it not well that man find God's will in his life and follow it fully? If the farmer was able to utter prophetic messages and bring them to pass, could not God do the same?

"The Scripture Cannot Be Broken"

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. 26: 31). Had Peter considered a moment, he might have remembered that the "Scripture cannot be broken," and thus have avoided a serious error. However, as it was he informed the Lord that in spite of what was written, there was one sheep that would stay with the Shepherd. But later, when the test came, the prophetic word prevailed.

God revealed to Nebuchadnezzar the course of human history (Dan. 2), only four Gentile world powers would rule and then God Himself would take the reins of human government. But had God counted on Napoleon? Would not Napoleon be a fifth? Was not most of the world at his feet?

The battle of Waterloo drew on. Shot was flying; men were dying. The critical moment arrived. "Charge!" And the Old Guard thundered forward — the Old Guard that never knew defeat. Certainly within one hour Napoleon would be emperor of the world. But —a sunken road, a wriggling mass of horse and rider, and the remnant of the Old Guard rode on over their fellow guardsmen to certain defeat. Had Napoleon taken the prophetic program of God into consideration, he might have ended his days in peace and happiness.

God's Program or Man's?

Today we are told that men are bringing in a new age and the world is getting better. God says: "Evil men and seducers shall wax worse and worse." We are informed that men will do away with war. God says: "When they shall say, Peace and safety; then sudden destruction cometh upon them." The program of apostate Christendom is social service. The program of God is to take out from the Gentiles "a people for his name."

If the farmer could work out the counsels of his own will despite the

crowings and chatterings in the chicken house, cannot God bring forth a people for His Glory in spite of all the oppositions of science falsely so-called? God has a program, and those who have ears to hear, understand the course He is taking. Since neither jot nor tittle of His Word shall fail, it is utter folly for men to form their plans apart from His revealed will. God does not expect the gospel of grace to convert the world. Rather is He taking out from among the nations a people for His eternal glory. "Ye shall be witnesses unto me." "Blessed is that servant, whom his Lord when he cometh shall find so doing."

PALESTINE

A Comfort to the Jew and a Warning to the Gentile

By Mrs. Solverud-Knutson

Why did the land of Israel become a desolation? Ezekiel tells us in the 33rd chapter, verses 28-29, "For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through." "Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed." Ezekiel 34: 5-6, "And they were scattered because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered." "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Zechariah 7:14, "I scattered them with a whirl wind among all the nations whom they knew not. Thus the land was desolate after them that no man passed through nor returned: for they laid the pleasant land desolate." Although God allowed all this sorrow to come upon His people for their own good, to prepare them for the great work which is still in the future, yet He has been mindful of them from the greatest to the least. Amos 9:9, "For, lo, I command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

Standley on his return from Palestine says, "For miles and miles there was no appearance of present life or habitation, except the occasional goat herd on the hillside or gathering of women at the well." J. L. Porter also relates his view from a mountain peak which gave him the landscape of the Jordan Valley up to the waters of Merom. "From that height, through the clear Syrian atmosphere, I was able to distinguish, by the aid of my glass, every spot in that wide region celebrated in sacred history or hallowed by sacred association. Not a city, not a village, not a house, not a sign of settled habitation was there except the few huts of Magdala and the shattered houses of Tiberias. A mournful and solitary silence reigned triumphant. Desolation keeps unbroken Sabbaths in Galilee."

This stretch of country is about thirty miles long by ten miles wide. At the time of Herod the Great it had no less than ten thrifty cities and numerous villages studded the hillsides and shore line of the beautiful Galilean Sea. Thrift and plenty were visible on every side. Fishing vessels were seen in great numbers and eager multitudes crowded the narrow streets and the pebbled beach. When I visited this region in 1929 I could not help reflect on the crumbling limestone and the barrenness of the sand ridges that ran in all directions like gigantic dust heaps. The ground seemed to bring forth only briers and thorns. As my eyes beheld these things the prophecies of Isaiah came to my mind; 5:6, "And I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it." Also Isaiah 7:24, "With arrows and with bows shall men come thither; because all the land shall become briers and thorns." Isaiah 24:3, "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

The desolation was not confined to any one portion of Palestine. It extended in every direction. The land that once blossomed like the rose became barren and waste, and so it remained throughout the centuries. Jeremiah 18:15-17, "Because my people hath forgotten me—I will make their land desolate and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head." "I will scatter them as with an east wind before the enemy; I will shew him the back, and not the face, in the day of their calamity." Tourists passing through the land are so astonished at the fulfillment of prophecies that they become speechless. The only way they can give expression to their feeling seems to be by wagging the head and making a hissing sound.

One of the most striking features of Palestine were the ruins of the hillside terraces. They revealed to our eyes that those hills had once been terraced and abundantly fruitful. Now the stonewalls supporting them have been left in ruins, and the hills were bare. The time came when the nation's sins were visited upon its people and Jeremiah's prophecy 3:3 became fulfilled. "Therefore the showers have been withholden and there hath been no latter rain." At the time of my visit to Palestine the poverty was so great that the native people could not adopt modern methods and machinery. Ever since the divine judgments have come upon the land its inhabitants have been obliged to use the old fashioned simple methods of farming. The warning of Moses to Israel were ever before my mind as I watched the laborers at work in the fields, Lev. 26:20, "And your strength shall be spent in vain: for your land shall not yield her increase neither shall the trees of the land yield their fruits." Here I saw the agricultural people furrowing the ground with crude wooden plows drawn by oxen as in the times of I Kings 19-21. Then the scattering of the seed by tossing it to the wind as in the days of Ruth. The women still continue the slow and difficult task of grinding their daily supply of wheat between heavy mill stones and here comes the most striking of all prophecy. Lev. 26:26, "The women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat and not be satisfied." We found not only ten women but an entire village using one single oven for the baking of their daily bread. It has become necessary to use this method because of the scarcity of fuel which was composed of weeds, thorns, thistles and small brush. The bread was also weighed rather than counted in loaves, thus the above prophecy was fulfilled to its minutest details before our very eyes.

Come with me to Galilee, to the site of the cities Chorazin, Bethsaida and Capernaum. "Woe unto thee, Chorazin, Bethsaida and Capernaum. Woe unto you, Bethsaida! for if the mighty works which were done in you, had had been done in Tyre and Sidon, they would have repented long ago in sack cloth and ahes." "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell (the grave); for if the mighty works, which have been done in thee, have been done in Sodom, it would have remained until this day." The curses pronounced upon those beautiful cities have been so completely fulfilled that for hundreds of years the sites of them have been uncertain. Recent excavations however have revealed the correct site of Capernaum and the ruins of its great Synagogue which was found buried sixty feet in the ground, has been unearthed. Chorazin and Bethsaida were still undisturbed in their graves when I visited them. As I traveled over the land it was a great joy to me to find that all cities which had no judgment pronounced upon them still remained. On the sea of Galilee we have Magdala and Tiberias. In other parts we find Jerusalem, Nazareth, Shechem, now known as Nablue, Bethlehem, Hebron, Jaffa, Sidon, Arimathea and several others.

Ezekiel 6:6, "The high places shall be desolate; that your altars may be laid waste." The sacred Temple Area on Mt. Moriah, located in Jerusalem where once stood the ancient Temple of Solomon and which remained for centuries the center of Jewish life and worship, has truly become a desolation On this sacred site stands a large Mohammedan Mosque known as the Dome of the Rock. As I stepped upon this Area the first object to attract my attention was a sign which read as fol-

lows: "Any Jew that steps upon the Temple Area shall be punished by imprisonment for life or death." Truly this sanctuary has become desolate. Ezekiel 36:17-18-19, gives us some of the reasons why it has lost its sacredness. "When the house of Israel dwelt in their own land they defiled it by their own way and by their doings. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it; and I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them." Here we learn the land must be cleansed before it can become a Holy Land again and fit for this ancient race. Deut. 7:6-7, "For thou art an Holy people unto the Lord thy God; The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. "If the land is cleansed it must be secured by a suitable sacrifice. Has there ever been a kinsman that was willing to give the supreme sacrifice in order to redeem Israel and their land? If so he now holds the perfect title to the land of Promise by right of birth and circumcision as the seed of Abraham. I firmly believe that as soon as Israel as a nation recognize their sacrificial Kinsman, which is the key to every promised blessing, Israel will obtain peaceable possession of Greater Palestine.

(To be continued.)

THANK YOU

We would be ungraeful, indeed, were we not to take time to thank those who are giving such fine cooperation in our work by sending in their orders for Bible School supplies early. Blanks for next quarter's supplies were mailed on November 18. In the morning's mail on Nov. 22 we received orders from the first four schools mentioned below. Other schools have ordered as designated below.

*Berne, Ind.
Columbus, Ohio.
Goshen, Ind.
*Brighton, Ind.
Johnstown, Pa. Second.
*Hamlin, Kans.
*Limestone, Tenn.
*Vinco, Pa.
Osceola, Ind.
*Corinth, Ind.
*College Corner, Ind.
*Winchester, Va.
*Meadow Mills, Va.
Peru, Ind.
*Elkhart, Ind.
*Masontown, Pa.
*Mt. Pleasant, Pa.
Jones Mills, Pa.
*Listie, Pa.
*Sterling, Ohio.
North Manchester, Ind.
*Portis, Kans.
*Philadelphia, Pa. Third.
*Morrill, Kans.
*Denver, Ind.
*New Kensington, Pa.
Rittman, Ohio.
*Fair Haven, Ohio.
*Hagerstown, Md.
*Waynesboro, Pa.
*Saxton, Pa.
*Martinsburg, Pa.
*Red Hill Brethren & Church of the Brethren, Va.
*Milledgeville, Ill.
Philadelphia, Pa. First.
*Fillmore, Calif.
*Winlock, Wash. (Baptist).
*Conemaugh, Pa. First.
Bellflower, Calif.
Long Beach, Calif., First.
Waterloo, Ia.
*Altoona, Pa.
Lost Creek, Ky.
Cleveland, Ohio.
Glenford, Ohio.
Spokane, Wash.
Roanoke, Va.
Johnstown, Pa. First.
*Loree, Ind.
*Mexico, Ind.
Dayton, Ohio.
Bryan, Ohio.
*Williamstown, Ohio.
*Barretts Chapel, Ohio (Methodist).

* indicates that cash accompanied the order.

Into His Marvelous Light

CUSHEN After a long period of failing health, Sister Nannie L. Cushen passed to her reward on the morning of Nov. 15th at the age of 77 years and a few days. Sister Cushen was a charter member of the Hagerstown Brethren Church and was highly respected and greatly beloved by all who knew her both in and out of the church. She gained for herself a most enviable record for devotion, loyalty, and unselfishness in relation to the church, in her home, and in the community. By her going our church has sustained a very definite loss. She is survived by a sister, two brothers, and numerous other relatives. The funeral service was in charge of her pastor the undersigned in the Kraiss Funeral Home, with a large concourse of relatives and friends present. Our sympathy goes out to all the relatives, and especially to Brother Frank Cushen with whom she kept a home for many years, he being her brother.

Some men tell us that they don't have time to pray; but if any man has God's work lying deep in his heart, he will have time to pray.—D. L. Moody.

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C. E. Topic for Young People

Topic for January 1, 1939

THE MEANING OF SOUL-WINNING

(2 Tim. 2:1-26)

Suggestions for the Leader

During the old year, that has now past, we gave special consideration to the subject of prophecy. We noticed that God has a definite program for the future and that His plan and purpose move on toward fulfillment. During the new year, we shall place special emphasis upon personal work or soul-winning. Of course we will reserve the last Sunday night of each month for a missionary topic.

The question that comes to us tonight is, What is soul-winning? It is more than merely inviting people to church. It is more than encouraging people to do better. Really, soul-winning is winning men for Christ. It must include the factor of showing men that they are lost sinners and need a Savior. Further, it means that the worker will point out Christ as the only way of salvation.

Every Christian ought to be a soul-winner. It is not right to leave this huge task to a few. It was never intended that only the pastor and the officers would do it while the remaining part of the congregation would take it easy. Some members suppose that they pay a preacher to do the work for them. Nevertheless, the Bible places the responsibility before each of us. We simply dare not and can not slip out from under this marvelous work. Dr. Will Houghton says that first of all "soul winning is a privilege." "What a high privilege—' to turn many to righteousness.' And what a reward—'shall shine as the stars forever" (Dan. 12:3). Do you have this forever in your life?"

In the scripture reading, we have some likenesses of the soul-winner. He is a soldier fighting against the enemy of souls. He is a farmer, sowing and caring for the seed of the Word. He is a workman, rightly dividing the Word. He is a vessel, used to carry the water of life.

A resolution that would be worth something would be to resolve, by the help of God, through the year of 1939, each of us will do God's will in respect to personal work.

Dr. Torrey sets forth the advantages of personal work:

1. All can do it.
2. It can be done anywhere.
3. It can be done any time.
4. It reaches all classes.
5. It hits the mark.
6. It produces large results.

I. The Dead Made Alive. John 5:24; Eph. 5:14; I Tim. 5:6.

Salvation is more than fanning the little spark of life back into a flame. People that are lost in sin are dead, spiritually. So this matter or personal work is not reviving the good that is supposed to be in every man; it is to lead into a new life. Sinners are dead from a spiritual standpoint, even though they walk about and are active. The pity of it all is that they do not realize that their condition is serious and to fail to be made alive in the Spirit, means to be banished from the presence of God forever.

Death means a separation. In the physical realm we understand that when a person dies, the soul leaves the body. There is a separation there. Now the same thing is true in the spiritual realm. The death has already taken place. Personal work is not keeping people from dying, they are dead. The all important matter is the new birth. Through this spirit birth, we have the fellowship with the Father restored and are received into the household of God as a child.

2. The Sick Made Well. Isa. 1:4-6; Jer. 8:22; 30:17; Mark 2:17.

The worst sickness that this old world has ever seen in sin-sickness. The Bible considers a person in sin as one not well. Jesus treated sinners as people that were ill. Once He said that His coming was as a physician to the sick. This can scarcely apply merely to the lame and lepers or paralized and infirm. It must refer to those sick in sin.

If we could catch the point of this lesson we would see that sinners need help and a remedy. We have it in our power and possession to tell them of a positive cure and aid. We know the cure through reading the Word and through our personal experience. These things count with the lost. Be ready to quote the Bible and tell of your own healing, if you know this salvation; it might be the means of winning others to try it too. Our business is to point mankind to Christ now. Let them look to Him and live.

Tell of the experience with the snakes in Numbers 21:9 and the reference in John 3:14.

3. The Lost Found. Isa. 53:6; Luke 15: 3-7, 24.

"Men are likened to sheep; and one of the habits of the sheep which seems inbred is the habit of straying, of getting lost. It is a fatal thing, too, for sheep have little or no sense of direction, and they never seem able to find their way back to the fold, when once they have gone astray."

Simply because we say that all mankind is lost without Christ, does not imply that they all become terrible sinners. Of course some become worse sinners than others. The Bible does say that we have "all gone our own way."

The work of a personal soul winner is that of searching for these lost ones and directing their paths back to the fold. Unless saved persons will go out to find the lost, they will go deeper into the wilderness. We claim to have a sense of direction. We have found our bearing and know the way out. After the find of any lost soul; the next thing is to lead him out to the right path and start him in the right direction.

4. The Wandering Converted. James 5:19-20.

Someone has said that men are born going in the wrong direction. The pity of it is that they are not aware of their plight and need someone to tell them of it. It is not so hard to find the lost people. It need not be such a hard thing to show them the way of salvation. To get them to accept or be converted it quite another problem. However, there is some instruction on this that will help all of us.

Conversion means that one must turn away from something and turn toward something. Really it is a turning away from sin and turning to God. The real convert comes to hate sin and honestly determines to quit it and abandon it. Having done this, he yields himself to the Lord Jesus.

Our main business is to present Christ and explain the plan of salvation. The Holy Spirit will honor His word and do the work of conviction. The life we live ought to contribute towards converting others as well as the conversation. Be sure that the Spirit of God is kindly disposed toward using you. Only faithfulness on our part will make us effective soul-winners.

Never give up the work in discouragement. First see if the trouble is with yourself and correct it or have it corrected. Next, try to win another if unsuccessful at first.

5.The Harvest Gathered. John 4:35-38.

"How significant the words of Jesus are when we put them into the setting of the whole chapter! The disciples had gone into the city to buy meat for food. They had bought the food, and come back to the well. In the meantime, Jesus had spoken to the woman, and now she goes into the city, and brings back people, many of them. While they are coming, Jesus turns to His disciples and tells them to look and see that a harvest of souls is ready. The disciples had found food; the woman found souls."

Any of us are liable to be so busy about other things that we neglect the important thing. Excuses are easily made and some fail to carry out this clear call to work because, as they say, they do not have the time or are too busy. Nevertheless, Jesus emphasized the importance of immediate gathering in of the grain. The harvest was ready. To be careless about this would bring loss to the owner. Every farmer knows that the grain must be gathered in at the right time. So it is with the souls of men. Our work among them will be to find those ready to come to Christ and bring them in. Try to refrain from talking about everything else under the sun and get down to business and inquire if your friend loves Jesus and what can be done about it.

There are rewards and favors and blessings to come to the soul-winner. One special crown is awaiting the faithful here. In addition to the joy that shall come to us in heaven for soul-winning, there is a happy experience that you can have now in seeing others won to the Lord. It can not be explained; it must be experienced.

Questions

1. What does it mean to be spiritually dead? Rom. 5:12.
2. What is the difference between a signpost and a guide? Why are we to be guides?
3. What message should soul-winners give to the lost? Acts 8:35.
4. What do we mean by saying, "Hand-picked fruit is better"?
5. How does success in soul-winning bring joy and rejoicing? I Thess. 2:19.

Additional Scripture

Matt. 9:36; I Pet. 2:25; Pro. 21:16; Ps. 41:4-; Luke 4:18.

Looking Ahead

Jan. 8, 1939, The Importance of Personal Work, John 1:35-51.

Jan. 15, Qualifications of the Christian Worker, 2 Tim. 2:1-26.

Jan. 22, Emphatic Facts of the Gospel Message. John 3:1-16.

Jan. 29, World Wide Missions, Mark 16:9-20.

Feb. 5, The Value of a Soul, Matt. 18:1-14; Rom. 14:10-15.

Feb. 12, The Power of God. Ex. 15:1-17.

Feb. 19, The Power of Prayer, John 17:1-26.

Feb. 26, Missionary Motives, Rom. 1: 13-23.

Mar. 4, The Worker at the Task, John 4:1-26.

Mar. 12, How to begin Personal Work, John 4:1-30.

Mar. 19, Where to do Personal Work, Matt. 10:16-33.

Mar. 26, Christianity and Heathenism Contrasted, Prov. 24:11, 12; Jer. 10:1-16.

C. E. Topic for Juniors

GOD A GUIDE IN THE DARK

Topic for January 1, 1939

Leader

There are many kinds of guides. Let us list a few of them on the blackboard. Yes, there is the guide who leads people through public buildings and factories and shows them things of interest. There are those who guide people through the cities and point out places of interest. There are those who guide through the country and show to people the wonders of nature. There are mountain guides who guide people to the top of the mountains. There are

the forest guides who lead people through the beautiful forests of this earth of ours. What kind of men should these guides be? They must be dependable. They must know the way. They must be brave. A guide is responsible for those he is guiding. He is responsible for their safety. All these guides may be good, they may be efficient, but there is one guide who is above all other guides. He is our God, who guides us even unto death. Psalm 48:14.

For Discussion

GOD THE GOOD GUIDE

He is a good guide because He knows the way. A guide must know the way before he can guide others. He not only knows the way, but he knows the end from the beginning. He shall guide continually. Isa. 58:11. He is a skillful guide. Psalm 78:52, 72. Guides with His eye. Psalm 32:8.

The Ways He Helps To Guide Us

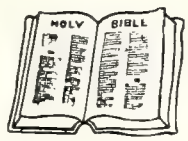
The Bible. Psalm 119:105—The Bible reveals to us the way of life. Shows us the way. Points out the dangers along the way. Shows us how to walk day by day.

The Holy Spirit. The Holy Spirit guides us into all truth. John 16:13.

Illustrations

God guided Israel like a flock with the skillfulness of His hand. Psalm 78:

How God guided Abraham's servant. Lesson 13, Year 1, Part 1, True Stories from the Long Ago.



NEWS FROM THE FIELD



LEON, IOWA

This report of the recent revival held in the Leon Brethren Church is prepared as a joint statement by the evangelist and the pastor for several reasons. First, it will save space in the Evangelist. Second, we do not want to boost ourselves on the pages of the Evangelist, in the usual way, by the thinly-veiled method of praising each other. Third, we don't trust each other, anyway!

The usual alibies do not apply to this meeting. We did not have the worst storm in 50 years: the Lord gave us good weather. This town is not overchurched: another church or two could find plenty to do here. The field is not already carefully gleaned: there were unsaved people at every service, and many more who did not come. The church is not poorly located: it is on the best corner in town. There was no epidemic, it was not the busiest season of the year for the farmers, and our whole congregation was not suddenly thrown out of work. With proper preparation by the pastor and good preaching by the evangelist, this could have been a great revival.

The evangelist's home was with the pastor, but the cooking was not the best he had ever tasted: it was just an average home. Fortunately, the evangelist and the pastor were invited out for one meal or more per day. But therein lies a tale. When they did get where there was plenty of good food, caution was thrown to the wind, and both were soon suffering from indigestion. This proved to be too much for the evangelist, and he was soon in bed with the flu, under a doctor's care. A little self-control on the part of two young preachers would have gone a long way toward the success of their work.

In spite of all of our failures, the people were faithful, and the Lord was good to us, and 17 precious souls made the great confession. We will not lay claim to any invisible results, because we could not see them. This revival was a remarkable example of how much God can do with so little.

Brethren, pray for us.

FRANK COLEMAN, Evangelist.
MILES TABER, Pastor.

MILLEDGEVILLE VICTORY

The Milledgeville Church is very happy for the blessings and achievements made in recent months.

One year ago saw the dedication of their new church which replaced the one destroyed by fire. This new building they are justly proud of, as to its equipment, beauty and arrangement: Heated by steam and stoker equipment; separate rooms for every Sunday school class and Hammond Electric Organ.

The problem, as every building program, was to raise the money and pay for the cost of building, this we are glad to report has been accomplished.

Recently we had Home Coming Day, which was observed in the dedicating of a new church bell, which was the memorial gift of a lady, not a member of the church. This bell was selected at the factory in Fredricktown, Ohio, and has a beautiful tone. On this day special effort was made to pay off the church debt and the people responded in a fine way and were happy to know that the goal was reached.

During the past year, two successful revival meetings have been held in the Milledgeville Church, the local Church of the Brethren which I also serve, cooperating. Brother Ray Klingensmith held us a meeting one year ago with twenty-three additions to the churches. Brother and Sister Austin closed a meeting a few weeks past in which we had twenty added to the churches.

A fine spirit prevails in our midst and a Christian spirit of unity and fellowship between the two churches I serve.

We are not passing resolutions, but trying in our humble way to serve the Lord and to promote the spirit of peace and good will amongst ourselves and others.

W. S. BELL.

RALLY DAY AND HOME COMING AT NORTH GEORGETOWN OHIO BRETHREN CHURCH

We had 106 on Sunday. 56 above our average attendance. Rally Day has increased our attendance very much for which we are very grateful.

We united our Adult Bible Classes and Dr. Alva J. McClain of Grace Theological Seminary gave us a message on Personal Rights. Dr. Alva J. McClain is a great Bible teacher and I am quite sure there is plenty of room for him at the top.

At the close of our Sunday School we had our Home Coming services. A lot of friends and members of the church came from quite a distance and we had a good audience at which time Dr. McClain talked to us on the theme: "How to Get Ready for the Last Great Home-Coming," in which our courage to go on in the work of the Lord, was fortified. Our faith was increased and our hope was emphasized as being sure and steadfast.

In the afternoon at 2:30 Rev. Everett Niswonger, pastor of the Brethren church in Canton, Ohio, gave us a very helpful and inspirational message that was appreciated by everybody.

Brother Niswonger is one of the outstanding and promising young men of the Brethren church.

At 7:30 P. M. Dr. McClain closed the day's services with a very helpful message to the young people of the Church and Community on the theme: "How Christ Dealt with a Young Man 1900 Years Ago."

An offering unto the Lord was received in all the services.

We had special music in every service by the Community Chorus and by a male chorus from Canton, also duets and solos by home talent which helped to make the day a glowing success.

Well Brethren, all I have to say further is: We, as pastor and people, enjoyed the day so well that you are welcome to come back again.

On the Monday evening following, we began our evangelistic services and continued for two weeks, had nice weather, had good attendance and a great interest was manifested.

The Lord blessed us with a season of "old time religion" and it was good enough for anybody. God gave us some old time gospel power, something that every one of us needed and we are not at all stingy about it, for we are

praying that the whole brotherhood will get a little bit more of it.

We closed our meeting on the evening of Nov. 13, 1938, with the Lord's Supper and Communion with the largest attendance we have had for a number of years.

ALVIN BYERS, Pastor and Evangelist.

NEWS FROM DAYTON, OHIO

At a Special Business Meeting of the First Brethren Church, Dayton, Ohio, on Sunday, November 20, 1938, a meeting was arranged for Tuesday, November 29th, 1938, for the purpose of "giving facts relative to local and denominational controveries." After a lengthly discussion at the latter meeting the following resolutions were adopted."

RESOLUTIONS

Inasmuch as the Ashland College controversy within the Brethren denomination is not a new issue, but one of many years standing,

And since, in opposition to the expressed will of the 1936 National Conference, the Board of Trustees of Ashland College increased the Board membership from 36 to 42, with the increase being from Non-Brethren sources.

And since, a new or revised Constitution for Ashland College was adopted at the 1937 spring board meeting of the College Board of Trustees, without any ratification of any Brethren District Conference,

And since, by this new constitution the plan of direct election of Board members by the District Conference was changed so that the districts now nominate two from which the board elects its own members, thus removing control one step farther from the Church or Conference,

And since, two professors of Ashland Theological Seminary, namely Alva J. McClain and Herman A. Hoyt, were unceremoniously, and in a most unChristian way "eliminated" from the faculty without a hearing either from themselves or from their friends,

And since, these actions indicate that the Board of Trustees of Ashland College can change its constitution, or its Board membership, or its Faculty; and the Church which it claims to serve has no direct means of protest,

THEREFORE, BE IT RESOLVED that we, the members of the First Brethren, Church, Dayton, Ohio, feel it our duty to the Lord Jesus Christ to hereby renounce any and all official relationship with Ashland College or Seminary,

And that we shall henceforth give it only such consideration as might be extended to any other secular educational institution,

And that we also favor a complete divorcement of Ashland College and Seminary from all affairs of the Brethren denomination,

And since, Grace Theological Seminary has been organized and incorporated upon a basis which, we believe, more completely expresses and guarantees the ideals, teachings, and practices primary to the Brethren faith,

THEREFORE, BE IT RESOLVED, that we give official recognition to the Grace Theological Seminary; and,

THEREFORE, BE IT RESOLVED, that we the members of the First Brethren Church, Dayton, Ohio, feel it our duty to the Lord Jesus Christ to hereby renounce all official relationship with the Missionary Board of the Brethren Church, and give official recognition to the Brethren Home Missions Council as the Home Missions agency of this Church; and,

Inasmuch as the White Gift offering at the Christmas Season is considered as of a benevolent purpose,

THEREFORE, BE IT RESOLVED that this offering in this congregation be given to the Deacon Fund of this church to be used for local benevolent purposes;

That in the matter of denominational appeals and offerings for the benevolence Board of the Brethren Church, the Foreign Missionary Society of the Brethren Church, the Brethren Publishing Company, and in Ohio District Missions, we make appeals and give offerings to those as long as they continue in the successful policies now in operation, but in the event of a reorganization in such a way as to endanger those policies, then these offerings shall be through the other agencies for carrying forward these successful policies;

That individual members of this congregation shall be granted the full liberty to support any agency these desire, but no official presentation of or appeal for support shall be made in this congregation, except those endorsed in these resolutions, unless with special permission from Advisory Board of this Church;

That all auxiliaries of this local congregation be required to formulate their policies in harmony with these resolutions;

That future agitation for agencies or institutions not endorsed by this congregation, or by the Advisory Board, shall be considered as in opposition to the majority view in this congregation and shall be referred to the Official Board for settlement according to the "Brethren Pastor's Complete Handbook" edition of 1924, page 28 and 29, which by reference is made a part of these resolutions;

That these resolutions shall take precedence over any former resolutions, shall be spread on the Secretary's minutes; and that a complete copy shall be sent to the president or chairman of each interested Board or Council; and that a copy shall be sent to the Editor of the Brethren Evangelist for publication.

RUSSELL D. BARNARD, Moderator.

Copy From
"THE BRETHREN PASTOR'S COMPLETE HANDBOOK"
Pages 28 and 29
Section 10—Discipline of Members

The New Testament Church, our divine model, is a very democratic organization. The will of the majority, honestly expressed, is its law. All transactions thus expressed, therefore, must be respected. Any member, for any cause, refusing to peacefully abide by the will of the majority, places himself in a rebellious attitude and in a bad standing. One's Christianity may well be questioned, if he persists in placing his own judgment above the will of the majority in his church. No one manifesting such a rebellious spirit should ever be given a Church letter. "Study the things that make for peace, and things wherewith one may edify another," is a piece of inspired counsel that ought to disarm the few bent on "rule or ruin." If the majority has made a mistake that mistake can be rectified in time. Let those who are sure such a mistake has been made manifest the spirit of Christ and abide the time until such disagreement may be removed. They will, if there is any desire to do right, so do.

Let all cases of this nature as well as those too immoral cases that sometimes unfortunately arise, be committed by vote of the congregation to the official board for adjustment. It would be better to commit to the same body the work of revising, or keeping revised, the membership list. Paul's advice to he Ephesian Elders would warrant such a procedure. (Acts 20:28-31).

VOTED OUT

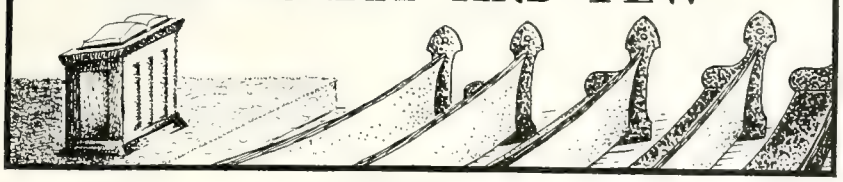
The undersigned wishes to state that he has been voted out by the Highland Brethren Church, Marianna, Pa., at a business meeting of the church of which he was not notified. And that the reason given for dismissal was because he was in sympathy with Grace Theological Seminary and not in harmony with Ashland College.

The undersigned at no time during the year that he served this church ever in any way discussed the present conditions of the denomination with the people of the church; was not approached by any of the members of the church or official board regarding his stand. The vote was taken at a business meeting of the church, and the only notice we received was an unofficial word from the secretary through the mail after the meeting. No one has officially spoken to me about the matter. We are to understand that we were not dismissed for not being capable of carrying on the work of this country church. but because of connections with so-called rebel organizations of the church.

We are led to believe that this church is planning to unite, and work with the Church of the Brethren in forming a circuit in that community, with a pastor from the Church of the Brethren. Let us pray that the Lord will bring them success in this venture.

RAYMOND BLOOD.

FOR PULPIT AND PEW



* By Alan S. Pearce

THY WAY

Thy way, not mine, O Lord,
However dark it be;
Lead me by Thine own hand,
Choose out the path for me.

Not mine, not mine the choice
In things of great or small;
Be Thou my guide, my strength,
My wisdom, and my all.

—The Christian.

THE PERONSALITY OF THE PREACHER

A certain minister was engaged to make an address on "The Power of the Pulpit." He spoke to a shrewd old Scotch woman, a parishioner of his, about it, and asked her some questions regarding the subject. She replied, "The power o' the pulpit is it? Weel, the power o' the pulpit depends on wha's in it."

THE BIBLE IS GOD'S WORD

I. It Claims Divine Inspiration.
- a. By God. 2 Tim. 3:16.
- b. By the Holy Ghost. Acts 1:16.
- c. By the moving of the Holy Ghost upon its authors. II Pet. 1:21.

II. It was Given
- a. By God, Neh. 9:13; I Thess. 2:13.
- b. By Christ. Gal. 1:11, 12.
- c. By the Holy Spirit. I Cor. 2:13.

III. Christ Recognized it as God's Word. John 7:42.
- a. By appealing to it. Matt. 4:4; Mark 12:10.
- b. By giving it to the people. Heb. 1: 1, 2.
- c. By teaching it. Luke 24:27.
- d. By fulfilling it. Matt. 5:18.

IV. It is Called
1. The word of truth. Jas. 1:18.
2. The word of God. Mk. 7:13; Rom. 10:17.
3. The word of Christ. Col. 3:16.
4. The word. Jas. 1:21-23; I Pet. 2:2.
5. The law of the Lord. Psa. 1:2; Isa. 30:9.
6. The oracles of God. Rom. 3:2; I Pet. 4:11.
7. The sword of the Spirit. Eph. 6:17.
8. The Holy Scriptures. II Tim. 3:15.

—Selected.

* Associate Pastor, First Brethren Church, Long Beach, Calif.

BIBLE BRIEFS

Go and sell (Mk. 10:21). Go and show (Lk. 17:14). Go and tell (Mk. 5: 19). Go and teach (Matt. 28:19).

—o—

The Love of God (Rom. 5:8)—Unmerited.

The Love of Christ (Rom. 8:35)—Filial.

The Love of the Spirit (Rom. 15:30) —Indwelling.

—o—

"Eve bare Cain and said, I have gotten a man from the Lord" (Gen. 4:1). The Jewish Targum gives it: "A man, even the angel of Jehovah."

—o—

The Holy Spirit reveals the mind of God—Rev. 1:10; transforms into the image of God—2 Cor. 3:18; fits for the service of God—Rom. 15:13.

—o—

The Church: Lampstand to the world —Rev. 1:12. Temple for the Spirit—I Cor. 6:19. Body for Christ—Eph. 1:23. House for God—I Tim. 3:15.

—o—

One translation of Heb. 13:5: "I will in no wise fail, neither will I ever, in any wise forsake thee." This is a promise five times renewed in Scripture.

DID THE BIBLE READING CAUSE IT?

A young man in Texas states, "A few years ago I had just come from the old country (Norway) and was sitting on a bench in Battery Park, New York City. A young man came up to me and started to talk. After a time he asked me if I wanted to have a good time? I told him I was more anxious to get something to eat than to have a good time, so he took me to a restaurant, and stayed with me until night, when he engaged a room in a hotel for himself and me. When we came to our room, I saw the Gideon Bible and commenced to read it aloud to him.

"Next morning he left before I got up and laid a note on the table with $50.00 for me, stating," ' Igive you this money because you are one out of a hundred boys that is a real white boy."

"Prayer is not a conquering of God's reluctance, but a laying hold of God's willingness." The Father in heaven is more ready to give things to His children than is an earthly parent; this we know on the word of His best beloved Son. For God's other name is Love.

HOW THEY PRAYED

George Whitefield, the famous English evangelist, said: "O Lord, give me souls or take my soul."

Henry Martyn, missionary, kneeling on India's coral strands, cried out: "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. O accept of me and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died: "O come, Lord Jesus, come quickly. Amen."

Thomas a' Kempis, 1379-1471: "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt."

Dwight L. Moody: "Use me then, my Savior, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther: A few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms; "Do Thou, my God, do Thou, God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true eternal God."

John McKenzie: A prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

"Praying Hyde," a missionary in India: "Father, give me these souls or I die."

Mrs. Comstock, a missionary in India: A prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee."

John Hunt, missionary to the Fiji Islands: A prayer upon his dying bed: "Lord, save Fiji, save Fiji. Save these people, O Lord, have mercy upon Fiji; save Fiji!

MAN ELECTROCUTED — BLAMES LIQUOR

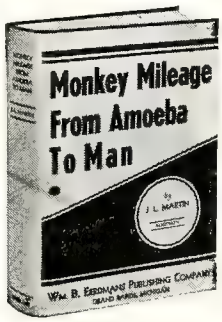
A certain man in the state of Tennessee was electrocuted for slashing his wife to death, and justly so. But some of these distillers will have these two lives to answer for in the day of judgment, for note what the man said before going to his doom: "I killed a good woman just because I was full of liquor. If a person walks the straight and narrow path he'll never be brought to the place where I am now."

"The most dangerous are the half-way truth, the half-way drunk, and the half-way Christian."—Exchange.

A VIOLENT DOG and a bad habit should both be tied with a short rope.

NO MATTER HOW homely the face, it always looks better smiling.

Just off the Press



MONKEY MILEAGE FROM AMOEBA TO MAN

by J. L. Martin

A book supplying the demand for scientific yet comprehensive work exposing the fallacies of the evolutionary theory.

A book that should be in every school library and in the study of every minister and Bible teacher.

The author is one of the Southwest's well known lecturers, Bible scholars and teachers.

The author pours the cold water of science on the wild-eyed theories of evolutionism in a most effective way. He bombards the "monkey route" with incrontrovertable facts.
Readers who are bewildered by the popular evolutionary view which contradicts the Bible and denies the existence and activity of God will find this book very helpful.

EVOLUTION LEAVES GOD ENTIRELY OUT OF THE CREATIVE PROGRAM

And yet it is being taught in many of our educational institutions and proclaimed from many pulpits throughout the land. The author stands four-square for God and His Holy Word, and his arguments are invulnerable. Safeguard your children against atheism and infidelity by placing in their hands a copy of this great book.

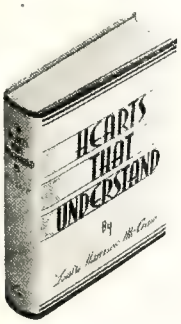
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" 'Restorations' Merely Creatures of Imagination"

A FEW OF THE AUTHOR'S FEARLESS STATEMENTS

"Man never created anything. There has never been but the one Creator. He advanced no theories and made no experiments."
"The evolutionist can take the jawbone of an ape and build a man around it."
"The evolutional chain is composed entirely of missing links."
"The evolutionist theory had its origin in the brain of an atheist."

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